The following beautiful poem was written by a lady after the American Civil War. A well known literary gentleman has kindly translated it from the French, and although the beauty of it in the original is somewhat marred by translation we have no doubt that it will be read by our numerous readers with great pleasure:

Where bullets him is a read.

Where bullets hiss in maddening glee, And shot and shell rush wildly on, Where dead and mangled forms we see Amidst a wild and frantic throng.

Far louder than the thunder's roar, Or the tempest's howling blast, Are men half mad and drunk with gore, Besmeared with blood and rushing past.

But there amidst the carnage seen God's own sweet angel bright and fair, Kneeling on the blood wet green Her hands to God are raised in prayer,

For the dying soldier at her feet Whose brave young life is near its close. Her words are gentle, kind and sweet, God grant to him endless repose.

A pillow of fresh autumn leaves Are gently placed beneath his head, And many a fervent prayer she breathes, Nor leaves him till his spirit's fled.

Then as God's messenger of peace She presses on through shot and shell Everywhere she brings God's grace; The good she does no tongue can tell.

Let wounded's dress be grey or blue, She gives a Sister's kindly hand. She has but God alone in view, And serves Him in the wounded one.

The dying soldiers bless her name, And those who live do her revere; But God's grace is all she'll claim, This alone to her is dear.

At death she'll bring her harvest sheave of rich ripe grains—yes, grains of gold. It at her Master's feet she'll leave And enter into joys untold. Her death comes, she hears the bride groom's call.

groom's call. Her life's lamp's filled with oil and trimmed. She enters into the banquet hall, Whose brightness never shall be dimmed. For all and all eternity, With Thee her God and King Divine. Her deeds and love of charity. Will far the brightest stars outshine.

## DON BOSCO.

The Apostolic Career of This Saintly

The life and work of Don Bosco by J. M. Villefrance, translated into English by Lady Martin, has, no doubt been read by thousands; yet for the sake of those who may not have heard his name I propose to enlighten them with the following analytical data in a chronological order concerning the greatest doings of this saintly man of

God during our own times.

Don Bosco was born at Murialdo, in a hamlet of Castelnuovo, d'Asti, near Turin, in Piedmont, on the 16th of August, 1815. When sixteen years old he began his studies, and during his curriculum at Chieri, until his ordination at the Seminary in Turin, on the 5th of June, 1841, constantly manifested a certain latent energy, the true harbinger of a mission, not localized to Predmont only, but univers al in its enterprise and final success The 8th of December was the real be ginning of his Apostolic career by the gathering around himself of all the children who at that time in Turin were in need not only of food and raiment, but required secular educa-tion and religious knowledge.

In 1844 Don Bosco accepts the spiritual direction of an hospital, and on cates to St. Francis of Sales, to be known in the future as the Salesian Institute. It was not, however, until 1846 that his great hopes were realized It was not, however, until in the permanent establishment of his oratory after a great many trials and sufferings. Don Bosco was the first to establish evening schools in Italy for the benefit of the poor children who otherwise would have had no chance of education. In 1852 his zeal was crowned by the existence of two more oratories and by the completion of the Church of St. Francis of Sales, which was solemnly opened on the 20th of June. From the date everything that Don Bosco undertook grew as it crescit eundo, in a most mysterious and seemingly supernatural manner The oratories were enlarged and multiplied; the real work of preparing his children for their different avocations in life was not only started but produced already good fruit; the publication of Catholic ecclesiastical and sacred his ory made their app arance, and in a short time, being cranslated into different languages, were spread beyond the seas for the benefit of the world in general.

This desire to consolidate the longfelt necessity of rescuing the youth of both sexes from the brink of perdition and bring them out as champions of the evangelistic virtues was realized inasmuch as the rules of the new Sales ian Religious Order were proposed by Don Bosco and sanctioned by the late immortal Pius IX. on April 3rd, 1874. had for their primary object the acquiring of Christian perfection, of devoting themselves to works of charity, spiritual and temporal, especially ng children and youth, and to the education of students, destitute children being preferable to others. The first Salesian college was established at Mirabello, in Monferrato, in 1863.

THE SISTER OF CHARITY ON THE near Geneva, was handed over to him for its direction and approximate for its direction and supervision. In the following year this man of God opened an institute for poor abandoned children at Sampierdarena, under the title of St. Vincent de Paul. In 1872 we see him engaged at Valsalice near Turin in directing the college for children of noble birth and bringing it foremost amongst colleges for the refined education of the mind according with this peculiar preventive and re-pressive systems of educating youths

of God, the Church and the State.

Piedmont was too small a territory for his energy and for his zeal. It was neither ambition nor filthy lucre that caused him to soar aloft and fly over the Alps and the seas, to carry his superabundant love of God, love of his neighbor and love of the poor. Behold then in 1875 he opened the first-Salesian home at Niza Maritima in France. On the 11th of November he sent his first army of missionaries to South America; and the work done by these Christian heroes in the way of civilizing the savages of Patagonia and the surrounding countries without Government help, but the help of Providence alone, suffices to demonstrate the spirit, the energy, the un-daunted courage of this the greatest of heroes of the nineteenth century Yes, crescit eundo, and this work is carried on by yearly expeditions of newly-ordained priests, to supply the want caused by the untimely death of their seniors through exhaustion in their labors and the palm of martyr dom. Whilst the new enterprise was felicitously progressing in South America the home work was bearing its fruit in a most astonishing manner. New churches, new oratories, new or phanages, new convents, were built, and additional numbers of strays and needy were rescued in Italy, France

From this epoch until his death in 1888 the name of Don Bosco became, according to the emphatic praises of his admirers, a wonder-worker, and therefore a saint of God. Pius IX. and the present Pope, Leo XIII., the greatest veteran of the Church of God, knew well the extraordinary abilities of Don Bosco, and through him, as an agent, many intrigues on the part of the Italian Government against the Vatican were apparently healed and quieted down, remaining in statu quo until this very day.

and Spain.

I should be too prolix if I were to enumerate one by one the multifarious deeds of this great man within the decade previous to his death. Suffice it to say that in 1879 Pope Leo XIII. com-manded Don Bosco to build the Basilica commenced by Pius IX, of the Sacred Heart in Rome, which, while standing as a monument of architecture and of art of this nineteenth century to the centuries to come, will also receive the credence that it was the work of a man whom God had raised to manifest His glory in the midst of an unbelieving, materialistic and egotistic age such as the present. The work for the erection of this majestic Basilica occupied six years ; its cost was over three mil lion francs, or £120,000 sterling. It is built in the style of the sixteenth century, and adjacent to it Don Bosco built a Salesian Oratory.

To complete this enormous work prayer was not sufficient, and here we the 8th of December blesses the first chapel of a nascent institution and dedi preacher in Italy, in France, Spain, and Austria. His appeal to the be-lievers and unbelievers met with not merely a cordial reception, but the golden metal required to further advance his projects and meet the enormous liabilities on his shoulders. The triumphant and Royal like reception given to him by the Parisians in France, the Macedonians in Spain and the Trientians in Austria is in itself proof that Don Bosco's work was more of a supernatural than of a natural character. Buenos Ayres became a second Turin, a centre from which radiated on all sides the beneficent influence of Christian love carried onward to the most desolate and barbarous corners of South America by the apostles from his seminaries for foreign missions.

It was, however, in 1887, during the month of November, that Don Bosco sent a small number of his sons to London, according to the saying Our Lord, "without scrip and unuse." They came and, like Caesar voni. vidi, vici. of old, could say Veni, vidi, vici.
Twelve years have scarcely elapsed
and during that short period these
sons of Don Bosco have proved by their indefatigable, unostentatious and persevering work, and imbued with the spirit of their beloved Father in acting according to his peculiar mode, that Divince Providence would not for-sake them. That beautiful plot of land secured by them at Battersea, the magnificent temple there erected in a special manner for the benefit of the poor people, the new college which is already in course of erection, the number of children who receive even now every kind of secular education and preparation for their success in life, stand there as a monument of the ower of Don Bosco and of his faith in Divine Providence. Here also the crescit eundo is realized, not in a strange country but under our own second college sprung up at Lanzo, strange country but under our own near Turin, the following year, in 1864, and in 1869 the third college all cities in the world—the metropolis made its appearance at Cherasco. In of England. If so much has been Christ His 1870 the Municipal college, of Alassio, done in such a short time there Universe.

is every reason to expect that in the near future their new college will become one of the foremost not only for the youth of the middle class but in a special manner for the humbler classes.—Rev. J. B Gastaldi, D D., in Liverpool Catholic Times.

#### HOLY FIRECRACKERS

"Converted" Celestials Make Use of Shipment of 84,000 dibles. From Frank Leslie's Popular Science

Monthly. "Independence Day reminds me, said the missionary from China, "of the most encouraging and the most distillusionizing experience in my life. I had labored hard in the work of converting the Chine e to Christianity, and there was unfeigned rejoicing among all the missions in China and the churches in America when the demand for Bibles on the part of our converts culminated in orders for 84 000

Bibles in one shipment. "The remarkable number of new Christians thus indicated, while it occasioned much thankfulness in America, caused the heads of the missionary associations to set on foot an inquiry as to the methods employed in saving the souls of such an unusual number of Celestials and the uses to which they

put the Bibles sent them. "You may not know that in China the majority of the firecrackers with which we celebrate our day of national independence are made by the Chinese in their homes. Contractors for fire works give each man a certain amount of powder and that must be made into a given number of crackers. The paper used in the manufacture he buys himself — and paper is not a cheap commodity in China. The powder furnished seldom fills the required number of crackers, but that does not disturb the Calestial in the least; he turns in his quota all the same, and the American boy, in consequence, invariably finds in each package of firecrackers a few that won't go off.

"I discovered that Yankee thrift had been absorbed by the heathen Chinee with much more readiness than Yankee morals. In contributing his labor toward our festival occasions he hit upon an expedient whereby a considerable profit accrued to himself. In other words, our great shipment of \$4,000 Bibles had literally 'gone up in smoke.' They were to be had for the asking, and the Celestial consci ence seems never to have suffered a pang as to their disposal for firecracker wrappers.'

## SPIRITUALISTIC HUMBUG.

Our spiritualistic friends have opened their annual tomfoolery and sleight-of-hand performances at Lake Brady. Knowing Artemus Ward's love for good humor they are introduc ing him as the star performer. But spiritualism is more than a joke, it is a humbug. There may be some things in the history of spiritualism that baffle explanation. It is difficult, for instance, to see how the introduction of the cult in America through the Fox sisters-only children at the timecan be attributed to chicanery and fraud. But aside from the first manifestations it is certain even by their own confession that the pretended spirit communications of these women were legerdemain pure and simple.

Dr. Home in his exposure of spiritualism explains every trick of so called mediums up to his time, and know that within a year the Anti Spiritualistic Society of Indiana, where the nuisance was becoming especially intolerable, challenged the medium of the United States to a public trial and agreed to duplicate every trick performed by spiritualistic mediums. The challenge has never been ac-

cepted.
With its free love principles, it jugglery, modern spiritualism, deerves no quarter and has no title to existence. Even by the admission of spiritualists themselves the spirits lie and steal. They make no claim that they are good spirits. Spiritualism leads men away from God; it opens the door to sensual indulgence. whole stock in trade is the trickery palmed off on its blind votaries under the cover of darkness and atmosphered by surroundings in which there is no element to make the visitations unpropitious.

Judged by experience, while it may not be safe to say that there is absolutely no spirit visitations, it is safe to say that as a rule the whole thing is trickery and fraud. Judged by its fruits and the well known principles that govern its leaders it is a hot bed of sensuality, and while there may be no need of spirit interference to cheat the dupes who believe in it, there is every evidence of the influence of the spirit of darkness in the attempted overthrow of Christianity, the denia of future punishment and the free rein

given to licentiousness.

Catholics, as a rule, have too much faith and too much good sense to have any dealings with spiritualists. Spiritualism is a crime against God. It violates the first precepts of the Decalogue. It is a sin to have any thing to do with it. It is always safe to stick to the old creed, "I believe in God the Father Almighty and in Jesus Christ His only Son our Lord. - Catholic

## "SOME OXFORD CONVERTS."

Henry and Robert Wilberforce and T. Rev. Thomas I. Gasson, S. J. Explains the Ritual of the Divine Sacrifice.

According to T Mozley, the young Ray. Thomas I. Gasson, S. J., pro-Wilberforces were already gradually fessor of philosophy at Boston College forsaking the family Evangelicalism when they went up to Oxford. Three late Conception last Sunday on "The remarkably interesting brothers they were, of three distinct types, alike only in their common ability and warmth of affection: Robert (1802-57), onlest, studious, humble minded; store of meaningless rites a procession. 57), quiet, studious, humble minded: ston of meaningless rites, a procession Samuel (1805-73), brilliant, fascinating, ambitious; Henry (1807-73), hid-outbursts of emotional rhetoric. These ing under a boyish humor a deep, un would arouse no deeper feeling than suspected thoughtfulness. It was certainly a strange thing that of the family of the great evangelical leader, three sons should become Catholies (for allied with the most solemn fact in the eldest, William, as well as Henry Christian history and that comes down and Robert, was a convert) and the to us with the pathetic memories that fourth, a Protestant Bishop, should, cluster around the martyr days of besides being denounced as a Papist Nero and the subterraneau chapels of in disguise, have to mourn the "seces ancient Rome. sion" to Rome of his only daughter and her husband. Moreover a grandson object and power of dramatic poetry of the Abolitionist is a Dominican consists in its being not merely defriar—the Rev. Bertrand Wilberforce, or P., son of Henry, and elequent writing of the property of the Abolitionist is a Dominican consists in its being not merely descriptive, but representative, and that not only when reduced to action, but er on the lives of the saints and the

saintly life.

Henry Wilberforce married one of the four Misses Sargent of Lavington, and settled down as rector of East Farleigh, Kent. It was a "fat" living, but he had his troubles there. He lost
a bright boy at Sewell's school at Rad
""The book of Job is an example of dence of Newman, but he strugged on in the Church of England for five years after the fateful visit of Father Dominic to Littlemore. In 1849, Wilberforce's old friend, Faber, appeared at and consolation of the Irish hop-pickers stricken with cholera. The Oratorians received every help from the Anglican joy of welcoming him into Holy Church. In a characteristic letter to his parish ioners, he gave thirteen "plain rea sons" for becoming a Catholic. The pamphlet is still procurable, and worth perusal. Unlike some converts, Henry Wilberforce had the happiness of "bringing his sheaves with him," his wife and Catholic layman, he did a good work in founding the Weekly Register, and learned Dr. Bickell.

"What words can delineate the ex brother Samuel's fatal accident, in 1873. "Dear Henry!" wrote Bishop Wilberforce, on hearing of his death, what a charm there was about him, if you knew him ever so little." And Manning, asked which of the Wilber And forces had, in his judgment, the pro

foundest intellect, on consideration gave the palm to Henry.

If Manning's verdict was correct, Henry Wilberforce ranks high, for his brother, Robert Isaac, Archdeacon of the East Riding, was unquestionably His learned treatises on the Incarnation works of High Anglicanism. The close friend and confidant of Manning, though hopeless of the Church of was long before he could himself to geological studies, but Manning's wise urgency overruled the notion. He had lately been left a widower, and was about to receive priest's Albano, near Rome, in February, 1857. One of the humblest of men, he had great gifts, and his death was an abiding grief to Manning and a real loss to the Church on earth.

veteran, Mr. Allies, with the two Wil-berforces has more than mere chronological justification, for he was bene ficed in Bishop Samuel Wilberforce' diocese, and was, it must be confessed a thorn in the side to "S. Oxon." Thomas William Allies was born at Bristol in 1813, was an Eton boy, and if the critics would seriously reflec took a "first at Oxford." He b came examining chaplain to Bishop Bloom field, who, in 1842, presented him to the rectory of Launton, in the county and diocese of Oxford. He soon be came known as having "foreign ' leanings, and his outspoken "Journa Tour in France moved Bishop of the book. Mr. Allies obeyed; moreover, he undertook to keep faith with the Thirty nine Articles. But a voice superior to Bishop Wilberforce called him, and in the next year (1850) he Confirmation, and reverently bles found rest and refuge where the us at the impressive ceremony of M Thirty-nine Articles cease from troubl-

describe his words and work since his our departing soul. olic Schools Cmmittee he was in labors

#### DRAMA OF THE MASS

Ray. Thomas I. Gasson, S. J., proto us with the pathetic memories that

"An eminent writer tells us : 'The even when reduced to words. Its character is to bear away the imagination and soul to the view of what others witnessed and to arouse in us through their words such impressions as we might naturally have felt on the

ley, and in addition suffered many dramatic composition, where scene things of the inevitable "aggrieved succeeds to scene, and where a growparishioner." Archbishop Howley ing beauty or majesty of dialogue is stood by him, and, after inquiry into the charges, exonerated him. One with secular productions. This drathe charges, exonerated him. One with secular productions. This draccusation, by the way, was that he had actually spoken of the Blessed Virgin Mary! He was in the confi must be kept in view for a right understanding thereof.

"The drama of the Mass means, consequently, that the entire ritual is not an unmeaning pageant, but a ceremony full of deep signification and If they are in the right, or think they East Farleigh to arrange for the care symbolizing in word and movement the relation to the last supper and to the tragedy of Calvary. These momentous incidents in Christ's life, and rector, and a year later they had the the important bearing they have upon the very foundation of Christianity, must be the end of every part of the pathetic function.

"How strikingly the mind is carried back to those events by the solemn surroundings of the Christian temple. The altar the most prominent object, speaks of sacrifice; the sacerdotal robes with the cross speak of Calvary ; family being fellow-coverts. As a the chalice speaks of the passover supper so elaborately described by the

> quisite adaptation of part to part in that ritual, the warning words and prayers of the opening service, the piteous cry for mercy in the 'Kyrie Eleison,' the grand outburst of the 'Gloria in Excelis,' and the impress ive acknowledgment of faith in the recital of the Apostles' Creed.

"Everywhere symbolism, even in the number of times certain prayers are repeated. The preparatory part leads to the offertory, when the dramatic form becomes clear and the scenes one of the deepest thinkers of his time. of the Last Supper are solemnly enacted, culminating in what stands out and the Eucharist are still standard as the central point of the service, viz.,

The the consecration. "There is no need of words to ex- may give. plain this consoling action, because on ceases and make up his mind to leave her. At gives place to the reality, and Christ's last, however, in 1854, he was re adorable presence is acknowledged by ceived. He now talked of devoting every bowed head and by every bended The parts from the consecration to the Communion. and from the Communion to the end, continue to bring back the same thoughts that orders when he fell sick and died at throng around the consecration, and which are at once the comfort of the Christian soul and the source of Christian bravery and influence.

#### The association in this paper of the A FEW WORDS TO CATHOLIC GRUMBLERS

We recently heard some sharp and incharitable criticism of a good pries because he complained that his flock were not as liberal as they should b in contributing to the Church. Now, on the exalted position, great dignity and sacred character of the Catholic priest their duty to contribute to his support would become light and pleas We never will be able in this world to understand fully what God has given us in the priest; we will under-stand it only in the hereafter. The Wilberforce to request the withdrawal good priest is with us at Baptism, and watches over us with a fatherly interest at our First Communion; he stands by our side when the Bishop's hands are imposed upon us in Holy us at the impressive ceremony of Mat-rimony. Through life's wild storm he is our beacon light, and, at last, when As an Anglican Mr. Allies had published "The Church of England Cleared painful death, he breathers sweet concluded the control of the church of England Cleared painful death, he breathers weet concluded the control of the church of the chur There is no need to solations and strengthening hope into conversion. As secretary to the Cath- is our loving guardian and strong support on the tempestuous sea of life. abundant; his learned and exhaustive He is with us in sorrow and in glee. writings on the formation of Christendom and the Petrine privilege have earned him the honor of a K. C. S. G. world has lost its charm and sway on from the Holy Father, the gratitude of us, when earthly life has fled away Catholic readers, and the sore displeas- and the immortal soul passed into the reason why we use of Anglican critics.—The New Era, London, Eng.

London, Eng. the gratitude of the immortal soul passed into the reason why we that which we might be cardinal Manning.

priest, with uplifted eyes, sends soothing mementos to our abandoned soul, perhaps still suffering in purgatory's cleansing fire.—American

#### GUILTY CONSCIENCE.

The Part it Plays in the Battles of Life.

From the Baltimore Sun,

Common sayings and what we are pleased to call superstitions are very often based upon accurate observa tions by people who had not the knowledge required to give them a scientific basis or explanation. For ages the belief has prevailed that a guilty conscience unnerves or paralyzes a man. That idea was at least a part of the theory under which the wager of battle was established, as well as many other crude devices for determining disputes By some it was supposed that there would be supernatural interposition in favor of the right, but even such interference was assumed to take place by the unperving of the guilty man. It is not im-probable that when this belief prevailed the effect itself was actually produced. The guilty man, believing that the result of the engagement would be controlled by a mysterious force in favor of the innocent, would be terror-stricken and rendered incapable of such resistance as he might have offered if his conscience had been clear.

The idea has been carried down to later ages. "Conscience doth make cowards of us all " and " Thrice is he armed who hath his quarre! just ' express the same idea in different forms, and there is at least a germ of truth in it. Men who are entirely free from superstition, to whom the thought of supernatural interference has never occurred, are nevertheless under the influence of conscience. are in the right-which amounts to the same thing so far as they are con-cerned—they fight bravely to the death; if they are in the wrong and know it, there is more or less hesitancy in their actions, unless, indeed, they have stifled conscience and are hardened in crime. The man who is doing wrong and whose conscience upbraids him is nervous and ill at ease he is suspicious of others and his imagiuation makes him extremely sensitive to criticism. He distorts innocent remarks into accusations, pictures in his own mind evils that do not exist, and is rendered so nervous that he is unfitted to defend himself against attack. The innocent man, with clear conscience, presents an opposite character. He is contented and contained. Even an accusation may pass by him unobserved; he is impervious to hints, and, if assailed, is ready to defend himself with all his faculties.

Increase of knowledge does not lessen the force of conscience, but makes those who are disposed to deal justly with their fellows more responsive to its action. Conscience may be stifled or hardened, but only by the destruction of moral character. sires to live uprightly should aim to maintain its influence, and this he can do only by respecting the warnings it

Lying, to take a purely superficial view of it, is the most disgraceful of the minor vices, and every man, who finds that his imagination inclines to taking liberties with facts or to supply him with facts ought, in the interests of self respect, to repress its vagaries. There are people, who, it has been wittingly said, make one doubt the truth of the famous dictum of Aristotle and St. Thomas-that the object of the intellect is truth. They lose all sense of proportion. They lie, even when they know that their listeners know that they are lying. The regular motive for lying, the wish to deceive, appears to be absent, and they become a standing proof of the wisdom of the Arab proverb—"The they become penalty of untruth is untruth."

Not every school boy has heard of the case of King George IV, the first blackguard in Europe. He used to tell about his experiences in the bat-tle of Waterloo, though as a matter of fact he was in England at the time of the great fight. It severely taxed the politeness of the Duke of to be appealed to now and then to corroborate the royal mendacity.

We might say that the penalty of untruth over and above the habit of untruth which it begets is the scorn, good humored though it be, which upright men entertain for liars. Lying s the vice of cowards, of weaklings, of slaves. It is contemptible, ridiculous, unmanly. And more than this, it is an abuse of the gift of speech which God gave us in the interests of human society.-Providence Visitor.

In proportion as we possess sufficient evidence to know the truth, God will require of us to give an account of that truth at the last day. We must give an account both of what we have known and what we have not known, the reason why we have not known that which we might have known.

The germ can only prosper when the condition of the system gives it free scope to establish itself and develop. When there is a deficiency of vital force, languor, restlessness, a sallow cheek, a hollow eye, when the gropetite is poor and to

languor, low cheek, a hollow eye, when the appetite is poor and the sleep is broken, it is time to guard against the germ. You can fortify the body against germ. You can fortify the body against the germ. germ. You can fortify the body against all germs by the use of Dr. Pierce's Golden Medical Discovery. It increases the vital power, cleanses the system of clogging impurities, enriches the blood, puts the stomach and organs of digestion and nutrition in working condition, so that the germ finds no weak or tainted spot in which to breed. "Golden Medical Discovery" contains no alcohol, whisky or other intoxicant.

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#### WILLIAM ORR

The Gallant United Irishman Who Died for His Country's Freedom

Dr. Drennan, in one of his poems, fancies himself beside the bier of William Orr, the first of the United Irishmen to succumb to England's hate, and thus passionately addresses his fel low countrymen :

Here our murdered brother lies; Wake him not with woman scries; Mourn the way that manhood ought; Sit in silent trance of thought.

Why cut off in palmy youth? Truth he spoke, and acted truth. Countrymen, unite !" he cried, And died-for what his Saviour died.

Here we watch our brother's sleep— Watch with us, but do not weep. Watch with us thro' dead of night, But expect the morning light!

THE SOCIETY OF THE UNITED IRISHMEN STRUCK TERROR INTO THE GOVERN

We know now that the progress of this grand society filled the Govern-ment with alarm; that the decline of fighting, quarreling and drinking throughout the country made tyrants and flunkeys quake in their shoes. They understood well that when mer cease to drink they begin to think Therefore it was decreed that the Soci ety of United Irishmen-so beneficia to Ireland and consequently so danger ous to England-should be put down A royal proclamation declared it an unlawful association, membership of which was treason-felony, a crime punishable with death. The organ of the society, the Northern Star, had its office raided and sacked by soldiers; and its brilliant and intrepid editor Samuel Neilson, was flung into prison

However, in spite of proclamations arrests, imprisonments, threats and punishments of every description, the society continued to make such rapid progress that in the Province of Uister alone there were in the beginning of 1797 not less than one hundred thou sand members. The Government, hav ing compelled it to be a secret society. now cast about for victims, and one of the first to be selected was William Orr, of Farronshane.

disreputable fellow, a soldier named Wheatly, was employed to make the acquaintance of Orr, and if pos-sible get sworn in by him as a United Orr had sworn in hundreds of men in his time. He was a keen judge of character and distrusted Wheatley from the start ; therefore he treated the man civilly, but absolutely declined to discuss politics with him. This was somewhat of a disappoint ment, but the difficulty was soon got over by instructing Wheatley to charge Ori with treason-felony and with endeav-oring to seduce him-Wheatley-from his allegiance to his most gracious majesty King George.

The circumstances surrounding the judical murder of this noble and gifted young lrishman were of such a nature as to excite a fever of indignation al over the country and to make the phrase "Remember Ocr!" the rallying cry of the United Irishmen.

He was born in 1766 at Farranshane. in the parish and county of Antrim, where his father was a farmer and bleachgreen proprieter in comfortable Nature appears to circumstances have been lavishly generous toward him. When he reached the age of manhood he stood six feet two inches in height and was a perfect model of strength, symmetry and grace. The expression of his face was frank and manly. He possessed a sound under standing and considerable talent in the conduct of affairs. His affections were strong, and his disposition so kindly that he was loved and respected by all classes.
In short, William Orr was exactly

that type of man whose presence is a blessing to the community. He was that type of man whose career under any well-regulated government would have been one of honor and reward. But William Orrhad the misfortune to be an Irishman and to love his country; therefore he perished on the scaffold in the very flower of his manhood.

When Wolfe Tone published his cylebrated "Piea on behalf of the Catholics of Ireland" Orr was one of the first to read it. Its noble tone and generous sentiments touched a sym

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pathetic chord in his heart and he Carrickfergus Jail. A vast assembly straightway joined the Society of of soldiers attended the Sheriff. United Irishmen. He was an enthusi- There were the Fifeshire Fencibles astic believer in the grand policy of breaking down the barriers of sectarian bitterness and uniting Irishmen of every class and creed in one solid phalanx, animated only by his desire of advancing their country's interests. Accordingly, Orr was arrested and put under trial at the Carrickfergus Assizes.

Wheatly came forward and glibly told the lying story which he had been rehearsing for months; but when the great counsel, John Philpot Curran, proceeded to cross examinehim, the whole fabric of falsehood collaps like a house of cards. The jury retired at 6 in the evening and sat up all night considering their verdict. In the morning they asked if they could bring in a qualified verdict as to the prisoner's guilt. Judge Yelverton directed them to give a special verdict on the general issue. They retired again and after a short absence they found the prisoner guilty with a hypo-critical—and as they knew, perfectly useless—recommendation to mercy. Then Judge Yelverton pronounced th death sentence in a voice—we are told
—''scarcely articulate," and at its conclusion burst into a flood of crocodile

What a contrast then must have ex isted between the stalwart and noble looking young felon in the dock and the wretched pack of rogues and timeservers by whom he was surrounded When called upon to say why the death sentence should not be passed upon him his eyes swept scornfully over the court.

"That jury," he said in an unfalter ing voice and with his accustomed grace of speech, "has convicted me of being a felon. My own heart tells me their conviction is a falsehood, and that I am not a felon. If they have found me guilty improperly, it is worse for them than for me. I can for give them. I wish to say only on word more, and that is to declare on this awful occasion and in the presence of God that the evidence against me was grossly perjured - grossly and wickedly perjured.'

The conviction of Orr aroused resentment among all classes against the Government. He was so young, so handsome, so brave, so generally beloved—above all, his conviction was so palpably a put up job—that a storm of indignation overswept the country. The informer, Wheatly, repenting of his crime, went before a magistrate and actually made a solemn affidavit that his evidence against Orr was one tissue of perjury. Two of the convicting jury made depositions that they had been incessantly plied with liquor been incessantly plied with liquo while in the jury room, and that they were blind drunk when they gave verdict which was contrary to their opinions. Two others swore that they had been menaced by their fellow jurors with denunciations and the wrec of their property if they did not com ply with their wishes.

Under these circumstances no Gov ernment with any sense of decency would have let the verdict stand. How ever, when Dublin Castle gets a victim in its clutches it does not easily let go. A short respite was granted e condemned felon, and the inter val was employed in devising against him one of the meanest and most atrocious plots on record. It had been resolved to execute Orr at any cost and under any circumstances. His trial. however, had been such a farce and a scandal that some sop was required to placate public resentment. If Orr, in hopes of a reprieve, could be induced to sign a confession of his guilt the nt would be to so vindicated, and any protests against his execution might be disregarded.

REFUSED TO MAKE A "CONFESSION TO SAVE HIS LIFE

Accordingly, Mr. Skelfington, the high Sheriff of Belfast, and a well known clergyman named the Rev. Mr. Bristowe visited a brother of the prisoner, named John Orr, a man who appeared to have possessed a keener sense of affection than of principle. They informed him that if his brother could be induced to confess his guilt he would infallibly be reprieved and in all probability liberated after a short period. James at once proceeded to the prison, and with tears, prayers entreaties and every manner of ex-hortation, begged him to sign a confession, to save his life, and not to leave his family despairing and heartbroken. But when honor and principle were at stake no arguments, no prayers, no lamentations could shake the resolution of William Orr. He bade his brother go, telling him he would rather die ten thousand deaths than do what he asked of him.

The wretched man went back to the emissaries of Dublin Castle, and informed them of the result of his mission, in reply they craftily pointed out a way in which his brother might be saved in spite of himself. He had merely to forge William's signature to the confession which had been drawn up and forward it to the Lord Lieuten ant, and a reprieve would immediately result. The affectionate, but weak and ill advised, man fell into the trap He was ready even to commit a crime to save his brother. The forged con-fession was sent to Dublin. Next day the startling news overspread the country that William Orr had broken down, confessed his guilt and acknowledged the justice of his punishment Every one who had known and loved him previous to his arrest now blushed for shame at such unexpected and in-

(the corps to which Wheatly, on whose evidence Orr was convicted, belonged. the Monaghan Militia, the Reay Fen cibles, the Twenty second Dragoons and the Carrickfergus Yoeman alry, besides a detachment of artillery with two cannon. Followed great concourse of people, the procession marched some distance from the town. The prisoner then spent some time in prayer with the Rev.

Mr. Stavely and the Rev. Mr. Hill, two Presbyterian clergymen who had been in constant attendance upon him. Then he bade farewell to the weeping friends who surrounded him, and who were astonished by his unshaken for-titude. Next in a firm voice he de-livered a declaration of innocence, printed copies of which he distributed to those near him. He then mounted the scaffold with a firm step, and, the apparatus being adjusted, he was launched into eternity. So, in the flower of his manhood, and leaving a beloved wite and five little children to mourn his death, was the gallant, incorruptible William Orr judically

LOVE OF HIS COUNTRY HIS ONLY CRIME In his dying declaration he prayed God to forgive the informers, judge and the jurors who had conspired to take away his life. "My comfortable lot," he continued, "and industrious course of life best refute the charge of being an adventurer for plunder; but if to have loved my country, to have known its wrongs, to have felt the injuries of the persecuted Catholics, to have united with them and all other religious persuasions in the most orderly and least sanguinary means of procuring redress-if thes be felonies I am a felon, but not other

He indignantly repudiated the charge of having acknowledged his guilt. "A false and ungenerous publication having appeared in the newspapers stating certain alleged confessions of guilt on my part, and thus striking at my reputation, which is dearer to me than life, I take this solemn method of contradicting the calumny I was applied to by the High Sheriff and the Rev. William Bristowe to make a confession of guilt, who used entreaties to that effect, but I perempt

orily refused." The document thus touchingly con cludes: "I trust that all my virtuous countrymen will bear me in their kind rememberance and continue true and faithful to each other as I have been With this last wish of to all of them. my heart, nothing doubting of the success of that cause for which I suffer, and hoping for God's merciful for giveness of such offences as my frail nature may have at any time betrayed me into, I die in peace and charity toward all mankind."

When we consider the unassuming heroism of this young patriot and the foul conspiracy which extinguished is life we understand why the Remember Orr!" was such a thrilling inspiration to the men of '98. was not fortunate enough to share the joy of those comrades who beneath the folds of the green flag fought for country and liberty, but

Whether on the scaffold high Or the battlefield we die, Tis no matter, when for Ireland dear we fall

In conclusion, we will quote the words of Peter Finnerty, the gallant editor of the Dublin Press, who was imprisoned for ten years in conse quence of publishing them. how Finnerty addresses Lord Camden the Lord Lieutenant, shortly after the execution of William Orr :

Orr the nation The death of Mr. has pronounced one of the most sanguinary and savage acts that have disgraced the laws. You did not ex ercise the prerogative of mercy-the mercy which the law entrusted to you for the safety of the subject. Innocent he was. Nevertheless his blood has been shed, and the precedent is awful. Feasting in your castle, in the midst of your myrmidons and Bishops, you have little concerned yourself the expelled and miserable cottager whose dwelling at the moment of your mirth was in flames, his wife or his daughter suffering violence at hands of some commissioned ravisher. his son agonizing on the bayonet and his helpless infants crying in vain for mercy. These are lamentations that disturb not the hour of carousal or the counsels of intoxication. The constitution has reeled to its centre-Justice herself is not only blind, but drunk, and deaf like Festus to the words of

soberness and truth." Let the awful execution of Orr be a warning to all thinking men that, like Macbeth, the servants of the Crown have waded so far in blood that they find it easier to go forward than to go

back. "Let us not burden our time with trifles and our souls with grievances. We are every one of us good, bad and indifferent in our daily journey, walking with steady or unsteady step directly towards an open grave, why worry and fret over anything? What is the laurel wreath of fame but a shadow? What is wealth but a bubble? Let us do our duty-the right as God gives us to see the right, with malice toward none, with charity for all."

Thing of It.

Never before in the history of the world was there a remedy for corns as safe, pain-less, and cortain as Putnam, S Painless Corn Extractor. At druggists. Sure, safe and

## FATHER MATHEW.

Justin McCarthy on the Apostle

I can hardly say when my acquaint-ance with Father Mathew began. His noble, dignified figure, his handsome face, his sweet smile, his gracious, genial manners made up a presenc which belongs to my early boyhood and even to my childhood. I was born and brought up in the city of Cork, where Father Mathew's chapel, "The Little Friary," was situated, and I was in the habit of meeting the good and great priest and reformer almost as far back as my recollections can go. I took the temperance pledge from him while I was a more boy-little more in-deed, than a child-and I was in the habit of meeting him very frequently for many years until I left my native city and settled in Liverpool and then in London. Father Mathew had a finely-moulded, rather aquiline face, a face that somehow suggested high birth, and was certainly remarkable for its quiet dignity. His smile was most winning and even captivating. It seemed to bring man, woman, and child at once into a relationship of confidence and affection with the benevolent priest. He spoke with a strong Waterford accent, and he never was an orator or made the slightest preten sions to rhetorical eloquence. But h could carry a great meeting along with him by the force of a charm which not even the genius of eloquence can always confer-the charm of boundless charity, of exquisite sympathy, of Christian meekness, tenderness, and love.

Everybody in Cork knew Father Mathew, or perhaps I should rather say Father Mathew knew everybody in Cork. For him, in his friendly inercourse and his charitable dealings, there were no distinctions of rank or class, of sectarian denomination, or of political party. He was the friend of the rich as well as of the poor. The title to his friendship was to be honest f purpose, to aim at living a pure to be helpful to one's neighbors, and perhaps above all things else, to be The in need of Father Mathew's help. most devoted and assiduous of Catholic priests, he was on the most cordial terms of friendship with the clergynen of the Established Church--for there then was a State Church in Ireand-with the ministers of all the Dissenting denominations, and haps especially with those of the Unitarian and Quaker bodies. He visited everyone who was in any manner of difficulty or distress, and, indeed, it would hardly be an exaggeration to say that whenever there was trouble in any household the helpful presence of Father Mathew brought brightness to the scene. He needed no introduction to any home to which he believed his visit might bring comfort or assis tance of any kind. He took but little concern in the workings of political life, and while I imagine that his own innermost inclinations were rathe Conservative than what we call Lib eral in their nature, one could never have guessed at his political opinions by any of his daily sayings or doings I do not think I have ever known a man who was so absolutely above and peyond all the distinctions of rank and class which count for so much even in republics and democracies. Thackeray tells in his "Irish Sketch Book" that Father Mathew in Cork in he met 1842 "On the day we arrived in Cork," he says. "and as the passengers descended from 'the drag,' a stout, handsome honest looking some two and forty years, was passing by, and received a number of bows It was Theo bald Mathew, with whose face a thou

sand little print-shops had already ren-dered me familiar. He shook hands with the master of the carriage very cordially, and just as cordially the master's coachman, a disciple of temperance, as at least half Ireland is at present." Again, during the same visit, Thackeray met Father Mathew at one of the hotels where "one of his disciples in a livery coat came into the room with a tray. Fr. Mathew recognized him, and shook him by the hand Fr. Mathew recogdirectly; so he did with the strangers who were presented to him; and not with a courtly, spopularity-hunting air, but as it seemed, from sheer hearty kindness, and a desire to do everyone good." I have seen him in many a house shake hands with the butler, and heard him ask about the butler's wife and children, and all this "not with a courtly, popularity-hunting air," not with the faintest suggestion of patronizing condescen-sion, but simply a part of the natural bearing of the kindly priest, to whom all men were as brothers.

I came to know Father Mathew very soon, because he was always particular ly fond of the young, and mething in his every look and word which won the instantaneous confidence of boys and girls. He constantly spoke of the wonderful work which he hoped to do "through my young tee-totalers." There was nothing whatever of austerity or of aceticism about Father Mathew. His eyes beamed with delight at any chance of finding amusement and pleasure for the young, and, indeed, for the old as well as the the Irish love for music, and his temperance movement, as directed by him, brought with it an organization for bands and musical societies in the city where he worked, and, indeed, all over Ireland. We used to have great processions of teetotalers, old painless.

Every Catholic family ought to subscribe to su

to be from time to time temperance tea parties, which father Mathew honored and brightened by his pres-ence and where he spoke words of encouragement and comfort to those who were gathered round him. Music always formed a great part of these entertainments, and Father Mathew knew everybody, and if any of the guests had the gift of song Father Mathew was sure to call upon him by name and to insist on his giving the company a specimen of his skill. He understood human nature and especially Celtic human nature far too well not to know that innocent amusemen is a splendid weapon against vice made his movement educational in the narrower as well as the broader sense. For instance, he started in Cork a ty called the Temperance Institute. which became an immense influence for good among the boys and young men of the city. It was a large hall, almost in the very centre of Cork, with a library attached to it and with reading-rooms and writing-rooms; and this institute was open all day and until a reasonable hour every night for the benefit of its members. Father Mathew's idea was to form a sort of literary and educational club house for the benefit of his young teetotalers where they could be brought into frequent inter-course with himself and all. with the leading members of his temperance organization, representing every class and every religious denomina tion. The rooms were comfortably and even elegantly fitted up, and the library had many shelves filled with histories, books of reference, standard authors in all branches of literature. and the best magazines and news papers of the day. Each member paid small subscription and Father Mathew himself exercised a certain control over the admission of members. Many a boy who was too poor to pay even the small subscription found hi self, nevertheless, admitted a member of the institute at Father Mathew's suggestion, and the members in general were not allowed to know that the new member had not paid his subscription for himself. The place became a regular home of evenings for numbers of boys who would not otherwise have had much of a home in which to spend their hours happily after school or after work. Many of the leading members of the temperance movement in Cork used to look in there a good deal during the evening, and used to direct in an unassuming way the studies and amusements of the boys. used to have evenings set apart for the reading of essays on all manner of literary and historical subjects, and for discussion of the questions they opened up. One evening was gener ally given to the reading of the essay. and a later evening set apart for its discussion. Father Mathew himself

> happened to arise in the course of the debate. I remember that on one occasion the dispute wandered off into a contro versy as to whether ambition was or was not a noble feeling in the human mind. We debated the matter in true schoolboy fashion, every speaker adopting the assumption that his own definition of ambition was the true and only one, each speaker citing portentious authorities to justify views, this set of speakers pointing out that but for ambition no great work could ever be done, and that set of speakers insisting that because ambition the noblest efforts of mortals had been fully undone.

often attended these meetings, and

spoke a few pleasant, appropriate words on some casual question that

Father Mathew quietly are few bright sentences pointed to the fact that without some definition being agreed upon as to what we meant by ambition, and without some limitations as to its aims and its powers, it would be hard to get to any satisfactory con-clusion from the moralist's point of view. But then he added. with a humorous smile, he was glad to be able to say that his young friends were not more wanting in definiteness than Shakespeare's Brutus, who had said of Cæsar, "There is tears, for his love; joy, for his fortune; honor, for his valor; and death, for his ambition," and had left it entirely to his audience to define for themselves the nature of Cæsar's ambition. This charming little touch of humor had its happy effect. With all our high wrought eloquence, we boys of the Temperance Institute could understand a joke, and we knew that we had been gently reminded that we were making fools of ourselves, and the debate was allowed to return to its natural course. Among the young fellows who read essays and took part in the debates was one name I have already mentioned in the pages of St. Peter's—my old friend seph Brenan—then a boy of remark. able intellect, culture and reading, who afterwards took part in the Irish Rebellion of 1848, then went to the United States and made a distinguished name there as a poet, a journalist and a politician, and whose career was cut short by a premature death. I re-viewed not long ago in these pages "A Trinity of Friendships," a charming story written by my dear old friend's daughter, who is now a nun young. He thoroughly entered into in an American convent. Another of our prominent debaters was a dear friend of mine, still living and flourishing, Mr. Thomas Crosbie, now and for a long time past editor and pro-prietor of the Cork Examiner, and who not long since held the high posi-tion of President of the Institute of Journalists of Great Britain and Ire-

land. I made my first speech at one of these literary gatherings at the Tem-perance Institute, and I think that just before delivering it I was, if possible,

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to make my first speech some twenty ears ago in the House of Commons. When each debate was over, Father Mathew used to come round and hold pleasant talks with all the young fellows, and used to find out what were reading and studying, and what we were thinking about; and he had a wonderful way of getting easily into the confidence of every boy, putting him by the gentlest guidance into the right path for everything. Father Mathew made it his business to know all about us, about our parents, about our homes, and our ways of life; and his home on the south side of the city was always open to every one of The Temperance Institute was indeed, Father Matthew's school for his boys, and he took care, as I have said before, that some of the leaders of the movement should be always amongst us to direct our readings and help us in our amusements. All this was done in the most unostentatious way possible; neither Father Mathew himself or any of his elder companions in the work ever appeared in the Temwith the air of a perance Institute olemn schoolmaster or moral director appointed there to drill the boys into d behavior and to try to set old heads upon young shoulders. Father Mathew's idea as to the true Mathew's way to influence boys was some-thing quite different from that sort of discipline and that kind of parade work. The elders always came among us as if they were boys just like curselves. They took part in our readings, in our musical entertain-ments, in our discussions, in all in all our amusements; and their influence was always felt, although never asserted. We used to enact scenes from Shakespeare sometimes, without the help of any stage costumes or stage mountings and we used to study our parts as carefully and prepare our declamation as anxiously as if we had to appear before a public and miscellan-eous audience. I remember enacting a part in a scene from "Henry VI., which my friend of early boyhood and of advanced manhood, the late Sir John Pope Hennessy, took a part as well. Father Matthew never set up to be a man of high literature culture, but I can well remember the keennes and the justice of his criticisms, and I know that we boys were as glad of a word of advice and as proud of a word of praise from Father Mathew as if he were a professor of declamation and we the pupils under his care.

Father Mathew, with all his multifarious duties, found time to give so much attention to the work of the Temper ance Institute. He was, however, one of those happily endowed men who be able to find time for every thing. He had his constant work as , he had his work as the leader of his great temperance movement no week passed by without his addressing several meetings in the cause of temperance; he attended meetings of all manner of charitable associa tions; he travelled far and wide over the country and throughout Eugland and Scotland in the promotion of his own special work ; and yet he could find time to give up a night every now and then just for the purpose of look ing in at the Temperance Institute and talking with the boys and seeing how everything was going on. One other man, and one only, with whom I was brought, during the course of my life, into frequent association seemed to have the same faculty for finding time for everything, and that other man was Mr. Gladstone. Father Mathew had a sweetness of temper which nothing could embitter. He angry, occasion called for anger, but even his very rebukes appeared to be given for the sake of the of-fender, and out of charity and love of the offender, and had nothing in them of the common-place auger that comes of mere temper or mere dissatisfaction. The charm of dissatisfaction. The charm of his manner was something not to be defined or be described, it came from the boundless sweetness and charity of his nature. Nothing could exhaust his patience even with those who again and again proved, for the time, unfaithful to his teaching and were lead away from the life of temperance which it was his chief object to inculcate. He would never give up a man So long as the man lived Father Mathew believed it possible yet to reclaim him, and I have known many cases in which his unconquerable influence and patience did at last men whose families and friends had given them up as hopeless beyond recall. "Despair of a man," I have heard him say, and I can still see the sweet quiet smile which accompanied the words; "do you think I could despair of the Grace of God?"

have often wondered since how

I may be allowed to close this chapter of memories with an anecdote of a personal nature, and which, indeed involves something like a personal confession. A complete biography of Father Mathew was published in 1863 by one of my kindest and dearest friends, the late John Francis Maguire, then editor and proprietor of the Cork Examiner, who was for many years a

of the subject well admitted of, still, to an accustomed ear, especially that of a reporter, the generally similarity was obvious. A very young and tal-ented member of the Cork Press, and who is now making for himself a reputation in the very highest class of periodical literature, was especially instructed to attend a certain meeting, and be sure and give Father Mathew a full and careful report. The meeting was held on Sunday—a beautiful, bright day in summer, which, invited to pleasure and erjoyment-but it was not honored by the attendance of the representative of the Palladium of our liberties. He was far away, outside the harbor, amidst the young and gay, revelling in the enjoyment of his selfgiven holiday. Nevertheless, the next issue of the paper contained a long and careful report of Father Mathew speech of the day before, which, be sides arguing the question with more than usual force, contained some ad mirable descriptions and powerful appeals, and was enriched by several loal allusions and personal references of a complimentary character. Thus, for instance, the people of the parish and their 'beloved pastor 'came in for more than their share of affectionate eulogy; even the band was praised for 'its delightful performance,' and for 'its delightful performance,' and 'the fidelity of the members of the reading-room' was held up to all socities in the country as a shining example. The speech told wonderfully. Really, 'said a knowing one, 'that's the best speech Father Mathew ever de livered.' And Father Mathew thought

the same ; for when he next met the re porter, he shook him by both hands, saying, 'My dear J—, that was a most beautiful report of yours. I don't that I was ever better or more faithfully reported in all my life.' The modest reporter blushed, and answered: 'I was afraid sir, you might not have been pleased with it. Pleased, my dear! Why it was lit eral. Only it was rather better don Why it was lit than I spoke it.' The mind of the re porter was much relieved by this as surance; for the report had been prepared the day before the meeting was held, and was borrowed from Father Mathew's former speeches which were contained in the news-paper file. It was ingeniously supplied with such novelties, in the way of courtesy and compliment and illus tration, as the reporter knew would be introduced on the occasion. It was not

until many years after that the pro-

prietor of the paper heard of the ingen-

ous instance of 'literal reporting

Now comes the confession I have to make, I was that truant and direlict reporter whose audacious hand constructed the speech with which Father Mathew's kindly and gentle nature was so easily satisfied. The truth is was so easily satisfied. The truth is that Father Mathew had not the slightest feeling of personal vanity in regard to any of his speeches or deeds When he had delivered his speech, and thus done all he could for the moment for his cause, he probably forgot all about the speech itself, and as the oration with which I supplied him un doubtedly expressed his sentiments and taught his moral lesson, it never oc curred to him to trouble himself with any doubt as to whether the report was or was not a literal version of his spoken address. If I am inclined to admit a pang of remorse because I did not attend that particular meeting. my regret is perhaps somewhat tempered by the fact that my desertion o duty and my endeavor to supply the want occasioned gave me one other chance of appreciating the exquisite good nature and simple self-forgetfulness of the great priest, preacher and moral reformer whom it was my happiness as a boy to know, to revere, and to love.

LEAGUE OF THE SACRED HEART.

GENERAL INTENTION FOR AUGUST. Trust in the Triumph of the Papacy

Named by the Cardinal Protector and

Blessed by the Pope for all Associates.

The twenty-ninth day of August, in this year of grace, 1899, will be the hundredth anniversary of the death of Pius VI. A parallel between the state of the Holy See then and now naturally suggests itself and ought to fill all Catholics with abiding trust in the ultimate triumph of the Papacy. When the venerable Pontiff Plus VI,

died at Valence, in France, in the eighty-first year of his age, he had een, for more than eighteen months, a prisoner of the French Republic. Dragged successively from his own city of Rome to Florence, Parms, Turin, Briancon, Grenoble and finally to Valence, he was welcomed everywhere with veneration and love by the people while he was inhumanly

treated by his captors.

How thoroughly the saintly Pope was at the mercy of these liberty-shouting tyrants may be gathered from what happened to him towards the end of his long captivity. Pius VI. reached Turin in the night between the 24th and 25th of April, 1799, so nearly dead that more than once he was thought to have breathed his last. Hardly had he been carried to bed when a Pied-

even more nervous than when I rose novelty to each speech as the nature The Sovereign Pontiff was too ill to reply or even perhaps to understand this strange welcome. Nevertheless he was forced to set out the following night. The route lay in front of the residence of Cardinal Gerdil, that mar vel of erudition and amiability who equal charm in Italian, French and Latin so many admirable works on Apologetics. Pius VI. was as anxious to see his dear friend the Cardinal as the Cardinal was to meet the Pope. Yet this consolation was stern-

At Susa the commandant declared that the Holy Father was not to go to Grenoble, but to Briancon, an Alpine As the road climbed Mont Cenis, carriages were useless in the ice and snow. The Pope, whose enfeebled condition made lying down almost a necessity, was obliged to sit up in a chair and be jolted over the mountain passes. On the summit of Mount Genevre Pius VI's companions were afraid. Beneath them lay revolution ary France, that France whose name in Italy was a by word for war, gandage and implety. As they neared Briancon their fright grew into terrors for they beheld approaching them a armed men with drums beat troop of ing, who looked more like banditti than regular soldiers. Fortunately, however, they turned out to be a guard of honor coming to escort His Holiness.

Meanwhile the allied Austrians and

Russians were advancing to attack the French: so the republican authorities ordered him to be transferred on the 27th of June to Grenoble, dead or alive. Thence the Holy Father was taken to Valence. This, his last journey, began on the 10th and ended on the 14th of July.

Like his Divine Master, Pius VI. was dragged from one prison to another expired in the clutches of the law. On the 22nd of July the apostate Abbe Sieyes, who was the President of the Directory, decreed that the "ex Pope (le ci devant Pape) "should be dragged still further, from Valence to Dijon. But the order was never carried out.
The Holy Father was too ill to be moved. He died in the sentiments of the greatest humility and trust in God during their retreat from Moscow:

on August 29th, 1799. "It is not strange," says Macaulay in his oft quoted essay on Ranke's History of the Popes, "that in the year 799 even sagacious observers should have thought that at length the hour of the Church of Rome had come. infidel power ascendant-the Pope dying in captivity—the most illustrious prelates of France living in a foreign country on Protestant alms-the nobl est edifices which the munificance of former ages had consecrated to the worship of God turned into temples of victory, or into banqueting-houses political societies, or into Theophilan-thropic chapels--such signs might well be supposed to indicate the approaching end of that long domina

But the end was not yet. doomed to death, the milk white hind was fated not to die. Even before the funeral rites had been performed over the ashes of Pius VI. a great reaction had commenced, which, after the lapse of more than forty years, appears to be still in progress. Anarchy had its day. A new order of things rose out of confusion--new dynasties, new laws, new titles; and amidst them emerged the ancient religion. The Arabs had a fable that the great pyramid was built by the ante diluvian kings, and, alone of all the works of men, bore the weight of the

"Such was the fall of the Papacy. It passed away. The Republic of Holland was gone, and the Empire of Germany, and the Great Council of Ven-ice, and the old Helvetian League, and the House of Bourbon, and the parliaments and aristocracy of France.

"Europe was full of young creations-a French empire, a kingdom of Italy, a confederation of the Rhine Nor had the late events affected only the territorial limits and political in stitutions. The distribution of property, the composition and spirit of ciety, had, through a great part of Catholic Europe, undergone a com-plete change. But the unchangeable

plete change. But the unchangeable Church was still there."

Thus far Maculay, but no farther will he go. As illogical as he is purblind, he can dramatize the facts and group them with telling effect, but he will not draw the obvious conclusion that, since the Catholic Church is the only institution which thus periodi-cally renews itself, it cannot be of human origin, it must be divine. Let us, who see, not the wrong side of the tapestry as Macaulay did, but the right side of the Providential Design, examine into the facts a little more After the abduction of Pius VI. and

the occupation of Rome and Italy by the French, all the infidels, heretics and schismatics in the world openly proclaimed that the Papacy was expiring and that Pius VI. would have piring and that Plus VI. would have no successor. On whom, indeed, the Vicar of Christ with such indeed, loyalty and love.

Could the Church of Rome rely? On Protestant On the 7th February, 1878, the member of the House of Commons, and won high distinction there, although as a Catholic and an Irish Nationalist, he was naturally not often in sympathy with the feelings and temper of the Holy Father's room and sid: "Citizen Pope, I have been carried to bed when a Piedmontese lawyer, who was then adjutant in what had been but laterating Father Mathew's speeches, for he delivered Mathew's

Father in his last hours at Valence to obtain the means of setting up in the Iberian peninsula a sort of national, Iberian peninsula a sort independent Church? And yet, in the very midst of these wars, revolu tions, open antagonisms and covert desertions, Cardinal Chiaramenti was quietly elected Pope by the unanimous vote of all the Cardinals, except self, and took the name of Pius VII.

How had this wonderful event come to pass? By a combination of circum stances in which it were blindness not to see the finger of God. When Pius VI. was carried off from Rome, the French held the Eternal City and all Northern Italy, and Austria had made peace with them. But as soon as the Pope was gone England organized a new coalition against France. An alliance was brought about between Austria, Russia and Turkey, angered at the French invasion of its Egyptian province. Hence that formidable army, swollen with Cossacks and Tar tars, commanded by Souvarov, which expelled the French from Rome and Italy, despite the valour of Macdonald and Moreau. Just then occurred in Venice the election of Pius VII. land, Austria, Russia and Turkey mounted guard, as it were, at the door of the conclave, so that dinals might peaceably and leisurely do their work. The deed done, the motely sentinels are called off elsewhere and the scene changes.

Thus began that great reaction of which we have heard Macaulay say that "after the lapse of more than forty years it appears to be still in progress." Nearly sixty years have passed since the spectacular historian penned those memorable words, and the progress is now greater than ever

We all have heard of the trials and triumphs of Pius VII : his re establish ment of public worship in France with the help of the conquering Napoleon his subsequent persecution and im prisonment by that same resistless conqueror; his sentence of excomhis triumphal return to Rome, where he survived, during eight years peaceful reign, the fall of the Em peror he had crowned in Paris.

Leo. XIII., his successor, is known especially as a declared enemy of the cret societies which were then laying the foundations of that occult govern ment of Europe which is one of the blots of the present age. He was also a staunch upholder of discipline in all ranks of the clergy.

Pius VIII., the next Pope in the hundred years under review, is, by the shortness of his reign, an exception to the long reigns that have marked the last century and a quarter. Since the accession of Pius VI., in 1775, there nave been only seven Popes in a period of one hundred and twenty-four years. This gives an average of almost eighteen years to each pontificate. When we consider that the average length of each pontificate, taking the whole list of Popes since St. Peter, is only a little over seven years, this ex traordinary average of eighteen years during one of the most troubled epochs in history is, of itself, a proof of God's watchful providence over His Church. Never were the pontificates so prolonged because never were the outside conditions of states and kingdoms so insecure. Pius VIII. was a remarkable excep-

tion, since he reigned only one year and eight months. But he had time to hail with joy Catholic Emancipation had been buried under the great inunin England, one of the most notable dation, but its deep foundations had instances of this century's reparation remained unshaken; and when the of an iniquitous past, and to brand edecessors. Clemen amidst the ruins of a world which had VII., Benedict XIV., Pius VII., and Leo XII., had done, those secret societies which have been the ruin of

The next Pope, Gregory XVI., wit nessed the vigorous growth of that Catholic re-action, which had been heralded by Chateaubriand and Lammenais in France, Newman in England, Goerres and Moelher in Germany, Balms in Spain, England and Brownson in the United States, and Plessis

and Bourget in Canada. Pius IX 's was a wonderful pontifi-cate, by far the longest on record after that of St. Peter (counting the years of Antioch), and probably unequalled in he splendor of its achievements. At first flattered and cajoled by the revolutionary party, then forced to flee to Gaeta, then again returning in tri umph to Rome, there to view with anxious dread during twenty - one years the encroachments of Italian usurpers, which culminated in the downfall of the Temporal Power and his own imprisonment in the Vatican, Pius IX maintained, amid all the trials of his thirty two years of reign, s cheerful, apostolic spirit. Never was the Papacy more active in combating error and defining doctrine. The personal definition of the Immaculate Conception, in 1854, and the collective definition of Infallibility by the Vatican Council, in 1870, would be enough to illustrate a century of Popes. Never did the great heart of the Catholic world go out to

During the latter's reign the brilliant battles of the Catholic reaction were at their height; buring Leo XIII's reign, the solid triumphs of that reaction are come. The non-Catholic world listens, as it never did before, to that passion-less Papal voice speaking in a series of expository, hortatory and dogmatic encyclicals such as were hitherto un-

known. Leo XIII. seems to embody, perhaps better than ony of his predecessors, the Tennysonian idea of "Eternal Peter of the changeless chair" in that he quietly bides his time almost as if his life here below were never to end. The way in which he has leisurely covered, during more than twenty one years, the whole field of live theologiphilosophical, political and social questions in that magnificent sequence of argumentative documents which constitute the great work of his pontifi cate would seem to show that he has simply filled out a plan sketched by himself as soon as he was crowned with the tiara.

This is what all the world can see and admire in our venerable Pontiff It can also take cognizance of this man diplomatic victories, the most striking of which is, of course, the subjugation of Bismarck and the repeal of the Kulturkampf. But those who are not of the household of the faith can form no adequate conception of Leo XIII.'s masterful influence on that inner life of the clergy and laity which is the main spring of their outward action. His recent invitation to all Catholics to consecrate themselves to the Sacred Heart of Jesus is but the crowning act of another series of devotional encyclicals recommending the rosary of Our Blessed Lady and prayer to the many saints canonized during this pontifi cate, enforcing ecclesiastical and religious discipline, imparting new life and vigor to the Third Order of St Francis, the Apostleship of Prayer and other distinctively popular forms of

atholic piety These manifestations of an interior spirit of devotion, inseparably connect ed as they are with soundness of Cath olics much stronger proofs of the quickening energy of the Holy See than even that exterior progress of Papal influence which we have attempt It will, therefore, ed to sketch. well to hark back to our starting point and glance at the doctrinal advance of the Catholic Church during the last hundred years.

Pius VII. had been only sixteen months Pope when he performed an act of Pontifical authority which is un precedented in the history of the Church. In order to carry into effecthe Concordat with the First Consul Napoleon, in 1801, he called upon al the Archbishops and Bishops of France to resign their Sees unconditionally into his hands. He might appoint many of them to new diocesesdiocesan limits were to be completely changed; but, if they refused to resign he would nevertheless proceed to erect the new dioceses with new Ordinaries To understand the stupendous import of this act of supreme Papal jurisdic tion, we must bear in mind how rife then were in France the Gallican theor ies contradicting the supremacy of the Sovereign Pontiff. In point of fact, thirty six out of the eighty Bishops who had survived the Revolution re fused to resign. They protested that that the Holy See had never displayed such power as this implied. true : but France must be saved to the Church, and the success of the Pope's drastic measure furnished forth at once the noble example of the majority of the episcopate yielding up their Sees and a dogmatic lesson of apostolic forth impossible in France.

This one act of Pius VII.'s naved the way for the definition, sixty nine years of the infallibility of the Pope. Like the philosopher who proved that motion was possible, by walking — solvitur ambulando—the Holy Father gave to the world a practical illustra tion of his God given power.

No more striking proof of the devel-opment of Papal influence in this century can be found than the rapid de cline of Gallicanism. In 1799, when the dispersion of religious orders, and especially the suppression of the Society of Jesus, had borne their bitter fruit, Gallican error was rampant wherever French ecclesiastics had penetrated. Not only Catholic clergy of England, Ireland and Scotland were with it, but it was unfortunate ly too common in Canada and ly too common in Canada and the United States. Josephism and Febronianism were sapping olicism in Germany and Austria. Spain and Portugal suffered less from these anti Papal heresies, though even they were honey-combed with the spirit of revolt against Rome. But soon there grew up, under the breathing of the Holy Spirit, a love of Rome and Roman doctrines which gradually leavened the whole mass of clergy and laity all over the world. The blessed work has gone on with ever increas ing success in the successive generations of this nineteenth century

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There have been here and there halts and pauses; it is so hard to shake of On our Canadian soil the old habits. last roots of Gallicanism and Jansenism were torn up within the memory of some who have not yet reached sere and yellow leaf' of age. There were heart burnings over the great Catholic Liberal battle of the sixties and seventies. There were a lew defections after the Vatican Council. But what are these tokens of human frailty to the grand and universal harmony of the whole Catholic world believing in and implicitly trusting the Pope in this year of grace, 1899 unchallenged is the Holy Father's word at the present day that the very persons whom he paternally corrects are the first to protest that they never meant to entertain the slightest opinion of which he might disapprove.

That is what makes this centenary of the death of Pius VI. more important than the thousand and one centenaries trumped up every other day. This is full of light and hope. though the trials of the Papacy are longer now than they were in the past, yet that very past shows us the ever kind and watchful Providence of God tenderly protecting the Vicar of Christ. True, the Holy Father is still a cap tive in his palace. He himself is always calmly but persistently protesting against this injustice. But we must not lose heart, we should not even fear, were woes far greater than the present to befall us. The Chair of Peter is built on the rock against which the gates of hell shall not prevail. Let us pray for our Father in Rome-this is a labor of love-but let us not be so faithless as to tremble for the Church of God.

Lewis Drummond, S J.

DAILY PRAYER DURING THIS MONTH. Divine Heart of Jesus, I offer Thee, through the Immaculate Heart of Mary, the prayers, good works and sufferings of this day in reparation of our offences and for all the intentions for which Thou continually immolatest Thyself on the altar.

I offer them, in particular, in order that Thou mayest restore to the Sovereign Pontiff the full liberty due to his supreme ministry.

Apostolic Resolution: Pray for the Pope and contribute to Peter's Pence.

## "To Do Ill Costs More

Than to Do Well."

This "wise saw" might properly read, "It costs more to BE ill than to BE well." The source of all health is rich, strong blood. It is to the body what the mighty streams are to the earth. If the blood is pure, the body thrives; if the blood is weak or impoverished, then every pulse-beat carries weakness instead of strength.

Why make the cost of living more than it need be? Purify your blood and give your constitution a chance to do its level best. The only perfect blood purifier and vigor-maker in existence is the world-famed Hood's Sarsa-parilla. It brings good, perfect health. It never disappoints.

Erysipelas Sores—"After scarlet fever a running sore was left on my nose. Took Hood's Sarsaparilla and it cured me. My brother was also relieved by it of erysipelas in his face." Ella Coursen, Burden, N. B.

brother was also relieved by it of eyspiems in his face." ELIA COURSER, Burden, N. B.

Bowel Trouble —"My mother, Mrs.
John Ried, suffered with bowel trouble for four years and tried different doctors, but obtained no relief until she began taking Hood's Sarsaparilla. Three bottles of this medicine entirely cured her." Lizzie Reid, Tracy Station, N. B.

A Cood Medicine — "We have taken Hood's Sarsaparilla in our family as a spring medicine and used Hood's Pills for biliousness and found both medicines very effective. For impure blood we know Hood's Sarsaparilla is a good medicine." R. S. Pelton, publisher Bee, Atwood, Ont.

Loss of Appetite — "I was in poor health, troubled with dizziness, tired feeling and loss of appetite. I was completely run down. I took Hood's Sarsaparilla and after awhile I felt much better. Hood's Sarsaparilla built me up." Lizzie A. Russell, Odchlesea, near Ottawa, Que.

Dyspepsia—" For twelve years I was develored and hoke in the purken in health, had ter-

Chelsea, near Ottawa, Que.

Dyspepsia—"For twelve years I was dyspeptic and broken in health, had terrible pains in my back and was unable to work. When I had taken three bottles of Hood's Sarsaparilla I recovered my health. I always recommend it." J. B. Manor, 362 8th Street, Oswego, N. Y.

Jlood's Sarsaparilla





If you are run down or have no appetite, and cannot sleep, take a wineglassful of O'Keefe's

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Author of " akes of Modern Infidels."

MAS EY.

Publisher and Proprietor, Thomas Coffey.

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Rates of Advertising—Ten cents per line each insertion, agate measurement. Approved and recommended by the Archishops of Toronto, Kingston, Ottawa, and St. loniface, the Bishops of Hamilton, Peterorough, and Ogdensburg, N. Y., and the clergy troughout the Dominion.

London, Saturday, August 5, 1899 CONSECRATION OF BISHOP ELECT McEVAY.

We have been requested to an nounce that, on the occasion of the consecration of Bishop-elect Mc-Evay, in St. Peter's Cathedral, in this city, next Sunday, admission will, to prevent confusion and overcrowding, be by ticket, but there will be no fee charged for admission. Each pew holder will be entitled to three tickets, but arrangements have also been made whereby those who present themselves for admission will be supplied with tickets at the church door, and such tickets will be distributed so long as there is room to spare in the cathedral.

A large number of Archbishops, Bishops and priests have signified their intention to be present.

Prof. Verrinder, who, it will be re membered, was organist of St. Peter's Cathedral about ten years ago, will preside at the organ. The singing on the occasion will be of a very grand and appropriate character.

A collection will be taken up during the service by the priests of the Cath-

Mgr. McEvay, Bishop-elect of London, with Bishop Dowling, left Hamilton on the 31st, for Guelph, where they will go into retreat until Friday. They will leave for London on Saturday. Father Tynan, of Pullman, has been appointed to preach at the consecration service in the morning. Father O'Bryan, S. J., Montreal, will preach in the evening.

## DREYFUS.

The French Government has given a new proof of its desire to do complete justice to Dreyfus. It has placed 20,000 francs (\$4,000,) in the hands of the clerk of the court by which he is to be tried, to be given to him in case his innocence is proved in the trial which is soon to take place. The prisoner would be justly entitled, in addition. to a generous indemnity for the sufferings he has been compelled to endure during his four years of im priscoment, but it is said that he refuses to accept indemnity. The money already paid in by the Government is the four years' salary to which as the captain of artillery he would have been entitled if he had remained undisturbed in his position in the

ANOTHER PROSPECT OF UNITY

According to the London Daily News, there is again a movement towards the reunion of the three Irish Nationalist parties under one leader, and this time there is strong reason to expect that the union will be completed. It is to be hoped that these prognostications may prove to be correct, but similar anticipations in the past have been so frequently not realized that we fear to be too sanguine on the subject now. However, the time for a general election is drawing near, when those who have been keeping up dissension may be brought to account by the Irish people, and the consciousness that an account must soon be rendered may operate beneficially in making those who are responsible seek to come out from their present false position, and to work harmoniously with the main body of the Irish party for the common good. We hope sincerely that the rumors now current may prove to be well founded. It is only through union that Home Rule can be secured.

THE ORANGE SENTINEL.

We have received a special number of the Orange Sentinel (the official organ of the Orange association) issued in honor of its existence of twentyfive years. We are sorry we cannot commend the course of the Sentinel, and we also regret exceedingly that we cannot compliment Mr. Clarke upon his work. The Orange Sentinel has during all these years been engaged in the task of endeavoring to create ill-will between Catholics and Protestants. It is a bad business. We should much prefer to see a man of ready by the Archbishop of Manila.

Mr. Clarke's ability occupy a higher and worthier position.

The publication week after week of matter put together by characterless penny-a-liners, the purpose of which is to lead our Protestant fellow citizens to believe that the Catholic Bishops, priests and people would deprive them of their civil and religious liberties. were it in their power so to do, is not only reprehensible but criminal. The Orange Sentinel and its staff and Mr. Clarke Wallace and his associates in the government of the Orange order are simply political thimble-riggers. The rank and fyle form merely the rounds of the ladder by which these gentlemen hope to climb to exalted positions. The wonder is that in this age of the world so many people who pretend to have a full share of enlightenment can be so easily humburged.

LEO. XIII. AND THE BIBLE

The Holy Father, Pope Leo. XIII. has issued a Brief in which he grants special Indulgences as an encouragement to the reading of the Bible. The request was presented by the Abbe Garnier of Paris that the Holy Father should encourage the devout reading of the Bible in editions containing Catholic notes, and approved by one or more Catholic Bishops, by granting to those who would read the Bible for a quarter of an hour the same Indulgences which have been accorded to those who recite the Christian Acts. His Holiness graciously acceded to the request, and now an Indulgence of three hundred days may be gained by those who read the Bible for a quarter of an hour, provided the edition read has been approved by lawful authority. Furthermore a Plenary Indulgence may be gained every month by those who keep up the practice for a month. To gain this Plenary Indulgence, beside the conditions already mentioned, the sacraments of penance and holy Communion must be received. and prayers offered for the intentions

The readiness of the Holy Father to concede these privileges is a proof of his desire that Catholics should make themselves familiar with the Holy Scripture.

ENCOURAGED BY THE VATI-CAN.

Mgr. Vey, the Vicar Apostolic of Siam, in his last annual report of his diocese, sent to the Propaganda, gives many interesting details of the progress of religion in that country. He states, among other things, that King Chulalonghorn on his return from a visit to Europe determined to give special encouragement to education, and with this purpose in view offered two scholarships of the total value of £2,500 to be competed for by the pupils of all schools, public and private. The result of the examination was remarkable. The first prize was taken by an old pupil of the Catholic College of the mislead their votaries and propagate option, from among thirty candi dates; and the second, third, and fourth places were gained by pupils of the same institution. A youth aged seventeen was the winner of the second scholarship, and he was sent to London, Eng., to complete his studies. The king in describing his visits to the monarchs of Europe declared that he was everywhere well received, but the receptions were official. It was only in the Vatican that "he found a father's heart's heart. You can feel, added he, "that there is something divine in that heart."

A RUMOR FROM MANILA.

A despatch from Manila, which however, lacks confirmation, states that a Filipino priest named Gregorio Agripay is with the insurgents endeavoring to lead a movement for the establishment of an independentChurch in the Philippines. The despatch, however, appears to indicate that this movement is not directed against the authority of the Pope, but solely against the Spanish ecclesiastical authorities. Agripay, however, has certainly taken unlawful means to gain his end, if the reports be true, having declared himself, on his own authority, to be the Vicar General of all the Philippine priests in the districts outside of Ameri can control on the island of Luzon and he is said to be inciting the priests to disobey the regulations of the Church and the religious orders. The Church does not recoguize distinctions of nationality in ecclesiastical matters, so that Agripay's efforts to introduce such are directly schismatical in tendency and such a monstrosity as an independ ent national Church cannot be allo If Agripay has done what has been

attributed to him, it is quite just that the authorities should excommunicate him.

THE CHRISTIAN SCIENCE FRAUD

We have received from several different quarters copies of so-called Christian Science journals, and sermons or addresses in advocacy of the fanciful theories of the Christian Scien-

We have many times in our columns pointed out the fallacies which these sectaries set forth as the basis of the new religion which they have constructed upon a misinterpretation of some texts of Holy Scripture.

For the most part these discourses consist of an incomprehensible jumble of words which may mean anything or nothing, and which would be unprofitable even if a meaning could be extracted from them.

As an example, let us take the following conclusion, drawn by a lengthy argument of the editor of The Chris tian Science Sentinel, of Boston, in its issue of 20th July, 1899:

"The teaching of the unreality of evil (sin, suffering and sickness) is based upon the Scriptural declaration 'All things were made by Him and without Him was not anything made that was made. . . . . The unreality of evil can be demonstrated only as one gains the understanding of the allness of God. Christian Scientists are gaining this understanding, and it saves them from the desire to sin, thus proving that it does not encourage one in the indulgence of sin."

With an inconsistency which is al most inconceivable, the writer of this asserts he who commits sin must be punished for it, and that it is a debt which no one but himself can pay.

We may admit this contention that sin is not an actual entity. This is held by many metaphysicians as a theory, but we do not deem it neces sary to discuss it here. We prefer to reason from principles which are beyond doubt, though this theory is the one on which the Christian Scientists seem to base their whole religion, inferring that the adherents of that sect are exempt from the commission of sin, and they assert that physical suf fering and sickness are equally nonexistent from their point of view. We may remark, however, that the theory does not justify the inference.

It is certain that the essence of six consists in its being a disobedience to the law of God, whether by thought, word, deed, or omission; and St. Thomas properly defines it to be a turning away from God, who is our first beginning and last end.

We admit also that the reconcilia. tion of the co-existence of sin with the existence of an infinitely powerful and pure God is a difficulty for the finite human intellect to fathom; but this co-existence is a certainty which cannot be denied. Still sin is not, of itself, either a substance or an act, but only a state or condition arising out of our relations to our Creator, insomuch as He has given us free will to obey or disobey Him. It is by creating a confusion in regard to this, in the minds of those who can be readily duped, that the Christian Scientists endeavor to heir tenets, as well as by an appeal the vanity of hearers who are pleased to be told that they are beyond the tion that this was its general purpose danger of sinning.

The doctrine we have stated is clearly that which St. Paul lays down. Even this great Apostle proclaims that he must persevere in works of penance, "chastising his body, so that while preaching to others he may not himself become reprobate." (I Cor. ix., 27) This teaching is widely different from that of the Christian Scientists, who claim an absolute immunity from sin, as in the article to which we have already referred.

We have another direct contradiction to the Christian Scientist doctrine (I John i, 8:) "If we say that we have no sin, we deceive ourselves, and the truth is not in us."

One of our correspondents calls our attention specially to a letter professedly written by a Catholic who having been afflicted with "a claim of ' locomotor ataxia of three years' standing, had tried all the "pathies." for the purpose of obtaining relief-allopathy, electropathy, osteopathy, and presumably hydropathy and homeopathy, without success. At last he was induced to try "Christian Science," which means that he gave up all medical treatment, and allowed the quacks who call themselves Christian Scientists to operate on him-and he was cured in an incredibly short time.

The ailments under which he was suffering were numerous enough: 'paralysis, gastritis, fugitive pains in the legs, partial loss of eyesight," with four or five others. All these afflictions he calls "a string of be-

believe that this must have been the truth.

There are no quacks who do not pub. lish certificates of cures wrought upon persons on whom their methods have been successfully tried, and it is often difficult for us to get at the real facts in such cases. Usually readers will form their own judgment on the testimonials thus given, and we take this liberty to ourselves in the present instance, and so doing we put no faith in this testimony of Mr. T. W. Gibbons, who concludes his letter saying : "You know we were members of the Roman Church."

We have no faith in Christian Science, so-called, because it is neither Christian nor scientific, and the number of cases in which the "Christian Scientists "have succeeded only in letting the people who have put faith in them die upon their hands through neglect of the most necessary remedies, is already undeniably very large, and is increasing daily in magnitude.

We must not forget that Christ Himself teaches that they who are sick "have need of a physician," and the teaching of real science is to the same purpose. We are, therefore, justified in saying that the "Christian Science" quakery has no right to style itself either as being Christian or scientific.

THE ANTI-RITUALISTIC DECI-

The mountains in labor have once more brought forth a mouse. The Archiepiscopal Court of the Church of England at Lambeth has given a decision after many weeks of serious discussion, and the result is that the ceremonial use of incense and candles in the Church is pronounced to be contrary to law.

This decision has been arrived a after a most careful investigation, and the Archbishops of York and Canterbury are agreed on the matter, but how they reached such a decision will probably remain a mystery to the outside world.

It is admitted that even since the Reformation, and since the reign of Queen Elizabeth, there are to be found traces of the use of incense in the Church, and it does not appear that there has been any positive prohibition of it, but the Archbishops hold that it was used solely for the purpose of stifling unpleasant odors in the Church, such as those which arise from dead bodies during the funeral services. They assert that "the symbolical and ceremonial use of incense arose out of the original sanitary use of it where the sacrifice of animal life made some sort of a deodorant necessary," and that in the ancient account books in which the purchase of incense for the Church is recorded through the middle ages, the purpose for which it was purchased is sometimes set down, that it was used for deodorizing !

We do not deny that incense was sometimes employed for the purpose here indicated, but we do say that the two Archbishops in making the asserin the Catholic Church in England, and in the Jewish temple from the time of Moses down to that of Christ, run counter to the whole testimony of holy Scripture and tradition or history.

As regards the Jewish temple, it is, of course, true that animal sacrifices were constantly offered up, and it is very easy to assert that it was for the sole purpose of stifling the disagreeable odor arising from these sacrifices that the use of incense was prescribed, but it would not be easy to prove such an assertion. On the contrary, any one can see by reading Ex. xxx. that the primary object for which Almighty God commanded the use of incense under the old law was on account of

its beautiful symbolism. An altar of incense was ordered to be erected, a cubit in length, and of the same breadth, that is, very nearly twenty two inches square, and fortyfour inches high, of a precious and sweet smelling wood. This altar was to be overlaid with gold, and a gold crown was to be placed over it, to impress the people with the importance of the use of incense in the divine worship; and even the rings by means of which it was to be carried about were to be of gold, and the bars of setim wood overlaid with gold.

On this altar, incense was to be burned perpetually, at least every morning and night and not merely while sacrifices were being offered, and the people present. (Verse 8.)

It was commanded that the incense to be used should be compounded in a liefs," which means in the parlance of specially prescribed manner, and that the quacks, imaginary ailments. If it should be "well tempered and pure, the ailments were only imaginary it and most worthy of sanctification," may reasonably be inferred that the and "most holy shall this incense be will consider the controversy ended by cure was only imaginary also, and we unto you. You shall not make such a such a decision.

composition for your own uses ; because it is holy to the Lord. What man soever shall make the like, to enjoy the smell thereof, he shall perish out of his people." (Verses 34 38 )

Incense is symbolical of prayer, as we learn from Psalm exl, 2 (Prot. Bible, Ps. cxli): "Let my prayer be directed as incense in thy sight; the lifting up of my hands as evening sacrifice." Under the New Law we find the significance of this symbolism recognized by the Evangelist St. John. who in the Apocalyptic vision beheld, round about the throne of God, "four and twenty elders sitting, clothed in white raiment . . . having every one of them harps, and golden vials full of odors, which are the prayers of saints." He saw also an angel who stood before the altar having a golden censer, and there was given to him much incense, that he should offer of the prayers of all saints upon the gold. en altar, which is before the throne of God. And the smoke of the incense of the prayers of the saints ascended up before God, from the hands of the angel. The Venerable Bede, the Anglo-

Saxon Ecclesiastical historian, explains this altar of incense to be the symbol of the life of the perfect, on which not the flesh of animals, but only incense is to be offered up, because they who are perfect have no need to overcome the sins of the flesh and the allurements of thought, but only to offer the sweet odors of spiritual prayer and heavenly desires. St. Gregory I. also declares that "we (the Christians of his day) offer incense of sweet spices when we give out the odor of virtue on the altar of good works."

During the middle ages, in the Church in England, equally with the rest of the Christian world, incense was used for ceremonial purposes, inasmuch as the rubrics of the Mass and Vespers, and of other offices of the Church, commanded its use on the most solemn occasions. It cannot be at all maintained, therefore, as the two Archbishops maintain, that it was used only to correct unpleasant odors.

But the use of incense is not held to be essential to the divine worship, and we may say the same of lights on or about the altar. They are merely acessory ceremonies which the Catholic Church uses in order to excite greater respect and reverence in the divine worship. Hence the issuance of a prohibition by the Archbishops against the ceremonial use of incense and lights in the service of the Church is a very insignificant result of their many weeks deliberations to settle the fierce conflict which is going on between Ritualists and Evangelicals.

Lights are symbolical of faith and of grateful joy. Hence the holy Simeon calls Christ " a light to the revelation of the Gentiles, and the glory of thy people of Israel." He is the object of Christian faith. (St. Luke, ii, 32)

The Prophet David also says : "Thy word is a lamp to my feet, and a light my paths." (Ps. cxviii, 105 Nevertheless, no one imagines that either incense or candles on the altar are essentials to divine worship.

If the high Ecclesiastical Court of the Church of England had any real authority to deal with the substance instead of the shadow, it would have settled such questions as whether or not Christ is really present in the Lord's supper, whether the Eucharistic celebration is a sacrifice for the living and the dead whether we may pray for the dead and ask the saints to intercede for us with God, and whether or not the priests of the Church have the power to forgive sins.

On all these points the Church of England is in inextricable confusion. In one Church or parish the affirmative is taught in regard to all these matters, while the rectors of the neighboring parishes stigmatize these practices as superstitious, idolatrous or immoral!

It is evident that the Archiepiscopal decision is merely the sop thrown to the Cerberus of violent Low-Churchism:

A sop, in honey steeped, to charm the guard : Which, mixed with powerful drugs, they cast before His greedy, grinning jaws, just op'd to roar."

It is very doubtful whether the Ritualists will obey the injunction to abthat the Archbishops are not the Court of last appeal in the Church; but, however to hear the peans which have been point, as if that would settle once for all the tempest on doctrine as well as ritual which is agitating the whole that neither Ritualists nor Kensitites

CATHOLICITY IN CHINA.

The recent decree of the Emperor of China, recognizing the Catholic relig. ion as a national religion of the Chinese empire, is regarded as a great triumph for religion and for the Catholic Church in particular, as it will cause the natives of the celestial empire not to regard the Church in future as a foreign religion, as has been hither. to the case.

It has been in the past a great obstacle to the progress of religion that the Chinese look upon all foreign. ers with suspicion, and are of opinion that it is the wish of the foreigners to partition China among the various European powers, and thus to make the Chinese serfs in their own country. But the recent decree will remove very much of this feeling in respect to the Catholic Church especially, inasmuch as it will be now seen that the Catholic religion is regarded with honor and reverence by the high authorities of the Empire, while its aims are entirely religious, and not political.

By recent statistics published by the Propaganda, the total number of Catholics in China, exclusive of Corea, is 532,448. In Corea the number of Catholics is estimated to be about 25,-000, but as Corea is now independent of the Pekin Government, the decree will at all events affect the religious standing of the 532,000 Catholics of the Empire proper.

Politically, this decree has also an effect, as Bishops are raised by it to the rank of vicerovs or governors of Provinces, and the Pope is recognized as Emperor of the Catholic religion, being thus placed by the Chinese Government on a par with the highest sovereigns of the world, and entitled to send an ambassador or nuncio to Pekin to guard the interests of the Church. It is considered to be highly probable that a special representative of the Holy Father will soon be sent to Pekin, or that Mgr. Favier, who is the Vicar Apostolic of the District of Pekin, will be designated as the Apostolic Delegate to the Empire. This appointment would give great satisfaction to the Chinese Government, which has great respect for Mgr. Favier, to whom, also, it is due, in a great measure, that the Church is held in such high esteem by the Government, and that the recent recognition of the Church has been officially promulgated.

The Chinese title by which the Pope is designated in the decree is "Kiao Hoang," which signifies "the Emperor of a religion."

Beside this official recognition of the Church, France has been proclaimed by another decree to be the recognized protector of the Catholic Church throughout the Empire. This is an important step for French interests in the East. The French Government did not fully appreciate its importance until Germany selzed Kiao Chou province, and thus established for itself a permanent foothold on the Chinese coast. Germany, also, backed by the triple alliance, aimed at being appointed protector of the Christians of the Chinese Empire, the importance of which position may be estimated from the fact that China with its four hundred millions of people, contains onefourth of the population of the globe. Christians form but a small percentage of this population, but they are very likely to increase rapidly in numbers, and the Catholic Church, which already numbers more Chinese in its ranks than all the Protestant denominations. many times over, is likely to make much more progress than the Protestant sects.

Beside this, the recent visit of the German Emperor to Palestine, and the ostentatious opening of a German Lutheran Church in Jerusalem, increased the prestige of Germany in the East to such a degree that the French Government had its eyes opened to the value of the French protectorate.

This French protectorate of the Church in the East dates back to the period of the Crusades, when it was agreed to by the Christian powers of Europe and the Turkish Sultan that the protectorate of Christians should be held by France, and since that time France has exercised it without disstain from the use of incense and pute, with the exception of the claim lights, for it is admitted on all hands which was made by Russia during the days of the French Empire, that Russia should be regarded as the sole protector this may be, it is somewhat ridiculous of the Christians in Palestine. This attempt to oust France from the prosung over the decision on so minor a tectorate was one of the chief causes of the Crimean war in which England, France, and Turkey fought successfully to preserve the ancient condition of Church. We may take it for granted things, and the French protectorate was once more vindicated and firmly established.

Pope Leo XIII. has always consists

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ently advocated the French protectorate, but the Government of M. de Frevsinet almost let the authority it conferred upon France slip out of his hands, and Pope Leo's efforts to solidify it were almost nullified by M. de Freysinet's apathy in regard to it. But a letter from the Holy Father to Cardinal Langenieux, dated in August last, brought up the matter once more, and the Emperor of Germany was somewhat angered by the position taken by the Pope in favor of the continuance of the French protectorate. The Holy Father, however, was firm in urging this protectorate to be maintained, and the French Government itself laid aside its former apathy in regard to the matter, and the result is now before us, that beside the maintenance of the French protectorate in Turkey, it has now been extended to China, where, owing to the immense population of that Empire, it is of even more importance than in the dominions of the Sultan.

It will be easily understood why the Holy Father should prefer that the protectorate of the Catholics of the East should be held by France, rather than by Germany; for, though the present Kaiser is friendly to the Catholic religion, and to the Pope personally, the traditions of the German territory have been preponderatingly Lutheran during the last three centuries and a half, and consequently the protection of Catholic interests will be better provided for by a Catholic power than they could possibly be by any Protestant power, even though the present inclinations of the Emperor of Germany are undoubtedly favorable to the Catholic Church.

The Chinese Imperial decree is, therefore, a great victory for the policy of Pope Leo XIII., both on account of the recognition of the status of the Catholic religion, and because the protectorate of France has been definitely proclaimed for the entire Orient. Even it is understood that the Protestant missions of China will reap the benefit of this protectorate, which has been established for the sake of all Christians, independently of their denominational differences.

## RUSSIA AND THE POPE.

A good deal has been said in the press recently in regard to Cardinal Vaughan's utterances at the 4th of July banquet held in London, England, to do honor to the United States, and at which Mr. Choate, the American ambassador, was present, as a matter

Owing probably to the late hour at which the speech was delivered, the principal papers of the great metro. polis did not report it; but, as it made a reference to Russia, advantage has been taken of the fact by some of the reporters for the other journals to represent that his Eminence spoke disparagingly of Russia as "the great despotic power that looms north of Asia." and declared his preference that the liberty-loving United States of North America, hand in hand with England, should predominate over the great continents yet unre-

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claimed by Christian civilization." The reporters of the Associated Press have taken special trouble to inform American papers that the Cardinal's views on this matter were "practically inspired from Rome, and that they indicate that the Catholic Church and the Holy Father have stepped into the lists for the purpose of throwing the whole weight of their influence into the scale against Russia, and on the side of Russia's opponents, even though the chief opponent be a Protestant country like England."

There is no foundation for this way of representing the matter. The Holy Father is on excellent terms with the Czar Nicholas, and there is not the least reason to suppose that he is endeavoring to raise any European combination against him. The Holy Father has, indeed, the interests of the Catholic Church at heart, and is doing all in his power to bring back the Greeks and Protestants to the one fold of the Catholic Church, but nothing is further from his thoughts than to raise a political combination against Russia or any other power. The methods whereby he hopes to effect his purpose are those of peace, and not of political intrigue. He expects that by the preaching of the Gospel of Christ in the manner after which Christ commanded His Apostles to teach the whole world, Protestants and Oriental Schismatics alike will be brought to acknowledge the divine authority of the Catholic Church and of the Apostolic See which has been appointed to the supreme spiritual position by Christ Himself.

differences which separate it from the Catholic Church are so slight that they would be easily dispelled if political influences did not interfere to suppress the natural yearning of the people toward universal or Catholic unity.

In fact, so great is the intimacy between Pope Leo XIII. and the Czar, that it has transpired that it was from the Pope that the original suggestion emanated to the Czar himself to make the peace proposals to the powers which have resulted in the Peace Congress at the Hague. Mainly for this reason the Czar was really anxious to have the Pope's representative take part in the proceedings of the Congress, but this was bitterly opposed by the Italian Government, backed by the Dreibund, and the result was that the Pope was informed that, as he has neither an army nor a navy, he could not be asked to take part in a conference which had reference solely to the question of increasing or diminishing the armaments of the nations of the world. Italy was moved to make opposition to the Pope's taking part in the Peace Conference by the fear lest the question of the restoration of the Pope's temporal power should be brought forward; but though, for the time being, its intrigues succeeded, this question must revive again in spite of all efforts to keep it in the background.

The arbitration proposals which have been finally adopted by the pow ers at the Hague are, in the main, iden tical with those which the Pope pro posed to the Czar, so that though the Holy Father was not represented at the Conference, it is due to him in a great measure that the results have been so practical, though, through the counter interests of the powers concerned, they fall short of what was expected by the most sanguine of those who hoped for the best of results from the Congress.

Cardinal Vaughan, therefore, at the 4th of July banquet, did not speak for the Pope, but gave utterance to his personal views in regard to the suspicion that the Russians are playing a double game in holding up the olive branch before the world with one hand whilst brandishing the torch and the sword with the other. We may readily believe that the Cardinal's views are accurate enough, but there is no reason to assert that they were inspired by the Pope, who, from his position as Head of the whole Church, spread throughout the world, must keep on good terms, as far as possible, with the rulers and those exercising civil authority everywhere. There is not, in fact, a single word in the Cardinal's address which would indicate that the sentiments were suggested by the Pope. Intrinsically they bear evidence that they are his own viewsthe views of a man who has great confidence in the power for good which England and the United States will exercise in civilizing barbarous nations. His views are merely political, and he is free to maintain them, while others are free to controvert them with out doing violence to Catholic faith.

By his tact and conciliatory attitude toward the Czar, Pope Leo XIII. has already gained much for the harshly treated and persecuted Catholics of the Russian Empire, and especially for the Poles, who have suffered so much for their faith. It is expedient that the universal father of Christians should continue to gain for his children the good will of monarchs who, like the Czar, exercise absolute power over their subjects, without hesitating, however, to condemn tyranny and oppression wherever it is necessary to pronounce judgment even upon the actions of kings and princes. This the Holy Father has prudently done in all his relations with temporal rulers, and he has thereby rendered himself persona grata to the rulers of all the nations, whether Christian, Pagan or Mahome tan, and Catholic, Protestant, or Schismatical. In fact there has never been a Pontiff more universally beloved and revered than Pope Leo XIII.

THE PEACE CONFERENCE.

The International Peace Conference which , was called by the Czar, and which has been in session for several weeks at the Hague in Holland, has concluded its deliberations.

It has not been so successful as the Czar hoped in the first instance, yet neither has it been a failure as pessimists prognosticated it would be. A number of practical conclusions have been agreed upon, which, when put into effect, will much mitigate the horrors of war.

On the question of disarmament of the

sion of the Greek Church, because the any practicable agreement, nevertheless it has been agreed that in case of a threatened war there shall be an international court of arbitration composed of the representatives of neutral powers, and which shall use every effort to induce the possible belligerents to come to a peaceful settlement ; and even after war shall have been declared, the proposed court of arbitration shall continue its efforts. There will be comparatively but small expense to the belligerent powers in making use of the offices of the court of arbitration, which will not be compulsory, in the sense that either power shall be obliged to submit the case under discussion to arbitration; nevertheless they are not to regard it as an unfriendly act if the neutral powers urge arbitration upon them persistently, even while hostilities are being

> The use of explosive bullets, and or those which expand on entering the human body, has been prohibited so as to lessen the horror of war, and also the throwing from balloons of projectiles which spread asphyxiating or deleterious gases.

The convention as adopted contains five expressions of opinion on matters which are to be left to some future conterence: namely,

1. That it is desirable to lessen the armaments of the world, and so to diminish the burdens now imposed on nations for military purposes

2. To protect better the rights of neutrals while war is going on. 3. To consider the calibre and

type of rifles and artillery to be used in warfare hereafter. 4. To revise the Geneva conven-

5. To declare private property inviolate, and to limit the bombardment of towns and villages during war

The decisions which have been reached give hope that at some future meeting of the delegates of the powers a much greater advance may be made in making war less disastrous than it is at present.

A COMMUNICATION FROM REV. S. BLAGDEN.

We are requested by the Rev. Silliman Blagden, now of Orchard Grove, Maine, to publish the following corres pondence, which explains itself :

AN EDITOR'S MODEL LETTER. La Salette, Ontario, Canada, 14th July, 1899.

Rev. Silliman Blagden: Rev. dear Sir:—I have approved of and directed publication of your last letter in the London CATHOLIC RECERD (Province of

I have no doubt the letter will appear in next week's issue, though sometimes when there is an excess of matter, publication may

be deferred. We thank you cordially for your frequent We thank you cordially for your frequent contributions to our columns, which show that you have a noble Christian heart, full of love for all mankind. We are only sorry for the fact that as our columns are frequently crowded, it has been impossible to insert all the communications you have sent us. Sometimes, also, your views are so different from ours that they could not be inserted without some comment which might make some readers imagine that we published your letters with a bad grace. You will pardon us, therefore, if we have not in every instance acceded to your request. You will understand that it is necessary for us to use our discretionary powers in regard to what

appears in the columns of our paper.
Praying that God Almighty may bless you
for your kind and brotherly spirit of love and
charity, and that you may have the light of

fath.
Yours respectfully and sincerely in Christ,
Rev. George R. Northgraves,
Ed. London, (Ontario) CATHOLIC RECORD.

NOTE BY REV. S D The sweet milk of human kindness, genuine courtesy, and the grace of God, when exercised by mortals, and especially by Christians, go a very long way to smooth out the wrinkles and roughness of life ; help to "break up the fallow-ground lighten the weary pilgrim's heavy and irksome burden; check trascibility and "turn the tables" on sin, satan, and the powers of darkness; and inaugurate instead, an Heavenly atmosphere, full of joy, peace, and love in the Adorable Holy Ghost. O would to God, all editors, and others, would copy and model after the Rev. George R. Northgraves! Amen.

## A PICTURE OF INGERSOLL.

Without a moment's warning, but surrounded by the members of his family, Robert G. Ingersoll, professional anti-Christian lecturer and scoffer, dropped dead last week. In the sacredness of home and in the relations of friendship he appears to have been a singularly amiable man. On the platm, his flippant wit and his skill in all the arts of the comedian made him a popular lecturer, and, for ignorant people, a dangerous enemy of Chris-But he was only a clever man, not in any degree a great man; and because elocution and smirks and grimaces and ludicrous expressions and gestures can not be perpetuated in print, he will be forgotten ere his bones are dust. His life was a tragic failure; for the best that can be said of him is that he traded in human faith for filthy lucre sake, and that he sought to turn the hope of humanity into despair for the sake of money, laughter, and applause. He will never have followers, in any true as been appointed to the supreme powers, and even on that of lessening prictual position by Christ Himself.

There is special hope for the conversity as found impossible to arrive at this sacrilegious satire.—Ave Maria.

BISHOP-ELECT McEVAY.

His Farewell Sermon to the People of St. Mary's Cathedral, Delivered at High Mass on Last Suuday.

My Dear Brethren-His Lordship the Bishop of Hamilton has kindly dispensed with the usual High Mass ser mon this morning. As I am on the eve of my departure from this parish I take this occasion to say a few words to thank you all for your great kindness to me during the past ten years and to request you to remember me in your prayers in the future. am aware that many members of

the congregation were most anxious to show in a formal and tangible manner their appreciation of what has been done during my stay in your midst, but that is not at all necessary. You have shown your loyalty, your affection, your confidence on so many occasions that it is altogether superfluous to accept any other proofs of your good will, and for this reason I declined to yield to the desires of my many warm friends in this parish. On numerous occasions I requested you to make sac rifices-especially financial ones-and I am glad to say that, even in times of depression you never failed to respond: you were always equal to the occasion; every undertaking was carried to a successful issue, and, better than all, you gave promptly and cheerfully. Scripture tells us that God loves the cheerful giver and He will reward him an hundred fold.

However, in all Church work the very first essential is to act under the direction of the Bishop of the diocese. We are told "Unless the Lord build house, they labor in vain who i it," and since the Holy Ghost build it, laces Bishops to rule the Church of God, it follows that the priests and people who obey their rulers are certain of a special blessing : their works must prosper, and both pastor and flock will be united and happy. Havguidance ing enjoyed, therefore, the and the confidence of the Bishop, and knowing that I could always rely on the good will and the support of the congregation, my stay in your midst has been a happy and pleasant one and if it had been God's holy will I would have been content to remain with you until the end of my life. But a priest is a soldier of Christ. He must obey his superiors promptly and cheerfully, and as I came to this dioleaving it by the command of the Vicar

During my stay here the Bishop of the diocese has obtained for me so many honors and titles and dignities that I can never sufficiently thank him for the great things he has done for me.

I also express my gratitude to the good priests who from time to time have assisted me in the Cathedral work: and, since I have to go, I am delighted that the priests appointed to continue the work understand it so thoroughly sick, the dying, the poor will be looked after, and that every branch of the parish work will be attended to with earnestness, zeal and punctuality, and I feel confident that you will show a proper appreciation of their whenever an occasion presents itself.
In addition to the assistance of the

priests I received a great deal of valuable help from the good Sisters of St. Joseph and of Loretto, who were ready at all times to make any sacrifice re quested to carry on the important works of education and charity, and for their good-will and co operation I am grateful. The fact is, my dear people, we all should be thankful to God for many favors. We have the cast their shadows upon it that the grand gift of the true faith, the greatest gift that God can bestow on a crea-ture in this world. We have the external evidence of this faith in your magnificent church property, in your schools and institutions that you can justly be proud of. You have a wise and able and kind Bishop to guard this faith as being to render an account of your souls. You have a zealous priestnood and fervent religious communities in your midst to carry on the work of the Church. You reside in a beautiful, healthy and progressive city, and in a province where, while claiming no favors our rights and liberties as Catholics and citizens are recognized and respected, and we in turn are taught to recognize and respect the legitimate rights and liberties of our fellow-citizens without distinction, and with them we should co-operate in promoting peace and good will and all the

best interests of our beloved country. you should not be happy here in ful-filling the purpose God had in creatng you, and in this way prepare your selves for the attainment of that ever lasting happiness in the next world, where separation shall be unknown and where I hope and pray we shall all meet to enjoy God's presence and glory forever. This, my dear friends, is the blessing I wish you, in the name of the Father and of the Son and of

the Holy Ghost. Amen.

Bishop Dowling addressed the people afterwards. He evidently spoke under restrained emotion. He spoke of the long friendship that had existed between himself and the Monsignor, and of the valuable assistance he given him in the works of God's church, both in the diocese of Peterborough and Hamilton. It was a consolation to know that, though he lost Mgr. McEvoy as an adviser and helper in the work of the diocese, he would still have many opportunities of meeting him as a brother Bishop. The many great works that the Mgr. had accomplished during his ten years' residence in Hamilton would remain as a lasting

sured him that he took with him to his new home the best wishes and prayers of the people of the cathedral hoped that the new Bishop would come often to visit the cathedral, to which he would always be most welcome. Bishop then asked the people to give to the new rector and staff that support which they had given to Mgr. McEvay.

### CHRIST IN THE HOME.

A Christian home cannot be built alone of brick or wood or stone. estried walls and costly works of art cannot make it, and yet a wind rocked ent may inclose its atmosphere. prairie cabin may contain its sacred household treasures. Strange it is, the effect of roofing in a few feet of Strange it is, ground to make it in time a focus of The stream of converts which poured love for generations! Even a migratory dwelling may have a home life which is wanting in a local habitation. Abraham's moving tent, with its altar near, was far more sacred than Lot's house in Sodom, which the angels hesi tated to enter.

An isolated, separate house is more hospitable to Christian home elements than the gathering of many families under one roof. Take the twenty under one roof. families who live in a single tenement block in a city and place them in twenty small separate cottages, and you have by that single fact greatly enhanced the opportunities for comfor and morality. The tendency to hotel ife, and the necessary aggregation of children in a social commune is to be discouraged by those who would afford the family the highest protection.

We have profound social wants, but we have just as deep hunger for isolation. Dryden 'Home is the sacred refuge of our But it is not possible to have such associations given to any house in crowded Jerusalem as belong breezy cottage over the hill at Bethany, where Jesus went to lodge.

Macaulay says that before Horatius plunged into the Tiber he saw on Palstinus "the white porch of his home. number of square feet of brick wall, his heart in its last earthly moments

A Christian home must be furnished within. Its defenses are not in the plan of your architect. He will tell you that prayer and counsel and love should have an abiding place here; and yet these are its chief adornments,

its unwasting glory.

The recognition of God in the paternal home will be spiritual legacy in the memory of every child who goes out from it. The pause of a moment before the household meal, the more deliberate thanksgiving and petition at morning and evening seem very humble acts, but they involve the fundamental ideas upon which the family is organized. They are like the blood on the lintels of Israel's houses which separated them the houses of Egypt. Family prayer should be brief, and so conducted that children should have an interest in it. Their wants and trials should not be overlooked.

The remembrance of household prayer, the restraint which it exers over us in hours of temptation. are reasons why we should make our children sharers in its efficacy. The strain of life's battle will be severe enough with this succor. It will be greatly harder to bear without it.

how much hinges upon the right beginning of the young people tarting out to make a new household? Ah, think of the interior, spiritual furnishing of the house! Will you be able to say when sickness and trial

## LICISM.

A recent article, written by a re-creant Catholic, in the London Con-temporary Review, has deeply pained all Catholics who read it. Skepticism is the besitting sin of this so-called age of enlightenment, and its most zealous apostles are men like the writer in the English Review. In all the arrogance of human pride they attempt to dictate to the successor of St. Peter a policy of sin. They tell him to be silent when he should speak, and make themselves the standard and measure of Right and Truth. In politics they advocate the doctrine that "might is right," and in literature they substitute sentiment for duty. The absurdity of such men counseling Pope Leo XIII. as to what he should do in the government of the Church would be ridiculous were in not almost blasphemous. In all that concorns faith and morals the Holy Ghost is the Heaven-given-guide of the Holy Father, and the attempt of any man or body of men to usurp His place is trea-

son against the Almighty.

The Vatican Council crushed Gallicanism, which would make the obligation of the dogmatical decrees of the Pope dependent on the consent of the Church, and all attempts to revive it are but the slanders of neretics trying to silence their consciences. From the time that the tyrant, Louis XIV. France, framed the so-called four articles of the Gallican liberties, that great nation became the prey of revolution and infidelity; but since the anathema of the Vatican Council struck Gallicanism and expelled it from the body of the Church of France, a new era has dawned on the children of St. Denis. It is, indeed, a sad truth that the anti Christian and atheistical parties were not immediately touched by the teaching of the Church; they con-

and priests of France, who are united under the glorious banner of Ultra-montanism, which is Catholicism.— American Herald.

THE REVIVAL OF THE NEW-MAN CULT.

With the recrudescence of the movement looking to the conversion of England the Newman cult is reviving. John Henry Newman belongs to no age or country. During the days of his activity he cultivated ideas that will live for ever and will influence many nations, and for this reason he will live in history when other men who seemingly absorbed more of public attention will have been forgotten. Newman's life-idea was the conversion of England to the old faith. '45 with such volume, owing to peculiar circumstances seemed to decrease : but with the discussion of Lord Halifax concerning the validity of Angli-can Orders and agitations of the Ritu-alistic party within the Anglican Church, as well as on account of the veoman service that has been done by such organizations as the Catholic Truth Society and the Ransomers, the stream is again increasing in volume. The prudence of the present leaders is such that this movement will be manipulated with extreme care, and we may hope that the early years of the twentieth century will see it grow in such volume that the whole world will

be astonished at it. The central figure of it all will be Cardinal Newman, and the awakening of an increasing devotion to his nam and memory is the aurora of this dawning day. The Catholic World Magazine of late has had a good deal o say about the influence of Newman. Father Walworth speaks of his life and work in his Reminiscences as of one who knew it intimately by per-

sonal experience :

The work to which God called John Henry Newman and to which he devoted his whole heart and soul was the conversion of England. He loved Englishmen. If his love amounted to something more than an instinctive preference for one's own native land, was this divine interior calling which, in him, lifted love up into the supernatural. By a reverse action this accounts for the prevailing love of Englishmen for him. Setting aside some undoubted and very natural exceptions, this great man's name was honored and dear in Eng land during his life-time and remain so. Love begets love. Devotion begets devotion

"I do not think that right-minded Protestants are unfavorably impress by the thought that Catholics are anxious to convert them. hearts they know that it ought to be Gladstone must have been perfectly aware of this burning zeal in the friend of his early years, and that his own conversion was a hope near to that great heart. Could Newman less for being so valued? Gladstone was only one conspicuous man amongst many others that did but loved him none the less.

an old friend and acquaintance at Oxford, when he said, 'This is the first misunderstanding,' Gladston replied curtly, 'I think not the first 'Is human nature different here in America? Do Protestants in this country feel greater respect for American Catholics, or love us more, when they perceive that we manifest little concern in their conversion? Can we gain their hearts to our cause, accredit our Church a bright days of sunshine, will not fail Church of Christ, when we are forward you in the shadows? — Baltimore to wave the religious flags for them to wave the religious flags for them and assure them they need no conver-No indeed, this cannot rightly sion? ULTRAMONTANISM IS CATHO, pass for genuine liberality. It finds no model in the example of Christ. It is not Christian, It is not apostol-

"To another distinguished convert,

In still another article, on "The Influence of Newman," O'Hare, in the current Catholic World Magazine, is related the following in-

teresting incident:
"Only a very few of those who sat beneath him in those days are living now to tell us of their impressions, but I once spoke to a man who entered Oxford just when Newman's power there was at its zenith, and he said to me: 'I was a very young man, then, a very foolish and thoughtless young man, with little capacity and little dis-

position for serious thought . . . . . One night, with a crowd of other young fellows like myself, I went to hear Newman preach. I do not know certainly not any elcquence, properly so-called, on the part of the preacher, but something in the directness, the quiet ardor, the strength and appeal of the man's soul which even then was struggling, awakened something in me that has made me different from that hour. on, with a little break in his voice, but I wish I could tell you what his life has been to me in those days and now.'"

The colored sunsets and the starry heavens, the beautiful mountains and the shining seas, the fragrant woods. and the painted flowers, -the not half so beautiful as a soul that is serving Jesus out of love, in the wear and tear of common, unpoetic life. -

Many men are in revolt against the kind of religion which is exhibited to the world,—against the cant that is taught in the name of Christianity. And if the men that have never seen Sacred Seart Review

PROTESTANT CONTROVERSY. BY A PROTESTANT MINISTER.

XLV. All propositions are acts, and the obstinate and proselytizing use of a proposition which, in the best present judgment of the Church, is not true, is an act of schism, even when it is not an act of heresy. No one supposes that a pertinacious schismatic is not exa pertinacious schismatic is not ex-posed to the Anathema, and of course it makes no difference whether this schismatical temper displays itself in disturbing propositions or in other dis-turbing acts. The Pontifical, in its turbing acts. The Pontifical, in its office for the Greater Excommunication and Anathema, simply designates the offender as contumaciously disobedi-ent to the Church. How his contumacy has displayed itself, is unessential. Now it is not to be supposed that the Council of Trent had any thought of divesting itself of a prerogative which had always been used in the Church, of directing the Anathema against ob stinate schismatics, no less than against The Council has signified no such intention, and we have no right to assume it. The Synod has, indeed, followed a general instinct, of append ing the Anathema mainly to dogmatic crees, and this is all we can say. We must examine in each case whether the Fathers may not here have made an exception for reasons of special significance. The Council has not bound its own hands, and it is not for us to bind them. The Fathers, doubtless, have meant that each one of their canons and decrees and introduct ory chapters should be examined for itself, and not merely by an external label, to ascertain whether it is dog disciplinary, or the two com bined, or simply pastoral and admoni-tory. Otherwise any Mohammedan or Buddhist that chanced to know Latin might airily toss off into one box all the Acts in which he discovered the A. S. and into another all the rest, and then complacently declare, "Now I know as well what is of faith and what is only of discipline as the Holy Father We have heard of "Every man his own washer-woman," but I am persuaded that the Catholic Church has never dreamed of coming so curiously near to the principle of "Every man his own Ecumenical Council." Indeed, that would be against equity, for it would be trenching upon our Protestant privileges.

Tanquerey is not only an eminent and carefully balanced theologian, but he is of the latest date, and he agrees with Chrismann and Bartolo, though with a somewhat different turn of thought. Thus in the introductory volume, page 547, he says: "Those err who say that only in the Canons of the Tridentine or of the Vatican Council is defined doctrine contained, but not in the chapters which precede the canons; for either Council has distinctly expressed in some chapters the pur-pose of defining doctrines to be held as of faith. For instance, Trent, in the beginning of the decree De Justifica tione (sess. VI), 'intends to expound to all believers in Christ the true and sound doctrine of justification itself, which the sun of justice, Christ Jesus

. has taught, the Apostles have de livered, and the Catholic Church under the suggestion of the Holy Ghost has perpetually retained, rigorously in-hibiting, that henceforth any one should presume to believe otherwise. The Vaticanum (sess. III) like wise has this at the beginning of the first chapter: The Holy Catholic Apostolic Roman Church believes and confesses that there is one God '; and below, Chapter II, 'The same holy Mother Church holds and teaches that God, etc. Now formulas of this kind manifestly show that the truths comprehended in these chapters are pro ounded as an object of faith : there fore definitions may be contained also in these chapters, provided only this appear clearly from the context by the rules already assigned.

I may remark. what I have observed from a note of Tanquerey, that Alexander VII., after condemning twenty eight propositions as " at least scandal not as heretical, declares that whosoever shall teach them "falls ipso true, the Pope does not put the defenders under Anathema, but that is only a discretionary self-restraint. He leaves the degree of excommunication

undefined. The Catholic divines with whom Mr. Henry C. Lea has had his controversy might not unreasonably address him somewhat as follows: "Sir, it is not unreasonable to expect that a gentleman who undertakes to expound the Catholic religion against its own clergy and theologians should stand, if no within the Catholic, at least within the general Christian consciousness. you? It may be called in question, except so far as every one living in Christendom, and having a general good will to Christianity, may be said to stand within the general Christian consciousness. You have represented the Redeemer as little more than the teacher of a reformed Judaism, in contempt of the fact that He has entirely shifted the basis of religion from outward observance to inward affection, thus bringing to consummation the prophetic anticipations, and that the break up of Mosaism within the Church, and the admission of the non observing Gentiles, was an inevitable result of this change of base, and of the transfer of faith from the law to the Redeemer. You have insinuated that Christ was not improbably an eminent and zealous Essene, aithough of the three indispensable conditions of Essenian orthodoxy (the rejection of marriage not being insisted on for all) namely, constant ceremonial ablutions, rigor-

ous distinctions of food and scornful rejection of bloody sacrifices, the Saviour has emphatically protested against even the milder Pharisaic observance of the first two, and has assumed the lawfulness of the third, as we know that His Jewish disciples fered them more or less as long as the

Temple stood. "You have represented St. Paul as virtually the father of historical Christianity, an opinion which Renan rejects, and which is shattered by a few calm sentences of the positivist John Stuart Mill. If, then, the fundamental and palpable facts of original Christianity seem to make no impression of your preconceptions, we can hardly expect that, as theology becomes more complicated, your apprehensions will always keep pace with it. We think we can offer some curious illustrations of our opinion."

There is undoubtedly such a thing as learned sciolism. What is a learned It is one who has read largely in the literature of a subject or of a system, but who, from begin-ning to end, remains outside, never has an interior sympathy with things as they appear to its genuine adherents. For instance, Doctor Littledale, as the Rev. Lewis Drummond, S. J., remarks, had read very widely in Roman Catholic literature. Yet to the end of his life he remained hopelessly ignorant, at least of fundamenta principles of the monastic life. long before his death—as if the Jesuit hating Doctor Eiward Steitz had not shattered his foundation before he stepped upon it — he had made a violent attack on the Jesuit Constitu After the fashion that has ap peared and re-appeared from time to time ever since its original emergence in 1792, he charges the Constitutions with authorizing the superiors to command their subordinates to sin, venially, or mortally, according to order. Now when such a slander appears in the Cambridge Tribune, it means mere blackguardism. It is a much more serious matter when Doctor Littledale advances it. He founds his accusation on the fact that the Rule declares (I give the substance compressed) that "these precepts do not bind up the

brethren to sin, either mortal or venial, unless furnished with this power by the superiors." Father Drummond mildly represented to him that, in technical monastic language, this signifies that the precepts have no intrinsic power of involving the brethren in sin by the neglect of them, but that if additionally enforced by the superiors, they may acquire such a power. Doctor Littledale replied, in effect: "Reverend Sir, I do not like to tell a man of your cloth that he lies, but you

surely must be conscious that you are putting my credulity to a very heavy strain, if you expect me to believe that the Jesuit Rule, that model of monastic rigor "-which is precisely what it is not-" has left its adherents at such loose ends about their obligations to obev it. Now this would be intensely droll,

were it not intensely sad. It is the most unhappy example now in my mind of the evil possibilities of learned sciolism. Why, I will show in my next paper. After having viewed it at full, we may turn with a light heart to the genuinely amusing and much more amiable instances producible from Mr. Lea. As he is still living, and is our own countryman, we may well be pleased to know that we may part from him in good humor and mutual good will

Charles C. Starbuck. Andover, Mass.

ENGLAND NOW AND THEN.

In an address the other day at an annual meeting in London of the (Protestant) "English Church Union," testant) Lord Halifax, the President of the Union, put the following suggestive and significant questions:

"Why is it that whereas formerly in England everyone professed the same faith, and there were no religious divisions, now, not only are the great masses of the population indifferent to the Church, but, with the exception of America, there is no country in the world in which there are so many in facto into excommunication." It is dependent and conflicting religious

sects as in England? "How comes it that at a time when the country was infinitely poorer than it is now, when the whole of its popula tion did not, I suppose, equal the pre-sent population of London, the self-sacrifice of our forefathers was able to cover England with magnificent cath edrals and abbeys like Canterbury York, Durham, Lincoln, Ely, and Westminster, with colleges like those of Oxford and Cambridge, with churches such as those at Baverley, Coventry, Sherbourne and Wimborne -I say nothing of all the parish churches throughout the land, and of all the monastic buildings now, alas in ruins-and that since those days, with the exception of rebuilding St. Paul's Cathedral, after the fire of London, which was done by the nation, and the Cathedral at Truro, which after all, is a very small church, and is not yet finished, no church which can be compared with any one of the churches I have named has been built

But Lord Halifax forgot to observe that though, as he truly says, England since the "Reformation" has built no cathedrals, it has built a great number of magnificent "poor-houses" and jails. -N. Y. Freeman's Journal.

in England?

"Necessity knows no law." It is a law of nature that the blood must be kept pure, and Hood's Sarsaparilla does it.

Pale, sickly children should use Mother Graves' Worm Exterminator. Worms are one of the principal causes of suffering in children and should be expelled from the

## DEVOTION TO THE SACRED

The real founder of the devotion to the Sacred Heart is Jesus Christ Him-It was revealed and explained by Him, the form of its practice prescribed, and the many graces and blessings that were to be bestowed on those who devoutly practise it were proclaimed by Him. It is a simple yet beautiful narrative. In the little town of Paray-le-Monial, in France In the little was a convent of the order of the Visitation of Our Lady. In 1670, a young girl named Margaret Mary Alacoque, desiring to conscrate her life to God, entered as a member of the order. In this holy retreat, hid den from the eyes of the world, she led a life of exalted sanctity. She was a model of all that was good and beautiful in the religious state. God be stowed on her special graces, so that according to the testimony of her superiors and her own account writ under obedience, she was favored with divine revelations and apparitions. This holy young virgin was chosen by Christ to initiate almost as now practised, the devotion to His Sacred Heart, to introduce it among men that the blessings of Heaven might be showered upon the world To fit her for the work of accomplishing His designs, Oar Lord began by infusing into her soul a special love for His Sacred Heart, by imparting to her a knowledge of its beauty and its inexhaustible love for souls.

Her pure heart being thus prepared, and every faculty of her soul piously utilizing the means God would give her to make the devotion known among the children of the Church appeared to her, and made Jesus known His designs, adding that He had chosen her for the fulfilment of

His wishes. In the vision she saw the Sacred Heart surrounded with flames, surmounted by a cross, encircled by a crown of thorns. The details of the apparition are best told in her own language: "Being in the presence of the Blessed Sacrament, I received from God marvelous proofs of His love Moved with a desire to make some return and to give love for love He said to me, "Thou canst not give me a greater proof of love than by do ing what I have so often asked of thee. Then showing her His Sacred Heart He said: "Behold this heart that has loved men so that it has spared noth ing, even to the exhausting and wear ing itself out, to manifest to them its love." Hearing these words, to which was added the announcement of her self to carry out His designs, she was struck with consternation owing to her natural timidity and the retirement in But Christ, knowing d to her: "Knowest which she lived. her thoughts said to her: thou not that I make use of the weakest to confound the strong." then," said she, "the means to perform what thou commandest." There was in Paray at this time a holy priest of the society of Jesus, Father Columbiere, a man renowned for his piety and zeal in the divine service, To him Our Lord directed her to ap ply. "Tell him from Me to do all in his power to establish this devotion, and to give this consolation to My divine heart." She obeyed with all the enthusiasm of her soul. The plous priest receiving as from Christ Him-

#### A REPRESENTATIVE CATHOLIC ON THE JEWS.

self, put them into practice with alac-

rity and zeal, and the blessed Margaret

Mary had the consolation before her

death, which occurred in 1690, of see-

ing the devotion of the Sacred Heart

introduced into almost every diocese of

France. Gradually it spread through-

out Christendom. - Catholic Citizen.

In an admirable book, "The Reaction from an Agnostic Science," by an American priest, the Rev. W. J. Madden, he calls the attention of the unbeliever to the preservation of the Jewish people—a most significant and mysterious fact-and points one ob vious lesson from it. We quote :

"If he read history aright he will think gently of the Jew. He will for get Shakespeare's Jew-the worldly and commercial Jew-that deals in 'usance' and 'pounds of Christian flesh.' He will remember this people for their grand tradition. He will remember them as the progenitors of our whole race, as the chosen people of God and of old time His most favored nation. He will think of them as the people whose influence on the world stands first and without any rival and he will think of them in the later time when alas! they let their day g by, and standing belated by the way side, allowed their sacred inheritan to pass to the Gentile. He will think of them then as the poor, outlawed, hunted race, driven and persecuted for weary centuries at the hands of those whom the divine compassion of their gentle Master, Himself of Jewish blood, should have taught humaner methods. recognize in their marvellous preservation a divine intention and a linger ing of divine regard. He will recognize remnants of their greatness in their great intelligence which, when the opening comes to them, makes them still leaders among men, as it has at this hour made them princes in the world's commerce. And finally he will remember them as the people of a proposessing great value. Your physician will be prophecy yet to be fulfilled, which tells that their latest progeny on earth will be rallied to the spiritual kingdom of Him whom their fathers, foiled in their mistaken hopes for national glory, rejected and delivered over to torture and to death.

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"It is not good in us to think unkindly of Jews, when the Master's lates

rayer was for their forgiveness.
'They are a living fact in our world to day. In their creed they profess and possess the truth—the genuine truth, that we, too, hold in honor— only they have halted short of its divine fullness.

#### CARDINAL VAUGHAN ON THE ANGLICAN CRISIS.

Preaching on the morning of Sun-day, June 18, at St. Anthony's Church, Forest Gate, London, Eng., Cardinal Vaughan said at the present day they saw a large, cultured and sincere body of men, both clergy and laity, in the Anglican Church—a very important and growing party—looking for Cath-olic truth, and trying to popularize once more in England those Catholic doctrines and practices which were known in England for a period of a thousand years, but which were un happily suppressed at the time of the Reformation. These men, said His Eminence, had received a call from God, and, guided by God's grace and light, they were endeavor-ing to bring back Catholic verities and practices. They declared that could not accept the principle the control of the State in matters of doctrine or dicipline, for the Church of God was not a slave of any temporal They went a step further, and said that, while they were willing to accept the judgment of bishops, yet they could not obey national bishops who were not in harmony with the faith and practice of the Catholic Church beyond the seas. All the world knew that this party in the Church of England was coming as fast as it could to the Catholic Church, and that it had already created a revolution, within the pale of the establishment. The Arch bishop sat smiling, and hoping that some compromise might be come to whereby they might be able to still comprehend within the elastic limits LONDON, SEPT. 7 TO 16, 1899 of their Church even those who professed doctrines and practices which were denounced to the echo by the majority of its members. He (the Cardinal) was not going to utter a word of controversy. He was too deeply interested in that religious movement to enter into it as a combatant, or to think that human power could mould or lead those hone who were seeking for the truth. In the example of his Divine Master, he saw traced out most clearly the line which he and they were to pursue in the present crisis, and he would say that he believed the whole of that singular phenomenon, the whole of that wonderful return to Catholic doctrine and practice, that they be-held in the obstinate English people, was the work not of the missionaries, but was the work of prayer, the work of Divine grace obtained by means of prayer. In conclusion, His Eminence spoke of the large numbers who had recently been received into the Catholic Church and of the Holy Father's anxiety for the conversion of England, and urged on his hearers to pray without ceasing that England might once again return to the old faith.

## Converts in St. Louis.

His Grace Archbishop Kain has during the past three months administered the sacrament of Confirmation 3,848 persons in St. Louis and the towns in the immediate vicinity of the city. Of this number 246 have been converts to Catholicity, and many of them are prominent in business and social circles. In St. Leo's church in this city, the largest number of converts, 32, were confirmed. St. Francis Xavier's church comes next, with 29; while at St. Mary's, Perryville, last Sunday, 28 converts were confirmed by His Grace, in a class of nearly five hundred.

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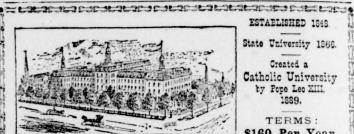


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### FIVE . MINUTES' SERMON.

Twelfth Sunday after Pentecost. ON THE LOVE OF GOD AND OF OU

NEIGHBOR.

Master what must I do to possess eterna, (Luke 10, 25.) These words, my dear brethren, were addressed to our Lord by a certain lawyer, and for us what question could be of greater importance? What What must we do to possess eternal life? If we ask our Divine Saviour this queswe ask our Divine Savlour this question not to tempt Him, but to receive the words of life everlasting, He will also answer us: "Thou shalt love the Lord thy God with thy whole heart and with thy whole soul and with all thy strength and with all thy mind and thy neighbor as thyseif." (Luke, 10, 27.) Listen, therefore, O, Christian soul, and imprint it deeply on your mind. To love God above all things and your neighbor as yourself. things and your neighbor as yourself, this is the sublime commandment on which the eternal happiness depends. This is, according to the declaration of our Lord, not only the first and greatest commandment, but is also the one wherein the laws of Moses and the prophets, that is, all other laws given by God any included. God, are included. It is impossible to love God above all things and at the same time to transgress any of the other commandments. Love of God and sin are contradictory terms, which in their very nature exclude each

But. alas! there are innumerable

Christians who seem not to understand this truth. They become indignant if a child declares he loves his parents and yet offends them daily by his dis obedience. They call such conduct lying and hypocritical. Nevertheless, they imitate this child, saying: O God, I love you above all things, and at the same time offending Him continually by committing sins, they still have the audacity to call such conduct loving God. My dear Christians, be not deceived, such a love of the lips will not be accepted by God; the gospel does not inculcate this, on the contrary, St. Paul tells us: "Love, the first tells us: "Love, or the law." therefore, is the fulfilling of the law, Rom. 13, 10) that is, it consists in fullord says: "He that hath My com-mandments and keepeth them, he it is that loveth Me." (John 14 21,) and the apostle St. John says: "For this is the charity (that is the love) of God, that we keep His commandments."
(I. John 5, 3) Now that which we are taught in these solemn words of Holy Scripture concerning the love of God, the same is said when referring to the love of our neighbor. It must not manifest itself in words only, but also in deeds, and by the deeds, the sincerity of our love will be judged. Thus . John, the apostle of love, writes : "He that has the substance of this world, and shall see his brother in need, and shall shut up his bowels from him, how doth the charity of God abide in him." (I. John 3, 17.) The apostle then continues: "My little children, let us not love in word, nor in tongue, but in deed and in truth. (3 18) And again, he says: that loveth not his brother, whom he seeth, how can he love God whom he seeth not." (4, 20) How beautiful seeth not." (4, 20) How beautiful also are not the words of St. Paul which teach that the love of our neighbor must show itself not in words alone, but in actions. "Charity s patient, is kind, charity envieth not, dealeth not perversely, is not puffed up, is not ambitious, seeketh not her own, is not provoked to anger, thinkrejoiceth not in iniquity but rejoiceth with the truth, beareth all things and endureth all things. Cor. 13, 4.7.) But why quote the words of the apostles to teach you in what true love of our neighbor consists, when our Lord Himself has taught us this in the beautiful parable nar rated in the gospel for this Sunday The Jewish priest and the Levite ha no true love for their neighbor. They may have had some compassion for the poor traveller wounded unto death, they may, perhaps have spoken words of consolation, but they did nothing to alleviate his sufferings. The Samaritan, however, not only felt compassion for the poor sufferer and expressed it in words, but he also did everything in his power to assist him in his great need and misfortune, and hence our Divine Saviour said : and do thou in like manner."

Yes, my dear Christians, go and do in like manner, for these words were addressed to all "Go, and do thou in for this is obeying the greatest law of our holy religion, in whose fulfillment God will recognize His own. Go, and love God by act, conscientiously keeping His laws and carefully avoiding every transgression of the law. Go, and love God by preserving your heart pure and spotless. Go, and love God by performing all duties of your state of life, and prove your love by perseverance in all those actions. Go, furthermore, and love your neighbor in deeds, by wishing him everything that is beneficial for body and soul. Go, and love your for body and soul. neighbor by speaking and thinking well of him, by defending his slan dered virtue and innocence. Go, and love your neighbor by practicing the spiritual and corporal works of mercy, in one word, by assisting him in all his necessities of body and soul. See, my dear Christians, in this consists the fulfillment of the commandment of God's love. This is what will make you a child of God, a favorite of the angels, and of all men of good will. This is the key which at the hour of death will open for you the gates of the which will make you worthy to love God, the greatest and Infinite Good; to possess Him and to partake of His glory forever.

#### CHATS WITH YOUNG MEN.

The industrious bee does not stop to complain that there are so many poison-ous flowers and thorny branches in his road, but buzzes on, selecting the honey where he can find it, and passing quietly by the places where it is not. There is where he can find it, and passing quietly
by the places where it is not. There is
enough in this world to complain about
and find fault with, if we have the disposition. We often travel on a hard and
uneven road; but with a cheerful spirit,
and a heart to praise God for His mercies,
we may walk therein with comfort and we may walk therein with comfort, and come to the end of our journey in peace.

#### Clothes.

He who pays disproportionate attention to his dress is a fop; he who ignores it altogether is a sloven.

#### A Useful Struggle.

The struggle to obtain knowledge and to advance oneself in the world strengthens the mind, disciplines the faculties, matures and judgment, promotes self-reliance, and gives one independence of thought and force of character.

#### More Than Fill It.

More Than Fill it.

There is one sure way of bettering our position in life, and it is the only sure way—by overflowing it. The person who is honestly too big for a place will not have to continue long in it, for a dozen larger places will soon claim him. Real ability—large ability—is at a premium. It is easy enough to find thousands of men and women who are discontented with their lot, and who feel too big for their place in the world, but to find those who have more than filled their posts—that is quite another matter. that is quite another matter.

A "Christian gentleman" is one who A "Christian gentleman" is one who unites in his personality a religious character and the urbane courtesy and kind thoughtfulness of a man of the world There are Christians who are not gentlemen and gentlemen who are not Christians. While we may hope to have the company of the former in the future world, we may be so constituted as to prefer the company of the latter in this world. No one can measure the goodness of Pivine Providence; the professing Christian who says long prapers and yet cherishes a testy temper, who manifests the disposition of a petty tyrant or a common scold, whose a petty tyrant or a common scold, whose meanness excuses itself by squinting to-wards holiness, may be saved, but he will need all the purging fire of Purgatory.— Catholic Citizen.

Many riders are careless in the matter of resting their machines against a wall. The correct method obviates that disastrous scratching of the plate off the handle bar, and at the same time prevents the machine from slipping away. By turning the front wheel slightly inwards, ing the front wheel signity inwards, allowing the saddle to rest gently against the wall, and also placing the back wheel so as to rest close in, the handle-bar is kept clear, and the trick is done. It would not be inconsistent with the right sense of duty, though, to clean the tires before leaning the wheel against the wall, expectedly in the house. especially in the house.

#### Maxims for the Young. Early in life secure a practical busi

Do not make too great haste to get rich

if you would prosper.

Small and steady gains give competency with tranquility of mind. Never play games of chance or make bets of any description,

Avoid temptation through the fear that you may not withstand it at last.

Never run in debt. Keep yourself innocent if you would be

Save when you are young, to spend when

Aim high in this life, but not so high

that you cannot hit anything.

The Man With the Bad Temper. they are carried completely beyond the they are carried completely beyond the bounds of reason, and for the moment be-come madmen, fit for almost any deed. We punish the murderer who strikes down his fellow, but how seldom do we condemn the unbridled temper which finally culminates in sudden fiendish-ness! We have analyses enough of the We have analyses enough of the ness! We have analyses enough of the conflicting emotions that spring from unrequited love; we have had the ebullitions of torturing jealousy described and dissected; we have had revenge, steathily creeping on to its end, pictured a thousand times; but of anger pure and simple there is, so far as we know, no physcologic study extant. It does not lend itself to treatment; it is irresponsible, disconnected, pauseless, a spontaneous creation, an isolated phenomenon. We never know when a passionats man will burst out into a fury; the most trivial rebuff out into a fury; the most trivial rebuff will let loose the torrents of his wrath— nay, he will go off with less than the mull of a hair-trigger; he is like the bottles that burst through atmospheric changes with out outside interference. It is the abso lute uncertainty of anger which gives it

its worst terror.

The passionate man steps into a peaceful household where he bears sovereign sway and imasterdom, and some trifling irritation that chances to cross his mood, such as the fire not burning brightty, will appear to the course of the cours such as the fire not burning brightly, will instantly cause an eruption, and in a quivering fury he will recklessly fling accusations and reproaches right and left like bombs, or behave like a mad dog, that snaps at whatever comes near it. Once let uncontrollable passion begin to have vent, and it feeds on itself, growing with terrific celerity. One of the strangest features of men who fight is that, when they have struck a blow, their own effort excites them more than would a blow struck in return; so anger, once let blow struck in return; so anger, once le

not overdrawn. All the indignation that the soul of mankind may be moved by when great causes are at stake or when terrible cruelties that rack the heart are

terrible cruelues that rack the heart are being perpetrated, will quiver along the nerves of the man who gives himself up to anger, and that, too, without the slightest rational cause. He is like the child that flings itself upon the floor and grovels, screaming with untamed temper, or the savage who works himself up into a fit of frenzy that he may forget fear and discretion. discretion.

If it be asked who are the people who

discretion.

If it be asked who are the people who are subject to these tropical gusts of feeling, we fear the answer must include all kinds of men, though a laconic, homely proverb, "A little pot is soon hot," points out the sort of people who are the chief ofk-nders. It is not easy to drive home to those who put themselves under the sway of passion the folly and unmanliness of their surrender; but one selfish argument may not be without effect, viz: that there is nothing which wears out the nerves of a man so quickly as fits of acute frenzy. To spite the world he wrecks and shatters his own spiritual and physical constitution. Now suppose a habitually passionate man sees that the case we have described is his—has he any hope of cure? Undoubtedly he has, if he realizes the wickedness and absurdity of his irrational self-indulgence. In some cases anger wears out with are; the nerves become less sensitive, the physical capacity for excitement fails, the outbursts become less frequent and less violent, and one may meet here and there men of a mild and benevolent type who will ow that they were very "sudden and onick

## OUR BOYS AND GIRLS.

a mild and benevolent type who will own that they were very "sudden and quick to quarrel" in their youth.

Birds and the Crucifixion.

A number of bird myths are associated with the legends of the Cross. From the folk-lore of more than one nation comes the story that when the sparrow mocked at the sufferings of Oar Lord, a swallow, perching upon the fatal rood, sang tender notes of love and consolation. Since tha awesome day the swallow has never sung awesome day the swallow has never sung a note, and is the most silent and most sombre of birds. The crossbill wears for-ever, in the strange shape of his beak and the red stain of his plumage, tokens of his efforts to draw out the agonizing nails. The robin, too, by breaking a thorn from the crown, received on her breast a drop of Sacred Blood, which still tinges her ruddy feathers. The thrush carried the whole crown away, and her red coat still shows how she was wounded in the effort.

#### A Friend of Poor Children.

Not a great while ago a man died in Boston. He was a tailor, doing his own cutting in a little shop outside the business quarters of the city. He was very busy with his hears; for the most exclusive people in town thought that no conpusy with his mears; for the most exclusive people in town thought that no one but Rondidge could use them properly. He was a quiet, modest man, never seeming to be proud of the fact that his services were sought by the "smart set," and willing to cut a suit of clothes fer any one who could new his price. He was paged. who could pay his price. He was never known to go into society, and his only recreation was found in driving about the with his wife behind a span of milk.

city with his wife benind a span of mink-white horses.

No one thought that Rondidge was rich, but when his will was read it was found that he had left \$50,000 dollars, the income of which was to be devoted to sending poor children to the country for the summer. He had no children of his own, but God's poor little ones are to be made happy because this good tailor thought of them as he worked away at silk and broadcloth in his tiny shop in Boston town. Boston town.

## A Favorite Painter.

Murillo, of all the painters, seems the universal favorite. His paintings of "St. El zabeth," and "The Healing of the Paralytic" are rich in color and of singular beauty. He himself thought "The Charity of St. Thomas" was his best found it nowhere "except in a little corwork. His picture of "The Virgin of the Napkin," though executed hastily, as a present to a cook who begged some as if gazing into the world of spiritual life. There are multitudes of people who are imbject to paroxysms of passion, in which hey are carried completely beyond the His deep, earnest eyes, leans forward in her arms, struggling, as it were, almost out of the frame, as if to welcome St. Joseph home from his daily ttil. The Joseph home from his daily tell. The picture is executed with a brilliancy of touch never excelled; it glows with a golden light, as if the sun were also shining on the canvas. Another, "The Guardian Angel," shows the chief figure in a rich yellow robe and purple mantle, pointing as hegoes with the right hand to heaven, and with the other leading a lovely child—the emblem of the soul passing through the pilgrimage of this world. Never was an allegory more sweetly told than in this picture. But his best-known work is probably his beautiful painting of the "Immaculate Conception," which has been so widely copied that it must be familiar to every Catholic child. Catholic child.

Catholic child.

In his numerous pictures of our Blessed Mother Murillo's celestial attendants are among the loveliest cherubs that ever bloomed on canvas. Hovering in the bloomed on canvas. Hovering in the sunny air, reposing on clouds, or sporting amongst their silvery folds, these ministering shapes add life and movement to the picture. Some of them bear large white lilies, others roses, sprays of olive, and palm boughs. As a painter of children, Murillo has caught with matchless insight all the nameless ways and graces of the bright-eyed Andalusian boys and girls he loved to depict.

## Blessed Thomas A'Kempis

Mary Finn in Echoes from the Pines. While St. Vincent Ferrer was realizing the ideal of a Catholic missionary; while Blessed John Dominici was laboring at Blessed John Dominic was absoring at the restoration of regular discipline, and with the generous and spontaneous gifts of converted sinners was building new monasteries; while that bright light of the Seraphic Order, St. Bernardine of Sienna, was endeavoring to effect a recon-ciliation between the factions of the Guelphs and Ghibellines, and St. John Casisters was forming regiments, reconblow struck in return; so anger, once let loose, is as difficult to curb as the raging flood that has broken bounds. The passionate man loses sight of the true relations and proportions of things, and everything gives way to the triumphant deviltry that reigns within him; seemliness is forgotten, friendship, love, good name—all are brushed aside; no words are too hard, bitter, or untrue for him to use as missiles with which he may smite those whose lives are grouped round his, and who perhaps owe him deference or love because of their relationship. Those who have seen the demoniac actions of an angry man will agree that the earth affords few more terrible spectacles. And this picture is

indeed of every succeeding century, over the dark and rugged road of life.

The period in which Thomas A Kempis first saw the light of day was the narrow link of years which joined mediaval with modern history. The Crusades were ended; the people became restless and had a strong desire after they knew not what; they were impatient for the coming of dawn and they knew not where to seek the light. The ignorant and obstinate sought knowledge from inwhere to seek the light. The ignorant and obstinate sought knowledge from intercourse with magical charms, while the learned sought the truth through the labyrinth of Nominalism and Realism, which had been renewed by William of Ockham. This did not continue long, as the people soon fell into gross errors. Others through an exaggerated tasts for Others through the other tasts of the other tasts and the other tasts and the other tasts are tasts are tasts and the other tasts are tasts and the other tasts are tasts and the other tasts are tasts are tasts and the other tasts are tasts are tasts and the other tasts are tasts and the other tasts are tasts and the other tasts are tasts are tasts and the other tasts are tasts are tasts are tasts and the o classics were reviving Paganism. Master Eckhart acknowledged Mysticism as the people's only guide, but he and his followers had the same fate as their predecessors: in trying to lead men through the tangled paths of his doctrine he soon lost

own way in the mist of Pantheism.

Among those who understood the true
mystical life was the celebrated Tauler, whose fascinating eloquence pierced the hearts of thousands inhabiting the shores

hearts of thousands inhabiting the shores of the Rhine.

About this time, Gerhard Groote, who was celebrated for his learning and piety, founded the Brothers of the Common Life, into whose rule of living the Mystical Spirit largely entered, but in a practical form. It is in one of their schools we find a child six years of age, with rather a broad forehead, a Flemish cast of features, and large bright eyes. This is Thomas Haermmerlein, or Haermmercher, in Latin, Malleolus. cher, in Latin, Malleolus.

He was born in 1880, at Kempis, a short distance from the City of Cologoe, whence he received the name of Kempis by which he is best known. His parents were of humble station, but very pious. From them he inherited many virtues, and in his writings he shows great love

and in his writings he shows great love and respect for them.

Years have passed away, Thomas has become celebrated in caligraphy and has found great pleasure in copying useful books and selecting beautiful passages from the writings of the Holy Fathers; and among his works are a large Latin Bible in four volumes and some of the works of St. Bernard.

works of St. Bernard. In his nineteeth year, he began to think seriously of embracing a religious state, and finally determined to ask ad-mission into the monastery of St. Augustine, recently instituted near the town of Zwoll. At this time, John A Kempis, his brother, was prior. Thomas was received with great joy and continued a novice for seven years, during which time, under his brother's direction, in order to found a library in this monas-tery, he applied himself with new ardor to transcribing and composing books. Excepting the hours passed at the foot of the altar or before the crucifix, this was

his only occupation.

It is here that he wrote that book of It is here that he wrote that book of books, which to every soul, no matter how tempest-tossed, is an atmosphere of rest; a book that turns bitter waters into sweetness—The Imitation of Christ. George Eliot, who vainly tried to satisfy the yearnings of her soul with the husks of Positivism and Agnosticism, found many a precious question answered by many a precious question answered by "the voice from out the far-off Middle

For sixty years, he remained a friend of virtue in the monastery of Zwoll, and in this solitude he wrote, after the Imitation, the following treatises, which are re-garded as his masterpieces: "The Gar-den of Roses," so called because it treats of several virtues that grow like so many beautiful roses in the garden of Jesus Christ; "The Valley of Lilies," where he speaks of several other virtues that the Saviour has planted like lilies of brilliant whiteness in the valley of Humility, where they are watered and fertilized by the interior infusion of the Holy Spirit; "The Three Tabernacles." Poverty, Hu-

mility and Patience; "The Soliloquies of the Soul," and "Meditations." Towards the close of his life he often said that he sought rest everywhere but in which his soul dwelt, he was nevertheless a busy, practical man, and as we see by many chapters of his writings, never oy many chapters of ms writings, never could have separated the idea of Chris-tian perfection from the duties and re-sponsibilities of life.

The Holy Encharist was the central ob-ient of his densities. These who leave

ject of his devotion. Those who leave out the Fourth Book of the Imitation destroy its unity, mistakes its philosophy, and give us Thomas A Kempis diluted and seasoned.

He died on the 25th of August, in the

year 1471, in the ninety-second year of his age. On the 28th of October, 1874, a monument in his honor was inaugurated with great pomp in his native city.

## Heroic Act by Nuns.

We quote the following significant statement from a Kansas paper: "An instance of devotion to duty comes from Emporia. The mayor of the town searched far and near for nurses to take care of a couple of smallpox patients, but was unable to secure them. At last he went out to where there were six Catholic nuns. Every one of them volunteered to go. It is such acts of heroism that endear these women to the public and make it impossible for sensational self seekers to make any headway denouncing them. Yet there are in Kansas thousands of persons who would pay money freely to hear some peripatetic libeller slander these zealous and self-sacrificing daughters of Christ, remarks the Boston Republic.

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They Wake the Torpid Energies—Machinery not properly supervised and left to run itself, very soon shows fault in its working. It is the same with the digestive organs. Unregulated from time to time they are likely to become torpid and throw the whole system out of gear. Parmelee's Vegetable Pills were made to meet such cases. They restore to the full the flagging faculties, and bring into order all parts of the mechanism.

Why will you allow a cough to lacerate.

mechanism.

Why will you allow a cough to lacerate your throat and lungs and run the risk of illing a consumptive's grave, when, by the timely use of Bickle's Anti-Consumptive Syrup the pain can be allayed and the danger avoided. This Syrup is pleasant to the taste, and unsurpassed for relieving, healing and curing all affections of the throat and lungs, coughs, colds, bronchitis, etc., etc.

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### A SONG OF THE ROAD

BY JAMES WHITCOMB RILEY.

will walk with you, my lad, whichever O I will walk with you, my lad, whichever way you fare,
You'll have me, too, the side of you, with heart as light as air.
No care for where the road you take's a leading—anywhere—
It can be but a joyful jaunt the whilst you journey there.
The road you take's the path of love, an' that's the bridth of two—
And I will walk with you, my lad—O I will walk with you.

Ho! I will walk with you, my lad, Be weather black or blue, Or roadsides frost or dew, my lad— O I will walk with you.

Aye, glad, my lad, I'll walk with you, what-ever winds may blow, Or summer blossoms stay our steps; or blind-ing drifts of snow;

ing dritts of snow;
The way that you set face and foot's the way
that I will go,
And brave I'll be, abreast of you, the saints and angels know. With loyal hand in loyal hand, and one heart made of two,
Through summer's gold, or winter's cold, it's
I will walk with you.

Sure, I will walk with you, my lad,
As love ordains me to—
To heaven's door, and through, my lad,
O I will walk with you.
—Lippincott's.

Into what sweetness, into what gladness will you enter if you are disciples of the Sacred Heart. You will understand by experience the words, " How great is the multitude of Thy sweetness which Thou hast hid for them that fear Thee." Throughout the whole world, from sunrise to sunset -- for in the Kingdom of Jesus the sun never goes down-the Sacred Heart is worshipped day by day .- Cardinal Manning.

An habitual sinner always has the look of a jaded and disappointed man.

LOOK OUT for the first signs of impure blood—Hood's Sarsaparilla is your safeguard. It will purify, enrich and vitalize your blood. Holloway's Corn Cure is a specific for the removal of corns and warts. We have never heard of its failing to remove even the worst kind.

kind.

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Soak the hands thoroughly, on retiring, in a nor lather of Cuticura Soar, the most effective skin purifying soap, as well as parest and sweetest for toilet, bath, and nursery. Dry, anoint freely with Cuticura Ointment, the great skin cure and purest of emollients. Wearold gloves during night. For sore hands, itching, burning palms and painful finger ends, this one night treatment is wonderful. Sold throughout the world. POTTER D. AND C. CORP., Props., Boston. "How to have Beautifu lHands," free.

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Our Missions may be assisted in the following manner:

1. Yearly subscriptions reported.

manner:
1. Yearly subscriptions, ranging from \$5 to \$100. 10. Legacies by testament (payable to the Archbishop of St. Honiface).

3. The continuous of a grift, 18,150 in case of a boy.

5. Devoting one's self to the education of Indian chidren by accepting the charge of lay schools on Indian chief the continuous of the c

lay schools on Indian Reserves—a small shall y lay schools on Indian Reserves—a small shall y lay schools of men or Entering a Religious Order of men or Entering a Religious Order own on specially devoted to work among the Indians; e. g. (for North-Western Canada) tha Oblate Fathers, the Grey Nuns of Montreal, the Franciscan Nuns (Quebec), etc.

Donationseither in money or clothing should be addressed to His Grace Archbishop Langevin, D. D., St. Boniface, Man, or to Rev. C. Cahill, O. M. I., Rat Portage, Ont.

C. Cahill, O. M. I., Rat Portage, Ont. Indian Missionary.

## BOYS' AND GIRLS' ANNUAL

BOYS' AND GIRLS' ANNUAL
FOR 1899.

THIS BEAUTIFUL AND VERY ENTER1 taining little Annual for 1829 contains
something to interest all boys and girls, and set
it costs only the small sum of FIVE CENTS it
is within the reach of all. The frontispiece is a
very nice illustration of St. Anthony proving
by a public miracle the Real Presence of Jesus
in the Blessed Sacasament:—The King of the
Precipice (illustrated); How Jack Hildreth
Prost Office; Three Girls and Especially One,
By Branscome River, etc., etc.; Fast Asleep
(illustration); Past Mending (illustration);
Mary, Queen of Heaven (illustration); You're
Out (illustration); Playing with Kitty (illustration); Stolen Fruit (illustration); An Army of
Two: A True Story: Our Blessed Mother and
Annual has also an abundance of games, writes,
and puzzles—The Margia Fro. The Inverted
Glass, A Hor Way To Keep a Bonquet Fresh;
a way To Keep a Bonquet Fresh;
a candy. Altogether it is one of the nicest little
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#### THE FRENCH CLERGY.

From time to time we come across disquieting reports about the "long-ing for reform" which is alleged to prevail among a considerable number of the younger clergy in France. The of the younger ciergy in France. The latest information on the subject is contained in an article written by the "liberated priest," Andre Bourrier, and published in the Contemporary Review. This article is a tissue of the sonorous platitudes and carefully elab-orated exaggerations exaggerations peculiar to gelical " mission reports gen-'evangelical erally, of sensational assertions about the wrongs, uneasiness and dumb dis-content of the French ciergy, of godly protests against the law of celibacy and of flings at Papal Infallibility, which in picturesque phrase is styled, "the last word of Jesuit absolutism." According to the ex-abbe, Bourrier, things are in a bad way in the French church, and the solemn and decisive moment is drawing near when the French nation, "disgusted by the in-solence" of clericalism and by its insults to justice and good sense, to na-ture and to truth, will raise the cry that has lately been heard in Austria (and to very little purpose by the way), "Separate from Rome." All this reads like an echo of the talk of the so-called anti-celibate party which, under the leadership of Wessenburg of Constance, made so much noise in Germany in the early forties. Bourrier is frank enough to

say that repugnance to the obligations of cellbacy is the prime reason for the new "movement." He and his associates maintain that neither the welfare of the Church nor the salvation of souls demands that the ministers of the Gospel should lead the life which the traditional discipline of the Church has imposed upon them. And the brazen effrontery with which he speaks on this subject shows the character of the little clique who are booming the "evan gelical movement" among the French clergy. They are clearly of the stripe of the gentlemen who for years past have been trying to establish their "Independent Catholic Church" in this country. They have opened at Severs a house where "escaped" priests find hospitality. In this house there are at present six apostates. The cry is that numerous defections are happening every day and that the leaven of their example is working in the mass of the French clergy. Now, what are the real facts? Father Hogan has supplied the answer in his article, "Priests and People in France," and there is no man better qualified than he to speak with authority on the matter. He says that the statements-of which Andre Bourrier is the latest exponent-are devoid of all serious foundation. The actual state of things is as follows:

state of things is as follows:

"In a country reckoning as many as fifty thousand priests it would be a miracle that mone of them should falter or fail. There are always a few upon whom the voke of priesthood weighs too heavily. For some, of a restive and undisciplined temperament, it is the yoke of obedience; with others it is the yoke of Christian and priestly chastity; with a few-very few-it is the yoke of the faith, to bear which they had been insufficiently trained. When such men choose to abandon the duties and life of the priesthood they generally drop out noiselessly and are heard of no more. They would gain little by publicity, for in no section of society would any sympathy await them. This year things are somewhat different in consequence of special facilities secured to the deserters. A Protestant lady, the widow of a rich banker, has placed a beatiful villa at the disposal of those in question. Those who leave the Church are welcomed there, and every effort is made to secure for them acceptable positions."

The great Protestant journals and the anti religious press are silent on the subject of the "liberated priests." Whatever notoriety they enjoy is one primarily to their own miserable little paper, Le Chretien Francais. By loudly talking about themselves they have brought people who do not know the facts to believe that they are a for-midable party.—Providence Visitor.

## THOUGHTS ON DEVOTION.

The Rosary may be recited in the ordinary manner within ten minutes. Out of the entire twenty-four hours, it would seem that the average Christian ought to be liberal enough to devote fifteen minutes to prayer. Believing that all the good he obtains comes from the beneficence of God, it is simple ingratitude to grudge this small fraction of the day to worship and devotion. The number of Catholic families that

join in the recitation of the Rosary daily, throughout the year is a minority of the whole. Perhaps ten minutes a day would be an overestimation of the time given to prayer by the majority of Catholics.

Yet, in ten minutes a great deal may be said. If there be thorough self-recollection and no distracting thoughts, ten minutes of prayer are But here we arrive at a worse circumstance.

Not only is God the Giver of all good praised and worshipped lest than ten minutes during the day, but this frag-ment of time even is indifferently given Other thoughts engage the mind while the lips mechanically utter the words of prayer. There is no sincerity in the thanksgiving ; no reverence in the worship; no earnestness in the petition. It would seem a sin to venture to address God with no more sense of His majesty and goodness than such praying manifests. It would seem better not to pray at all; in the spirit of the rough fisherman, who, as the story goes, being caught in a storm at was moved to pray for his life : "O Lord Thou knowest," he said, "I have not asked Thee anything these thirteen years. Grant me but to reach the shore out of this safely, and I promise never to pray again for anything as long as I live.

rtening the time of prayer from ten to five minutes does not reach the

essence of the evil; for the indevotion but to the length of the prayer, but to the fault of the Christian; to his want of piety; to his want of food for devout thought; to his moral shallow. ness and over worldliness. He does not live in the presence of God. He does not feel that he is enjoying a wel-fare that comes from a benificent Providence. He does not rely upon the aid that this kind Providence will be-

stow if Its guidance is sincerely asked.

That in the recitation of a devotion like the Rosary, it is not needful to keep in mind the meaning of the words uttered, but that a contempla-tion of the mysteries, joyous, dolorous and glorious, is sufficient, all Catholics are aware. It is in like manner sufficient, in the recitation of other prayers, to have in mind some religlous subject for meditation. A crucifix, a picture or a statue, suggests such thoughts. So also, does a frequent perusal of the lives of the saints; of the contemplation of saintly writers and of religious literature, generally. It is dearth of devotional culture that that so largely accounts for the dis traction that people experience in prayer.

#### Special to the CATHOLIC RECORD ARCHDIOCESE OF OTTAWA.

The annual retreat of the secular clergy of the diocese will commence in the University on 6th August. Rev. Father Lajeune. O. M. I., of the Oblate novitiate, will be the preacher. The collection box for the poor in St. Anne's church was broken open and the contents taken least week.

I., of the Oblate novilitate, will be the preacher. The collection box for the poor in St. Aone's church was broken open and the contents taken last week.

Rev. Father William Smith, of the Fathers of Mercy, of New York, is in the city on a visit to friends of his boyhood. Tube reverend gentleman is a guest at the Archbishop's palace. Father Smith has reconstly been appointed chapitain to the New York Fire Brigade, always attending fires in order to render spiritual as sistance to any when the seven and fortieth and the state of the request made by the Rev. Mother St. Ceclia, Superior of the Gloucester St. Ceclia, Superior of the Gloucester Archester Convent, to be admitted amongst the spiritual daughters of the Venerable Margaret Bourgeois, and the following day was a recurrence of her assuming the habit of la Congregation de Notre Dame. On the evening of the former day the Sisters, who have been assembled in the couvent in conference on educational matters, waited in a body on their reverend hostess to thank her in prose and poetry for all the kindness she had shown them while they sojourned with her.

Friday, the 28th ult., being the eve of the feast of St. Beatrice, the patronal festival of Rev. Mother Provincial, the Sisters attending the lectures and conference on Education from all points within her juris diction requested her presence in the Academic hall, when an address in the name of all her subjects in religion was made to her. On the following morning, in honor of the occasion, His Grace celebrated Mass in the convent chapel, and afterwards addressed the Sisterhood congratulating them on the success which he understood had attended their conference and adding that they they would thus be even better fitted for the imparting of knowledge to the children under their charge.

The course of lectures on Education, at the Gloucester street convent, came to a close on the afternoon of the 28th ult. On Sunday afternoon a retreat of a week was commenced, the Rev. Father St. Gunday on which their charge. The

visit to his mother.

The ladies of the Sodality of St. Anne, of Hull, have presented Rev. Father Valiquette, their Director, with an address, accompanied by a purse of money.

Rev. Father Sheedy, of the Church of Our Lady of Lourdes, Brooklyn, N. Y., is spending a couple of weeks here.

Rev. Father Schaing, O. M. I., of the University, left for South Africa last week.

## DIOCESE OF LONDON.

St. Anne of Tecumseh.

On Wednesday, the 26th July, feast of St. Anne, about one thousand five hundred people usembled at St. Anne's of Tecunseh to do nonor to the sainted patroness of the district and to recommend in earnest supplies the district of the major of the district of the major of the district of the major of the district of the protection of the major of the protection of the district of the di claimed by the Archangel "Blessed above all women." It is now some years since the venesable pastor, Rev. M. Villeneuve, obtained a weil authenticated relic of the favored patroness of his parish. The numbers of devout clients who attend on the annual recurrence of the feast go on increasing year by year. The church, which is of brick with a tapering spire and well-kept grounds, is easily accessible by rail from Windsor, which is but eight miles to the west, and from the neighboring Catholic districts of Belle River. Stoney Point, Ruscom River and Maidstone Cross.

Stoney Point, Ruseom River and Maidstone Cross.

Six priests were kept busy hearing confessions all morning, and several hundred people approached the holy table for Common. Solemn High Mass convert deacon, Father Mass convert deacon, Father Mass convertigation of the celebrant deacon, Father Mass convertigation of the conference of the conference of the conference of the convertigation of the

Point, and Rev. Father Langlois, Tilbury West,
After the gospel Rev. Father Kealy, of Raleigh, ascended the pulpit and preached a
sermon in the French language, which
was well understood and very much appreciated by the large and devout audience, fully
two-thirds of whom are of French Canacian
origin. The sermon in English was delivered
after Communion by Very Rev. Dr. Flannery,
from the text, "Who will find me a valiant
woman." (Prov. 31.) The people who had
come from distant parishes were provided
with seats and benches under the spreading
trees that ornamented the grounds; and, as the
weather was most propitious, enjoyed, after
Mass was over an al fresco funcheon from
their well-filled baskets, while the clergy were
entertained most hospitably at the parochial
residence.

The occasion will be long remembered by

residence,
The occasion wil be long remembered by
those who were present as a day of grace
and happiness to many and of restful and
innocent enjoyment to all.

## LAKES OF KILLARNEY SOLD.

LAKES OF KILLARNEY SOLD.

At last the lakes of Killarney have fallen into the hands of a citizen of America. A. G. Peck, of Cohees Falls, N. Y., has bought the Muckross estates on the Lakes of Killarney, about which there has been so much talk, The price was £37,000, approximately \$185,000 in the money which Mr. Peck made as a manufacturer of axes in the United States.

The Muckross estate is magnificent and beautiful. It includes about 400 acres of arable land and plantations, including Briken and Diris Islands, and the old abbey in the grounds overlooking the Lower Lake.

There is, besides the demeshe of Lord Brandon on the Upper Lake, with its residence, Glebe House, its cottages, deer forests, and its thickly wooded plantations of Tomics. Purple Mountain, and one part of Cabernabone and and part of Mangerton and Tore. This estate includes also about 20,000 acres in all, in which are the famous cascades known as O'Sullivan and Tore.

Unless we read the Scripture, which is the infallible Word of God, we could hardly believe how immense are the rewards promised to the charitable.

DIOCESE OF PETERBOROUGH.

aying of the Corner Stone of the Nev House of Providence. Peterborough Examiner, July 19.

Peterborough Examiner, July 19.

As announced bettore, the ceremony of laying the corner stone of the new House of Refuse on the St. Joseph's hospital grounds, Ashburnham, will take place of Sunday afternoon. His Lordship lesher of the architect, Mr. John E. Beicher, C. E., and of the work already sunday afternoon in the sunday afternoon in the sunday sunday afternoon in the sunday afternoon which it is intended. It will be severely plain and symmetrical and will be primarily utilitarian. In its satubrious situation, commanding a wide and delightful prospect, in the suitability of the general plan te the use to which the building is to be put, and in, the thorough manin which all details have been considered and attended to, the new institution should be a model one. The Sisters of St. Joseph of the hospital, have taken a great interest in the building and have aided the architect by many suggestions which have been of great value, their connection with charitable work having given them a wonderful knowledge of what is required. The work that has been done on the building has been considerable and has been very satisfactory, and it is expected that the konge with the stonework will be completed by the end of the stonework will be completed by the end of the stonework will be completed by the end of the stonework will be completed by the end of the stand that the hospital is 30 feet to the sountimest and will face northward. It will be 10 four shall be stated that the hospital is 30 feet to the sountimest and will be stonework will be completed by the end of the will be of solid stone and the full individual shall be stated that the hospital is 30 feet to the sountimest and the full length of the sunday shall be stoned by a court

The third storey will be allotted to the children, being taken up largely by domitories for the boys and girls, at opposite ends of the boys and girls, at opposite ends of the building.

Altogether the building promises to be an excellent one, an institution well fitted for the noble purpose for which it is intended. Bishop O'Connor and Ven. Archdeacon Casey have taken up the cause of the unfortunate and destitute in an energetic manner and have not spared themselves in their effort to provide a home for the homeless and a refuge for the wretched. The need for such an institution in our midst has long been a reproach to the community and far too common has been the spectacle of aged men and women, whose only crime was poverty, being sent up to the common gaol for snelter, many of them seeking to be confined with criminals that they might not die of starvation. The poor we have with us and will always have with us. The lame and the blind, the afflicted of every kind, the helpless orphans and still more helpless aged, God's unfortunates every one of them, still live in our midst and are a living appeal to our charity and generosity. Of all the good works that we can do upon earth the highest and nobiest and truest is the care of these, for it is that which was specially ordained by Christ. Civilization has made wonderful advances in the last century, but in no respect has such progress been made towards the redemption of the world as in the exaltation of the spirit of Christian philanthropy and the growth of sympathy for physical suffering that has characterized the later years. Organized charity has sometimes been scoffed at, but organization and the concentration of energy are necessary to the achievement of results. On Sunday afternoon next at the ceremony of dedication an appeal will be made to the citizens of Peterborough and vicinity for aid for the new House of Providence. The expense of putting up such a building, of equipping and furnishing it and of conducting it is a large one. The undertaking is as va

the assurance of Christ's promise, "Inasmuch as ye did it unto the least of these my children ye did it unto the least of the ye it with the ferral laying of the founds of the House of Providence to be erected within the ferral part of the year. A the year of the year of the year of the year. A the year of the year of the year of the year. A the year of the year. A least of the year of the year of the year of the year of the year. A least of the year of the year. A least of the year of the year of Peterborough Examiner, July 21.

The solemn cremony connected with the fermal laying of the corner-stone and blessing of the foundations of the House of Providence took place Sunday afternoon in the grounds of St. Joseph's Hospital, a portion of which have been set aside for the new institution.

An immense concourse of citizens assembled on the grounds, as well as large numbers from the country and surrounding villages. A large awning had been erected at the north east corner of the foundations over a temporary platform erected for the clergy and choir and around which were arranged seats for the accommodation of those attending to witness the solemn and impressive ceremony. Long before the choir sang the first hymn, announcing that His Lordship Bishop O'Connor and attending clergy had left the hospital chapel, the seats had been filled and the crowd stretched away in every direction, the large number present indicating the great interest which is being taken in the founding of an institution of so worthy a character.

At 3:30 His Lordship the Bishop ascended the platform attended by Ven. Archdeacon Casey, Rev. Father Fitzpatrick, of Young's Point, Rev. Father Hecloll, of Ennismore, and the cathedral clergy and altar boys. At the conclusion of the opening prayers Ven. Archdeacon Casey delivered a sermon most appropriate to the occasion taking as his text, "The charity of Christ presseth us." (II Corinthians, 5:11)

deacon Casey delivered a sermon most appropriate to the occasion taking as his text. "The charity of Christ presseth us." (II Corinthians, 5,14).

These words, explained the Archdeacon, expressed better than any other verse. St. Paul's wonderful love for the people of Corinth to wnom he had preached the gospel of Jesus Christ, He could find no words to express more clearly the great charity exercised by Christ. The virtue of charity is the virtue of Christianity. Before the coming of Christ it was a virtue which was unknown. It is true that charity was taught in the commandments received on Sinai. The Jews were told to love their neighbors, but they disputed as to who was their neighbor. A strict sense of justice rather than charity marked their dealings. Theirs was the doctrine of "an eye for an eye, a touth for a tooth." This was too practical a charity. Amongst the Gentiles no charity existed. When the wonderful civilization of the Romans is exploited and they are found to have excelled in the arts and to have possessed great painters, orators and philosophers, but they did not understand the philosophers, but they did not understand the philosophers in the Roman Empire. Throughout its length and breadth there was no place of refuge for the poor, old and the helpless. Instead we have heard how these proud nations looked upon poverty as a disgrace. The learned philosophers urged that the slaves when old should be sold, as cattle, upon the market, and the aged and poor of the population be turned out in the streets to die. The great Valerian proposed that the infirm and needy be put upon a raft and set afloat to perish on the open sea. Charity was not abread in the world then. It is a virtue of Christianity, and it made its advent with Christ into the world extending amongst all people as illustrated in the beautiful parable of the Good Sumeritan. We see the charity of Jesus Christ beginning with Himself upon earth. His apostles pracehed it. We hear of St Paul taking up a collection for the poor of Jerusalem.

into a common fund for the alleviation of the wants of others. It is true that during the next three hundred years after the advent of Christ the was impossible to erect asylums of refuge, as the Christians had to hade the selves away in the estacomise. The control of the con

them and bring them to a shelter, where they on be taught heir holy religion? Their hands are stretched out to you to-day, calling you to rescue them from crime.

The other charity appeals in another and, mayhap, a stronger way. Infancy is not the only age of helplessness. There is old age. For it there is no future—no hope—only what the charity of the world can give it. These neipless old people will find a home within the wails of this institution. Some of them may have brought poverty on themselves, it is true, but many have tolide hard all their lives, and now when their strength is gone, they cannot work, and have to appeal to you for help. Even if they have fallen through crime, even though their children who have grown up refuse to support them—their case is worse. Remember the parable of the Prodigal Son. He was a sinner, and only when poverty came to him, did he recognize his great loss, and return, saying, "Father, I have sinned against Heaven and in thy sight and am no more worthy to be called thy son." So it may be with many of those who neglected God in their life, and in their old age, when no longer able to work, turn to Him and repent. Their appeal is to give them a home, where they can do penance and receive that consolation which the world has never given them.

The two-fold object of the institution having been thus explained, the speaker expressed the hope that the appeal for aid towards the construction of the building would be responded to generously. The House of Providence was to be placed in the charge of those who had given up all for Jesus Christ and only desire their poor habit and sustenance enough for life, and they joined in the appeal for aid. Prayers would be offered for the benefactors.

The corner stone was then laid, a hole chiselled out of the interior of the huge block of granite being filled by a sealed jar containing the Carholic Record, the Catholic Register, the Freeman, the True Witness, the local and Tornot odaily papers and the copper and silver currency of the Domin owing document: On the 23rd day of July, the ninth Sunday after

On the 23rd day of July, the ninth Sunday after Pentecost in the year of our Lord, 1889, the twenty-second year of the Pontificate of His Holiness, Pope Leo N.HL, and sixty-third of the reign of Her Majesty Queen Victoria, His Excellency Lord Minto, being Governor General of the Dominion of Canada and Sir Oliver Mowat, K. C. M. G., Lleutenant-Governor of the Province of Ontario, the Rt. Reverend Richard Alphonsus O'Connor, D. D., Bishop of Peterborough, laid and placed this Corner Stone in the foundation for a House of Providence to be erected within the Cathedral parish of St. Peter in Chains, under the special protection of Divine Provi-

#### STURGEON FALLS. Death of Father Gingras.

On Thursday, the 27th ult., Rev. J. J. Orlien, Administrator of Surgeon Falls, received a velegram announcing the death of Rev. Jas. Gingras F. P., Sturgeon Falls, at the Sault Au Recollect, Montreal, on the previous

Sault An Recollect, Montreal, on the previous evening.

Father Gingras was born at St. Nicholas, Quebec, about bhirty-five years ago, He studied philosophy, classics and theology at Lavat University, and was ordained priest about ten years ago. After his ordination he labored in the Archdiocese of Quebec for a few years. In April, 1896, he took charge of Sturgeon Falls parish. A few months ago his failing health made it necessary to go to the hospital. The cause of his death was consumution, accelerated by hemmorage. Requiescat in pice?

July, 29, 1899.

ANNUAL PICNIC OF ST. JOSEPH'S CHURCH, TORONTO.

The St. Joseph's Church annual picnic takes place on Monday, Aug. 7. This being Civic Holiday in Toronto will give the many friends of Rev. Father McEntne an opportunity of showing their good will and kindly feelings towards him by being present and enjoying the many attractions that he and his energetic committee have provided. The beautiful grounds of Leslie's grove has again been secured, which gives ample room or he pramue of games and amagements. The L.C. B. U. Brass Band, the Blastyre Bugle Band and Witty's String Orchestra will play selections the ghout the grounds of the provided of the provided.

Haldimand Boy Dies From the Effects of Sunstroke in Chicago.

On Saturday, the lst of July, William H. Murphy attended a picnic of the Sons of Canada at Santa Fe Park, and while viewing a lactose game was overcome with the heat. Heft the Park and arrived at his home safely about 8 o'clock. The next day a physical was summoned, who pronounced it a case of sunstroke. The next day a physical worse, util as a last resort he was sent to the County Hospital for treatment. On Friday afternoon, the 7th inst., he expired. His funeral took place on Sunday morning, at Calvary Cometery, and was largely attended by his numerous friends. His brothers, Simon and Martin, from Haldimand, and his relatives from Bay City were in attendance at the funeral.

from Bay City were in attendance at the funeral.

Mr. Murphy came to Chicago about twenty years ago from Caledonia, where he had worked for a number of years in Scott's Iron Works. He was not long in Chicago before he secured a position as stationary engineer. He was continuously employed in the Type Foundry of Marder, Luse & Co. for fitteen years.

Mr. Murphy was a man of thrift, and loved his home and family. Out of his earnings he bought and paid for a house and lot at No 88 Cicero Court. where he resided at the time of his death. He was insured in the Royal Atcanum for \$3000, which will go far to supply the temporal needs of his wife and five children. His wife is anative of Haldimand, being a daughter of Louis Reap, of Caledonia, who a number of years ago removed to Bay City.

number of years ago removed to Bay City, Mich.

The family consists of four girls and one boy, the eldest being a daughter of sixteen years of age, the youngest the son, aged six years. Mr. Murphy was forty-four years of age, as on of the late Simon Murphy, of Dufferin, and brother of Simon Murphy, agent M. C. R., Dufferin, and of Mrs. M. Toohey, North Cayuga.—Haldimand Advocate.

#### THE CLEVELAND RIOTS Bishop Horstmann Appeals for Order-

Bishop Horstmann Appeals for Order—
Priest Saves Policemen.

The scenes of disorder and lawlessness attending the strike of the street railway men in Cleveland, O., have come to such a terrible pass that bishop Horstmann has issued a pastoral to the Catholic fairly mich which ne says:

"To Our Beloved Children of the Laity, in the City of Cleveland, our beloved city of Cleveland, we are fored thus publicly to communicate to you our sorrow over the frightful events of the last few days. No matter what may have been the grievances of the employes of the Cleveland Electric Railway Company; no matter what may have been your sympathy for the strikest what may have been your sympathy for the strikest of the the terrorizing of the inhabitants of life and property which has followed, after the violent resistance to the constitution of the committed at the terrorizing of the inhabitants of the law of the committed at the terrorizing of the inhabitant of the committed at the terrorizing of the inhabitant of the committed at the terrorizing of the inhabitant of the committed at the terrorizing of the inhabitant of the committed at the terrorizing of the inhabitant of the committed at the

## OBITUARY.

OBITUARY.

MR. AMBROSE MADDEN, TORONTO.

One of Toronto's earliest settlers who witnessed the growth of the city from Muddy York to its present proud position as one of the leading cities in the Dominion, Mr. Ambrose Madden, died at 68 Wellington as one of the leading cities in the Dominion, Mr. Ambrose Madden, died at 68 Wellington as one of the leading cities in the Dominion as one of the leading cities in the Dominion as one of the Madden, died at 68 Wellington as one. Toronto, on July 25, 1839, at the age of seventy-five years. He was only a few days ill, being out on Saturday previous attending to some house hold business. On coming in he complained of weakness and lay down. He was attacked with pneumonia, to which he succumbed. He was a good Catholic, devoted to the Charch and strictly athered to his relictious duties. He received the last rites of the Church from Rev. Father Sheridan of St. Mary's church. He gave his soul to God being fully conscious of his approaching end. He breathed his last at 10 p. m., before the priest left. His end was a lope m., before the priest left. His end was a lope m., before the priest left. His end was a lop. m., before the priest left. His end was a lop m., before the priest left. His end was a lop m., before the priest left. His end was a lop m., and the work of the mental of the left of MR. AMBROSE MADDEN, TORONTO.

Thos. Darcy, Deseronto.

Thomas Darcy died at the residence of Mr. Thomas Roach, sen., Napanee Road, July 27, aged seventy-five years. The cause of death was heart failure, as pronounced by Dr. Newton. Mr. Darcy was born in Ballaconne, Wicklow county, Ireland, in 1824, and emigrated to Canada in 1847. Many years ago he moved to Deseronto, where his sister. Mrs. Thos. Roach, resided, working for the Rathbun Company until 1878, when Mr. Roach retired on a farm. He helped work the farm and was seldom if ever sick until the day he died. The funeral took place on Friday, the 28th. The remains were taken to the church, Deseronto, where Mass was celebrated by Rev. Father Hogan, assisted by the choir, and then laid to rest in the Deseronto cemetery, Many friends and relatives assisted at the funeral. The pall-bearers were Messrs, Allen Oliver, George Akey, Joseph Dowling, Archibald Oliver, Mendle Kimmerly and Lerie Sager. THOS. DARCY, DESERONTO.

#### HUNTSVILLE.

HUNTSVILLE.

For many years the few Catholies residing in and near Huntsville have worshipped in private houses, and lately in the court hous, always, however, looking forward to the time when their slender means would permit them to build a church that would be a fitting place for the celebration of the Holy Sacrifice. And now, after many years of waiting their expectations are realized, and a beautiful edifice that would do credit to larger and wealthier congregations is about completed, and is to be solemnly dedicated to the service of God on 18th August. The church is built of stone, 32×50; sanctuary, 20x18; vestry, 15x18, The interior is beautifully finished. The windows are eight in number in the body of the church one in the sanctuary and three in the front of the church. Four of the side windows are the gifts of the Lasgue of the Sacred Heart of Huntsville, Parry Sound, Kearney, and Brunel, all under the spiritual jurisdiction of Rev. Father Floming. No ther side windows are gifter. Peterborough, Rev. Tev. Bishop of Rev. Father Floming. No ther side windows are gifter. Peterborough; Rev. Tev. Bishop of the sum of the fourth of church was presented by the pastor, and is supported by two smaller ones, the gift of Miss E. O'Halleran, in memory of her deceased father. The window in the sanctuary is the gift of Mr. M. Brennan and family, in memory of Mrs. Brennan. All the windows were painted by Mr. Lyons, of London, and are fine specimens of art. I understand that the cost of the church will be about \$2,500; this is exclusive of the voluntary labor rendered by the zealous parishioners, who in this manner very considerably lessened the cost of construction. Father Fleming also aided very materially in this respect, as he drew the plans, designed the windows, and superintended the construction, at much expenditure of time, labor and money.

The pastor and people are to be congratulated on the happ

The members of the Emerald Beneficial Association of Toronto intend celebrating the anniversary of the great Irish Catholic Liberator, Daniel O'Connell, as usual, by holding their annual excursion and games at Oakville, on Aug. 7. They will be accompanied by the O'Connell Band. The Emeralds of Hamilton will join their Toronto-Brethren, when a granq pienic will be held under the auspices of the Rev. Father Burke, of Oakville, A grand base ball match has been arranged between the Emeralds of Hamilton and Toronto, also a long list of games. Everything possible has been done by the committee to ensure the pleasure and comfort of those attending the excursion.

#### MARKET REPORTS.

London, Aug. 3.—Grain, per cental — Wheat new, \$1.10 to \$1.15; do. old, \$1.13 to \$1.15; oats, 90 to \$1.00; peas, 90 to \$1.00; pearley, 90 to \$1.05; corn. 75 to Sc.; buckwheat, 90 to \$1.00.

Dairy Produce—Eggs, fresh laid, per dozen, 12 to 14c; eggs, basket lots, 12 to 15c; butter, best rolls, 15 to 15c; butter, creamery, 17 to 20c; cheese, pound, wholesale, 73 to 9c. Farm Produce—Hay, per ton, new, \$5.00 to \$5.50; straw, per lond, \$250 to \$3.00; straw, per ton, \$5.00 to \$6.50; straw, per lond, \$250 to \$3.00; straw, per ton, \$5.00 to \$6.00; honey, per pound, \$c. to 10.

Poultry—Ducks, dressed, per pair, 90c.; fowls, per pair (undressed), 50 to 65c.; fowls, per pair (dressed), 65 to 75c; chickens (spring), 65 to 80c.

55 to 80c.

Meat—Pork, per cwt., \$6.00 to \$6.15; beef, cow, \$4.00 to \$5.00; beef, heifers and steers, \$4.00 to \$6.90; veal, by carcass, \$5.00 to \$6.00; mutton, by carcass, \$6.00 to \$7.00; lamb, spring, by the lb., 10 to 12c.; lamb by the quarter, \$1.00 to \$1.25; lambs, each, \$5.00 to \$4.00. Live Stock—Live hogs, \$4.50 to \$4.00; stags, per lb., 2 to 22c; sows, per lb., 2 to 23c; sows, per lb., 2 to \$5.00.

\$3.00 to \$5.00; fat beeves, \$4.00 to \$5.00.

TORONTO.

TORONTO.

Toronto, Aug. 3. —Wheat — Fair demand and prices steady; cars of red and white quoted at 63½ to 656 west, and goose at 67c to 65c west. Flour quiet: cars of straight roller in bbls, quoted at \$2.90 west. Milifeed firm; shorts, \$14 ito \$15 and bran at \$11 to \$11.50 west. Rye offered at 51c cast. Corn steady; cars of Canada yellow west, quoted at 35c and No. 2 American. Toronto, freights at 41½c. Oats steady, at 28% for white west. Peas quiet; cars west quoted at 67c to 68c, and new peas quoted at 52c west, September.

Latest Live Stock Market.

#### Latest Live Stock Markets. TORONTO.

TOKONTO.

Toronto, Aug. 3.—Shipping cattle sold at from \$4.25 to \$4.80, \$4.50 per cwt,
Except for the best grades butcher cattle was a slow sale. Good to choice cattle sold at from \$3.75 to \$4.121, and occasionally \$1.25 per cwt: inferior to medium ranged from \$3 up to \$3.50, and \$5.30; per cwt.

Not many stockers came in, and prices ranged from \$3 to \$3.25 per cwt; and for a few selections \$3.40 was paid,
Shipping buils are worth from \$3.50 to \$4.25 per cwt.

Shipping buils are worth from \$3.50 to \$4.25 per cwt.

Milkers are easy at from \$25 to \$45 each.
Calves are worth from \$1 to 5c per pound, or from \$2.50 to \$6 each.

Ewes are not worth more than 3]c, per 1b. for the best that came in.

Bucks are fetching 3c, per 1b.
For lamb the range was from 4 to 4]c, per 1b; one small bunch sold at \$4.80 per cwt.
For prime hogs (scaling from 160 to 200 lbs), 5]c per 1b. was paid; for light fat and heavy fat the price is 4]c per 1b, but poor heavy fat the price is 41c per lb.; but lean hogs are not fetching more than 4c. lb. Sows are fetching 3c. per lb. S sell at 2c. perlb. Store hogs will not sell.

THE RETREAT FOR THE CHILDREN C T. Mary will begin on Wednesday, Aug at 4 p. m. and end on Sunday morning, Mary 20. Any one desirons of following the Ex-class may do so by applying for a Card, at Sacrod Heart Convent, London. 1885 2

## BOARDING SCHOOL AND ACADEMY.

CONCREGATION DE NOTRE DAME, Corner Bagot and Johnston Streets, KINGSTON, ONT.

Pupils prepared for Commercial Diplomas and Departmental Examination. Special Classes in Music, Drawing, Paint-ing, Shorthand and Typewriting, For terms, etc., apply to

MOTHER SUPERIOR.

## CATHOLIC HIGH SCHOOL, MONTREAL.

#### Notice to Certified Teachers. The undersigned will receive applications

for two vacancies as Teachers in the English and Commercial Departments of the Catholic High School, Montreal. None but those holding certificates as having passed the qualifying examinations, and as to moral character, need apply. Applications, stat-ing age, length of experience, and salary expected, etc., may be addressed until the

REV. J. QUINLIVAN, P.P., St. Patrick's, Montreal. Montreal, 21st July, 1899. 1084-2

## TEACHERS WANTED.

TEACHER WANTED (FEMALE), HOLDing a second or third class certificate, is required for Separate school section, No. 12, Glen Robertson, for one year. State salary. Apply to D. J. McDonaid, 4-9, Lancaster, F. O., 1081-2,

TEACHER WANTED FOR SCHOOL SEC-tion No. 4, Emily, Must possess 2nd class professional certificate, Duties to commence August 21. Testimonials required. Maio teacher preferred. Apply, stating salary and qualifications, to William H, Lenane, Omemoo P. O. Ont.

C: M. B. A.—Branch No. 4, London, Meets on the 2nd and 4th Thursday every month, at 8 o'clock, at their ha Albion Block, Richmond Street. James Murray, President; P. F. Boyle, Secretar

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