The Sister of Charity.

Sister of Charity, gentle and dutiful.
Loving as scraphim, tender and mild.
In humbleness strong and in purity beautiful,
In spirit heroic, in manners a child.
Ever thy love like an angel reposes,
With hovering wings o'er the sufferer here,
Till the arrows of death are half-hidden in
roses. roses.

And hope-speaking prophecy smiles on the bier.

When life, like a vapor, is slowly retiring, As clouds in the dawning to heav'n uprolled. Thy prayer, like a herald, precedes him expir-And the cross on thy bosom his last looks behold: And oh ! as the spouse to thy word of love lis-What hundredfold blessings descend on thee Thus the flower absorbed dew in the bright iris

And returns to the lilies more richly again. Sister of Charity, child of the holiest.

O. for thy loving soul, ardent as pure—
Mother of orphans and friend of the lowliest—
Stay of the wretched, the guilty, the poor;
The enbrace of the Godhead so plainly enfoids

thee.
Sanctity's halo so shrines thee around.
Daring the eye that unshrinking beholds thee
Nor droops in thy presence abashed to the

Dim in the fire of the sunniest blushes.

Burning the breast of the maidenly rose
To the exquisite bloom that thy pale beauty
fushes.

When the incense ascends and the sanctuary And the music, that seems heaven's language is pealing.
Adoration has bowed him in silence and

And man, intermingled with angels, is feeding The passionless rapture that comes from the skies. Still mindful. as now, of the sufferer's story, Arresting the thunders of wrath ere they roll, Intervene, as a cloud between us and his glory, And shield from his lightnings the shuddering soul.
As mild as the moonbeam in autumn descend

That lightning, extinguished by mercy, shall fall. he hears with the wail of a penitent blending Thy prayer, Holy Daughter of Vincent de Paul.

TEETOTALISM.

Religious Inspiration an Essential Condition of Successful Temperance Reform.

But rarely in the history of the Cath-National Temperance organization has there been heard a more prac tical and eloquent exposition of its principles and objects than the discourse delivered by Archbishop Ryan, of Philadelphia, at the opening of the Catholic National Union convention, held last week in New York. The full text of the notable deliverance follows

"Jubilate Dec."
Sing joyfully to God all the earth.
Serve the Lord with gladness.
Come in before His presence with great joy.
Know ye that the Lord He is God; rie made us
and not we ourselves
We are His people and the sheep of His past-

Go ye into His gates with praise, into His courts with hymns and give glory to Him Praise ye His name.

Praise ye His name.
For the Lord is sweet, His mercy endureth forever and His truth to generation and generation.

—Psaim 99.

Your Graces, Right Rev., Very Rev. and Rev. Members of the Clergy, and Dearly Beloved Brethren:

On no more appropriate occasion could this psalm of jubilee be chanted than on the present. Te rejoice in God and bless Him, we come into His gate with praise, into His court with because after twenty five hymns, because after twenty live years of conflict with the demon of intemperance at the head of his army Society of America has come forth victorious. And now over sixty thousand men, strong, temperate and united, re-enter the battle-field to continue the conflict. But before doing so you, members of this Union, come into the sanctuary of God to ask His blessing You come to rejoice and to thank Him for the past and to ask Him to be with the future ; to ask Him to send down "Wisdom that sitteth by His throne" to enlighten the deliberations of your coming convention and fortitude that you may act out the resolutions suggested by such deliberations All the surroundings are most auspicious. The representative of the Sovereign Pontiff himself offers the sacrifice of praise in this the most glorious temple of religion in the New World, and the holy and learned Arch bishop of this most important See pre sides over this function. Prelates, priests and people from all parts of this vast country are here congregated to commemorate this jubilee event and to pray for your continued success It is my province, dear brethren, to direct your attention to some thoughts which may help you to more fully appreciate the occasion and attain the laudable ends you have in view to

Modern temperance movements have been of two kinds: the purely human itarian, having in view only the temporal advantages of body and mind to be attained by the practice of temper ance and using only human means for this purpose. Such movements have their mission, and Catholics ought to stand with their fellow-citizens in every effort for temporal amelioration. Sometimes, however, the poison of false principles may be detected in these organizations. With good motives and impetuous zeal men will adopt whatever helps the movement, not reflecting that in the end these same influences may prove its death. With an audacity which they mistake for courage, they bound onwards to the end without always sufficiently considering the morality of the means.

The second class of temperance movements is that to which the Cathothis be brought into action and you High to praise Him and beg His bless-based bless have done more than civil law or publing. O eternal and most sacred God itarian and religious. The Catholic lic opinion can effect. Observe, I do who alone knoweth the good done by

that temperance is a cardinal virtue, has been sometimes blamed as too slow say they are not enough. They deal has been sometimes blamed as too slow in taking up the rather modern abstinuing the rather modern abstinuing up the rather mod ence question, and this slowness has causes, but religion alone probes the been attributed to various unworthy heart. And this principle is true, not causes. This slowness is, however, only of intemperance, but of other characteristic of all her actions. is slow, for she is legislating for all parent. Hence the necessity of relig-time and all nations. She, above all ion for the stability of the State, things, looks to principles, which alone are immortal. She is slow even But it may be said the

it as her own.

this country began as a purely human-itarian movement. The Society of an immediate occasion of going to ex-Friends or Quakers first led the way, cess. and it was at the urgent repeated! solicitations of a member of this soci- mode of securing them against excess. ety, that the great Apostle of Temperance himself signed the pledge. he did so, however, he used an expres- by that thirst for drink like to that sion of which we may, without irreverence, think that he used it not of him- ing, the tongue of the rich glutton ! self, but being the high priest of Temperance he prophesied. "Here and became stronger than themselves. perance he prophesied. "Here goes," he said, "in the name of God."
Thus he lifted the movement to the plane of the supernatural, baptizing, are total abstainers, total abstinence as it were, the Quaker child and may become what some men might remaking the Catholic Church its gard as a stigma on their character. making the Catholic Church its gard as a stigma on their character. sponsor. The movement spread I remember the case of a very intellithrough the length and breadth of the island. No longer did men merely sign a pledge, but they were seen, in the very first year of his mission, in 1839, kneeling in thousands under the canony of heaven. thousands under the canopy of heaven, did not even take a glass of wine, blessing themselves by the sign of the Cross and placing their resolutions under the protection of their God. I remember one of these impressive scenes, when as a mere boy I knelt said joined in the great chorus of voices led by Father Matthew. Men then felt that whether they took the pledge that on that occasion alone he might take a glass of wine. "Come sit near me," said the Bishop, "and as I shall drink nothing but water, they for a time or for life, there was a religious they might regard him as a reformed drunkard. Hence he asked the Bishop for a dispensation from the pledge which he had recently taken, see that on that occasion alone he might regard him as a reformed drunkard. Hence he asked the Bishop for a dispensation from the pledge which he had recently taken, see that on that occasion alone he might they might regard him as a reformed drunkard. Hence he asked the Bishop for a dispensation from the pledge which he had recently taken, see that on that occasion alone he might they might regard him as a reformed drunkard. Hence he asked the Bishop for a dispensation from the pledge which he had recently taken, see that of the pledge which he had recently taken, see the pledge which he had recently taken, see that of the pledge which he had recently taken, see that of the pledge which he had recently taken, see the pledge which he had recently taken, see that of the pledge which he had recently taken, see the pledge which he had recently for a time or for life, there was a relig- cannot suspect you without suspecting ious character about it, lifting it also your Bishop. above a mere passing promise not to drink to excess. The same religious stainers that no such suspicion could be character belongs to the movement in this country. Two Plenary Councils of Baltimore have most publicly sanc-mindful of the stigma tioned our Temperance organizations and, as you know, the Sovereign Pontiff himself extended his Apostolic Benediction to the movement.

the conscience power within him, must be appealed to. You cannot legislate him into morality. Morality requires sacrifice of selfishness, and sacrifice of selfishness requires a motive, and religion alone can furnish the adequate motive. You may seek to strike at the saloon and urge men to pass it, as the Greeks passed the temples of their Furies, "without looking, without speaking, without breath you may enact the stringent laws against Sunday drinking and create a powerful public opin-ion, which will brand as disgraceful the slightest abuse of alcoholic drinks. All these influences may act as break-waters against the tide of intemperance, and thus do some good. selves that they can avoid disgrace by remaining at home, or that they are strong enough to drink without it innocent lives. being observed by their neighbors.

temperance, but they are themselves the effects of the unrestrained st for drink. You must seek out thirst for drink. the cause of the cause and go to the foundation of the heart, there drop in fluence. Tell the man that drunkenness is not a mere half pardonable weakness made to excuse many excesses, into which he falls whilst in dral

Appeal to the religious element within him: tell him drunkenness is a witnessed that day in nearly every mortal sin, which excludes from the of heaven, into which drunkards shall never enter. him it is a great crime, which destroys the image of God in the soul; that other sins are against the dictates of reason, but this aims a blow at Reason herself, which it dethrones: that it strikes down the trinity of the soul intellect, memory and will; that by it man is subjected to the punishment of hell and is guilty of the blackest intoward a beneficent God. Tell him that intemperance wakes up ments regularly. the sleeping demons, the passions of the human heart - anger, pride, jeal ousy, impurity — and he has to fight these, unaided by the reason he has dethroned and the God he has deserted yet if he fails he is held accountable for the crimes he could and should "being dead he will yet speak" and gloom. blaspheme because of the example he joyous a his knees in the presence of God.

mighty religious element which is remains for me to ask Heaven's bene part of every man's nature, as real as diction on your deliberations. the intellect and heart element-let all

ever, only of intemperance, but of other She vices of which intemperance is the

But it may be said that all this only alone are immortal. She is slow even in the approval of new religious orders. But when she gives her sanction to a movement, when she infuses extreme and unnecessary sacrifice. her own divine life into it, she adopts Let us consider this position for a moment. For some, it is not unnecessary, The total abstinence movement led but a matter of strictest obligation, by Father Mathew in Ireland and in namely, for those whom any amount of

> For others, it is certainly the safest How many noble souls have found themselves, before they knew it, cursed which in hell burned, without consum-

There should be so many total ab-

Again, as Catholics we should be mindful of the stigma sought to be fastened on the Church by the fact that so many Catholics are intemperate, and many engaged in the saloon business neglect the precautions insisted on by the Council of Baltimore as to To effect great popular moral reforms the religious element in man, perate people. We must remove that stigma. Your splendid union of over 60,000 members — a union such as no religious organization in the United States can point to—helps to effect this and recommends the Church to our separated brethren. It is one of the factors for the unity of all Christian people in one fold. Continue, breth-ren, in your noble work of reform. Be true to the great union. Let your name furnish a text-lesson for your sentiments and actions. Catholic Total Abstinence Union of America — Catholic first - the religious element first. Total abstinence-this your distinctive feature. Union — one as brothers, shoulder to shoulder, for the great cause "Of America," because, loving it as your native or adopted country, you feel that, only as a temperate son, you can vate drinking, perhaps, to even greater excess, will succeed the public indulgence. Men will flatter them sacraments at stated times in the year. sacraments at stated times in the year. Thus the aid of religion is constantly sought and obtained, and you will lead

I remember when I arrived in Phila The saloons are, indeed, causes of in delphia as its Archbishop, eleven years ago, I observed on a Sunday morning that the cathedral was filled with men, all of whom received Holy Communion. On inquiry I was informed that they were the members of the Total Abstin the sweetening word of religious in ence Society at the quarterly Commun-

ion. I asked if they had come from all the parishes of the city to the cathe for this celebration. I was told that this was the cathedral branch alone and that a similar scene was church in Philadelphia. I felt justly proud of my new flock and determined to do all I possibly could for the cause of temperance. How often have heard the priests remark : "What innocent lives these temperance men We have over 10,000 men lead !" from the age of eighteen to sixty who, I believe, pass years without being guilty of serious sin, pure, honest, loyal to their God and their country. because they belong to the Temper ance Society and receive the Sacra But, brethren, whilst religion should

be the foundation of this great movement, you must not neglect the human means to forward and perpetuate it. I hope your convention will devise means for the establishment of clubs. reading-rooms and places of recreation have foreseen, as the consequences of especially for the young men. It is his intemperance. Tell him, he will a fatal mistake to associate religion to sin in his grave, that and temperance with a repelling dead he will yet speak" and gloom. God made the young heart joyous and desires that it should rehas left his children. Bring him to joice in innocence. But I am satisfied that these means shall be fully con-Let the whole influence of the sidered in your convention. It only

Let us lift up our hearts to the Most

healed and consoled, for the captives liberated from the chains of habituation, for the immortal souls preserved from eternal separation from Thee. Prostrate before Thee, O God! we beg through the sacrifice offered to day on this altar that these blessings may be extended and perpetuated, through Jesus Christ our Lord. Amen.

REACHING PROTESTANT MASSES.

in the Public Hall Apostolate.

The experience of the Rev. James M. Cleary, of Minneapolis, as an earn est advocate of temperance, has shown him the utility of the public hall apos tolate as preached by Father Elliot. He gives his own experience in an interesting article in the Catholic World magazine.

Over twenty years' experience in the field of temperance work, he says, has brought the writer into close contact with thousands of honest and earnest Protestants, the majority of whom had known little or nothing of the true work of the Church. Many thoughtlessly had fallen into the error of judging the Church by its worst, instead of by its best, members. Disreputable saloon-keepers boasted of their loyal attachment to the Church of self-denial and mortification. Among their de-graded patrons hundreds might be found who seemed to glory in their shame and proclaimed their faith most loudly when they brought it the greatest dishonor. Non-Catholic reformers had seen but little of the Church, except as they came in contact with its members in their noble work of rescue and reform. Even among their most prominent leaders but few had ever heard a priest deliver a moral discourse or preach a sermon on Christian virtue. Fewer still had ever been present in a Catholic church on a Sunday morning, or at any public solemnity. The well-known leader of the W. C. T. U., a lady respected and honored for her earnestness and candor by all who know her and her work, had never been present at Mass, or heard a Catholic sermon, until she came, as the guest of the Catholic Total Abstinence Union, to the general convention at

Washington in 1891. From September 1887, until June 1888, my entire time was spent in giving temperance lectures throughout the country, in public halls, courthouses or where ever audiences could be assembled. Invariably honest non Catholics were among our best friends and most attentive hearers. They also were invariably generous to the credit which they unhesitatingly gave to the Church for its work in the temperance It became evident, beyond all doubt, that if similar opportunity were offered to honest but mistaken people to know the Church as she is known to her children in all her good works, the result would be most gratifying to our Divine Master and bring joy to the found in the growing and progressive

city of Minneapolis. On the 20th November, 1862, the work of the Public Hall Apostolate was begun. A pleasant hall, with accom modations for about eight hundred people was secured. The first discourse was on "The Idea of the Church." About six hundred people, mostly Catholics, were in attendance. The second Sunday the hall was filled. The Authority of the Church" was the topic. On the third Sunday singers were secured, and thenceforth a volunteer choir led the congregational singing. We always opened with a hymn, then followed a prayer selected from Father Young's small hymn book, the Our Father, Hail Mary, the Apostles Creed, and the hymn to the Holy Ghost. The discourse occupied about an hour. and the services closed with a hymn and prayers from the manual. This work was kept up during the entire winter: the hall was so crowded every Sunday evening that an extra supply of seats became necessary. The atten tion of non-Catholics was soon awak ened, and they came in large numbers. On Good Friday night a sermon on 'The Passion" was delivered in the same hall, which drew out an overflow audience of all classes. Catholics who had remained away from the Church for many years, and who had become ashamed to be seen at the church, began to come to the public hall, where

all felt free and welcome, and thus many were brought back to the faith of their childhood. In the following September, 1893, on resuming the work, it became evident that larger quarters must be secured, as the first hall was altogether inadequate to accommodate the people. A larger hall, more central, and cap able of seating about twelve hundred people, was secured; but the former experience was repeated. Standingroom was at a premium, the enthusiasm and interest grew, many coming to the hall an hour before the time announced for the services to begin in order to secure seats, and the attendance of non Catholics increased. During this

Church, though she has always taught not condemn such laws if judiciously Thy divine grace through this union | Methodist Episcopal Church met in of thy servants for the past twenty five years, we thank Thee for the good, we ism was freely discussed by the Methodist missionionaries to foreign lands Terrible tales were told about the vices of Romanists in South America, Spain and Mexico, as well as blood-curdling prophecies made of what the Romanists would do when they had taken possession of the Public schools of this country and sunk all the in ignorance. This furnished an opportunity for discourses by me on "Romanism in Foreign Lands,"
"Romanism at Home" and "Romanism and our Public Schools." The subjects were all announced in the daily papers, and drew hundreds of people to listen to an exposition of Catholic truth — people who would never have been persuaded to enter a

church for the same purpose.

In the discourse entitled "Romanism and our Public Schools" it was made clear that the Catholic Church had not been the aggressor in the controversy. Hundreds were unable, unfortunately, to gain admission to all of these meetings for want of room Crowds patiently waited in the outer corridors and on the stairways, in their eagerness to hear the Catholic

side of the question. The "escaped nun" and the "ex-priest" had found Minneapolis an inviting and popular field for their nasty work. A discourse on "Ex-priests and Escaped Nuns," was considered timely. The overflow attendance on that Sunday evening was fully as great as the number that was packed into the hall. At least five hundred people were obliged to return disappointed to their homes, and with great difficulty the speaker himself gained admission to the hall. Dis-courses on "Confession," "The Sale of Indulgences," and "Why Priests do not Marry?" brought equally large

audiences. Every effort was now made to secure greater accommodations, but without success until Easter Sunday, in the spring of 1894. We then moved into a spacious and comfortable hall, cap-able of seating ordinarily about fifteen hundred people, and two thousand could be seated by introducing an extra supply of chairs. It was taxed to its fullest capacity at once, and the audience continued to crowd this large audience-room until the warm weath set in and the work was suspended for the summer season.

In the different halls which I have described we were at some disadvantage, from the fact that they had not been known as popular places of resort, they were not favorably locaced, and had never been attended by fashionable audiences. In fact some of them had been known solely as places of amusement, not always of a very respectable or elevating charac-Yet interest was aroused, good was always observed, and as much respect shown for our services as if they had been conducted in the most imposing church in the land. During the two winter seasons in which these public meetings were held we were never once annoyed by the slightest disturbance notwithstanding uncomfortable crowding, or any attempt at disrespect or discourtesy.

people freely applauded sentiments that met their special ap- "Progress demands a steady forward proval, but as a rule the attention given was as careful and respectful as is ever seen in any church edifice.

The expenses for hall rent, etc., were met by the collections taken at each meeting, and these were more than suffi cient for the purpose. The people never object to contributing their share towards meeting the necessary ex-penses of this kind, and no honest and reasonable person will remain away because of the collection. In fact the small contribution he may feel disposed to offer creates a feeling of special personal interest in the meeting, and he does not feel like an intruder or the beneficiary of some one's bounty. I am convinced it is a positive benefit to the people who attend such gatherings to be given an opportunity of sharing the burden of expense. They then do not feel like objects of sentimental charity.

Burial of Suicides.

Sucide has become almost an epidemic in Rome of late years and scarcely a day passes without bringing its sad record of some unfortunate who, weary of life's battle, has pre-sumed on God's mercy by going un-

called into His presence.

Being requested to give a decision upon the question: "Should Christian." ian burial be given to suicides?" the Sacred Congregation of Rites first called attention to the general law observed in such cases, which decrees Christian burial cannot granted to those who kill themselves through despair or anger, (not mad ness), ob desperationem vei iracundiam, if before death they have not given signs of repentance, and to this the following possible hypotheses were added: 1. When certitude exists that madness was the cause of self-destruction, Christian burial and solemn funeral services must be granted. When a doubt exists as to whether suicide was committed through des pair or madness, Christian burial may be given, but solemn funeral services winter the National Conference of the must be refused.

AMERICA'S CARDINAL

and France and on Other Topic

The London correspondent of the New York World reports the following interesting interview with Cardinal

"How have you found the Church in France?" the World correspondent in quired.

'The French Church is very strong. Cardinal Gibbons replied, "but it seems to me that somehow or other the Church in this country has got out of touch with the people. And, what is worse, it manifests little disposition to get into touch with them. The French Church is hierarchical rather than democratic. It has been so long accustomed to rule, to be looked up to with reverence and respect, that it finds it difficult now to come down from its aristocratic position to enter the democratic arena and keep abreast of the times. Here and there are men who are alive to the situation, but the mass remains inert.'

"You are doubtless aware," the World correspondent suggested, "that the greatest interest has been taken in your recent visit to Rome and that numberless spec..lations have been made as to its object."

" Most of the press rumors have been utterly wide of the mark," responded Cardinal Gibbons, "but I make it a rule never to correct mis statements. The best way is to let ill-founded rumors deny themselves. The truth in this particular instance is very simple. I went to Rome on a visit to simple. the Holy Father, who had expressed a desire to see me. The visit was ad limina, in ecclesiastical languagethat is, devoid of official significance. I was received several times by the Holy Father, and we discussed many topics. What passed between us is, of course, a private matter and cannot be divulged. Leo XIII. is deeply interested in the progress of the Church in America, and wishes to be kept informed with regard to all the phases of its development.

What impression did the Holy Father make upon you?" the World correspondent asked.

"The feature that impressed me most strongly," the Cardinal answered, "was his extraordinary mental vigor. He, buried in the Vatican, knows all, understands all. No detail escapes him. Moreover, he is—and this is truly remarkable for one in his eighty-sixth year-abreast of if not in advance of the times and as keenly alive to the importance of current events as the youngest of those around him. Besides, he is a convinced progressist. The spirit breathed by later encyclicals is the spirit of the man himself. Physically he is not His face is as white as yonder robust. wall. His cheeks are transparent, yet through the fleshy veil an indomitable spirit shines. The quickness of his intelligence is marvellous. He, better than any other, understands that the watchword of the Church must be Progress,' not 'Reaction ; 'Energy, not 'Apathy.

"But when Leo XIII. disappears is there no likelihood of a reaction?" interrupted the World correspondent. "I think not," observed his Eminence

movement, and the Catholic Church cannot go back. The advance of the last few years will not have been futile; the work of Leo XIII. will not be lost. "And the effect of your visit to Rome

upon the American Church?" queried the World correspondent.

"We in America shall continue to work quietly and steadily, as hereto-fore," declared Cardinal Gibbons. "We are making progress and are perfecting our organization. ally, the fact of being closely in touch with the head of the Church cannot fail to render our task lighter nor to increase our zeal.

An Efficient and Popular Officer.

Inland Reporter, Sydney, C. B.

"Mr. T. Burke, Inspector of Inland Revenue of St. John, N. B., was in Sydney on an inspection tour on Friday last and left next day. He has full charge of the excise in the Maritime Provinces, and has proved himself a painstaking, efficient, trustworthy and popular officer. He has been an inspector of Inland Revenue in the Province of New Brunswick for the last ten years, and is liked by all with whom he comes in contact.

Inspector Burke is a brother of Mr. Denis Burke, a clerk in the Privy Council and a well-known resident of Ottawa.

Ottawa University Honors.

On the list of the honorary degrees of Doctors of Laws conferred by the University of Ottawa figures the name of the Hon. Theodore Davie, Chief Justice of this Province. The authori ties of the University honored themselves by honoring the Chief Justice He is in every way worthy of the title-and it is no little credit to the University of Ottawa to have taken the lead in conferring its highest gift, next to Doctor of Divinity, to such distinguished personage as the Honorable Chief Justice. — New Westminster Month.



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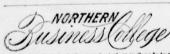
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MOTHER'S SACRIFICE OR, WHO WAS GUILTY?

By Christine Faber, Authoress of "Carroll

O'Donoghue.'

CHAPTER XIX.

While the slanderous conference was going on, its innocent victim was attending to her usual duties but with such listlessness of manner as to con vey the impression that she was exceedingly ill. - an impression strongly corroborated by her more than usually pale face and heavy eyes.

Hannah Moore catching an acci dental glimpse of the young creature was attacked by her old habit of soli

equy.
"Only she'd think it bold in me I'd spake to her, for even a comforting word might do her good."

The kind hearted cook's own duties were pressing just then, however, and she turned away with a sigh, while Margaret, little dreaming that any one's sympathy went out to her, sought vainly to turn her thoughts for even a

moment from their one painful object Hubert did not appear at lunch, and when his cousin sought him to ascertain the cause, he met her on the thres hold of his room with a book in his hand from which he did not lift his eves while he answered her kindly

spoken inquiry:
"I am quite well, Margaret, but ou annoy me by these constant attenions. I desire to be alone-alone-to have no one watching, or tracking me," and with a rudeness of which he had never before been guilty, he turned abruptly away leaving the door slightly ajar, and resumed the seat he had vacated.

She remained looking at him, but he would not have met those eyes then, even to save his wretched life. He must do something to make her dislike, or hate him for he would not further blacken his soul by linking to it such a pure love as hers.

But, alas! her very presence, the touch of her hand, the sound of her voice, roused with new ardor the love he sought to kill. For this reason he would not meet her look lest his own eyes might be won from the sternness which alone he would have them show, and for this reason he would school himself to be harsh and cold that he might

turn her affection from him. Margaret, far from interpreting aright his rude treatment of her, attrib uted it solely to the fear of arrest under which she fancied he labored.

"He is so unnerved," she murmured

to herself. She did not censure him: her sorrowful heart accused him of no ingratitude, it only bled for him and onged to comfort him, to throw the whole wealth of its wild passion at his feet, and if such a thing could be, to offer her life in atonement for his crime. She refrained from going to him, judging that he was not in the mood to receive her sympathy, and after that one long, sad look at him

she turned silently away.

Later in the day when she heard him descending, she came into the hall and seeing him about to go out she

held out her hand saying, softly: " Be careful, Hubert. He dashed her hand away and strode on without a reply.

For an instant she was dizzy with BOURGET COLLEGE, RIGAUD, P.Q. mortification and pain; then her woman's love sent up passionate, pleading excuses for him and she mur-

" Poor fellow! his suffering is so

sharp he does not know what he does. Dr. PIERCE'S Golden Medical DISCOVERY

Cures Ninety-eight per cent. of all cases of consumption, in all its Earlier Stages.

Although by many believed to be incurable, there is the evidence of hundreds of living witnesses to the fact that, in all its earlier stages, consumption is a curable disease. Not every case, but a large percentage of cases, and we believe, fully of per cent. are cured by Dr. Pierce's Golden Medical Discovery, even after the disease has progressed so far as to induce repeated bleedings from the lungs, severe lingering cough with copious expectoration (including tubercular matter), great loss of flesh and extreme emariation and weakness.

Do you doubt that hundreds of such cases reported to us as cured by "Golden Medical Discovery" were genuine cases of that dread and fatal disease? You need not take our word for it. They have, in nearly every instance, been so pronounced by the best and most experienced home physicians, who have no interest whatever in misrepresenting them, and who were often strongly prejudiced and advised against a trial of "Golden Medical Discovery," but who have been forced to confess that it surpasses, in curative power over this fata, malady, all other medicines with which they are acquainted. Nasty codliver oil and its filthy "emulsions" and mixtures, had been tried in nearly all these cases and had either utterly failed to benefit, or had only seemed to benefit a little for a short time. Extract of malt, whiskey, and various preparations of the hypophosphites had also been faithfully tried in vain.

The photographs of a large number of those cured of consumption, bronchitis, lingering coughs, asthma, chronic nasal catarrh and kindred maladies, have been skillfully reproduced in a book of 160 pages which will be mailed to you, on receipt of address and six cents in stamps. Address for Book, World's Dispensary Medical Association, Buffalo, N. Y. Medical Association, Buffalo, N. Y.

ONURSING MOTHERS!

DURING LACTATION, WHEN THE STRENGTHOF THE MOTHER SCHETICIENT, THE SECRETION OF MILK SCANTY, OR THE QUALITY POOR YETH'S MALT EXTRACT!

"You are looking very ill, my tion of that solemn quietness seemed to promise something which would margaret was bathing the poor helpless hands. "I am afraid you need a physician."

No, no !" protested Margaret, try ing immediately to infuse more animation into her countenance and more energy into her manner.

"You have not been out to day," continued the invalid, "take a walk

for my sake. In obedience to the request Margaret put on her out-door garments and went listlessly forth—walking anywhere, so that strange faces and fanciful shop windows might lull her for a brief while to forgetfulness.

In the middle of a crossing which she was about to pass, a small crowd was collected—some accident had happened to the driver of a vehicle, and men where about to bear the poor fellow to

a neighboring drug shop. A handsome carriage, stopped by the mishap, was drawn up, and the heads of two ladies were thrust from one of its windows. Margaret perceived a slight opening in the swaying throng, and hurrying across found herself directly in front of the occupants of the car-

riage.
She looked up to meet Mrs. Delmar and her daughter, who were only then returning from the charitable conference of which Margaret had been the ecasion. The face of the elder lady was set in such a cold, hard expression that it appalled Margaret and checked the salutation already upon her lips the younger lady withdrew her head and shrank into a corner of the car riage, for, apt scholar though Louise Delmar was in the lessons of fashionable folly which her mother taugh her, she had not gone sufficiently far to be able to stifle every impulse womanliness in her nature; so she withdrew her head that she might spare herself the pain of seeing Margaret's

surprise and mortification. Margaret, imagining that she labored under some strange delusion, recovered her voice and spoke a few kind words of greeting. Her only re-sponse was that same cold look, during which the gray eyes seemed a dilate in their icy glitter, and then Mrs. Delmar's jeweled hand went up, and the curtain of the carriage window was dropped between the bewildered girl, and the hard stern face.

The crowd was following the in-jured man, and a way was made for The secret wi he costly equipage; it drove on, and poor, mortified Margaret stood looking

fter it like one in a dream. When her whirling mind recovered ts balance her first thought was that Hubert had been arrested, and that the Delmars had refused to recognize her because of her connection with such a criminal, and under the influence of that thought she turned to rush wildly home, but when with flying speed she had gone a block or two, her calmer judgment returned, and suggested the unreasonableness of such a conjecture. Hubert had gone out but a little while pefore herself, and had such a dread event occurred the Delmars would hardly know it so soon. She walked more slowly and drew a long breath of

"What can it be?" she asked herself: not certainly the decision to withdraw from society, which she had announced to them that morning, for she had given it in the very kindest manner—one calculated to win sympathy rather than anger.

She was too much of a novice in the them which appears in a better mould than themselves — that they gladly How lig eize any opportunity to east such an one out of their charmed circle. was due to the patronage of the Delmars that Margaret had been so long cknowledged by the fashionable set, and that patronage was owing to a desire which burned secretly dently, in Mrs. Delmar's own heart-a desire to effect the marriage of her daughter with Hubert Bernot, and she regarded Miss Calvert as a very fitting instrument to aid her in the gratifica-

tion of her wish. But Margaret's sudden and unexpected withdrawal had demolished her plans-further, she even feared now that Margaret might influence her cousin against Louise, and to afford herself a malicious satisfaction the fashionable woman vented all her spleen on a poor unoffending girl.

Margaret, little dreaming of such an under current of malice, sought vainly to explain the matter by a charitable course of reasoning with herself. had been keenly hurt : for though she had found little congeniality in the fashionable world, and had gladly withdrawn herself from it, she was still but a woman, with a woman's natural liking for esteem from all, and this open slight had wounded her to

She walked on slowly, revolving in the bitterness of her soul the desolation which seemed to surround her. Even Hubert's coldness rose up to taunt her: but she thrust that thought back-she would not entertain an unkind suspicion of him, the idol of her unhappy heart. But the cry of her soul for re for sympathy, for a kind look, a kind word from some one, would not be quieted, and while she hesitated whether to prolong that dreary walk, or return home, there came suddenly to her mind the thought of the church

she had accidentally entered a few evenings before, and she turned her steps thence-not that she imagined the mere empty form of entering the sacred building would bring her re-lief, not that she thought to return to those duties of religion which she had so neglected, but that she might rest herself in the sacred awe which pervaded the place, for the very recollecambitious soul. His voice trembled so neglected, but that she might rest

The iron gate stood ajar as it had done on the previous occasion, and the church door was open, but there was no service going on. There was only the sanctuary lamp softly aflame, and a few kneeling forms around a confes-

sional Margaret knelt also, and buried her face in her hands, not through devotion, not even to murmur a wildly dis tracted prayer, only to seek in a des perate way for a moment's respite from her mental torture. She could hear the slide as at unequal intervals it moved to admit, or to dismiss a penitent from the curtained recess, and at last she looked up to watch the faces of those who came from the sacred tribu

nal Hard, weather-beaten countenances some of them were, but the lines of sin and care were softened in the peace with which they shone, and Margaret from the very depths of her sick soul envied the poorest one there.

She turned her eyes to the life size picture of the Crucifixion above the altar. The waning daylight seemed to have concentrated all its fading beams on the painting. It stood out the one distinctly visible, thing in the gathering gloom, and as Margaret ooked, it seemed as if the divine eyes were turned upon her in compassion and love.

One person alone remained to be heard, and Margaret, fearing that she too might be considered a penitent, rose to depart. The eyes in the picture haunted her; she turned for another look, and, influenced by some strange, esistless impulse which sprang out of

that second glance, she knelt again. The last penitent was heard, and the priest, lifting his curtain, discerned the outlines of another kneeling form. He dropped it quickly, and Margaret knew that he waited for her. Oh the sharp, sharp struggle of that minuteat once impelled to go, and to flee She looked up at the picture, and the eyes seemed to be piercing her soul. Rising hurriedly, she crossed to the curtained recess, but in the very act f entering, her cousin's image rose before her, pleading with extended hands, and that passionate cry. She would have turned back, but the priest had drawn the slide, and was waiting

The secret which had been kept so long was told at last; the burden that had pressed so sore and heavily was flung down, and when the slide was again drawn, and the curtain lifted there came forth another person than she who had entered-a being who could have cried out in the exuberance of her joy, and whose trembling feet could scarcely steady themselves suffic iently to bear her to the chancel rail, there to pour out her thanksgiving, and her joy to Him whom she had so

long forsaken. Everything had been told in that acred confidence, and the result was, not to be a denouncing of Hubert, not even to be a lessening of the love and care which she had hitheto given him : instead, the confessor had taught her to so direct her love and care that God might be served instead of the creature, alone. And she had received such consolation that, she felt, did the very worst of her fears become a reality she should be supported by an unfailing strength Prayer, to which she had so long been a stranger, ascended from her heart with burning fervor-not for She was too much of a novice in the world's ways to know that the votaries herself now, but for unhappy Hubert, that he too might be inspired to confess han followed her, smiling to himself,

How lightly she flew home, and with what different feelings she entered her aunt's room-not that her fears for Hubert were less, but that her trust in God's providence had returned! She made of two peeled sticks tied together could lift her eyes above the ignominy and sorrow and pain of a few short years here, to the peace and bliss and glory of a hereafter. She could storm Heaven with her prayers for Hubert, and at the last, if the law should exact from him his own life for the life he had taken, she could unite her grief with that of the Mother of Sorrows, who had given her only son for the world; and should the blow not kill Madame Bernot, as, she feared it would do, she would minister to her with increased devotion, and thus giving the remainder of her life to sacrifice and prayer, she would offer all up, that Hubert's soul might find favor with its offended God.

These were the thoughts which brought her such peace as she had not known for eighteen long months, and which so transfigured her face as to bring forth from Madame Bernot:

"You seem much better, child; I think your walk did you good. "Much good," answered Margaret, and she busied herself in arranging

the invalid's slight evening repast Hubert, accompanied by Mr. Plowden, had come in directly after Mar garet's return: in a little while she vas summoned to the parlor to meet the guest.

He looked pale and seemed slightly embarrassed as he rose to greet her. "I rejoice to find you so much better," he said, after a little appar-ently painful hesitation on his part,

and then with an abruptness entirely foreign to his usual quiet and grace-ful manner, he told her the purpose for which he had desired to see her. He poured out in impassioned language the tale of a love which had grown day by day till now at maddening heat it would leave him no peace until he should secure its object.

It was impossible not to believe him, and it was cruel not to pity him—this proud, distinguished man of the world

with subdued eagerness, and his eyes looked wild and troubled.

"I have made your cousin my confi-" and I dant," he said, in conclusion,

have his sanction, nay, his wish, expressed even this evening, to speak as

have done."
Margaret's heart gave a throb of pain—it was like a cruel shock for a moment to learn that Hubert could thus cooly dispose of her, despite the promise he had given; but it did not weaked her devotion to him; no shock nowever cruel could do that; her care because of his very guilt and her love for him should not fail—were he not a sin-burdened man her heart would have broken ere if should have betrayed by word or sign that he was the

object of its love. She answered Plowden kindly, even tenderly, but with a frankness which told him at once that his suit was fruitless. She had not even hinted that her heart was pre engaged, but the keen lawyer detected much more than she had told, and he said, when she had concluded:

"I understand you, Miss Calvert and had I known before what I think I know now, I should not have sub jected either of us to this ordeal. "Know now;" she repeated, "

have told you nothing."

Fear, lest she had unconsciously be trayed Hubert, made her tones tremu-

No, you have told me nothing but I understand now, much that be fore this was unintelligible to me," and he looked gloomily at the floor.

Margaret's face blanched.

been all along suspecting Hubert's guilt, and had she unconsciously supplied a clew. She laid her hand or Plowden's arm and said, with piteous

entreaty in her tones:
"You have seemed to be Hubert's most devoted friend; do not let this come between you - be his friend still for sake of the affection you say you

He answered sadly "Do not fear. I shall be the same to him that I have been-for the pres-

ent, farewell He caught her hands and held them so tightly for a moment that they ached from the pressure: then dropping them as suddenly as he had seized

them, he hurriedly departed. TO BE CONTINUED.

FATHER PAT.

"I wish't yer riverence 'ud spake to my little boy. Me heart's broke with him, so it is, an' I can't get any good of him at all.

What has he been doing?" "Och, I declare I'm ashamed to tell ye, sir, but he's always at it, an' he doesn't mind me a bit, though I do be tellin' him the earth'll maybe open some day an' swalley him up for his

impidence. "Dear, dear, this is a sad case Where is the little rogue?" And Father Shehan swung himself off his And big bony horse, and passing the bridle over a neighboring post, stood looking at Widow Brophy in affected perplex-

"I'd be loth to throuble yer river ence, but if ye'd step as far as the lane beyant," jerking her thumb over her shoulder, "ye'd see him at it."

She led the way, an odd little squat figure of a woman, the frill of her white cap flapping in the breeze, and her bare feet paddling sturdily and presently they came in sight of the delinquent. A brown-faced, whiteheaded, bare-legged boy, standing perfectly still opposite the green bank was stuck upright in the moss, in front of which stood a broken jam pot, while a tattered prayer book lay open before him. A large newspaper with a hole in the middle, through which he passed his curly head, mented his ordinary attire; a rope was tied round his waist, and a ragged ribbon hung from his arm. Behind him, squatting devoutly on their heels

with little brown paws demurely folded, and lips rapidly moving, were some half dozen smaller urchins, while one, with newspaper decorations some what similar to young Brophy's, knelt in front. They were all as orderly and as quiet as possible, and Father Shehan was at first somewhat at a loss to discover the cause of Mrs. Brophy's indignation. But presently Pat turned gravely round, extended his arm, and broke the silence with a vigorous Dominus vobiscum!

of his elders at the hill-side chapel. The mystery was explained now

Pat was saying Mass! Father?" whispered Mrs. Brophy in deeply scandalized tones: then making a sudden dart at her luckless off-spring, she tore off his vestments and flung them to the winds, and with her the widow reverently kissed and then tucked away in her bosom. ing a sudden dart at her luckless offbony hand well twisted into his ragged collar - the better to administer an

occasional shake—she hauled him up for judgement. the priest. poor lad. I'm not going to scold you. That is a very curious game of yoursare you pretending to be a priest?"

'Aye, yer riverence.' "Ah, ye young villain," began his mother, but Father Shehan checked priest with a smile in which there was

"Hush, now hush, my good woman. Tell me, Pat, do you think it is right to make fun of holy things?" "I wasn't makin' fun, sir," whim-pered Pat, touched to the quick. "I nevertheless.

was just thinkin' I raly was a priest,

an' sayin' Mass as well as I could." Well, well, don't cry, that's a good boy. Maybe you really will be saying Mass some day. Who knows? But you must be a very good boy— and you must not think you are a priest yet. You will have to be ordained, you know, before you can say Mass. Now run off and find some Mass. other game.

Pat grinned gratefully through his tears, wrenched himself from his mother's grasp, and, surrounded by his ragged followers, disappeared over the hedge.

"I wish we could make a priest of him," said Father Shehan as he re-traced his steps, "he is a good lad." "Why, thin, he is, yer riverence, he is," agreed the mother with the delight-

ful inconsistency of her kind. "He is, indeed, very good. An' why wouldn't he be good? Sure I bait him well. Troth ye'd hear him bawlin' at the cross roads many a time. But is it him a priest? Ah, now, that's the way ye do be goin' on; ye like to be makin' fun of us all, yer riverence, so ye do. The likes of him a priest? Well now!"

She burst out laughing very good humoredly for, in spite of her assumption of severity, there was not, as she would have said herself, "a betternatured crathur" anywhere than Mrs.

Brophy.
"Stranger things have come to pass," said Father Shehan. "But I fear there is not much hope in this case. To make him a priest you must give him an education, and to give im an education you must find money. And as neither you nor I know where

to look for that, it's a poor look-out. "Troth it is, yer riverence. God bless ye, ye always say somethin plisant to us any way. Good evenin yer riverence; safe home!"

Long after the priest was out of sight Mrs. Brophy stood at the door with a pleasant smile on her face. Only for the education, which would cost money, only for that her Pat was fit to be a priest. Didn't his reverence say so? It was a great thought. white headed Pat, in spite of the tricks and "mischeevousness" in which he indulged to the full as much as any other lad of his age, even he might one day stand before the altar, his hands clasp the chalice, his voice call down the Redeemer from on high. Tears of rapture filled her eyes at the mere thought of her son being a priest—a priest of God! To the simple faith of this good woman there was no greater height of blessedness or grand-

"Oh, mother, if I could only be a rale priest!" Pat had sighed many a And she had bidden him time. "g'long out o' that an' not dar' say such a thing!" But now it was a dif-

ferent matter. Only for the money Father Shehan had said the thing was possible. Only for the money! Just what she had got out. Ah! if a mother's heart's blood would have done as well.

But one never knows what strange things come to pass in this queer world? Father Shehan had distinctly said that he could not find the funds needful for Pat's education for the priesthood, and yet, through his in-strumentality, the boy was enabled to

follow his vocation. Lo and behold! Father Shehan had a friend who lived in Liverpool, a very rich man, who was also very pious and charitable. Of this good gentleman the worthy priest suddenly bethought himself one day when Mrs. Brophy spoke of the intense wish which her oy still had, and the manner in which he was accustomed to "mother" her respecting it. To the rich Liverpool friend the poor Irish priest accordingly wrote, with the result that the forme agreed to undertake the cost of Pat's education, merely stipulating that the lad was to be brought up at St. Edward's College, and to devote his services when ordained to the Liver-

pool diocese. The rapture, the gratitude of both son and mother, cannot be described. The long separation which must ensue, the life of self-denial which lay before the one, the perpetual poverty to which the other was now doomed-for Pat was her only son, and she had formerly looked forward to the days when he would be able to help and work for her -all was accepted not only with resignation, but with joy. Was not Pat to be a priest?

The day after his departure Mrs. Brophy, donning her cloak and big bonnet, with its violet ribbons and neat border, forcing her feet, moreover, into the knitted stockings and stout boots which regard for her bunions caused her to reserve chiefly for "Et cum spir' tu tuo," went the Sundays, Mrs. Brophy, I say, went to urchin at his side in life-like imitation call on Father Shehan and to make a

request.
"She wanted "a bades," a rosary which was to be kept till such time as "Did ye ever see the like o' that, ther?" whispered Mrs. Brophy in would be able to bless it for her.

Father Shehan laughingly produced

"Now, whinever I feel a bit lone-some, I'll be havin' a look at this," she said, nodding confidentially to her r judgement.

"Gently, Mrs. Brophy gently," said and I'll rattle thim an' kiss thim, and say to meself cheer up, Biddy Brophy, yer own little boy'll be blessin' then below. pastor. "I'll take out me holy bades, for ye some day, with the help of God.

"Well done, Biddy! I hope you won't be often lonesome," said the good deal of compassion, for there were tears on her tanned cheeks though she spoke gaily. It was to God that this good, brave little woman had given her all-but it was her all

"Isn't it well for me?" said Biddy.

Bedad I do be think' I'm dhramin' sometimes!

And with her old fashioned cour tesy-bob the widow withdrew, but as she walked down the road the priest remarked that she had held her apron to her face.

One day, a week or two afterwards. Father Shehan met her on the road, and stopped to speak to her.

"Yer riverence, you're the very man I wanted to see," she said. "D'ye know what I do be thinkin'? Will I have to be callin' Pat Father, or yer riverence, whin he's a priest? Troth, that'll be a quare thing !

"I think, Biddy, in this instance it won't be necessary to be so respectful. You may venture safely to call him by

his name."
"Ah, but he'll be a rale priest, ye know, yer riverence, as good a wan as 'yare yerself," cried the mother, a which the last remark appeared to set

" Musha, it wouldn't sound right for me to be callin' him Pat! Pat, an him a priest! I'll tell ye what" struck by a sudden thought—"yer riverence, I'll call him Father Pat. That'll be it, Father Pat!"

Yes, that will do very nicely, said the priest, composing his features to a becoming gravity, though there was something as comical as touching in the widow's sudden respect for the imp whose person but a short time before she had been wont to beat with scant ceremony. "At this moment, Mrs. Brophy," consulting his watch, Mrs. Brophy," consulting his watch, "it is probably recreation time at St. Edward's, and Father Pat is very likely exercising those fine sturdy legs of hi at cricket or football, and trying the strength of his healthy young lungs by many a good shout. But it is well to look forward."

"Ah! Father, sure where would I be if I didn't look forward? It isn't what me little boy is doin' now that I care to be thinkin' about, but what he's goin' to do, glory be to God."

It was indeed chiefly the thought of the good times to come that kept Mrs. Brophy alive during the many long hard years which intervened.

"Bad times," hunger, loneliness, rapidly advancing age on one side, and on the other her blessed hope, her vivid faith-and Pat's letters. those letters! every one of them from the first scrawl in round hand to the more formed characters, in which he announced his promotion to deacon ship, beginning with the hope that she was quite well as he was at present, and ending with the formula that he would say no more that time-such items as they further contained being of the baldest and simplest-were ever documents so treasured before? tenderly kissed, so often wept on, so triumphantly cited as miracles of composition! Mrs. Brophy was a happy woman for weeks after the arrival of these letters, and was apt to produce them a dozen times a day in a some what limp and crushed condition from under her little plaid shawl for the edi fication of sympathetic neighbors.

"I heard from Father Pat to-day, she would say long before her son could claim that title, while to the young and such as she wished particularly to impress she would allude to him distantly as "his riverence."

What was Biddy's joy when he as last wrote that he was really to be or-dained at a not distant date, and named the day on which he was to say his first Mass? How she cried for happiness, and clapped her hands and rocked backwards and forwards How proudly she got out "the bades and rattled them, and kissed them, and hugged herself at the thought of he wonderful blessing which her 'little boy" would soon impart to

" If you could only hear his first Mass, Biddy," said Father Shehan, when she went to rejoice him with the

"Ah, Father, jewel, don't be makin me too covetious. Sure that's what do be sthrivin' to put out o' me head I know I can't be there, but the thought makes me go wild sometimes If it was anywhere in ould Ireland I'd thramp till the two feet dropped off me, but I'd be there; on'y the say, yer riverence, the say is too much for me entirely! I can't git over that. Saint Pether himself 'ud be hard to set to walk that far.

Here she laughed her jolly goodhumored laugh, wrinkling up her eyes and wagging her head in keen enjoyment of her own sally, but sud denly broke off with a sniff and a back handed wipe of her eyes.

"Laws, Father, it 'ud make me too

happy!"
"Do you really mean that you would walk all the way to Dublin if you really had money enough to pay for your passage to Liverpool?"
"Heth I would, an' twice as far,

your riverence. Wouldn't I stage it If I had the price o' me ticket, there'd be no houldin' me back. I can step out wid the best whin I like, an' sure anyone 'ud give me a bit an' a sup whin I tould them I was gold me little fellow say his first Mass." me little fellow say his first Mass. "the

price" of Biddy's ticket was forthcoming. Poor as Father Shehan was, he managed to produce the few shillings medful to frank her from the North Wall to Clarence Dock. Her faith in the charity and piety of her country folk was rewarded, the "bit an' the sup," and even the "shake down" in a corner, most willingly found as often as she needed it; and in due time,

tired, dusty, and desperately sea-sick, she arrived in Liverpool.
"Glory be to God!" ejaculated Biddy, delighted to find herself once on dry land. Then she chucked more on dry land. Then she chucked her black bonnet forward, shook the

folds of her big cloak, clutched her bundle, and set out undauntedly for Everton, pausing at almost every street

corner to enquire her way. " Lonneys! isn't England the dirty place!" she said to herself, as she tramped along through the grimy Liverpool slums. But as she drew near her destination wonder and disgust were alike forgotten in the thought of the intense happiness which was actually within her grasp. was to see Pat, upon whose face she had not looked once during all these years - and to see him a priest ! To be present at his first Mass, to ask his blessing — ah! to think that her little boy would be able to give her "the priest's blessin'!" - and last, but not least, she would give him her beads to bless. She had not told him of her in tention to be present on this great occasion, partly because, as she told Father Shehan, "it was betther not to be distractin' him too much," and partly because she thought his joy at seeing her would be heightened by his surprise. No wonder that Widow Brophy walked as though treading on

air, instead of greasy pavements.

It was touching to see her kneeling in the church, with eager eyes fixed on the sacristy door and the rosary clutched fast between her fingers, but it was still more touching to watch her face when that door opened and her son at last came forth. So that was Pat! "Bless us an save us," would she ever have known him? And yet he had very much the same face as the little bare-legged child who had first "celebrated" under the hedge, a face as innecent and almost as boyish, if not quite as brown; but he had certainly grown a great deal, and his Latin was of a different quality, and there was, moreover, about him that which the mother's eyes had been so quick to see-the dignity of the priest, the recollectedness of one used to fami iar converse with his God. Who shall describe the glory of that Mass for both son and mother? Who indeed could venture to penetrate into the sacred privacy of that son's feelings as he stood thus before the altar, his face pale, his voice quivering, his young hands trembling as they busied them-selves about their hallowed task! But the mother! groaning from very rapture of heart, beating her happy breast, hear her, weeping till her glad eves were almost too dim to discern the white-robed figure of her son-surely we can all picture of her ourselves.

When the young priest was unvest ing after the Mass, there came a little tap at the sacristy door, a little, modest, tremulous tap, and on being invited to enter a strangely familiar

figure met his gaze.
"Father Pat," said Biddy, in a choked voice, and drooping a shaky courtsey, "I've come to ax your riverence if ye'll bless me bades for me,

an'-an' will you give me yer bless-She tried to fall on her knees, but the mother instinct was too strong for her, and with a sudden sob she flung her arms around his neck.

"Me boy!" she cried, "sure it's me that must bless ye first!"

"Jimmy" Logue-A Born Criminal

Mary Logue, the terrified wife of a drunkard and the penitent mother of a thief, is likely to become famous all over the world. She is dead, but a letter left by her is one of the most remarkable contributions to the pathol ogy of crime found in its annals. This poor mother acknowledges herself responsible for her son's moral perversity. He has lived a life of wrong doing, and his mother ascribes it to

ante-natal influences. She savs : "I found it very hard to get any money from my husband for our bread and meat. At last it got so hard that the only way I could get his money was to wait until he was asleep at night and to pick his pockets. Many and many a night have I got up when he was asleep in the bed by my side and like a thief gone through his pockets and taken what money I found there. Then he had a hot temper, and I was always afraid when I was picking his pockets he would awake and find me doing it. Thus I went through all the brain sensations of a daring burglar, even such as I am informed you have become. Shortly after that you were born, and I firmly believe you came into the world a thief owing to that crime-like, though necessary, practice of mine.

She signs herself "your affectionate other." The intelligence, gentlemother. ness and affectionateness shown by the letter are proof conclusive that in

her a good woman was wrecked. Her warning will not be heeded there is small hope of a very general reformation; but the letter suggests grave considerations in penology. If prevention of such causes may not be had, the consequences may have to be met by perhaps less severe punishment but an extension of the scope of institutions for the care of hereditary criminals.

Weak and Nervous

Weak and Nervous
Describes the condition of thousands of people
at this season. They have no appetite, cannot sleep, and complain of the prostrating
effect of warmer weather. This condition
may be remedied by Hood's Sarsaparilla,
which creates an appetite and tones up all
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Hood's Pills are the best after dinner pills, assist digestion, cure headache.

pills, assist digestion, cure headache.

Some persons have periodical attacks of Canadian cholera, dysentery or Diarrhea, and have to use great precautions to avoid the disease. Change of water, cooking, and green fruit, is sure to bring on the attacks. To such persons we would recommend Dr. J. D. Kellogg's Dysentery Cordial as being the best medicine in the market for all summer complaints. If a few drops are taken in water when the symptoms are noticed no further trouble will be experienced.

PUBLIC TESTIMONY.

Catholic Columbian. Local readers of the Columbian will greet with special interest a little book entitled "On the Road to Rome," recently issued by Benziger Bros. It is by William Richards, of Washington, D. C., and relates in the form of an address, the impulses and influences which lifted himself and his elder brother, Henry L. Richards, from Episcopalianism into the fold of the Richards was for many years the be-loved pastor of St. Paul's (Episcopal) church of Columbus, where he is tenderly remembered by many of the older parishioners, and anything concerning him is always a theme of much interest to them.

The spiritual experiences set forth in his brother's address, which was first delivered before the Carroll Institute of Washington, D. C., in January, 1887, are of rare and most absorbing interest, and the address in full should be read by every one who appreciates sincerity and reveres truth.

Later (in March of the same year the Institute, wishing to raise funds for a Brownson monument, invited Mr. Richards to repeat the address, and he cheerfully did so after revising and somewhat elaborating it. It is in the latter form that it now appears with many appended notes and explana-

Mr. Richards begins by stating that he was born at Granville, a small vil-lage in central Ohio, and describes graphically the atmosphere of religious intolerance and hostility to the Roman Catholic Church, which surrounded his early years, and says: "How any human being escapes from such environment, and succeeds in making his way back into the bosom of Mother Church, is a question the answer to which is generally full of interest to Catholics, and especially to converts."

Beginning life in the stern tenets of Presbyterianism, a difference of opin ion with the pastor drove the father out of that fold, and he entered the Episcopal Church taking his family with him. This act Mr. Richards describes as the first step of himself and his brother toward the Old Church. Speaking of the Book of Common Prayer in their new form of worship, he remarks that he did not then know

that it contained in its Articles of Religion, etc., two sets of principles-one set being Catholic and logically leading back to the Catholic Church from which they were derived, and the other set being radically Protestant, and, in the denial of Catholic truths leading logically to the denial of all authority and all faith." He then cites the cases of Cardinal Newman and his "talented and learned brother in the Established Church of England. How they separated in the course of time, "John Henry, the Cardinal, following the Catholic set of principles into the Catholic Church, and William Francis following the Protestant set into the denial of all faith."

The brothers pursued their more advanced studies at Kenyon College Gambier, O., and were both graduated in the same year, 1838. years of thought, study and inquiry finally brought the elder brother into the true Church in 1852, on the feast of the conversion of St. Paul. In a letter to the Columbian dated Jan. 25, 1892, and afterwards published at St. Paul, Minn., in Pamphlet No. 29, of the "Catholic Truth Society of America," under the title of "Forty Years in the Church," he paid his fervent tribute to the Church in this elequent manner: "For forty years I have been studying the Catholic Church, theoretically and practicallyits system of teaching, of devotion and its wonderful organization; and I must say its magnitude, its beauty and its glory have grown upon me continually till I am ready to declare there is nothing like it in the world. It bears unmistakable evidence of the divinity of its origin and the supernuman wisdom of its organization and development. The only wonder is that a system so grand, so venerable, so fraught with all that is intellectually great and devotionally beautiful and attractive should not have commanded more attention from intellectual men, and more general investigation of claims whose proof lies as it were on the surface, and is so easily accessible to any candid, honest inquirer."

Mr. Henry L. Richards was received into the Church by Rev. Father Borgess, afterward Bishop of Detroit, and was soon followed by his brother William. The drift of the elder brother's thought just before entering the Church is plainly revealed by the following extract from a sermon de livered before the professors, theologi cal students, and literati, of Kenyon college, and later in the Episcopal Church at Newark, the home of his brother William.

"It is not belief merely that imparts spiritual life. We must come into organic connection with Christ the Head: As the individual is united to the head of the race by natural generation, so he is united to the Head of the Church by spiritual regeneration. The life of Christianity is a corporate body. Thus the Church is a visible, organized body. The God-man has taken it into union with Himself. He has breathed upon it the divine effluence. The Holy Ghost has taken up His abode in it, and the God-man has promised to be with it to the end

In the work under discussion, Mr. Wm. Richards, touching upon the Protestant ground that the Bible is the only rule of faith, says:

"Does the Bible interpret itself?"

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As well might one ask: Does the HOW HIS FAITH CAME BACK A Convert's Magnificent Tribute
Mother Church.

Volume of statutes issued every year
by Congress interpret itself? Does
Congress throw out that book and say to each citizen: 'There is the law of the land ; read it and find out for yourself what it means?' How long would it be before the nation would be reduced to hopeless and destructive anarchy on that scheme? To save the nation from this result, Congress has, under To save the nation the Constitution, established the Supreme Court of the United States to

> Now is not the spiritual superior to the temporal? Is not the soul above the body? If then the Bible contains the will of God concerning the salvation of men, must it not be

interpret the laws and decide between

interpreted?

I am just as certain that a dogma of the Church contains the truth and expresses the will of God, as I am that God exists. There is, and there can be, no error and no mistake in these dogmas. And not a single instance can be found in the whole history of the Church of one dogma contradicting You might just as well expect that the all-wise God would re-veal one thing to day and a totally contradictory thing to-morrow.

In another place this passage: "Is it reasonable to require man to obey a law under pain of losing his soul, and yet to leave things in such a loose way that no man can ever be certain as to

"Here is the grand, central start-ing point. Let the Catholic always hold his antagonist rigidly to this point until it is settled. If accepted. agreement will readily follow. jected, controversy is almost useless especially on questions of interpreta tions and history, because there is no mutually accepted judge to decide, and no mutually accepted standard by

The French philosopher, who thought he was an atheist, said: "Admit Ged, and the Roman Catholic Church, with its dogmas, is the logical

which to be governed.

Mr. Richards quotes Father Faber, where he says: "The Incarnation lies at the bottom of all sciences, and is their ultimate explanation. It is the It is the secret beauty in all arts. of all true philosophies It is the point of arrival and departure to all history. The destinies of nations, as well as of individuals, group themselves around it. It puri fies all happiness and glorifies all sorrow.

This masterpiece of thought and logic concludes thus: "When at last I saw the truth. I could well exclaim with St. Augustine, 'O Eternal Truth!
Ever ancient and ever new! Too
late have I known Thee! Too late
have I loved Thee!'"

The Pope. Catholics have been gratified by the

admiration expressed by the non-Catholic world for the present illustri-ous Pontiff; but the idea that "his life is being miraculously prolonged is a new one for a Protestant to ex press. Such is the sober declaration of a non Catholic contributor to the Fortnightly Review, whose work commends him as a man of unusual power and culture. He affirms an "unmistakable renewal in the strength and vitality of the Papacy," which, he says, is now "a greater power in shaping the destinies of the world than the Tsar, the Emperor William, or all the foreign secretaries who fret and fume through the length and that the Pope, though still in captiv ity, should have attained in our sceptical time to a moral influence greater than the Holy See has exercised at any time since the "Reformation : that, far from showing any signs of decay, the Church is making such strides as to threaten to overshadow all other creeds. On the other hand, "the Archbishop of Canterbury can no more compel the mildest curate to conform to his views than a bumboat woman alongside a man-of-war can cause the captain to swallow her fly blown pies." (The writer is a captain in the Royal Navy.)

No proof could show more strikingly the stupendous change in the attitude of Protestants toward the Holy See than this article in the Fortnightly. Twenty years ago it would have been impossible to write thus in one of the most widely circulated organs of English thought .-- Ave Maria.

Still the Same.

The fact that our churches are open every day in order that the faithful may adore the Lord in the tabernacle and lay their burden before Him, has always attracted attention. In 1787, when the plantation of Pennslyvania was widely criticized for allowing the Catholics freedom of worship, the Lon don Magazine for June of remarked : "In the town of Philadel phia, in that colony, is a public Popish chapel, where that religion has free open exercise, and in it all the super stitious rites of that Church are as avowedly performed as those of the Church of England are in the royal chapel of St. James. And this chapel is not only open upon fasts and festi vals, but is so all day and every day in the week, and exceedingly fre quented avail hours, either for public or private devotion." Yes, and that spised Mass-house is still open daily and still attracts the devout to turn aside from earthly cares to converse with God. - Catholic Review.

Speaking of the illustrious author of "The Monks of the West," Arch-bishop Moran of Sydney, N. S. W., recently gave the following interesting account of the circumstances which transformed a brilliant infidel into a devoted son and champion of the Church: "There is no brighter name in the

literary annals of modern France than

that of Montalambert. His eloquence and the greatness of his soul were on a level with his ancestral dignity among the peers of France, and throughout the ever varying phases of the political struggles in his afflicted country, he was found for almost half a century in the foremost ranks of the a century in the lorentze. In his champions of Christian liberty. In his champions it was his misfortune to have been caught up by the whirlwind of passion and to have adopted the fashionable tone of infidelity affected in the University of France. during a tour in Ireland that the gif of divine faith was bestowed upon him Traveling through the most neglected parts of the country, he was again and again struck by the earnest piety and heroic spirit of sacrifice engrafted on the very hearts of its Catholic people, and producing such abundant fruits of virtue. Gradually the conviction grew upon him that the Christian faith was not a matter of theory, but rather a divine life, which, through God's mercy, is given to man, and which purity of conduct, the spirit of sacrifice and self-denial and the practice of the virtues which the Catholic Church commands, can alone preserve. Finding himself on a Sunday morning in a rural district of Ireland, while the season was particularly inclement, he resolved to test for himself whether the Irish Catholics had foregone their traditional heroism of enduring hardships for the faith. In his carriage he accompanied the crowd as they streamed along the road to Mass. When they went up the hillside path he followed them on foot. At length the chapel came in sight. It was a small, thatched house barely sheltering the aged priest and a few of the congregation. All the rest knelt in front of the little chapel under the broad of heaven, with naught to shelter them from the inclemency of the weather. The wind and mud and rair, however, had no terrors for them. Bareheaded they knelt, whilst their minds and hearts were absorbed in God. The prophet Isaiah's lips were hallowed by an angel with a spark of heavenly fire from the golden altar before the throne of God. It was from the lowly hillside altar whilst the fervent crowd were bowed down in humble adoration, and a throb of piety vibrated through every heart, that a ray of heavenly light restored the almost spent gift of divine faith in the soul of Montalambert. Till his last breath he ever cherished the warmest affection for Ireland, and he loved to repeat that to the heroic spirit of sacrifice displayed by Ireland's sons he was indebted for the priceless treasure of the Catholic faith."

The Priest's Work.

The priest's work is never done. He is always busy on his Master's business. The pastor of a Catholic church in the Dominion is the head of a large family who look to him as a father and a friend. His duties are father and a friend. His duties are onerous and ill requited in this life. He has to look after the souls of thou The young, who have yet to sands. learn the sweetness of Christ's yoke, and the more advanced who have for-It is often the bjects of his anxiety. lot of the priest to witness scenes of suffering and misery, and his heart is often saddened at his inability to relieve distress. The priest's lot is, at pest, a hard one, and his familyfaithful who call him Father-should do what they can to make it pleasant for

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well as that having reference to business, should be directed to the proprietor, and must reach London not later than Tuesday morning. Arrears must be paid in full before the paper can be stopped.

London, Saturday, Aug. 31, 1895. IRELAND'S CAUSE.

Notwithstanding that Mr. T. M. Healy brought an amount of dissension and disorganization into the ranks of the Irish Nationalist Party on the eve of the election, and contributed thereby to the rout of the Liberals, in the House of Commons on the 16th inst. he made some good

points in favor of justice to Ireland. He brought the attention of the House to Mr. Gerald Balfour's administration of justice in Ireland, criticising the action of the latter in inducing Judge Bewley, one of the Land Commissioners, to defer judgment in land cases before him for adjudication, pending the Government's prospective land legislation.

Mr. Healy said that any English judge would have been removed from the bench for making such an agreement, and he aptly described the subland commissioners as being, not judges, but day-laborers. This is exactly what they will be under a coercionist administration. He was sev eral times called to order by the speaker for his strong language, but he succeeded in calling the attention of the House to the fact that the big Government majority represents fluc tuations in English political feeling, while the Irish Nationalists represent the permanent element of Irish nationality.

The striking truth in Mr. Healy's statement lies in the fact that while all other parts of the three kingdoms gave seats to Conservatives which were before held by Liberals, and diminished majorities to the Liberals where they succeeded in gaining the seat, in Ireland the case is reversed. In spite of the prestige which a Government has when it goes to the polls with the foregone conclusion that it is going to win, Ireland has increased its Nationalist representation. No greater evidence than this of her determination to keep to her demand for justice could be given; and win she must, even though the day of victory be deferred.

Messrs. John Dillon and John Redmond both offered amendments to the reply to the address from the throne, the former censuring the Government regard to giving Home Rule to Ireland, and the latter calling upon the Government to declare their policy in regard to Home Rule, land law reform, compulsory purchase of land, evicted tenants, and the industrial condition of Ireland.

The amendments were lost, as might be expected when there is a Government majority of 152 in the full house, but they served to show whether that is true which is so constantly asserted by the enemies of Ireland, that the Liberals have abandoned Home Rule as part of their party platform. The fact that the amendments were negatived by majorities of 134 and 131 respectively shows that the Liberals are faithful to their policy and still ready to stand by the people of Ireland. In fact, Lord Rosebery announced in the House of Lords the same evening that the principles announced by the Liberals are unalterable. He said he "was not prepared to adopt the view that the elections have settled the Home Rule · question. The schism existing between the Irish parties,' he continued, "was regrettable, but self-government for Ireland will have to be granted; and the Government will be forced in time to acknowledge that the best means of conducting Irish business is through Irishmen."

It would be an error to suppose that the sweeping victory obtained by the Conservatives is entirely due to opposition to Home Rule on the part of the people of England and Scotland. Undoubtedly this was one of the issues, and a main one, on which the verdict of the electorate was given, but there were other issues which greatly contributed to the result, among which must be numbered the rallying of the must be numbered the ranking of the complete the ranking of the complete the ranking was at liquor interest in support of Lord there is any one who has a right stamps or autographs for the purpose of being able to say, by and by, that In 983 Eric the Red discovered plained that the Church has always tunately, ignorant Protestant parents

Church disestablishment in both England and Scotland, which it was generally believed the success of the Liberals would have hastened. To all these causes of defeat must be added the loss of prestige to, the Liberals by the retirement of Mr. Gladstone from politics, and a want of confidence in the force of Lord Rosebery as the head of a Liberal administration. It is not generally admitted that a peer can successfully carry out a programme, in the head and front of which stands the policy of a radical reform of the House of Lords. The internal dissensions of the Irish party also contributed very much toward the result, both by weakening the enthusiasm of the Irish all over the country, and by creating a disgust against Irish demands among the electors. The time will come, however, when the claims of Ireland will be again respectfully taken into consideration, but it would be too much to expect that such will be the case until Ireland shows once more a united front against the enemy.

MANITOBA'S PROBLEM.

A number of our Ontario journals, particularly those which are opposed to the Dominion Government, are pressing the Government very vigorously to withdraw the remedial order by which the Manitoba Government is required to remedy the grievances inflicted by the latter on the Catholic minority, by the school legislation of 1890. Thus we are told by a recent issue of the Canada Presbyterian:

"The suggestion has been made that the Dominion Government should withdraw the remedial order and that the minority in Manitoba should lay their case before their own Govern ment and trust to their fairness and honor to redress in a reasonable way any real grievance that may exist.

In regard to this we have to say that the Catholic minority long ago exhausted themselves in the effort to obtain redress from the Manitoba Government, which treated with scorn and contempt all their representations made with due respect to provincial authority. They resisted the Catholic representations so far as to bring the matter before the highest interfering with the national system judicial authority in the British Empire, and it is now too late to ask or themselves back upon their tender mercy.

accept the position to which they have brought themselves.

This talk about the coercion of Manitoba and the humiliation of its submission to the law of the realm is an absurdity. We are all under a certain both in regard to Catholic endurance, coercion to obey the law; and Manitoba, with its population of less than that of the city of Toronto, cannot expect to dominate the whole Dominion, and over-ride the law. There is no humiliation in submission to the legal authority, and the Catholics, having been compelled to fight their battle up to the highest courts, have a perfect right now to a redress of their grievances.

The Dominion Government could not reasonably do less than it has done in the issuing of the remedial order. It was bound to make officially known to Manitoba the terms of the Privy Council's decision, and if Manitoba will not act thereon, the blame must lie upon the intolerance of its Government and Legislature. The Cathol'c minority, having won its case before the court, cannot now be expected to tell the Provincial Government that they are ready to accept a modicum of justice in lieu of what has been

awarded to them by the courts. In our estimation the Dominion Government has treated that of Manitoba with great consideration. The Catholics have been made to suffer grievously by having to pay a double tax during the last five years, and it would be an additional grievance if been put off to the year 1896, for the sake of allowing the Manitoba Govern-

Government - the oppressed, and not the oppressor-for by the decision the injustice complained of is to be continued for another year. Yet our contemporaries think, or profess to think, that the Catholic minority should throw themselves entirely upon the generosity of the majority. If they were to do this, they might wait for justice till the Greek calends. The Dominion Government canno

with honor or justice depart from the

position it has taken. It has rightly declared that justice should be done. Let the Manitoba Legislature do that act of justice, if it will; but if it will not, it is the duty of the Dominion Government and Parliament to intervene for the preservation of those guarantees which have been made part of the constitution of the Dominion, for the protection of minorities. These guarantees are not, and never were, intended for Catholics alone. They concern the Protestant minority in Quebec, equally with the Catholics of Man itoba; and we know enough of the spirit of our Protestant friends who are advising us to throw ourselves upon the honor and magnanimity of the Manitoba majority, to know that this is not the course they would follow in regard to the people of Quebec, if the grievance had been inflicted upon the Quebec minority. ' We should, perhaps, except the Toronto Globe when we say that the journals which entertain so bigh an opinion of the magnanimity of the Manitoban majority, are those which rejoiced when Manitoba with a high hand inflicted the injustice complained of. For the Catholic minority to appeal to that generosity would be as the bleating of the lamb under the knife of the butcher, or as the petition of the villagers around the base of Mount Vesuvius to the stream of lava which threatens to overwhelm them.

The Canada Presbyterian continues its article thus :

"If the hierarchy will only be satis fied with reasonable concessions they can be made to the minority if a real grievance is shown to exist without going back to the system that existed before 1890, or in any serious way as it now exists. We never believed. and do not now believe, that the Manitoba Government ever intended to to expect that the Catholics will throw deal unjustly or even ungenerously with the minority.

We have less confidence than our The Manitoba Government all along contemporary in the good-will of the claimed to have the law on its side. Manitoba Government; but if we have Might constituted right, and Catholics misjudged it, there is now an oppormust suffer. It is now discovered that tunity for it to tell the concessions it the Government went beyond their would be willing to make. When right, and that the law and equity are these are announced it will be time against them. Why do they not, like enough to consider whether or not good subjects, submit to repair with a they will be satisfactory. We imagine good grace the evil they have done? that the members of the Government We have certainly no desire to were of the opinion that the Catholics humiliate the Government of Manitoba of Canada would tamely submit to any or to see it humiliated, but they have indignity, and that this thought led forced the matter to its present position, them to have their school Acts passed and if they consider obedience to the by the Legislature. It seems to have for omitting to state its intentions in supreme law a humiliation, they must been the case with Messrs. Greenway into abstract pursuits a living soul testant Episcopal Church. Indeed, and Martin, as was said of Cæsar:

Poor man! I know he would not be a wolf, but that he sees the Romans are but sheep le were no lion, were not the Romans hinds.

In this the Premier of the Western Province finds that he miscalculated, and to the loftiness of his own authority. It is for him now to find a way out of the difficulty he has himself created, but the Catholic minority cannot be expected to adopt all the suggestions which may be offered from unfriendly, or even from friendly, sources where we have good reason to believe the advice tendered not to be the most promising for success. The grievance is not a matter of mere sentiment, but is of practical importance, and it must be settied in a practical manner; neither can the Catholic body be put off the track by being told that it must be settled in such a way as to tickle the vanity of a majority which desires to make it appear that it is above the law of the land.

WANTED: A PROTESTANT POPE.

The New York Witness publishes in a recent issue an article under the title "Wanted: a Protestant Pope." A correspondent wished to know the proper interpretation of a certain text

of Scripture and the editor replied: would be a great comfort to many Protestants to have a Pope who could settle such questions authoritat-Suppose we should offer a de ively. the matter were indefinitely post- tailed interpretation of this parable poned. Nevertheless the remedy has what would R. do with it? Would he pack it away in salt along with the others that he has got great many already, and then look out for somement to maintain its dignity by stat- body else from whom he can obtain ing how far its honor will be satisfied still another interpretation? Is he to go in obedience to British law! If engaged in making a collection of opinions as others collect postage

people of the Province, and not the he has a complete set? If that is the Greenland, and in 1000 Lief Ericsson object it is not a bad idea. A set of honest opinions concerning the meaning of any of our Lord's words should surely be worth more than a set of cancelled postage stamps. But if R.'s object is, as we suppose, simply to get at the truth, we really cannot see how he is going to attain that object by getting a great many different opin ons on the same subject. How is he to find out in the end which is the correct opinion, or whether any of them is correct or not?"

It appears that, after trial of three and a half centuries, the insufficiency of private judgment as the supreme arbiter of religious belief is acknowledged by many Protestants. Should they not recognize, then, the authority which Christ established, against which the gates of hell shall not prevail? That authority is to be found only in the Catholic Church.

THE BULLETIN.

The Catholic University Bulletin takes easily a front place in the array of high grade publications. Its aim is to keep the public au courant with the doings of the University. So it stated in its initial number, but a hurried glance over its pages is more than enough to convince one that it will exercise a powerful influence upon the thought of the country. The University of Washington will, we are confident, be the rallying ground of the best and brightest of the continent. It will be the nursery of specialists men who will meet the enemies of the Church on their own ground. Its growth is necessarily slow. But, whatever the difficul ties may be, they cannot stop the progress of the University. Equipped with proficient and learned professors,

and sustained by the earnest support of Leo XIII., it is destined to become in God's time, the well-spring of education in its truest and highest sense. It will send us thoughtful men and, consequently, energetic men. The chiefs of the University know

the age and its needs. Action, strenuous action, and not visionary theories, is what we crave for. Leave the skeletons of past systems untouched and strike the ones that stand knocking at our doors. Too often we turn our guns against theories that have been raked through and through by the dialectic shot of past generations, and the novelties of the hour steal into our hearts and minds. But the striking, we imagine, will be indirect. Expositions of doctrine, a departure into new fields, the opening up of new regions of intellectual activ-

ity will be the work of the University. A University, says Rev. Dr. O'Gorman, is the home of knowledge of every kind. It exists not only to teach but to promote and advance knowledge. It is our relation to the concrete life of humanity that gives not merely substance and stability, but also stimulus and inspiration to all thought of much value. It is that which breathes under the auspices of the Proand animates the student to reach out for new things, not satiated or surfeited by the old; that animates him, despite the storm and avalanche and on coming night to climb ever Excelsior.

The University Bulletin contains very instructive articles on the University of Paris by Dr. Bouquillon, and on the German Schools of the six teenth century by Dr. Shahan.

The most interesting study, perhaps, is from the pen of Dr. O'Gorman, on The Mediæval American Church. He bases his paper on a book called the Flatey Book, given to the University by the Duke de Lautat. It was written between 1380 and 1400, remained for a time in the possession of John Finsson of Flatey in Iceland, and in 1662 came to the Royal Library of Copenhagen. It is the most perfect of all Icelandic manuscripts.

The tenth and eleventh centuries were periods of great activity among the Northmen. Westward as well as eastward they pushed their way, establishing colonies and destroying all that opposed them. But it was in Iceland that they struck their roots deep and strong, and in 874 there were fifty thousand Norsemen inhabiting that bleak and inhospitable territory. "Commerce," says Dr. O'Gorman, grew apace and a rich literature existed before England, France, Italy and Spain come into possession of their present languages. History, especially, was cultivated. The Laudnama Bok. or genealogical account of the island and the Hennskringla, written in 1215, are unequalled by anything contemporaneous elsewhere and hardly surpassed by anything done in modern

which he called Markland, now commonly supposed to be Nova Scotia. Holding his course in south-westerly direction he touched land somewhere between Point Judith and Cape Breton.

The professor discusses the foundations of the belief and its connection with the Catholic Church.

THE TABLES TURNED.

In these days of rampant bigotry, when the A. P. A. sheets are reviving the time-honored myth about Catholic convents being used as prison houses, it may be well to call attention to a recent incident which would seem to prove that one Protestant institution at least deserves the very stigma which the bigots have unsuccessfully sought to fasten upon the Catholic establishments. Florence Fairfield is New York girl, fifteen years of age, who has been brought up as a Catholic Her father, who is living with his second wife, a Protestant, placed the girl in the custody of an aunt, who urned her over to the Protestant Episcopal Society of St. Martha. When the girl's relatives heard of her incarceration in a Protestant institution they were indignant and sought her release, but were obliged to call in the law before the convent authorities would give up the girl. The family's lawyer said in court :

"The case is a peculiar one in many respects. The girl was taken to the house of the society by an aunt, who got her away from her home on the pretence of taking her out for a walk. For several weeks her father and brother did not know where she was. Florence finally managed to slip a note out to her father, telling him where The father, brother she was confined. and myself called at the society's house and demanded the girl's release. The reverend mother in charge told us we would have to see the Gerry Society officers, and refused to surrender the At the Gerry (Society's headquarters we were told they knew noth ing about the case, and they disclaimed responsibility for the girl's detention. We then obtained the writ of habeas

The case of this girl seems to have been given but little notice in the daily papers, while the Protestant re ligious press has, as far as we know made no reference whatever to it How different, indeed, would the re sult have been had the institution been a Catholic one and the girl a Protestant, or even a Catholic, for that matter. There would have been an instant demand for a rigid examin ation of all Catholic convents. Per haps even the cells under the cathe dral would again be graphically de scribed by writers who know all them and an investigation of them called for .- Boston Republic.

One of our leading Canadian dailies -the Toronto Mail and Empire-published a full account of the cruelties inflicted on girls in St. Martha's home. The report was written in such a way as to lead the public to suppose that the institution is a Catholic one, the head of the home having been referred to as "the Mother Superior, "and no intimation whatever was given that it is conducted we should not be surprised were the orators of the P. P. A. to refer to this circumstance as another crime to be laid at the doors of Catholic institutions. Possibly the Mail and Empire clipped the article as it appeared from some other paper, but vail, not only through the United we have a strong suspicion that the old leaven of bigotry is still at work in that office.

TEMPERANCE AND THE CATH-OLIC CHURCH.

The convention of the Catholic Total Abstinence Union of the United States, in celebration of the Silver Jubilee of its organization, has attracted much comment from the secular and both Catholic and Protestant religious press.

The convention was held in New York city, over 1,200 delegates being present from all parts of the country: and the interest which Catholics generally take in the society was manifested by the large crowd which assembled in St. Patrick's cathedral to assist at the High Mass with which the Jubilee was opened, no fewer than 5,000 persons assisting thereat.

The occasion was the more impress ive as Mgr. Satolli, the Pope's delegate, manifested his approval of the cause of temperance to which the Union has devoted itself, by celebrating the Pontifical High Mass; and the Archbishops of New York and Phila. delphia were also present.

An admirable sermon was preached by Archbishop Ryan of Philadelphia, which we print on the first page.

In view of the fact that Protestants

taught that Temperance is a cardinal virtue, though she has not always fallen in with or adopted the methods which some of the Temperance advocates of the present day have urged. This fact does not arise, as has been pre. tended, from any unworthy motives or from want of zeal in the Temperance cause; but it should be remembered that the Catholic Church legislates for all time and for all nations, and in her legislation on a matter of modern origin, such as is the question of total abstinence, she must necessarily move more slowly than some individuals who are moved by impulse, rather than by regard to the great principles of morality which should guide all our actions. He added that the Catholic Church is guided, above all things, by principles which alone are immortal: but when she gives her sanction to a movement, she makes it her own, and if uses into it her own divine life.

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His Grace exhorted the delegates to make religion the foundation of their movement in advancing the cause of temperance, yet not to neglect the human means suitable to forward and perpetuate it. He asked heaven's benediction on their noble efforts at healing and consoling so many hearts broken by intemperance, and at making happy so many homes desolated through the same medium.

The convention represented a membership of 60,000 persons, and among its resolutions it was determined to give the weight of its influence to every legitimate movement to abolish the sale of intoxicants on the Lord's day, and to completely close saloons on that day, and on Saturday night at as early an hour as is possible. It was resolved also to co-operate with their non-Catholic fellow-citizens in every legitimate effort to restrict the evils of intemperance.

We are gratified to see that the Protestant press generally regard the Temperance movement of the Catholic Church with pleasure, and are not dis posed to misrepresent the motives of Catholics regarding it, as they have usually done in reference to every movement undertaken by Catholics. Yet some journals have not hesitated to make sneering remarks on the past supposed alliance between "Rum and Romanism.

There is no truth in such an allegation, and it is not because a political preacher like the originator of the alliteration which coupled together 'Rum, Romanism and Rebellion" made such an assertion, that it should be accepted as truth; and though Catholics have been slow to assert that all use of intoxicants is unlawful, or that dealers in liquor who do not violate the laws of morality are to be absolutely condemned, we fully recognize that there is danger in the traffic, and for this reason maintain that it should be restricted and discountenanced; but no principle of morality can be adduced to show that moderation in the use, or discreation in the sale, of intoxicating drink is absolutely unlawful.

We fully sympathize with the Total Abstinence movement, and we hope to see the principles enunciated by the Catholic Total Abstinence Union pre-States but through Canada likewise.

EDITORIAL NOTES.

THERE is at least one man in Toronto who is willing to defend the "Rev." Mr. Cobourn in the statements he made regarding Catholic institutions, before a meeting of Orange True Blues in a Methodist church in that city. This person's name is Mr. Wm. Mills. Mr. Wm. Mills believes that "Rev." Mr. Cobourn is a truthful person, because the works of Father Chiniquy and Maria Monk corroborate his assertions. We pity Mr. Wm. Mills. He has been feasting on the "Penny Dreadfuls" and "Dime Novels" of bigotry, and as a consequence he resembles somewhat the small boy who would steal money from his father wherewith to purchase a revolver for the purpose of going out West to shoot Indians. It would be a waste of printer's ink to demonstrate to Mr. Wm. Mills that the works of Chiniquy and Maria Monk were written solely for purposes of revenge and revenue. Both these persons were bundles of rubbish thrown over the Pope's garden wall; and any one who would believe what they write concerning the Catholic Church must have been from his very earliest years nurtured in bigotry have been accustomed to blame the and ignorance. The statements made Catholic Church for being in some un- by Mr. Wm. Mills prove beyond quesdescribed manner responsible for the tion that his home training was at and Catholic newspapers. The Globe says that Mr. Wm. Mills is doing a very poor service to "Rev." Mr. Cobourn by encouraging him to repeat that we can leave both "Rev." Mr. Cobourn and Mr. Wm. Mills to be dealt with by Protestants; since the principal Protestant papers in the country, as well as many eminent Protestant clergymen, have been unsparing in their denunciations of the execrable work in which they are engaged.

A PERSON styling himself "Flaneur " fills a page of the Toronto Mail and Empire every Saturday. Perchance we have a class of people who like such matter, but the readers of the Mail and Empire when turning from "Kits" page to that of "Flaneur's," undoubtedly experience a peculiar sensation. We are given a right royal feast by "Kit," and, by way of desert, "Flaneur" asks us to accept a dish of husks. "Kit's" department is full to the brim each week of brilliant brain-work, and "Fianeur's overflows with - its absence. What gives him particular pleasure is abuse of the inhabitants of the Green Isle. He 'ates the 'orrid Hirish and dearly loves a Lord. Give him the photograph of a duke or a duchess, or any of their cousins and aunts and he will be a very happy mortal. The pictures will be produced in the Mail and Empire, and sketches of their lives given. To him there seems to be nothing worthy of note in the whole wide world save what takes place in England, particularly in the London thereof, and amongst the aristocracy thereof. It might be worth while were the managers of the Mail and Empire to whisper in the ear of the "Flaneur" that we are on the eve of an election, that the Irish poll many votes, and that it were the part of prudence to be on his good behavior.

It was an impressive moment, and never to be forgotten, when, just as the twenty-fifth annual convention of the Catholic Total Abstinence Union of ously with their enquiries into the America was about to adjourn, a delegate from Ohio rose and said : " Reverend Chairman," addressing Father Cleary, of Minneapolis, " at the close of the most successful convention we have ever held, I think it a fitting act to inspire and encourage us for the work we have to do to renew the sacred pledge of total abstinence we took when we became members." There was a cheer, which Father Cleary quieted by shouting "Down on your knees, for the pledge and for prayer !" With promptness the delegates-men and women, clergy and laity-knelt. Father Elliot, the welldeep and musical as the bass note of an organ, repeated the pledge, the Ireland, and in order to effect this it is McMurrich and Monteith, and after known Paulist, who has a voice as deep and musical as the bass note of to secure a large immigration from kneeling delegates saying the words to be ascertained first whether the after him: "I promise with Divine assistance, and in honor of the sacred thirst and agony of our Saviour, to abstain from all intoxicating drinks, and to prevent as much as possible by advice and example the sin of intemperance in others, and to discountenance the drinking customs of society." In unison the Lord's Prayer was said, the delegates arose, and a motion to adjourn was carried. "Work and pray that our union may have 100,000 members intead of 65,000 when we meet next year," was Rev. Father Cleary's parting injunction.

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THE Cleveland World is responsible for the statement that there is a prominent church in Indianapolis which has an unusually large congregation, most of whom go off on their summer trip, leaving the minority to attend church, and as the latter are not disposed to suffer discomfort while their friends are enjoying themselves at the summer resorts, they make it a point to settle themselves for a sound nap during the sermon. So open is this practice, and so well understood, that the choir sings "God guard our rest" just before the sermon. The preacher is the only one who does not get a rest at this particular moment.

THE Catholic Indians of British Columbia have formed themselves into a total abstinence association, the object of which is not only that members keep the pledge of total abstinence from all intoxicating liquors, but also that they apply themselves to the duties of a good Catholic and a useful citizen. The earnestness of the Indians to fulfill

monstrous institution, and will permit each violation a fine ranging from \$1 alrig must be cast down and utterly their children to read almost anything to \$5. One dollar is imposed on an destroyed as a monument of idolatry, and everything save Catholic books unbaptized member, 82 for one who is because it was decorated with just such baptized, \$3 for a communicant, and ornaments as are now considered 85 for an officer of the association or sufficient justification for the holding of for the chief. The fine is to be applied special services of thanksgiving. A to the repair or decoration of the church few years have made a great change his performance. It is pleasant to feel of the parish to which the member be- in the ideas of Presbyterians in regard longs. The members also agree to do to what is proper and what unbecompublic penance if they are guilty of ing in the surroundings of divine

> THE British press derive a good deal of amusement from the fact that the recent Tory victory was achieved by a coalition between the clergy of the Church of England and the liquor interest. The Liberal programme, which included disestablishment of the Church in Wales, was the chief cause why the Church party was arrayed on the Tory side in a solid phalanx, but in fighting for the continuance of the Welsh Church they were obliged also to fight against the Liberal policy for restricting the liquor traffic. It is, therefore, said, with much truth, that the ecclesiastical ship reached a safe harbor by sailing bravely on a sea of religious feelings the clergy appealed to help save the Church in its moment of peril, have been greatly shocked at finding out that they have been canvassing and working for the Tories at the expense of the temperance cause, which is as dear to them as the Church itself. It is too late for repentance now, but they are none the less chagrined that they have saved the bars and dram-drinking resorts all over the United Kingdom. Politics sometimes make strange bedfellows.

THE Chinese at Ku Cheng, having massacred the British missionaries who were stationed there, have been surprised at the arrival among them of a number of commissioners to investigate the butchery. A hundred Chinese soldiers form the escort of the Commission, as the Emperor refused to allow it to be guarded by Then the sacrament of confirmation European soldiers. The commissioners appear to have confidence that the Chinese guard will be faithful to their duty, and they are proceeding vigoroutrage. The natives are quiet, but alarmed at the fact that an investigation should be made at all, as they have been accustomed to have their own way whenever they made an attack on foreigners in the past. A number of arrests of those concerned the Celestial Emperor declares that those found guilty shall be duly punished. He has a salutary fear of European intervention, which might come should he be lax in fulfilling his duty.

Ir is announced that the Mexican Government is about to make an effort British Government will offer any opposition to the project. If not, immigration agents will be at once sent to Ireland to make known to the people the advantages which Mexico offers to settlers, among which will be a tract of good land and a free passage to the after the Holy Sacrifice was offered His head of each family. The Irishmen who already settled in Mexico have done well, and their children occupy a high standing among the Mexicans, the identity of faith having tended to a rapid assimilation between the two races. With this fact before them, the Mexican Government have come to the conclusion that the Irish would be the most acceptable immigrants they could obtain, and they hope within a year to have five hundred Irish families settled on choice land with every prospect of advancement before them. Irish farmers will be the class of immigrants to be looked for, and there is little doubt that if a large immigration of this character be secured, it will be of advantage both to the immigrants and to Mexico itself.

Among the items of news from Scotland we read that a magnificent stained glass window has recently been erected in Strathblane church in memory of Mr. John Guthrie Smith of Mugdock castle. Special services were conducted by the Rev. Professor Story on the occasion of its unveiling. Stained glass windows are now quite common in the Presbyterian Churches of Scotland, and the pictures of sacred events on them are such as would have been condemned, and were condemned, the severe penalties they impose upon themselves if they violate their pledge.

The severe penalties they violate their pledge.

The importance of the step of twenty-one; and from those over spirit of the blue are in opposition to the step of twenty-one; and from those over spirit of the blue are in opposition to the step of twenty-one; and from those over spirit of the blue are in opposition to the step of twenty-one; and from those over spirit of the blue are in opposition to the step of twenty-one; and from those over spirit of the blue are in opposition to the step of twenty-one; and from those over spirit of the blue are in opposition to the step of twenty-one; and from those over spirit of the blue are in opposition to the step of twenty-one; and from those over spirit of the blue are in opposition to the step of twenty-one; and from those over spirit of the blue are in opposition to the step of twenty-one; and from those over spirit of the blue are in opposition to the step of twenty-one; and from those over spirit of the blue are in opposition to the step of twenty-one; and from those over spirit of the blue are in opposition to the step of twenty-one; and from those over spirit of the blue are in opposition to the step of twenty-one; and from those over spirit of the blue are in opposition to the step of twenty-one; and from those over spirit of the blue are in opposition to the step of the

any grievous act against the moral worship, and the change is somewhat in the direction of common sense-but it is all the same a change toward The prosperity of the parish was at " Popery.

DIOCESE OF PETERBOROUGH. Bishop O'Connor's Visit to Muskoka.

The love and devotion of a Catholic people to their Bishops and priests have endured above all others in the hearts of the faithful children of the Catholic Church, whether in the old land, in times of religious persecution, or in their peaceful homes scattered over the free soil of Canada. At no other time, perhaps, is this devotion more clearly shown than when a prelate in the discharge of his official duties takes occasion by a pastoral visit through the various missions of his diocese, to bless his faithful people. harbor by sailing bravely on a sea of beer and gin. The women to whose religious feelings the clergy appealed weeks received evidence of this innate love and devotion from his Catholic people throughout the Muskoka and Parry Sound district. Two weeks ago last Friday the Rev. Father Fleming met His Lordship at Orillia and accompanied him to Parry Sound. The Rev. Father McGuire and a number of Catholic people were at the wharf awaiting the Bishop's arrival, to extend to him a hearty welcome. Hon. Judge McCurry, who had been personally acquainted with His Lordship, since their early college-days together, was on hand to escort him to his residence, whose guest he was during his visit.

The following Sunday St. Peter's church was thronged with people, some of them coming a distance of fifteen miles, including many Protestants, to witness the ceremonies. After the offering of the Holy Sacrifice His Lordship delivered an instructive discourse on the gospel of the day, which was listened to by the large conwas administered to thirty one candi-At the end of the ceremony dates. Mr. Robert Clarkson, on behalf of the congregation, came forward and presented his Lordship with an address, which gave expression to the kindly feelings entertained by the people, towards their Bishop. He, in a few towards their Bishop. earnest words, thanked them for the warm reception they had tendered him, and expressed the great satisfaction he felt to be with them, even for a short time, on his visitation. ing His Lordship preached on the sacraments as the great means of acquir in the outrage have been made, and ing grace, and set forth, in a lengthy discourse, how necessary they are for the salvation of souls. Much credit is due to the members of the choir, who acquitted themselves admirably both morning and evening, and helped in a great measure to bring to a success ful close the happy event which will long be remembered by the people of Parry Sound.

On Monday His Lordship, accompanied by the Rev. Fathers confirming the candidates of those places, arrived at Kearney on Wednesday evening. Though the forenoon of Thursday was chilly and made disagraphic by a derived a made disagraphic by a derived with the canal of the control of the control of the canal o agreeable by a down-pour of rain, yet the people braved the inclemency of the weather, some of them coming from a distance of ten miles rather than be absent on the occasion. Patrick's church was fairly filled and Lordship addressed the people to some length on the dignity of men, the high place he holds over all other creatures. and the crown of glory awaiting him in the next, if he remain faithful to Then confirmation was con-God. ferred on twenty-one persons.

Friday evening His Lordship arrived by train at Huntsville, where he administered the sacrament of confirmation on Saturday morning twenty-one candidates, and took the train that same afternoon for Gravenhurst. In the evening the band seren-aded him and played a choice selection of tunes, an attention which His Lordship gracefully acknowledged. Sunday morning at the 8 o'clock Mass, celebrated by the Bishop, St. Paul's church was a scene of lively interest when the young aspirants for confirmation, and a goodly number of others, received Holy Communion. Long be fore the time appointed for the ceremonies to take place arrived all the seats were taken up, and by the time Mass was commenced standing-room was at a premium. The crowded into the pews and the aisles, and some were compelled to remain His Lordship was present outside. during the Holy Sacrifice, assisted in the sanctuary by Rev. Father McGuire and Rev. Father Lynch, Niagara on-the-Lake. The Bishop's sermon was an eloquent exposition of the gospel of the day, and was listened to with rapt attention by the crowded congregation, amongst whom were many spectable Protestants. His Lordship then addressed the candidates to be as idolatrous three centuries ago, and confirmed in a few well-chosen words, setting forth the nature of the sacra

look upon the Catholic Church as a If they do this they agree to pay for it was ordered that the Church of Rest- receiving the sacrament of confirma. and invoking the Holy Spirit fortythree candidates were confirmed in the faith. After this ceremony was over a faith. After this color the committee, representing the the congregation, altar and presented the Bishop with an address, Mr. Jos. Clairmont read the document, which heartily welcomed his Lordship to the parish. The large his Lordship to the parish. area of the mission, comprising about eight thousand square miles, was referred to as adding much to the Bishop's labors in visiting so vast and so sparsely settled portion of his diocese. tributed to the unceasing labors the priests in charge, who have had many long, tedious journeys to perform in visiting and instructing their faithful people, scattered over such a large extent of territory. The great success of the Temperance Society and the C. M. B. A., under Father Mc. Guire's direction, and of the Society of the Sacred Heart, under Father Flem ing's care, was brought to the Bishop's The address referred in warm notice. terms to the labors, both mental and physical, which the chief pastor of the diocese was called upon to undergo in the faithful discharge of his duties, and hoped that the signs of progress in religion he may meet with in that portion of the mission might be a source of gratification to him, and be in some measure a reward for the many trials and inconveniences he had to endure on his pastoral visit, and concluded with an expression of an ardent desire that the Almighty may long span the life of the beloved Bishop for the carry ing on of God's work, with a request of the prelate's blessing upon his flock. In replying to the address his Lord ship referred to the high satisfation i afforded him to visit a people so faith ful in the discharge of their religious duties, so staunch in fidelity to God and the Church, and so willing to stand by those appointed to watch over their spiritual welfare, in promoting the cause of religion. He was especially pleased to note the progress by the Temperance Society, C. M. B. A., and the League of the

Sacred Heart. After devotions in the evening his Lordship preached on the Blessed Eucharist and Penance, and explained in detail the nature of these sacra ments, when they were instituted and the salutary effects they have on the souls of those who forfeit God's grace, by sin after baptism. Then followed Benediction of the Most Holy Sacrament, which happily terminated a day's proceedings that will leave a lasting impression on the minds of those who were fortunate enough to be

The choir deserves to be sincerely complimented, both on the part of the organist who so well sustained her reputation as a player and singer, as well as the rest of the members, for their excellent rendering of the choice selections which in no small degree contributed to the solemnity of the

On Monday His Lordship took the poat for the lakes, giving confirmation the following day on the peninsula, where nineteen persons received the sacrament. Rosseau was next visited, and, after a repetition of the same work, he arrived at Bracebridge on Wednesday afternoon. By a happy coincidence the Very Rev. Vicar-Gen eral Laurent, of Lindsay, arrived, from a short trip up North, at the priest's residence a few moments before His Lorship. The Very Rev. Vicar spoke highly of the future pros The Very Rev. pects of the northern portion of the mission, was pleased to see such an influx of settlers who were taking up land, and delighted with the progress the thriving town of Bracebridge had made since he had been there as resident pastor some fifteen years ago.

Wednesday afternoon His Lordship left by train for Utterson, and there was driven six to Port Sydney, having been delayed on the road a considerable time by the breaking of the spring of the waggon. After having performed at the latter place the ceremony which made about a dozen candidates strong and perfect Christians, he shortly afterwards started on an eighteen mile drive, arriving at Bracebridge about 5 o'clock in the evening. Friday afternoon His Lordship drove a distance of twelve miles, to Draper, where ten children were confirmed — reaching Bracebridge on Saturday afternoon, and in the evening was serenaded by the Citizens' band, which attention vas courteously acknowledged by the Bishop.

On Sunday the sacrament of con firmation was administered in St. Joseph's church, where a large con gregation assembled, amongst whom were about sixty people from Graven-hurst, who arrived by steamer Kenozher to witness the solemn and im-

pressive ceremony.

High Mass coram pontifice was celeprated by Rev. Father Fleming, with Rev. Father McGuire as master of ceremonies. Rev. Father Lynch assisted His Lordship in the sanctuary. The Bishop, after reading the gospel of the day, took "Prayer" for hissubject, which he developed in a clear and practical manner, by showing the necessity of prayer, how to pray, and the great favors received by those who pray with the proper dispositions. He then administered confirmation to thirty seven candidates, and, in addition to the usual pledges of fidelity to God and the Church, he exacted from them, as from all the others confirmed, a promise to abstain from all intoxicating liquors until they attained the age

confirmation, reminded the candidates; in kindly terms, of the obligation they were under, now more than ever, of practicing their religion; exhorted them to always correspond graces they had received in the sacrament, to be ready at all times to make open profession of their faith and if cessary even to die for Christ.

His Lordship was highly pleased with the thorough manner in which the children at Bracebridge and the various missions throughout the parish had been prepared and instructed, and the careful attention that had been paid to them by those in charge.

A carefully prepared address, which was to have been presented after Mass, had to be dispensed with, by reason of the lengthy ceremonies and the excessive heat. His Lordship accepted the address as read, and expressed his gratitude for the good will and tender feelings of the congregation. He had no doubt that the true spirit of religion, which he had evidence of that day there, as well as elsewhere on the mis sion, would, in the future, if possible, be more deeply rooted in the hearts of the people, and thus, living up to the practice of their holy religion, they would not only be faithful members of the Church, but an ornament to society, as citizens, as well.

The choir rendered with good effect Peter's Mass in D, with Mrs. Hubert dresiding at the organ. Mrs. Bonhomme was in fine voice, and sang Miliard's "Ave Maria" at the Offer-

At the evening devotions the Bishop preached a masterly sermon on th commission given by Christ to His postles when He established His Church and gave them full authority to go and preach Hisdoctrine to all nations.

During His Lordship's visitation confirmation was given at twelve different places, when two hundred and three candidates, amongst whom were about twenty converts, received the sacrament. His Lordship's visit to the parish closed on Monday, and he returned to Peterborough by the 2:30 train.

THE NECESSITY AND PERPETU-ITY OF THE PAPACY.

In all the discussions of the subject of Christian unity it would be well for us all-especially our Protestant friends -to remember, first, that the 300,000, 000 Catholics of the world cannot be ignored-they must be taken into the account-their claims must be considered and dealt with. Even if the whole conglomeration of Protestant sects-said to be about 280-should be able to unite in an organized body-a problem we fear impossible of solution -yet the large majority of Christendom will have been .eft by themselves and the problem of unity will be as far from solution as ever. If the thought be indulged by any Utopian theorist that when the scattered elements of Protestantism shall have been com bined in a solid body they will be in better condition to prescribe terms to the Catholic Church we simply say Do not lay that flattering unction to your soul, if by so thinking you anticipate the possibility of the Catholic Church becoming Protestant; or even laying aside one of her fundamental, characteristic, essential principles Especially, is it folly to expect that she will ever yield that which lies at the very foundation—and is the chief corner-stone—the Rock upon which she is built, which constitutes her indispensable organ of unity and unfail-ing principle of continuity—and we may add—next to his faith in Christ chief glory-we our Redeemer-her mean, of course, the Papacy.

The Papacy has come to stay and can never be dispensed with. The Chair of Peter, which was established by our Lord Himself, is eternal as the Church itself and is essential to the very existence and integrity of the Church. It is necessary first because it is and always has been the bulwark of orthodoxy. It is the one bright spot—the one luminous torch — in the midst of the darkness and confusion of error and heresy in past ages of the Church, and even in modern times it is the beacon light for the guidance of the nations in the great principles of faith and morals. The Papacy has faith and morals. preserved the traditions of the true faith from the original deposit to the present time.

There have been times in past ages when it seemed as if error were about to be triumphant and the hosts of Satan would exceed the hosts of God's elect But it was then that the voice of Peter sounded above the troubled waves of heresy—" In the name of God, peace, be still!" and the troubled waters ceased to rage and there was a great calm. The voice of Peter has always been a powerful voice. It has rung through the nations, and, in spite of the opposition of the world, the flesh and the devil, it has been obeyed, and the Church has been strengthened and fortified in the true principles of the Gospel of Jesus Christ. Let those who charge Holy Church with being in error agree among themselves as to what is truth before they flatter themselves that they are perfectly justified accents against such in differing from her.

But the Papacy is necessary as a bond of unity for the whole Church. The Church of Christ is one in organization as well as one in faith. idea of a purely spiritual union among a multitude of distinct and differingeven conflicting-sects is the fungus product of the miscalled Reformation. There is not the slightest sanction for any such doctrine in Holy Scriptures the contrary, the whole letter and of twenty-one; and from those over spirit of the Bible are in opposition to

spirit. One Lord, one faith, one baptism-not a hundred different all differing from and clashing with one another. As our Lord Himself prayed, That they all may be one as thou Father art in me and I in thee that they also may be one in us that the world may know that thou hast sent How can the world ever be made to believe in Jesus Christ amid a thousand clashing opinions? can the heathen ever have faith in a which comes to them recommended by a dozen different sects all claiming to be the genuine exponents of the Gospel? The more intelligent they become the more will they se absurdity of the thing and be led to ask as they are now asking in Japan, "Who will decide between you Agree among yourselves before you "Who will decide between you? ask us to believe your doctrines.

will take care of ourselves. Strange that Protestants cannot see the perfect absurdity of such efforts to convert the heathen. Strange that that very fact should not help to convince them of the absolute necessity of

a supreme head and centre of unitya tribunal of final resort to decide questions of doctrine and end dispute. Surely it is nothing but the blindness of prejudice that keep them from seeing in the promise and commission of Jesus to Peter; in the original con-stitution of the Church as thus infallibly determined, and in the history and constant development of the Church in all the ages during which the supreme authority of the Chair of Peter was always recognized, always held to and appealed to not only in questions of doctrine but also of dis cipline, that the Papacy is the sheet anchor of the Church—that which has kept it firm and steady in its adher-ence to the faith once delivered to the saints and which is destined to continue the bulwark of orthodoxy and the impregnable organ of unity end of time. The Barque of Peter has outridden the many and fierce storms that have assailed her in the past, and that very fact furnishes the strongest assurance that she is destined to meet with calmness and confidence the agitation of the fiercest storms and the most troubled waves of human passion that may assail her in the future to the end of time. The Papacy can never be destroyed. The word of God The word of God Himself is pledged for its perpetuity. -Catholic Review.

POPE LEO TO THE BELGIANS.

He Issues a Letter Counselling them o Unite Against Socialism.

A translation of a letter written by A translation of a fetter Leo XIII. to the Catholic Bishops of Leo XIII. to the Catholic Bishops of Belgium has just been received. dated at Rome, on July 10, last, and it exhorts the Belgian Catholics to cease dissensions and unite " for what seems truly to tend to the public welfare." The Pope advises workingmen not to renounce the respect and fidelity they owe their employers, and employers not to be deficient in provident care and in the kindness which justice demands. Particularly, the Pope urges the Catholics of Belgium to unite firmly against Socialism. says that the conduct of the Bel-gian Catholics should be such "that religion may, above all, be held in honor ; that it may diffuse the virtue which it is calculated to inspire and which is wonderfully salutary in civil, domestic and economic affairs; that public authority and liberty, being based upon Christian polity and harmony, the Kingdom may remain free from sedition and safeguarded by peace; that the good institutions of the State, particularly the schools for the young, may be improved, and that under the auspices and with the en-couragement of religion the commerce and the arts may flourish, especially through the aid of the associations that are numerous among you, and the increase of which is to be desired.

'It is, then," the Pope goes on, " a primary duty to obey with due respect the sovereign designs of God, who has ordained that in the great community of the human race there should be a disparity of classes and at the same time a certain equality arising from friendly co-operation. Whreefore, let friendly co-operation. Whreefore, let not workingmen in any way renounce the respect and fidelity they owe their employers, and let not the latter be deficient in provident care and in the kindness which justice demands. Upon the observance of these leading pre-cepts depends the public welfare, the promotion of which must be aimed at; and by this means are procured con-solations in this life that are not vain and merits for life hereafter in Heaven.

"Let them (Catholics) try especially to unite so firmly as to turn all the resources of their minds and all their strength against the wickedness of socialism, which evidently threatens to bring about great injury and evil. This system ceases not from turbulently promoting its designs against religion and society. It strives con-tinually to confound all rights, human and divine, and to do away with the blessings insured by Divine Providence through the gospel. Our voice has been raised often and in seriou a calamity. as is sufficiently attested by the instructions and warnings which we gave in our letter Rerum Novarum. Let all good men, then, without distinction of party, exert themselves in taking up by legitimate means the defense of Christian truth, justice and charity, and in supporting faith and fatherland, and thus insuring public happiness and prosperity.

The more the world's judgment is to us the less is God's.—Faber.

STORY OF A CONVERT.

The First Awakening-Step by Step to

The Citizen

Conversions present, doubtless, both an exterior and an interior pathway objective influences, mysterious im-pressions — a whole not readily made intelligible to others. Without make ing a secret of either I shall here aim merely to record the more special external incidents which called my attention Romeward. Born in Western New York of ancestry all Protestant, as far back as my knowledge extends - on the paternal side, English, early settlers of Hartford and New Haven, on the maternal side, Scotch, Welsh, Dutch, early settlers of Penn sylvania - the illusion of heresy without its malice was entailed on me as an inevitable inheritance.

Both my father and my mother be-

fore their acquaintance began, had, for conscience sake, joined the Methodists, a sect at that date heartily despised. Their marriage was entered upon ser iously, and the very atmosphere of my infantile home suggested the presence of God, the all-seeing strict Father and Friend of all who obeyed Him. Prayer came to me almost as natural as breathing. I regarded Methodist preachers as infallible teachers of doctrine and supreme judges of its practical application to manners without this being taught.

I began to suffer agnonizing tortures of mind concerning my salvation while I was still very young. Censure for childish faults sufficed to make me fear the anger of God and condemnation to hell if I died unforgiven, and Methodism furnishes no reliable assurance of forgiveness. The Bible told us nothing defiled can enter Heaven, and as I never heard of a third place, the logic of my torture is apparent. Naturally then, my first real protest against Protestantism was on this doctrine of My mind revolted against the idea of a good and all-powerful Being leaving His creatures to guess out His will from the Bible and then inflicting eternal tortures on them when they failed to guess aright. The implied vindictiveness was contrary to goodness. From this mile-stone I sped rapidly over the toboggan Protestant ism provides and soon found Church organizations a sham, a deception and hinderance to the true following of Christ's precepts which require actual love of the neighbor and a social reorganization after the example of the first Christians as recorded in the fourth chapter of the Acts. I wished for truth. Yet, had the Catholic Church been proposed as a divinely commissioned teacher, so poorly had I grasped the meaning of the revelation through Moses and Jesus Christ, and so besmirched was her reputation by allegations of superstition, deceit and tyranny, that I should as soon have ought light among the nations of the arctic region as of her.

Having given a hearing to orthodox and heterodox sections of Protestantism, I became a socialist, admired Fourier, had unbounded trust in the good intentions of every human being, and a determination to all things and hold fast the good. The social experimenters that I knew were mostly New Englanders and New Yorkers, brought up like myself, piously, only to drift through free speculations into newer phases of religious sentiment. Selfishness, however, was found a rule of life among Utopians, as in the world at large.

Now, fully three years before reached the sheltering embrace of Mother Church, I was shown in the sheltering embrace of prophetic symbolism of a dream which one who knows the future as the past and present could alone have sketched, my erratic course, a wonderous escape, and landing on a rock in front of an edifice which was built upon it. Even then the words of Christ to Peter were suggested. The rock was surrounded by waters so clear that my eye could enetrate to the very center of the globe and find it immovable.

Leaving the occult, I resume the thread of my story just a year previous to the happy finale. The conversion of Dr. T. L. Nichols and his wife appeared then as an item of news in the papers. Both were well known as water cure physicians and also as ultra social reformers. There was a booklet containing about five hundred names of persons scattered throughout the United States who believed the free expression of personal convic tions, however unpopular, would work for good; they, therefore, pledged themselves to sustain each other in these rights, even when the convictions of another antagonized their own. The names of the doctor and his wife were there, proving them enlightened liberals, and the first thought on reading of their turning Catholic was that some mercenary motive influenced marked a retrogression. This was a severe judgment and contrary to my edge, as my name was in the little

A moment's reflection in which I asked what knowledge I had of the Catholic Church that did not come from its enemies, and what I thought of the representation our enemies made of us, and I stood convicted of meanness at the tribunal of my own con however, that they would furnish me a passing moments of bliss, of the dread just foundation for every prejudice.

Taking, therefore, early occasion to Nor would we consider the mystery

liner, with whom I had a business as we read in some books of devotion, acquaintance, she relieved me of dif- written more affectively than solidly, ficulty by mentioning the item of news regarding Dr. N.'s conversion. I told her I had noticed it and wished to read some Catholic books if I could loan them. She manifested reluctance. It was due, she afterwards explained, to sport of them. Consulting her sister in their private apartments, she wa induced to bring as many as she could carry in her arms. This show of books was in itself a surprise. Of the number I selected four. The Bible the number I selected four. The Bible with its illustrations and "The Following of Christ" impressed me so much was forced to ask what I should do in case it was proven to my satisfaction that Catholics have the true religion The cost flitted before my mind, still I admitted I must become one. The books did not find favor with some in the family, and I deemed it advisable to return them very soon. Apparently their influence was transient.

After an absence of about five months was again in the village, and visited the milliner on business. The good dealer in bonnets handed me a little catechism, saving she thought I might like to look it over. Uninterested yet unwilling to refuse, I accepted the booklet, read it hastily in secret and returned it within twenty-four hours The following day I was sick and for many weeks was confined closely to solitude in my chamber. I have since recalled, what for a time was forgotten, that during the first days of my illness the chapter "On the Virtues floated like a beautiful dream before my mental vision. Space allowed here does not suffice to note the experience of these weeks and the mental mystery involved in my journey to Rome Solitude was enforced on me by my ill ness, and about the last of February. 1858, I resolved to seek health at Water Cure and wrote to Dr. Nicholas for information. He replied after some delay that they had been obliged to close their establishment for want of patronage and had retired to a place where they had access to a convent

The new world of Catholic literature opening before them demanded the exclusive attention they were willing My spirit, he said, seemed to him so Catholic that he advised me to go to the Bishop of Chicago for instruction, if, as he supposed, there was no priest located nearer; and t procure Faber's "Creator and Crea ture," Hecker's "Aspirations of Na and "Questions of the Soul "The Following of Christ. and When this letter reached me I was within three weeks of conditional baptism, but all unconscious of its approach. There was a priest in an adjoining town. I wrote to him, re ceived his reply on Holy Saturday, forgot my illness, was at Mass on Easter Sunday, had an interview with the gentlemanly D. D, related all my story as nearly as I could, five days later saw a Catholic prayer book for the first time, had read in raptures the books recommended by Nicholas and knew in my inmos heart that I had found my true native home at last, that my protests against Protestantism had been from the light natural reason which in crude fashion, asserted what the Catholic Church had uniformly taught.

I wished to be baptized the first Sun-The priest overday after Easter. ruled the wish, deferring it to the second Sunday after Easter, which was, though I did not then recall the fact, the anniversary of my baptism when eight days old. The epistle and gospel of that Sunday has a meaning for me very special, like the eye of one who sees and knows when it rests upon you.

THE BREAD OF HEAVEN.

Why God Gives Himself to Man in the Form of Food.

The gift of the Eucharist is so sublime that the very saints have been thrilled with awe as they tried to pene trate the reasons that induced the Lord to make it. Some of them have thought that Jesus was moved to in stitute this sacrament because of the adoration that it draws to Him, especially at Benediction and at the Feast of Corpus Christi when the Host is exposed for public veneration and carried around in the midst of hymns of

Yet although the solemn homage thus paid to the Blessed Sacrament is glorious to the Son of God, this cannot have been His ultimate object in instituting the Feast. For, this public homage is more than counter balanced by the outrages the Blessed Eucharist has received, from the day of the institution, at the hands of unbelievers or bad Catholics, and by the indifference and neglect It meet with at the hands of those who believe; but it must have them, since by no process of right been to remind mankind of the value reason could they have made so to us of the Gift of the Eucharist, and to tell each of us, as He did once the Samaritan woman: "Oh! if thou

knewest the Gift of God !" If our Lord Jesus Christ had con-sulted only the interests of His Divine Majesty, He would not thus have placed Himself, as it were, within the range of Satanic hatred, as He did His sacred Humanity, in the hands of His executioners, on the day of His Passion for, in fact, taking all in all, the life of Jesus on the altar both as a Victim science. To suffer a suitable penalty I in the Sacrifice, or as our Guest in the resolved to procure, if possible, some Sacrament, is but a sorrowful continu-Catholic books and read them, satisfied ation, hardly compensated for by some Sacrament, is but a sorrowful continu-

visit the store of an Irish Catholic mil- of the Eucharist sufficiently explained, sad they sound, as though weeping

by saying that the love of Our Lord draws Him irresistibly towards our souls, and that His love is satisfied only by self-sacrifice and self-abasement. True, "His delight is to be with the children of men;" but we can hardly think so much of ourselves as to imagine that we are necessary for His happiness, or that our loss would be a real loss to Him; considereternally glorify either of His infinite No, Our Dear Lord being Wisdom Infinite, there can be no sentimentality about Him : He is altogether incap able of any feeling or action that is not grounded on the most substantial and transcendental reasons; and. therefore, we find the true cause of His voluntary abasement in the apsolute helplessness in which He sees that we lie without Him. Being goodness essential, He pitied. saw that without Him we could do nothing, and we could only be prolific of any good by being like branches grafted upon the Vine. He, thereore, grafts Himself upon our soul by Holy Communion to make us thereby less unworthy of Himself. He thus realizes the beautiful name of Emmanuel or God with us, which is His own, and He fulfills the consoling promise made to us at parting: "I will not leave you orphans, I will

come to you." This is a reflection that invites the serious attention of all Catholics who care to be saved. If Jesus saw that His giving Himself in Communion to us was such a necessity that He submitted on that account to all the indignities and neglect consequent on His Real Presence; ought not we to conclude that our salvation, if saved one day, will be owing to the Communions we shall have received, and our damnation, if lost, to the Communions we shall have forgone? Ought we not, then, be alive to our own interest, and show zeal, ave, be longing, to receive Him as often and as worthily as pos sible? The great Lacordaire worded it eloquently one day, as he was leaving some friends to go and hear little boys' confessions: "There is no knowing," he said, "what may be the result of one Communion more or less, on the subsequent life and on the ultimate salvation of a child !'

How sad a fact it is, then, that some Catholics are to be dragged to the Hely Table, by the threat of mortal sin, to receive their Lord, the Food of their ouls! The first Christians received Him daily, for "They were persevering in the doctrine of the Apostles, and in the communication of the breaking of bread, and in prayers.' Fabian, finding that the original fervor was no more, enjoined Holy Communion three times a year : at Easter, on Whit unday, and at Christmas; and at last Pope Innocent III. in the Laterar Council, finding that even so little proved too much for lukewarm Catho ics, decreed that, at the very least, we should be obliged to receive Him once a year, and this under penalty of mortal sin, if we fail—a fact that ought to make us blush, as it makes the Angels

wonder. When we shall be on our death-bed and the world will escape our grasp, then Holy Communion will be our only comfort, our only refuge, then the thought of the many times we lovingly received Him will be our only joy, and the remembrance of the many times we neglected doing so will be our bitterest regret.

THE ANGELUS.

ring out upon the evening air in the quiet of the country scenes! It there seems vested with some charm which makes men's thoughts turn instinctively towards Mary, whose angelic purity it announces. Something seems to guide them in the path of prayer, of purity, of holiness, of truth. Try as we will we cannot explain this, but the truth is that nowhere does the ringing of the Angelus bell and missionaries in His stead. Well, have such an influence, such an abiding influence, as in the country. Perhaps the distance of the sound, mellowed by coming so far through the still air, has something to do with it. Perhaps the very stillness of the air impresses the observer with awe. However it may be, most men irresistibly grow silent when the sound of the bell breaks the calmness of the summer air. How grand! How solemn! How im-ploring it sounds! What joy! What sorrow! What gladness are blended in its sweet tones! It commands, it calls, it begs, men to turn to God. Can any one be so base, so devoid of true religious, may even of poetic, feeling, as to resist its pleading? It pleads for purity, for prayer, for repentance. All seems fitted for its heavenly message. The soft tints of the sunset sky seem as though they were the reflection of the glories of heaven shining through her halfopened gate. Far up the sky they mount, glowing, changing, here and there fading and deepening, and filling one with thoughts of the splendors beyond of which they are but the shadow. The earth is still, the very breeze is hushed and the tall tree-tops no longer bend with the wind. The birds have sung their good night song, and after noisy chatter are quietly keeping their watch in the trees The soft lowing of the cattle is heard, though in milder tones. At the touch of the milker's hand even this sound is silenced. Gently, slowly, sweetly, from far down the green valley, over the tops of the trees, softly stealing upon the restful air, ring the

over the sins of the fast dying day. The sun sinks lower and lower. The crimson deepens in the western sky. Still rings on the Angelus bell, with its far distant cadence like the prayers of absent friends. Softly it calls Gently it raises our hearts from the sordid earth to the regions of purer joys. Upward, onward goes the heart through the shining gates of the west to the streets of pearl and palaces of alaba-ter and jasmine, hyacinth and porphory, cleansed and whitened, from the dust of earth. Now, clearer and stronger, with commanding tone, clangs the brazen tongue, calling with powerful note to prayer. Pray Pray! Pray! tells its song. Turn to God! is its hymn. Then slowly, regretfully, it sounds its last calls. seems to bid a sorrowful farewell to the day, to part with pain from the light. It goes down the valley, and dies far out on the bosom of the lake. Now it tells of sorrow, of repentance, of simple childlike faith. Hope! Hope! Hope! it rings. Come Come! Come! It begs the sinner, it invites the saint. The sun has sunk to its tomb at last, only a few crimson rays linger to tell of its departed glory Now here, now there, peeps out a star upon the blue sky. The mournful voice of the frog resounds through the woods and fields, from the banks of the distant river. The cricket sings its humble lay and the voices of men and the merry laugh of children break upon the evening air. Anon is heard the merry song and the rattle of wheels, and a gay party of of wheels, and a gay party of young people pass along the shad-owy road. But over all the sweet, mild infuence of the Angelus hangs Never does it sound as in the calm stillness of the evening. does it so raise the heart as amid pastoral scenes. Instinctively, a hymn to Mary rises to the lips of the listener. His heart cannot resist the soft, sweet influence. He feels that it is better, happier to pray than not and his soul is rejoiced by thoughts of purer, sweeter, happier joys than earth affords, Sweet content broods over his mind. He, feels and prays with the wondering, trusting faith of childhood. Youth, manhood, with all their bitter, sinful years, are thrown aside and with flowing heart he listens to the messenger of God's call to man. Earth is no more—Heaven, Hope, Mary, these are the thoughts that surge his heart, these are the words over which rise to his lips as he listens to the last faint echo of the messenger of

PRIESTS MEN. NOT ANGELS.

Mary .- Catholic Monthly Review.

The great Cardinal Newman preach ing on the subject "Men, not Angels, the Priests of the Gospel," said in part: "When Christ, the great Prophet and the Preacher, the great missionary, came into the world, He came in a way the most holy, the most august, and the most glorious. Though He came in humiliation, though He came to suffer, though He was born in s stable, though He was laid in a manger, yet He issued from the womb Immaculate Mother, and His infant form shone with heavenly light. sanctity marked every lineament of His character and every circumstance f His mission. Gabriel announced His Incarnation; a Virgin conceived, a Virgin bore, a Virgin suckled Him; His foster father was the pure and saintly Joseph; angels proclaimed His birth; a luminous star spread the news among the heathen; the austere Baptist went before His face; and a crowd of shriven penitents, clad in white garments and radiant with How sweetly does the Angelus bell grace, followed Him wherever He As the sun in heaven shines went. through the clouds, and is reflected in the landscape, so the eternal Sun of justice when He rose upon the earth, turned night into day, and in His brightness made all things bright.

"He came and He went : and, see ing that He came to introduce a new and final Dispensation into the world, He left behind Him preachers, teachers glorious, such as He was, such must His servants be, such His representatives, His ministers, in His absence : as He was without sin, they too must be without sin; as He was the Son of God, they must surely be angels angels, you will say, must be appointed to this high office; angels alone are fit to preach the birth, the sufferings, the death of God. They might, indeed, have to hide their brightness, as He before them, their Lord and Master, had put on a disguise; they might come, as they came under the Old Covenant, in the garb of men; but still, men they could not be, if they were to be preachers of the everlasting Gospel, and dispensers of its divine mysteries.

"If they were to sacrifice, as He had sacrificed; to continue, repeat, apply, the very Sacrifice which He had offered; to take into their hands that very Victim which was He Himself; to bind and to loose, to bless and to ban to receive the confessions of His people. and to give them absolution for their sins; to teach them the way of truth, and to guide them along the way of peace; who was sufficient for these things but an inhabitant of blessed realms of which the Lord is the never failing Light?

"And yet, my brethren, so it is. He has sent forth for the ministry of reconciliation, not angels, but men : He has sent forth your brethren to you, not beings of some unknown nature and some strange blood, but of your own borne and your own flesh, to first strokes of the bell. Mournful and preach to you.

"The priests of the New Law are

men, in order that they may 'condole with those who are in ignorance and error, because they too are compassed with infirmity. Had angels been your priests, my brethren, they could not have condoled with you, sympathized with you, have had compassion on you, felt tenderly for you, and made allowances for you-we can ; they could not have been your patterns and guides, and have led you on from your old selves into a new life, as they can who come from the midst of you, who have been led on themselves as you are to be who know well your difficulties, who have had experience, at least of your temptations, who know the strength of the flesh and the wiles of the devil, even though they have baffled them, who are already disposed to take your part, and be indulgent to ward you, and can advise you most practically and warn you most seasonably and prudently.

" Among the preachers, among the priests of the Gospel there have been apostles, there have been martyrs, there have been doctors-saints plenty among them ; yet out of them all, high as has been their sanctity, varied their graces, awful their gifts. there has not been one who did not begin with the old Adam : not one of same rock as the most obdurate of reprobates ; not one of them who was not fashioned unto honor out of the same clay which has been the material of the most polluted and vilest of sin ners; not one who was not by nature a brother of those poor souls who have now commenced an eternal fellowship with the devil, and are lost in hell. Grace has vanquished nature, that is the history of the saints."—Catholic Review.

The Missionary En Route.

Rev. Samuel B. Hedges, C. S. P., in Dona-hoe's Magazine.

Sometimes a sight greets you from without that awakens interest and sets you thinking. I believe it was some where in Nebraska that our train came to a stop at what had been once

a town. There was one street with tumble down wooden houses on both sides of it, and not a half dozen of them occupied. The little wooden shed. once the depot of the place, was in an advanced state of dilapidation; even the platform was stripped of most of its boards. There was the wreck of a huge grain elevator nearby, with grain-spouts broken off, and the door hanging by one hinge. Across the track one could see that streets had been laid out for a town of some magnitude, but they had never been built upon and were now grass-grown.

Opposite the depot, however, there was one building, resplendent in a new coat of paint, and over the door, in gilt letters, was the sign "Saloon Tom's Place." Behind it was a neat two-story cottage, likewise newly painted, with a yard in which were flower-beds, bright with blooming geraniums. It seemed to me as if that saloon had sucked away the money, the industry, the prosperity, of the entire place; that it had settled down on the village like a cancer and had eaten away its very life. "A boom town with the boom fallen out," said some one. Ferhaps so, but to my mind the evil of that place was before my eyes, and out came my notebook. That picture would illustrate a point in a tem perance lecture some day.

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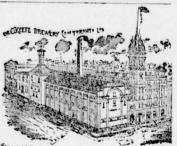
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FIVE-MINUTE SERMONS.

Thirteenth Sunday after Pentecost.

FORGETTING GOD'S GOODNESS.

"Were not ten made clean? Where are the nine?" (St. Luke xvii. 2.) If our Lord, dear brethren, stood in our midst to-day He would not have to confine this rebuke to the nine, but might with justice ask : Where are the ninety-nine; where are all those whom I have made clean; where are whom I have washed away; those whose sins I have washed away; where are those whose sufferings I have lightened; where are they, for there is no one to return thanks?

Good Christians, is there need to remind you to return thanks—you for whom God is doing so much, you who whom doe is doing so much, you who are now living in His peace and friendship? Alas! that the truth must be told, we are as a whole an ungrateful set. Not that we mean to be such-God forbid !-but we are so taken up with the cares and troubles of this life, so worried about our present needs, so anxious about our future wants, that we forget for the most part to look back, forget to reflect upon all that has been done for us. The little time we do devote to God's service is not spent in thanksgiving, but rather in asking for more than our past ingratitude would warrant

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us in hoping for.

Be assured, Christians living in the grace of God, that many of the doubts and difficulties and most of the dryand difficulties and most of the dryness of soul from which at times we
suffer, would utterly vanish if we
dealt less niggardly with God, and
spent more time in generously thanking Him for all His favors.

But, brethren, there is worse ingratitude than this, and you yourselves are witnesses of it. Remember
the times of God's special and extraordinary graces: for example, the

ordinary graces; for example, the time of a mission, when His graces and favors were bestowed most lavishly on the sinners as well as the virtu-Recall how generously He deal with man's souls of your own acquaint-ance, even perhaps with some of your-selves; recollect how many were cleansed from this foul leprosy of sin by His holy word and saving sacra ments: but where are they all now Some, perhaps, have already gone to answer at the judgment-seat for their ingratitude; others are still left ong us as a parable of the extraordinary patience and long-suffering of a loving God. They are sick, and He still heals them; they are starving, and He still feeds them ; they are in trouble, and He still comforts them. Yes, they are even in mortal sin, and from time to time He cleanses them. But, oh! ungrateful Christians, how long is this to last? how long is God to be tempted? It stands to reason, it you have less patience with than that of ingratitude, of forgetfulness for favors and kindnesses received? No, brethren, there is no vice that so incenses us, no sin we find so hard to condone, because it is an abuse of that which is highest and noblest in us—our love.

Indeed, brethren, if all of God's creatures owe Him a debt of gratitude; if everything created should praise the Lord, oh! how much more does this obligation fall on us, for we who are children of the faith are His debtors indeed! When our souls are sick even unto death with sin He is ready to heal them as He did the lepers in to heal them as He did the lepers in to-day's Gospel; when weary with the cares of life He is ready to refresh us; when tempted beyond our strength He is faithful to us; and what does He sak in return? Listen, to-day, to He ask in return? Listen, to-day, to His lament and harden not your hearts: "There is no one to return

Be generous, then, henceforth in your thanks to God, for He loves and will reward those who are grateful for all He has done for them.

The Priest of the Home.

The father of a family is like a priest in his own home. He is to mediate between God and his wife and children by praise and prayer. adore the Creator not only for himself but also for those whom he represents he is bound to intercede for them; he is under obligation to beg the Lord to grant them the graces that they need to know and love and serve Him.

The father, therefore, who does not worship the Almighty in behalf of the other members of the household of which he is head; who does not set them the example of morning and night prayers, of grace at meals, of attendance at Mass, of the reception of the sacraments; who does not call down on them light and blessings from

on high, is derelict in his duty.

Many a son has gone to the bad
partly because his father did not pray for him. Many a daughter, for the same reason, has lost her innocence.

No day, therefore, should go by without seeing every Catholic father kneeling down before God in behalf of his family — hallowing His name on their account for His infinite perfections, thanking Him in their name for the favors bestowed by Him on them, begging contrition and forgiveness for their transgressions, and imploring for them that super-substantial bread that will give strength to their souls, make them valiant to resist temptation, and endow them with fortitude to practice

The priest of the home should be faithful to his priesthood! - Catholic Columbian.

A dose of Ayer's Cherry Pectoral taken in time has prevented many a fit of sickness and saved numerous lives. This proves the necessity of keeping this incomparable medicine where it can be readily reached at all hours of the day and night.

OUR BOYS AND GIRLS.

Wee Elsie. 'My name is little Elsie, I'm four years old next May, And I'm the smartest little girl That ever lived, they say.

Perhaps when I will have told you The many things I do,
The songs I sing, and pieces I speak,
You'll think me cuaning too.

Although I am but three years old, My repertoire's quite great.
With famous singers I have sung
I'd also like to state.

One year I went to a baby show, And there I took a prize, Because I was the sweetest girl And prettiest of my size.

I've got a pair of tiny skates
That fit me to a T,
And I don't tumble half so much
As bigger folk I see.

Of course I know my alphabet, And count a little too. Considering I'm so very small, I think I'm smart, don't you? I'm kissed and petted all day long.

By everyone I see
I tell you all its tiresome too
I wish they'd let me be. Some day when I get bigger I'll talk to you again. But now I really must go home. So good-bye, friends, till then

Pointed Pencilings.

Our boys and girls feel proud of be longing to the Catholic Church. anything occurs that affects the Church in one way or other, they themselves feel similarly affected. If a distin-guished Protestant divine becomes a Catholic, they feel glad; if a renegade speaks evil of the Church, they feel afflicted and sorrowful. This is because they love the Church. Now, let them extend the principle a little farther. If they delight in seeing converts to the Church, why will not they themselves become thoroughly converted, so as to lead eminently holy lives? Some do; but many don't.
The example of those who do will be
the means of making numerous converts, and vice versa. And again, if
we are sorry to see renegades turn their backs on the Church, why do we ourselves, by falling into deliberate sin, act in a similar manner? It does not look consistent. Think over it.

If we love to see the Church admired, we ourselves, as members of the Church, must not cast any reflections upon her. This is what boys and girls do who tell lies and steal, and slander others, and neglect their prayers and lessons, and disobey their parents, and do one thing worse than another. Pro-testants then say naturally enough: "Look at those Catholic children, educated in parochial schools! See how they curse and lie and steal and do naughty acts of all kinds!" "Will cannot but have an end. Put it to naughty acts of all kinds!" "Will yourselves—is there any sin or vice you allow this to be said of you? Will you throw reflection on your Church and your schools by leading careless lives? Never! You love your relig-ion too well for that. Then do not give your enemies a chance to say mean things about you; and, for this purpose, let your lives be clean and

> You have turned over a new leaf. So it seems. Have you examined it since you turned it over? Has it already become blotched and blurred with your little foibles and peccadil-loes, like all the blotted leaves of last after all your efforts to commence on a fresh start! Well! try again. Never give up the ship. Courage to the last, and you must come out winner in the Turn over another new leaf but don't take leave of your senses by abandoning God to side with the archenemy of your souls.

This would be the height of folly, and those who live in sin are guilty of it. Keep your new leaves without stain when you turn them over; and, if you do, your record will be a clean one, and your friends will like you the better, especially your Friend of friends, the holy Child Jesus, Who was hated so much even in His infancy that the cruel King Herod wanted to kill Him. This hatred, as well as all His other sufferings, He endured for your sake, and surely He deserves some little return. He only asks you to keep your word when you turn over a new leaf. Will you refuse

Pray to the Blessed Virgin and St Joseph for strength when you feel like giving up the fight and falling back into your bad habits, whatever they are. Prayer, and prayer alone, will save you. Don't forget this. It is because so many Catholics do not put their belief in prayer into practice that they are lost. St. Joseph's inter-cession has a great effect with God, Who always loved him dearly. When the Almighty sent His angel to warn the Holy Family of their peril the message was sent, not to our Blessed Mother, but to the head of that Family, in these words taken from Matthew cii; v. 19, 21:—"But when Herod was dead, behold an angel of the Lord appeared in sleep to Joseph in Egypt, saying, arise and take the Child and His Mother, and go into the land of Israel; for they are dead that sought the life of the Child. Who arose and took the Child and His Mother, and came into the land of Israel." This goes to show what a great favorite of Heaven St. Joseph is. Therefore, ask him to help you by his intercession, and you certainly will have strength to keep all your good resolutions. If you don't pray, you won't.——Carlos.

A Word of Advice. September and June are separated by many months, and yet it would be wise, though it is now September, to look forward to June, when the prizes are awarded, for often when they are withheld, it is with regret that we remember acts of thoughtlessness at the beginning of the school year. Then, too, by employing every moment from the first day of class, the examinations, as they approach, are not subjects of anxiety to us, for in school matters, as in everything else, "well begun is half done."—St. Mary's Chimes.

The New Scholastic Year. Another school year is opening. What will 1894-5 bring us? Will it be a year of success, of happiness, a year rich in blessings? Yes, if we will it to be such; for in our hands are placed the means to secure the treasures, not only of science and of art, but of Heaven. If we improve our golden opportunities, if we make good use of our time, if we practice the virtues which should characterize Christian youth, and last, but not least, if we ask God's blessing on our efforts, then, indeed, may we hope for the approving smile of our Heavenly Father.

The month of September is a most The month of September is a most auspicious one in which to begin the school year, for it is especially devoted to the honor of our Blessed Mother. The days which commemorate her Nativity, her Compassion and her Mercy, and the festival of the Name of Mary, mark the calendar of the month : therefore, should we rejoice at our Mother's honor, and, dedicating to her our studies and our labors, beg her gracious assistance that success may crown our efforts.—St. Mary's Chimes.

MARGIOTTA'S LEMMI.

IV. For the CATHOLIC RECORD,

As the history of the agitation and revolution in Tuscany, Parma, Mo-dena, the Romagna and the Marches, and afterwards in Rome, is very similar in the details of bribery, assassinations, plots and conspiracies, to that of Naples, a brief sketch of it might be found too monotonous. Suffice it to say that Lemmi had a hand in all these affairs, as the forced agent of Cavour.

Let us now consider Lemmi in his

capacity of secret society organizer.

In 1869 our thief of Marseilles had already become very wealthy. To cover his past he obtains his birth certificate, erases the last figure of 1822 and changes it into a cipher. With this forged certificate he affiliates himself to the lodges, obtains the tobacco monopoly, buys and sells real estate and hopes to deceive the police if they should ever attempt to trace his On December 4, 1861, the past. Count of Syracuse was poisoned, and Lemmi is suspected of having had a hand in it. Many Italians were still favorable to France, partly out of gratitude and also on account of racial affinity. Bismarck, who was working with the Freemason revolutionists, for the ruin of France, forwarded an important document to Mazzini, in which he gave reasons why Italy should go with Russia against France and Austria. Mazzini, Crispi, Lemmi and the other chiefs of secret societies began a violent agita-tion against France. As early as 1867 the central committee of insur-rection at Rome, and other similar organizations in Italy, promoted this which Lemmi was the moving spirit. In 1868 he went to Rome, and soon after the barracks of Serristori were blown up, killing twenty-five Zouaves and wounding a large number of women and children. The Pope having still a remnant of his domains, thanks to Napoleon's policy, Mazzini organized a society for the unifaction of Italy, about 1865. Bismarck employed Mazzini to break up the alliance be-tween Italy and France, in order to give Italy a chance to take Rome while he would humble France. It is true that Napoleon would not not enter into a posed alliance with Italy and Austria against Prussia, in 1869, because he would not consent to give Italy a free hand against the Pope. At the first victories of Germany over Napoleon, in

1870, General Cialdini called upon the Italians to aid France. But the Free-mason element insisted on the occupation of Rome instead. To force matters, a great popular meeting was held in Milan, urging a march upon Rome. Then the leading Masons held a secret meeting, at which it was decided to send Cucchi to Bismarck, who furnished arms to the Garibaldians for their campaign against Rome, if necessary in spite of the government. Napoleon's capture at Sedan the revolutionists ordered the government to march to Rome, or they would gather an army of volunteers to do so. The government gave in, and the Prussian rifles were distributed in Rome through Arnim, the Prussian Ambassador at the Papal court, while Cadorna, a great Mason, was chosen to lead the Italian army. Cadorna had already given proofs of his ability by causing horrible carnage in Sicily on two different occasions, and was ex pected to do the same at Rome. Bixio, another general, had publicly proclaimed that he hoped to capture the Pope and the Cardinals and to throw them into the Tiber. Sirtovi, another of those generals, was an unfrocked priest, and had served under Garibaldi in Sicily. When Cadorna entered Rome, on the 20th September, 1870, the revolutionists who had been sent there before began a horrible orgie of violence, robbery and murder. Cadorna, the general-in-chief, allowed

BEST FOR WASH

this to go on, saying, "Let the people cool themselves off!" About the year 1866 Mazzini, seeing that Lord Palmerston, who had directed Freemasonry throughout the world by the sheer force of his personality, had passed away, set to work to consolidate the different Freemason organizations of the world into one harmonious whole, and sought the co-operation of General Albert Pike, who had pre-viously worked himself to the fore-front of American Freemasonry of the Scotch rite. On Sep-tember 20, 1870, General Pike issued his ritual of the "New Reformed Palladium," the Luciferian organization above ordinary Freemasonry, and intended to bring the various existing rites of Freemasonry under its direct control. Pike was the Dogmatic or Religious Chief or "Sovereign Pontiff" of universal Freemasonry—the new Lu-ciferian religion—with headquarters at Charleston, S. C.; while Mazzini, at Rome, was entrusted with the political chieftainship of this international organization, whose machinery and method of operation was explained in the articles on Dr. Bataille's "Devil in the 19th Century." When Mazzini felt that his end was near he recommended

chieftainship. Pike complied with this request, in 1872. Lemmi's first object was to unite or consolidate the various rival societies of Freemasons in Italy, so that he might direct them the more easily.
In 1877 he offered himself as a can-

General Pike to nominate Adrian

Lemmi as his successor in the political

didate to the Council of the Grand Orient of Italy at Rome, and was elected On June 1, 1883, he became assistant Grand Master. At this time fierce divisions existed among the Masons of the Scotch rite of Italy. The symbolic Grand Orient of Rome wished to dominate the Supreme Council for Italy at Turin, of which T. Riboli was the chief. The dissident Supreme Council of the Valley of the Tiber (Rome) whose chiefs were G. Tamajo and L. Castellazzo was absorbed by the Grand Orient of Italy, Lemmi having bribed G. Tamajo to resign all his rights for 50,000 francs—January 21, 1885. But the Supreme Council of Turin was still in the way of Lemmi. Riboli, its chief, for a time resisted Lemmi, because he would not relinquish his hold on the rich treasury of Freemasonry General Pike, however, and P. Walder, came to Lemmi's assistance, and paid Riboli 30,000 francs for sub-mitting to Lemmi. Margiotta's gives all the details and the documents relating to the history of uniting the different factions of Freemasonry under Lemmi. Margiotta was so disgusted with the venality of his Roman and Turinese brethren that he left the Scotch rite to join that of Memphis and Miraim, where he hoped to find more honesty and loyalty.

TO BE CONTINUED.

Preached in Protestant Churches. Bishop England's diary is something that cannot be left without reluctance There is not a line that is not instruct ive and readable, but some portions are of especial interest. The diary unconsciously reveals the character of the man—simplicity united with greatness—a combination that always means something. The Bishop was constantly on the move from the time of commencing the diary in July, 1820, until its close, December, 1823. He travelled from town to town searching for Catholics, and, where there were none, preaching to non-Catholics and planting the seed for fruit in the future. An entry dated July 18, telling of the Bishop's arrival in Raleigh,

N. C., says : "Was waited upon by Mr. Gales, the Intendant, and other gentlemen as a deputation from the citizens to request I would preach, and offering me the Presbyterian church, which I accepted, and preached in the evening to a very large and respectable congregation, among whom were the Governor of the State and the Judges of the Supreme Court.

On August 1, of the same year, the

LOSS OF FLESH

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ing to the Clementine edition of the Scriptures, with amotations by the Rev. Dr. Challoner, to which is added the History of the Holy Catholic Bible, and Calmet's Rev. Ignatius F. Horstmann, D. D., Professor of Philosophy and Liturgy in the Rev. Ignatius F. Horstmann, D. D., Professor of Philosophy and Liturgy in the Theological Seminary of St. Charles Borromeo, Philadelphia, and prepared under the special sanction of His Grace the Most Rev. Jas. F. Wood, D.D., Archbishop of Philadelphia. With references, a historical and chronological index, a table of the epistles and gospels for all the Sundays and Holydays throughout the year and of the most notable feasts in the Roman calendar, and other instructive and devotional matters. With elegant steel plates and other appropriate engravings.

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that night preached in the Episcopal church. The rector was absent, but the invitation to use the church was extended by one of the wardens.

God and Man.

The evil spirits hate to be reminded that Jesus is both God and man. That is the test that St. Paul gives us to decide between good and evil angels. That was the occasion of their sinthey were unwilling that their order should be passed over when the Second Person of the Blessed Trinity determined to have the hypostatic union of Himself and a creature, and they refused to adore that divine and human being. When anyone is tempted, therefore, by the devil, a sure refuge is to cry out: "Jesus, Son of God and Son of Man, save me. Send Thy holy angels to drive away the foul spirit that molests me. O God, in the name of Jesus Christ, let me not content to sin!" The reminder of the duel sin!" nature of our Saviour is like a dash of holy water on the demon. The sacred name of Jesus is itself a tower of strength against him. He will be apt to let alone a person who uses that defence. Then, besides, every temptation, so resisted, becomes an act of honor to the God-man. And the fiend will be loth to multiply such acts of homage to the Lord whom he hates .-

Bad Books.

Catholic Columbian.

The Catholic Church strictly and wisely prohibits the reading of any books that are written by those who have fallen from the Faith, or teach a false doctrine, impugn the Faith, or defend errors. And that for this plain and sound reason: the Church knows very well that it is not one in a thousand who is able to unravel the subtlety of infidel objections. How many of you have examined for your selves the evidence upon which the authenticity, genuineness and in-spiration of the Book of Daniel rests? Have you verified the canon of the Old and New Testament? or have you mastered the philosophical refutation of Atheism? Would you advise your children to read sceptical criticisms of

Bishop arrived in Fayetteville, and Holy Scripture, or the arguments of Deists a If not, why read them your selves? You know perfectly well that the human mind is capable of finding a The most crude and ignor solution. ant mind is capable of taking in what can be said against truth. Destruction is easy; construction needs time, industry, and care. To gather evidence, or to ascertain the traditions of the Church, needs learning and labor, of which only they are capable whose life is given to it.—Cardinal

Tired women need to have their blood purified and enriched by Hood's Sarsaparilla. It will give them strength and health.

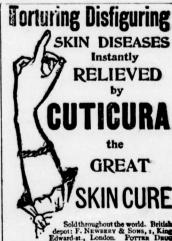
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Street Car Accident.—Mr. Thomas Sabir, says: "My eleven year old boy had his foot badly injured by being run over by a car on the Street Railway. We at once commenced bathing the foot with Dr. Thomas' ECLECTRIC OIL, when the discoloration and swelling was removed, and in nine days he could use his foot. We always keep a bottle in the house ready for any emergency."

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Resolutions of Condolence.

At the last regular meeting of the St. Peter's Branch, No. 30, of the Catholic Mutual Benefit Association of Peterborough, it was moved by Bro. Geo. Ball, and seconded by Bro. S. Angslyc:

Whereas, it has pleased Almighty God to call from this life our late brother and worthy President, Mr. Thomas Dolan, and worthy President, Mr. Thomas Dolan, and while we, his brother associates, humbly submit to the will of Divine Providence, we have sustained in the death of so good a member and officer,—noe who always sought to promote the best interests of our brotherhood, who had ever proved himself to be a good citizen, a kind husband and a loving father, and to the end practicing and mainfather, and to the ender to the bereaved family our sincere condolence, and pray family our sincere condolence, and pray family our sincere condolence, and pray four Heavenly Father, in His divine mercy, to console and comfort them in this their time of sore affliction. It is our desire that copy of this resolution be presented to the family of deceased, and that it be published in the local papers, in the Catholic Register that sand our charter be draped in mourning for the space of thirty days.

Signed, W. J. Devlin, Geo. Ball and W. H. Qunlan.

At a regular meeting of Fergus Branch, No. 116 ce August 13, the following resolu-

respondent. On Wednesday, the 21st, a very successfu respondent.

On Wednesday, the 21st, a very successful ice cream social was held under the auspices of St. Patrick's Gircle, No. 1, and St. Patrick's Branch, No. 12. The large hall was crowded. Amongst the visitors were: Rev. Fathers S. Grogan and J. Haydon C. SS. R.; Grand Offices D. A. Carey, W. Lane, and J. Fahey. M. Mahoney, Chancellor of No. 29; J. McCarthy, F. S., No. 11, and several others; also the officers and members of Circles Nos. 1 and 3. During the evening addresses were delivered by the Rev. Fathers bearing testimony to the good work being done by the E. B. A. and urging upon every visitor to enroll himself in its ranks. The Grand President and J. J. Nightingale, District Organizer, also explained the working of the association. The ladies and gentlemen who took part in the vocal and instrumental programme received well-merited applause.

W. LANE, S. T.

F. M. T. A.

Almonte, Aug. 23, 1895.

At the last regular meeting of the F. M. T.

A. the following were elected as officers for
the ensuing term:
Chaplain—Very Rev. D. F. Foley.
President—J. O'Reilly
First Vice-President—M. Hogan
Second Vice-President—E. Letang
Treasurer—P. Daly.
Secretary—Jas. R. Johnson.
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O'Connor, G. W. Smith, W. McAuliff, J.
Lynch, A. Perrier, F. Johnson, P. Frawley
and J. Sullivan.

THE LATE LAWRENCE WHELAN.

SKETCH OF THE CAREER OF ONE OF THE STURDY PIONEERS OF THE OTTAWA VALLEY.

One of the links which bound the Capital of the Dominion with the village of Bytown was snapped in the death on last Monday evening of Lawrence Whelan. Coming here direct from his native Ireland, in 1847, he was one of the few remaining of the plucky pioneers who laid the foundations of our city, pioneers who laid the foundations of our city, lee engaged at once in the lumber business with the firm of Gilmour & Co., and took an active part in the development of that trade which has contributed more than any other to the building up of Ottawa and its environs. No man was better known in the lumbering country; and from the waters of the Upper Cottawa down to Old Quebec the name of Lawrence Whelan was a synonym for probity. In the earlier days of the lumbering in dustry business could not be carried on with the ease and rapidity of the present. Diffined the ease and rapidity of the present. Diffined the ease and rapidity of the present. Diffined the carried on with the ease and rapidity of the present. Diffined to the control of the country. The choir and sanctuary window will be of the choir and the chour and the chour and the chour and the chour a

the people of Othawa beartielt sympathy in the sand our charter of the same of

MRS. CONLON, THOROLD.

Another aged and respected resident passed away on Tuesday, in the person of Mrs. Bridget Coulon, mother of Messrs. John and Thomas Conlon, the well-known firm of lumbermen. Mrs. Conlon was a native of county Mayo. Ireland, and had been a widow for very nearly half a century, her husband, Timothy Conlon, having died on ship-board during the passage over to this country in 1817. With her three children she came on to Allanburg, three years later, removing to Thorold, in 1859, where for forty six years she has lived, and won the respect of all for her many womanly qualities and her genial, kind disposition. Her only daughter, Mrs. McCauley, died several years ago. The funeral yesterday, from the residence of her son Thomas, was largely attended. Rev. Father Smith celebrated High Mass at the R. C. church, and the remains were interred at Lakeview. The pall-bearers were J. Gearin, J. Corbett. Deceased had enjoyed a life time of good health, and was only sick ten days, having attended church on Sunday, the 11th.—Thorold Post, Aug. 23.

Thomas Elliott, Simon.

THOMAS ELLIOTT, SIMCOE.

Thomas Elliott, Simcoe.

A Simcoe correspondent sends us this week an account of another death in that parish. Mr. Thomas Elliott died on Thursday, 22nd August, in the seventy-second year of his age. Deceased was born near Tullamore, King's county, Ireland, and came to this country some forty years ago. He spent his younger days on the sea, and later years in Michigan. Coming to Canada four years ago in failing health, the change of climate seemed to recuperate him for a time, but during the past three months he declined rapidly; yet he always bore his failing health with an uncombaining patience. Key. Father McMenamin, Y. P., administered to him the last rites of the Church two weeks previous, and he had the blessing of dying a happy death. Mr. Elliott was the last of a family of ten, seven brothers and three sisters. The funeral took place from his nephew's residence, to St. Mary's church, Simcoe, where Requem Mass was celebrated by Rey. Father Corroran. Although the weather on Saurday morning was disagreeable, a great many friends accompanied the remains to the cemetery. May his soul rest in peace!

From Downeyville.

cathedral glass. The former is the gift of the choir, and the latter of the children of the parish. Mr. Micheal McGeough, of Lindsay, is the designer and superintendent of the work; mason work, by Mr. James Growden, Lindsay. The total cost will be about \$4,500; and for this comparitively small amount the people of Downeyville parish will possess a church which will compare favorably with others costing twice that much. Father Bretherton and his generous people are to be congratulated on the successful outcome of their efforts to provide an edifice worthy of being a temple dedicated to the honor and glory of God.

Aug. 19, 1895.

The Green Grass av Owld Ireland.

The green grass av owld Ireland:
Whilst I be far sway.
All fresh at 'clean an 'lewel green
It's grownin' there to day.
Oh it's cleaner, greener growin'
All the grassy world around.
It's greener yet nor any grass
That grows on top o' ground.

The green grass av owld Ireland,
Indeed, an' balm't 'u'd be
To eyes like mine that drip with brine
As salty as the sea!
For still the more I'm stoppin' here,
The more I'm sore to see
The glory av the green grass av owld Ireland.

Ten years ye've paid my airuin's—
I've the l'avin's on the shelf.
Though I be here without a queen,
An'own meseif meself.
I'm comin' over steerage,
But I'm goin' back first-class,
Patrolin' av the foremost deck
For first slight av the grass.

God bless yez, free Ameriky ! I love yez, dock and shore!

-James Whitcomb Riley, in the Century fo.

ARCHDIOCESE OF TORONTO. Musical Vespers.

Toronto, Aug. 23, 1895.

Rev. Father McEntee, the popular pastor of St. Joseph's church, Leslieville, has prepared another treat for his parishioners, in the shape of a Grand Musical Vespers, which will take place on Sunday next. Sept. 1, under the direction of Madame Rosa DE Frina and Professor Vontom. The choir will be assisted by outside talent, and altogether a very successful event may be looked for. A silver collection will be taken up for the purpose of reducing the church debt, and the numerous friends of Father McEntee are cordially invited to be present on that occasion. Vespers commence at 7 o clock.

MARYSVILLE PICNIC.

of our estemed brother John Smith, but Resolved that we tenner our heartfell sympaty to Brother John Smith, and the state of the state for their kind attendance and the orderly manner in which the picnic had been carried out. The doctor stated that it had been always a great pleasure to him to attend the picnics in Father's Quinn's former parish, as they were invariably well conducted. Dr. Ryan also referred to the many benefits connected with such gatherings of the people. Farmers met and discussed the crops and agricultural matters generally while the ladies enjoyed a few hours' gossip which did them good for weeks' to come. Referring to the Manitoba school question he was confident that the Dominion Government would settle that matter to the satisfaction of all. Father Quinn and his people must be congratulated on the great success of this annual event.

GAMES AND SPORTS.

GAMES AND SPORTS. Girls' running race—1st. Nellie McCullough.
50e; 2nd, Mary McAuley. 25c.
Boys' one hundred yard race—1st, J. Holmes.
75c; 2nd, A. P. Preston, 50c.
Men's one hundred yard race—1st, M. Nealon.
umbrella given by P. J. Wins; 2nd, John
Homes, silk handkerchief by A. A. Richard-

son.

Fat men's race—1st. John McNeill, easy chair
by John Dalton; 2nd. John McGurn, pickie
cruet by G. E. Snider.

Three-legged race—1st, Preston Bros., 50c;
2nd. Homes and Baker. 25c.
Hop, step and jump—1st, Wm. Meagher, 75c;
2nd. A. G. Preston, 50c.
Jig dance—1st. Hugh Carroll, \$2; 2nd, Jas.
McAlpin, card receiver, by W. J. Malley.

NOTES.

NOTES. The total proceeds of the day foot up abou

The total proceeds of the day foot up about 8825.
Prof. Denmark's orchestra gave unbounded satisfaction and was pronounced by all present as the best that has ever played at a piculic in this district.
A greater number attended from Deseronto that at any previous piculic in Tyendinaga.
Rev. Fathers Fleming, Kehoe, Murtach. Neville, O Brien and Carey were present during the day.
In the competition for the gold watch presented by Father Quinn, Miss Lizzie Brennan was successful. having collected 5185.55. Her competitor, Miss Nellie Dummey, secured 1155.24.

competitor, Miss Nellie Dummey, secured (155,20,

Ticket 203, held by Father Quinn, won the clock.
Ticket 921, held jointly by Peter Farrell and
James McFarlane, won the silver cake dish.
Ticket 58, held by Geo. Anderson, won the
cake.

Ticket 58, held by Geo. Anderson, won the cake.

Ticket 274, held by M. Shaughnessy, won the ruby pickle cruet.

Among citizens of Deseronto present were Reeve Dalton. John McCullough. R. Miller, Bogart Bros., W. J. Malley, D. W. Dart, C. A. Cean, A. S. Valleau, F. J. Rogers, W. Stoddart, L. Hoppins, Dr. Dulmage, P. J. Wims, P. Crookes, R. Rayburn, T. P. Culhane, etc. Rev. Father Quinn desires through the columns of the Tribune to thank one and all for their kindness and support more especially the people of Deseronto, for their generous patronage.—Marysville Tribune, Aug. 28.

MARRIAGE.

CROKE-MOYLAN.

On last Tuesday morning Rev. M. J. Tiernan united in the holy bonds of matrimony Mr. Maurice Croke and Miss Annie Moylan, at a nuptial Mass in the cathedral. Miss Smith, of this city, acted as bridesmaid; and Mr. Moylan, of St. Thomas, performed a similar service for the groom. We join with the numerous friends of the young couple in extending our heartiest congratulations and wishing them every happiness in their journey through life.

RECOLLECTIONS OF FATHER BURKE.

An interesting memoir entitled "The Inner Life of Father Thomas Burke, O. P.," has lately been presented to the reading public by a Dominican friar. In an appreciative review of the new work the London Tablet remarks that too many of us have indolent minds; and as such minds judge their fellows merely by what the eye catches, or, not seeing, by what is casually heard, it was signally just that one whose outer habit was no reflection of his inner mood should have its veil gently drawn aside. To no thoughtful man, who had heard the eloquent Dominican is this book necessary; but impressions have been accepted which render it important that it be shown how much Father Burke's deeper thoughts were given to heaven.

Though there is no law that the pious should be dull, it would almost seem as if such a tradition existed that one must be Moody if one is Sankeymonious would be Father Burke's way of putting it—so that the wit and the humor of the Irish priest were looked askance at with something more than surprise. But pure minded and whole hearted, the sunny natured Dominican held with Max Adler that "laughter is an enemy to malice, a foe to scandal, and a friend to every virtue." Yet that such a disposition was only an accidental of his character we may realize by the brain power, the energy, the spiritual impress which enabled him during an eighteen months' stay in America, to assist, relieve, or endow convents and churches to the extent of nearly £80,000. Well might Cardinal Manning say he had the grandest talent that man can possess—that of popularizing theology. The world forgot that after his brilliant orations he retired to that quiet spot whose only ornaments were a crucifix, a few sacred pictures, and a few books : and that the routine of the secluded life was made up of meditation, psalmody, and prayers. A man of earnest prayer, he would spend hours before the Blessed Sacrament on his knees.

After prayer, the love of obedience, and a spirit of self-sacrifice, humility was his great practice. "To attain it was the labor to which he devoted his whole life;" prosecuting it through the poignant pain it gave his warm temper to bear the contempt he steadily courted, aiming fully to compass Saint Philip's favorite motto, "Despise thy-self: despise no one else; despise being despised." He would gladly receive hints from others as to his sermonswould even submit them to his novices before preaching, asking their advice, changing or omitting as sug-gested. "Often in Dublin he would go and preach in some small chapel frequented only by the poor and ignorant; indifferent to the quality of his hearers, anxious only to gain souls to God, he would adapt his language and his thoughts to their minds with marvellous tact." "Never speak to me of my preaching," he said to a congratulator; "remember there is such a thing, mentioned in Scripture, as a man who, while preaching to others, might himself become a cast-away."
When he delivered his magnificent panegyric on O Connell, and had just returned from Rome, instead of waiting afterwards to receive the congratulations which were preparing for him, he hurried off to the hospital to seek for a poor woman who had written to him in Italy begging to see him ere she died. "When about to sail for she died. "When about to America he purposely sought out the ship which contained the largest number of steerage passengers. During the whole voyage he ministered to them, frequently preaching and hear ing upwards of three hundred confes-

Strict and severe as a confessor, he courted no popularity in the confessional; still to those who knelt to him he was, in the words of Saint Bernard, "no mere channel of water, but an overflowing reservoir." This arduous worker, ever unsparing, always unflagging, carried within himself a sleepless penance. Only his brethren knew of those racking pains which tortured him from an internal ulceration, against which the last ten years of his life were an unceasing combat. Had he a respite indeed, he would say, 'I have been three days without pain I don't know myself, or feel right at all without it. I think I must pray

for a little. A devoted lover of Mary, an enthusiast in her honor, he, born on the east of her nativity, died on that of her visitation; whose brethren in religion will always "speak of his charity and regularity, of his obedience to the call of duty, and, above all, of his extraordinary humility." We commend this little book to those who could penetrate the Dominican's fun and frolic, that they may realize how just was there judgment; and to those who did not, that they may feel how

Mantles.

false was their suspicion—to both with heartiness.—The Working Boy.

Mr. N. Reoney, Toronto, has just returned from the markets in the old world. While there he made, as usual, heavy purchases in all the lines in which he deals—linens, woollens, tweeds, broadcloths, silks, etc. During his stay in Germany Mr. Rooney secured a choice lot of mantles, which, together with other valuable goods, he is now offering at decided bargains. His temporary place of business is at 3 Wellington street, west, Toronto.

Personal. Many of the former pupils of the Sisters of St. Joseph of this city—some of whom are now successful school teachers throughout the Dominion—were delighted to welcome to London one of their former companions, Miss Sarah Donnelly. By her winning manner and generous heart Sarah made many warm

personal friends during her school-term here. Miss Donnelly is on a visit to her aunt, Rev. Mother Ignatia, of "Mount Hope."

MARKET REPORTS.

LONDON.

LONDON.

London, Aug. 29.—Wheat, 54 to 60c, per bush.
Oats, 26\ to 305 10c, per bush. Pess. 60 to 60c,
per bush. Barley, 35 to 45 3-5c, per bush. Kye,
53 4 5 to 60 3 5c, per bush. Beef was dull, at
4,50 to 50 3 5c, per bush. Beef was dull, at
4,50 to 50 3 5c, per bush. Beef was dull, at
6 to 8c, a 1b, by the carcass. A goodly number
of shoats (young pigs) were offered, at 84 to 88
a pair, or from 4\ to 5c, a 1b live weight. Poultry, 35 to 90c a pair for fowls, and 50 to 75c, a
pair for ducks. Good roll butter sold for 22 to
25c, a 1b. Eggs 10 and 12c, a doz. Potatoes
had a dull sale, at 30 to 40c, a bag. Tomatoes,
40 to 50c, per bush. Apples were scarce, at 80c,
to 81 per bush. Peaches 60 to 75c, per basket.
Plums sold at 30c, to 81 per basket. Carly
pears brought 60c, for small baskets. Hay 812
to 814 a ton.

TORONTO. TORONTO.

TORONTO.

Toronto, Aug. 29.—Market quiet. Wheat—Three cars of new red sold G. T. R., west, at 65/jc.; one car of No. 1 Manitoba hard sold at 88c.

G. T. R., west. Flour — Straight rollers quoted. Toronto freights, at 3.10, and on track. Montreal, at 33.45; Manitobas were in small demand at unchanged figures; cars on track quoted at 83.95 for bakers, and 84.29 for patents. Peas—Holders ask from 51 to 55c. middle freights west, and buyers bid 50c. Dats—Car lots of old white oats sold on track at 32c., new mixed quoted, high freights west, at 25c., and mew white at 24c. Bafley—Feed barley quoted outside at 55c; few odd bars have been selling at that figure. Rye—Market not yet established.

DETROIT. DETROIT.

yet established.

DETROIT.

Detroit, Mich., Aug. 29, 1895.—Wheat. No. 2 red, 674c.; No. 1 white, 684c. Corn. No. 2, 906.

No. 3, yellow, 404c. Oats, No. 2 white (old) 264c; (new) 224c. Potatoes, best Michigan, 30 to 36c. Oct 14,56 per ton in ear lots. Honey, best white comb 12 to 13c per lb. Chesse, tuil cream Michigan, 5c to 46c a lb. Eugs. strictly fresh. 12 to 15c, per doz. Onions. Michigan. 52 39 per barrel. Butter, fancy dairy. 17c.; firtt-class city handpicked, 82.00 to 82.05 per bush. in car lots; unpicked, 15c to 25c lower. Apples, new sl.25 to 32.00 per barrel. Poultry. 8 to 85c., 10 to 11c a lb. Peaches, 81.00 to 81.25 per bush. Wool, from 9 to 14c to 18c per lb.

PORT HURON.

to 11c a lb. Peaches, \$1.00 to \$1.25 per bush. Wool, from 9 to 14c to 18c per 1b.

PORT HURON.

Policy of 1c per bushel; oats, per bushel, white 25 to 38c for old; new crop 20 to 25c; rye, per bushel, 40c; peas, 55 to 69c per bushel; buckwheat, 45 to 48c per bush; barley, 75c to 81 per 100 lbs.

Produce.—Butter, 15 to 17c per lb.; eggs, 11 to 12c per doz.; lard, 8 to 19c per pound; boney, 21 to 11c per pound; cheese, 8 to 10c per pound; hay, 811 to 812 per ton; baled, 811 to 813 in car lots; straw, 84,50 to \$1.35 a bush.; picked \$1.90 to \$1.75 a bush.

Vegetables and Fruits. — Potatoes, 25 to 39c per bushel; anables, 35 to 51.35 a bush.; picked \$1.90 to \$1.75 a bush.

Vegetables and Fruits. — Potatoes, 25 to 30c per bushel; apples for 5c per bushel; ratabagas, 20 to 25c per bush; tomatoes, 60 to 75c per bushel; apples, 55 to 51 per cush, pears, 75c to 81.50 per bushel; plums, 81.25 to 82 per bushel.

Pressed Meats.—Beer Milchigan, 25 to 86 per cwt.; live weight, 82.50 to 62.50 per cwt.; Chicago, 5.50 to 87 per cwt.; pork, 26 to 87 per cwt.; chickens, 12 to 13c per pound; 5f pound; turkeys, 10 to 11c per pound; 11c per 1b; No. 2, 81c per pound; spring ducks, 12g per bushel; per bound; turkeys, 10 to 11c per pound; 11c per 1b; No. 2, 81c per pound; shearilings, 10 to 25c each; lamb skins, 25 to 4c each; tailow, 3 to 4c per pound; starkeys, 10 to 11c per pound; 4 to 45c per pound; shearilings, 10 to 25c each; lamb skins, 25 to 4c each; tailow, 3 to 4c per pound.

Latest Live Stock Markets.

Itatest Live Stock Markets.

Toronto, Aug. 29.—Shipping Cattle—The demand for export was poor, and prices were off about \$2 to \$3 per head on an average. From \$3 to \$4\$pe per pound were the highest figures paid to day.

Butchers' Cattle — Prices on butchers' cattle were up to-day, and the few good heads on the market were bought at between \$2 to \$3 each over Tuesday's prices. Good butchers' were quoted at \$3 to \$3 per pound, picked lots from \$2 to \$4\$c, and poor lots at \$2 to \$2 per pound.

Calves—Prices ranged from \$2.50 to \$7 per head. The stock on sale was very poor.

Sheep and Lambs — To-day's prices ranged from \$2 to \$4 co \$3. \$8 for ewes and wethers, and \$3 co for bucks. Lambs were quoted at \$3 for good stock. Butchers' sheep were quoted from \$2.5 to \$3. \$8 for ewes and wethers, and \$3 co for bucks. Lambs were quoted at \$3 for good stock. Butchers' sheep were quoted from \$2.5 to \$3. according to quality. Butchers' lambs were furmer, prices ranging from \$2.25 to \$2.55.

Hogs—From 5 to 55 per pound was readily paid for the best stock off cars. Long thins were quoted at \$4 50 per cwt.; stores at from \$4 to \$4.25, thick fat heavy at \$4.59, sows at \$2.5 to \$4. and stags at from \$2 to \$2.5 per cwt.

East Buffalo, N. Y. Aug. 24.—Cattle — The total receipts of cattle were 150 cars, all of which were consigned through, except about a load and a few odd head. The market was regarded as rather weak for all kinds, but good desirable handy steers, such as the better trade and country shippers want. Vorkers, \$5 16 to \$5.20; medium weights, \$5.65 to \$5.50; heavy grass ends, \$4.15 to \$4.35; rough, \$3.90 to \$4.15; stags, \$5 to \$5.75; pigs, good to choice, \$4.50; stags, \$5 to \$5.75; pigs, good to choice, \$4.50; stags, \$5 to \$5.75; pigs, good to choice, \$4.50; cilipped sneep, choice to select export wethers, choice to prime, \$5.25 to \$5.40; lambs, choice to prime, \$5.25 to \$5.40; lambs, \$6.50 to \$5.40; culls and common lambs, \$9.50 to \$5.50; culls and common lambs, \$9.50 to \$5.50; culls and common lambs, \$9.50 to \$5.50; cul

Branch No. 4, London, Meets on the 2nd and 4th Thursday of every anoth, at 5 celock, at their hall. Albion Block 3tehmond Street. John Roddy. President G. Barry, 1st Vice-President; P. F BOYLE Recording Secretary.

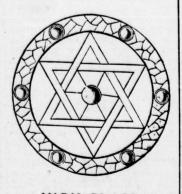
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TEACHER WANTED FOR R. C. SEPAR-ate school. Tweed. bolding a second class professional certificate; one capable of acting as organist preferred. Apply, stating salary, to JAMES QUINN, Sec. Treas.. Tweed, Ont. 8,14tf

TEACHER WANTED, IMMEDIATELY, for Catholic Separate school, Dover South, Must be capable of teaching, equally, French and English, and holding a professional certificate of 2nd class. Apply, stating salary, to HENNY TRIBODAU, Sec. Treas., Dover South P. O., Ont.

A SSISTANT TEACHER, FOR SEPARATE school, Tilbury, holding third class certificate. Duties to begin this month. One who can teach French and English. Apply at once to C. A. OUELLETTE, Sec., Tilbury



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HELEN SHORT.

Baraga, Mich., Jan. 8, 1992.
I have recommended Pastor Koenig's Nerve
Tonic to many and they all unanimously praised
it. Herber's Cough Baisam I find excellent.
In our schools and Asylum, with about 130 in
mates, this remedy is of great importance, and
we have never had anything better.
Rev. G. Terhorst.

A Valuable Book on Nervous Dis-eases and a sample bottle to any ad-dress. Poor patients also get the med-leine free.
This remedy has been prepared by the Rev. Father Roenig, of Fort Wayne, ind., since 1856, and is now under his direction by the

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The Ontario Agricultural College will re-open October 1st. Full courses of lectures with practical instruction suited to young men who intend to be farmers. Send for circular giving information as to course of study, terms of admission,

cost, etc.

JAMES MILLS, M. A., President. Guelph, July, 1895

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Entries close September 5th. Stakes, 2nd payment, August 15th. Auction Sale of Booths and Sites, Aug. 26th.

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VOLUME :

Little Schoolho Little school house in
Where are the child
The band that round;
And ran in merry r
Where are the footste
The ringing, happy
I listen; but no more,
Your hall with song
O little school house i
Gone are the happy

O little school-house i O little school-house I
You bring sweet me
Once I about your po
Ere care or trouble
Once I, a careless, la
Along your pathwa
The path that now in
And tangled weeds
O little school house i
Once I that pathwa

O little school house in Your children are They leave your dea I bless them, broke Your windows small Your pleasant way You stand like one way waits death sad a O little school-house Your ways have all O little school house
I knew the happy
I knew the band that
And ran in merry
Some roam the world
And some know so
And one, my Joyous
Sleeps on the hill
But, little school-hou
Some think of sorr

O little school-house
The wintery winds
Yet all the scars by
Shall only fairer n
My heart shall ever
You live on Memo
A name that calls a
And many a pain
O little school-house
Your lighton Mem

O little school house If it be true that I Contains the jeys of
With all that hop
I know that I shall f
With all your hat
And see your merry
Where every ton
O little schoolhouse
Safe are the happ -EARNEST WAR

RIGHT USE O Catholics do n duty of private

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CATHOLIC