

# The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname).—St. Pacian, 4th Century.

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## MARTIN LUTHER'S LITERARY LABORS.

He Calls a Halt on His Movement.

(Adapted from the *Catholic Standard and Times* from Cardinal Hergenrother's "Kirchengeschichte.")

Luther's work had at first assumed a rapid development; he wanted now to slaken his pace and still more to husband external things. He was not unaware that it sufficed for him to save his theory of justification, so that everything which did not fit in with would soon fall of itself. He went even so far as to menace, if people continued to act as violently as they had done until then, to retract all that he had hitherto said and taught, and to abandon the rebels to their fate. He attributed all the intrigues of the co-reformers who resisted him to the jealousy of the devil, who was striving to dishonor the new Gospel. The authority that he arrogated to himself he did not grant to any one else. And so Carlstadt, who had until then been his best helper in counsel and in act, whom he himself had boasted of as a theologian of incomparable judgment, had to give way to his wrath; he was forbidden to preach, he was driven from Wittenberg (1522), and the printing of his works was prohibited. Luther treated him as an infamant man, an unbeliever and sullied with all sorts of vice, and persecuted him everywhere.

When Carlstadt had assumed charge of the parish of Oranienburg, the "reformer" betook himself thither in the name of the Prince-Elector to combat "his bad administration," and succeeded in having him driven from the Prince-Elector's territory; he continued to visit his hate on his absent former friend, for the reason especially that Carlstadt disputed the real presence of Jesus Christ in the Eucharist, and pretended that in pronouncing these words, "This is My body," Jesus Christ had not meant the bread, but His own body.

Munzel, who used his pulpit at Alstadt for the delivering of anarchistic sermons, was also expelled. The bold "reformer" was already disposing of his sovereign's power, and it was with this aim that he vanquished the other "reformers." When Luther's former protector, Staupitz separated from him and entered the Benedictine order at Salzburg, Luther treated him as a madman, and saw in his premature death (1524) a punishment from God.

OTHER LITERARY LABORS OF THE "REFORMERS."

The excesses that accompanied Luther's new Gospel no more injured Luther's cause than the disorders of the extreme Radicals in our own day injure the cause of the moderate Liberals. Luther's popular eloquence, his authority, his sovereign's power, his new literary works, kept up his party's cohesion. His friend Melancthon had drawn up for the learning and the learned a manual of theological commonplace, in entire conformity with his spirit; they were often afterwards reprinted, and modified by Melancthon himself. The "reformer's" thoughts on free will, on absolute predestination, etc., were collected, but not completely. Devoid of depth and solidity, they were drawn up in fine language. The dogmas of the Trinity and of the Incarnation figured only in the later editions, according to an abstract of the first six Councils. Luther said himself that this work was the best that had been written since the time of the Apostles. He displayed great literary activity; sometimes reserved away beyond all bounds, just as the humor took him.

Luther insulted all his adversaries in theology. To take a vow of poverty and perpetual chastity, he said, is to want to blaspheme his whole life; he wanted all monastic vows to be suppressed by the authorities, and the convents destroyed. He surpassed himself in the shameful blasphemies that he poured forth against the venerable canon of the Mass, established substantially since the sixth century. He published a German translation of it, accompanied with satirical remarks.

Along the thought occurred to him to have the Mass suppressed, after having so plainly blamed Carlstadt for this course. To the Wittenberg canons who opposed him, he said: "You want to form 'factions' and 'sects.'" He let his followers loose against the "frocking saviors of Masses," and at last formally suppressed the canon of the Mass, preserving the Elevation, however (1525). He completely rejected Christian antiquity, in which the theory of justification, as he himself acknowledged, was unknown, and with whose testimonies and instructions he was but imperfectly acquainted; he had a confused feeling that it was incompatible with his system. The New Testament was his great arsenal, for it gives but little information on the first institutions of the Church, and that information being vague, Luther could easily turn its meaning so as to suit his opinions.

LUTHER'S TRANSLATION OF THE BIBLE. And so his chief work was the German translation of the New Testament, published in 1522, with the "Postilla," which is connected with it (1524). His

Bible was his favorite work. It was this work, it was here to listen to him, that had first taken the Bible from beneath the rubbish, a boast for which he was bitterly reproached by Zwingli and by others besides. He accustomed the people to be concerned with theology, by teaching that Scripture is clear, easily understood and sufficient. The old translations were doomed to oblivion, because it was necessary, in order to procure them, to buy the Old Testament along with the New, and because Luther's version was clearer and better in the matter of language, if not in the matter of exegesis and theology.

This translation, conceived entirely according to Luther's system and with the view of spreading his theory on justification, was often accommodated to his doctrine by arbitrary alterations and interpolations. What could not be reached by the artifice of translation was completed by marginal notes, which most readers confounded with the text, then by interpretations intended to make the Bible agree with his system. After the New Testament, Luther began the translation of the Old, which he finished in 1534. As against Luther's version, the Catholic translations (those of Emser, J. Dietsen, J. Eck) were unable to hold their own. The "reformer's" translations and commentaries gave powerful aid to his cause, at the same time that they increased his courage and his confidence in himself. The imperfections of his version, gross as they sometimes were, in many cases afterwards corrected, could not weaken among his followers the authority of a work that passed in some measure as being inspired.

LUTHER'S CONTROVERSY WITH HENRY VIII.

Besides Duke George of Saxony, Luther had as his chief adversary among the Princes Henry VIII., King of England. Offended at the "reformer's" doings, Henry VIII. invited (May, 1521) the Emperor and the elector Palatine to exterminate him from the earth, him and his doctrine, and he forbade, under the severest penalties, the propagating of his ideas in the kingdom of England. And as he had himself been formerly addicted to theological studies, he entered into a dispute with Luther in the quality of a theologian; he pointed out (in a defense of the seven sacraments) his contradictions, especially in the "Babylonian Captivity." He had his work presented to Leo X., from whom he expected and received an honorary title, like that which had been obtained by the Kings of France and of Spain, the title of "Defender of the Faith," which his successors have continued to bear. This work, which was very much overrated in its time, was conceived in a popular form, and skillfully brought out Luther's contradictions on confession, indulgences and the primacy.

Luther answered in 1522 with his customary malice and grossness—with him coarseness had become classic. These methods made Henry VIII. so indignant that he used his political influence against the Saxon monk. Luther showed himself a base hypocrite, when, Henry being on the point of breaking with Rome because of his divorce, he addressed to him an excessively flattering letter, with the hope of winning him to his Gospel (1525). Not only did he excuse himself for his violence, but he further offered to retract. The King, deeply hurt, took advantage of these acknowledgments to nail him to the pillory, and Luther's anger and rage were redoubled.

LUTHER'S CONTROVERSY WITH ERASMUS.

Still more important was Luther's dispute with Erasmus. That ardent Humanist, that ironical adversary of the monks, had long served Luther's interests, but he had begun to hesitate. At last, in 1524, he resolved to attack the "reformer's" doctrine on free will. As the Catholics regarded him as a Lutheran and the Lutherans as a coward who did not dare to declare himself openly in their favor, Erasmus chose from the new teaching the subject that was most distasteful to his mind; in treating of it he could combat a fundamental dogma of the innovators, without appearing to be the servile echo of the old prejudices and the vernal defender of the court of Rome; he had need only of scriptural and rational proofs. His polemics were exempt from personalities; his arguments in favor of free will were often excellent; his criticism of Luther's biblical proofs crushing.

Luther, who had formerly exalted Erasmus so much, answered him in the most virulent terms in his treatise on "Slave Will." He found a way of turning into a contrary meaning the most precise and clearest texts of the Bible, allowed to reason no value in matters of faith, distinguished between the secret will and the manifest will of God, compared man after his fall to a log of wood, to a pillar of salt, and treated his adversary as an unbeliever, a skeptic and an Epicurean. Erasmus, in a second work, also assumed a most bitter tone. Luther, whose scientific deficiencies he exposed, deemed it convenient to yield and to acknowledge that he had gone too far. To a letter of excuse and flattery Erasmus answered by depicting Luther's proud doings and the fatal results of his

works. He broke off all relations with him, but he continued his correspondence with Melancthon.

ADRIAN VI. AND THE NUREMBERG DIET.

The Sultan Soliman had just captured Belgrade and was threatening Hungary when a new Diet was opened at Nuremberg (1522). Pope Adrian VI. sent to it the Nuncio Francesco Chierozzi, as much to support the Hungarians as to urge the enforcement of the edict of Worms. After having, in his Brief (September 9, 1522), given to the princes of the Empire a narrative of the facts, of which they were not ignorant, he represented to them that they were in vain sacrificing their wealth and their life to conquer their foreign enemies, if they would tolerate in the heart of their own country the poison of such fatal doctrines, and if, contrary to the example of their valiant and pious ancestors, they would favor it, to the contempt of law and of honor. Besides that document, Chierozzi frankly communicated to the States the special instructions with which he was charged. In these instructions the Pope declared that the present misfortunes seemed to him a chastisement for the crimes of Christendom, chiefly of its pastors and of its head; he acknowledged that there were abuses also at Rome, that he himself had begun to reform the Papal court, and that he was ready to work with all his might to correct the evil; he, moreover, gave assurance that the concordats would be observed, and that he would watch over the interests of Germany; he invited the princes to point out the means of appeasing the troubles and of suppressing the abuses, and he charged the Nuncio to look for pious and learned men to whom he could give aid. Adrian manifested the firmest will to do everything that was in his power to better the religious situation. He tried in two special letters, written in a grave but paternal tone, to open the eyes of the Prince Elector Frederick. He wrote also to several States.

HORRORS OF THE PRISON.

Innumerable Indignities Heaped on the Alleged Dynamiters.

Considerable discussion concerning the British convict system has been aroused by the release of the Irish prisoners. Delaney, the first released, is almost blind and suffering from spinal complaint, while his mental condition is such that his family at Glasgow is obliged to keep him under constant supervision to prevent his committing suicide. He is possessed, like Whitehead, of a morbid terror of the English authorities, believing they will find some charge against him to get him back into prison.

Delaney will be sent to America or Australia as soon as friends can provide the required means. Daly is absolutely broken down physically. His nervous system has utterly collapsed, and he is subject to fits of almost maniacal excitement. He has been taken to Paris by his brother, who feared that if he went home to Ireland and was tempted to deliver any public speech his character might cause his arrest and destroy all chance of liberation.

CANNOT FIND WHITEHEAD.

Whitehead's disappearance from his home at Skibbereen on the night of his arrival. An exhaustive search fails to disclose him, and the belief is that he is dead or dying in some cave along the Bantry coast, demented by a fear that he would be taken back to prison.

The present convict system, which has been followed by a great increase in insanity among criminals, went into operation in 1857. The *World* correspondent asked the Secretary of the Prisons Department of the Home Office for a copy of the rules governing convicts, but was informed that the rules are confidential—have never even been presented to Parliament. This official added: "But reference to the rules of convict prisons would give no accurate idea of the treatment accorded to any particular convict. Such treatment is regulated by his physical condition and behavior. The rules make a voluminous book, and are applied in each individual case in the discretion of the Governor and physician of the prison."

Authoritative information on the general system of treatment of convicts is given in a book published by Sir Edmund Du Cane, many years Chairman of the English Prisons Board. The sentence of penal servitude, such as was imposed on the dynamiters, is divided into three principal stages, which last nine months. The prisoner passes the whole time, except a brief period allotted to prayers and one hour a day to exercise, in a cell apart from all the other prisoners, working at some kind of labor.

In the second stage he sleeps and takes his meals in a separate cell, but works in association under strict supervision. In the third stage he is conditionally released from prison on a ticket-of-leave.

CONDEMNED TO SILENCE. The prisoner's mind is thrown upon himself. He is condemned to perpetual silence, except when asked a question by a warden. He works incessantly

under constant supervision, any slackening being visited with close confinement on bread and water for a spell not exceeding three days in succession.

Throughout the whole period of confinement many prisoners are not allowed to speak to each other under severe penalties. But the Irish dynamiters have incessantly complained that, while these punitive restrictions were only carried out in spirit against ordinary convicts, they were inflicted to the letter on the dynamiters alone. Their complaint, to a large extent, was proved before a special inquiry instituted in 1890 by direction of the Tory Home Secretary, Matthews, into their allegations of unfair treatment while confined in Chatham prison. This inquiry was granted because it leaked out that on two separate occasions Daly was all but fatally poisoned by drugs administered to him while ill. The poisoning was declared by the committee to be accidental, but Daly and other dynamiters always believed it was deliberate, because he had made himself highly obnoxious to all the prison officials, from governor down.

The dynamiters gave evidence in great detail before the committee, furnishing numerous specific instances of ill-treatment by the lower officials, who, they asserted, were prejudiced against them because of their nationality and the political nature of their offense.

It is a remarkable coincidence that every warden against whom an allegation was made had been removed to some other prison prior to the inquiry. Some were even sent abroad.

SYSTEM OF ILL-TREATMENT.

James Egan, who was liberated in 1892 and is now in the United States, testified: "There has been a well-organized system of ill-treatment from the very moment of my reception to the present moment, but organized in such a manner that it would not be perceived by anybody but the person so ill-treated."

It was admitted that dynamiters were segregated from the other prisoners, were located in a separate part of the prison in cells, and were called special prisoners. The governor of the jail admitted that this was done to keep them under a more rigorous supervision than the other criminals.

This supervision is the most dreaded aspect of convict life, as it enables a harsh or ill-disposed warden to keep a prisoner in a perpetual ferment of fear and agitation and to visit upon him numberless petty punishments and degradations. In the penal cells, the dynamiters suffered all the horrors of extra detachment, the wardens being told to watch them and keep them unflinchingly at a monotonous work—mat or sack making.

The prison chaplain asserted from his observation that unquestionably a large part of the prison officials were prejudiced against the dynamiters because of their nationality, and it was proved that in many cases where the dynamiters had made complaint in writing to the prison department of specific acts of cruelty and tyranny the offending officials had been warned or removed by the authorities.

TERRORS OF THE PRISON.

It was shown to the satisfaction of the committee that, instead of having hammocks, as all other prisoners had, the dynamiters had to sleep on plank beds, covered with mattresses as hard as boards; that instead of the ordinary moveable stools they had only rough logs fastened to the floor by iron stanchions; that their cells were colder than those of the other prisoners, and that in the evening the gas light was thrown into their cells by means of a reflector, which injuriously affected their sight; that they were prevented systematically from sleeping the full allowance period by the practice adopted by the wardens of slamming the trap doors through which they were inspected every half hour throughout the night and by turning the full glare of their lanterns upon the prisoners' eyes until they were thoroughly awake; that meals were not served to them as to other prisoners; that they got refuse instead of bread, and that in a thousand different ways, some of them unmentionable and incredible if proof were not forthcoming, the rigors and terrors of a convict prison were greatly intensified for them by their jailers.

According to the report of the committee mentioned, Dr. Gallagher first showed symptoms of insanity as far back as 1887, and as the doctor insisted that he was only feigning madness, Gallagher incurred sixteen different punishments.

He became worse, was afflicted with constant vomiting, which lasted for months and which the prison doctor declared to be voluntary.

SHATTERED HIS HEALTH.

The symptoms of insanity became more pronounced, and a government specialist was called in. He reported that Gallagher was simulating madness. Gallagher was repeatedly punished, until, from vomiting, which continued without intermission, and low diet during his punishments, he became reduced to such a debilitated condition that he had to be put in the hospital. The indications, which the specialists declared were simulated, steadily became more and more accentuated, and at the end of thirteen years

he has been released on the admitted ground that his reason is gone, and his physical health is so shattered that continued imprisonment would cause death.

The ratio of insanity in the population of Great Britain is 8 in 10,000, but the ratio in the ordinary convicts, who have undergone less punishment than the dynamiters, is 230 in 10,000, while of the twenty-one dynamiters subjected to penal servitude, four are known to be mentally enfeebled by their treatment, a higher percentage than among ordinary criminals.

CAPUCHINS IN CORK.

A Visit to Their Picturesque Monastery at Rochestown.

A correspondent, describing a recent visit to the Capuchin Monastery, Rochestown, county Cork, says: The delightful valley through which the monastery is approached was clad in a wreath of verdure, and at every step the senses were regaled with the perfume of wild flowers, the melody of birds hidden in adjacent groves and the musical murmurs of the brook. It is one of the peculiar charms of the situation of the monastery that it reveals itself to the wayfarer with a pleasant suddenness, seated with a simple dignity upon a gentle eminence, overlooking the unbragous valley and the silvery meadows, which here come into view.

We note with pleasure how completely the wild hillside upon which the monastery was raised, as we first knew it, has been transformed into a veritable paradise of grassy slopes, begemmed with flower beds, terrace walks of perfect neatness, a corona of luxuriant trees, trim laurel hedges, and in the midst a tiny lake, with fountain flinging its cool spray into the warm atmosphere, to fall again in rippling freshness upon its glassy surface.

We ascend to the plateau of the church and convent, lock down into the shady recesses of the valley, and out upon the heaven-kissing uplands beyond, and still we are as completely separated from the rush and tumult of city life as if the railway which brought us hither were not two, but twenty miles away. This is the novitiate, the cradle, the nursery of the Irish Capuchin province. We had been contemplating it as the scene of a sacred pageant, full of motion, melody and beauty, but it was when the pious multitude had departed, and the holy place had relapsed into something of its wonted calm, that we fully understood how happily chosen was this school of the Seraphic Patriarch, and how real was the work of practical preparation and cultivation which enabled it not only to attract the piety of the faithful people to its retreat, but to send forth as it does a host of faithful and zealous disciples of the Saint of Assisi, to spread his spirit and renew his salutary mission in many places.

The father provincial being away in Rome at the general chapter of the order, we were received by his vicar and conducted through the monastery and its delightful environment, and enabled to learn something of the daily life of the novitiate. We should not omit to mention that our visit began, as it ought, with the monastery chapel, and here we had our first realization of the fact that we breathed a Franciscan atmosphere. The simple style of its architecture, the plain, almost rude neatness of its furniture, the profusion of its objects of piety, the manifest pains that had been taken to adorn its modest sanctuary with the sweet spoils of the woodland and the garden, and the delicious odors of the hillside that were wafted through its open portals, all contributed to set one imagining that he had stumbled upon some time-honored shrine of the order in its native Italy, so redolent of sweet simplicity and tender piety was its every breath and presence. It was only when the mellifluous Irish accents of the community reciting the canonical office in the adjacent choir fell upon the ear that one's fancy returned to the realities of the situation. Again, during the celebration of the "Missa Cantata" the solemn suggestiveness of the plain chant, and the sweet tolling of the chapel bells at the sanctus and the elevation, revived the sense of conventional observance with which the whole place was instinct.

From the chapel we passed to the monastery, to be once more impressed by the pervading wholesomeness (if the phrase be allowable) order, neatness and cheerfulness of the establishment. Here we learned that the community, which a few years ago could be numbered on the fingers of both hands, had steadily grown, till now it counts up to fifty members, exclusive of the fathers who preside over its work. Originally one of the wings of the building was intended for a house of retreat for laymen, but the requirements of the order itself rendered it necessary to devote every room in the building to the accommodation and training of its brothers, novices and aspirants. Behind the placid exterior of piety which the monastery presents to the world there is here, apart from the characteristic austerities of the Capuchin life, an amount of genuine hard work, intellectual as well as physical, such as perhaps few non-

Catholics are accustomed to associate with the cloister.

While candidates for admission to the monastery at Rochestown are, as a rule, aspirants to the Capuchin order, its portals are not closed against those who have not yet decided upon embracing the religious life. The Seraphic school is open to students at the early age of fourteen years, and the course of studies is such that, whether the youthful pupil eventually chooses the religious state or not, the intellectual training he receives will be serviceable to him, being as thorough as it is varied. The old-time alumnus which conferred upon emity between religion and science finds here no encouragement. The curriculum has, of course, its essential elements peculiar to the sacerdotal and conventual life, but it embraces also the whole circle of the liberal arts and sciences. Thus we find here students gathered from every corner of the island, from the wilds of remote country districts, whose perchance the Franciscan habit has not been seen for many years, as well as from the towns and cities where the young scholar has learned to admire the self sacrifice, the singleness of heart, and the ardent zeal of the Capuchin Fathers. In the monastery they are divided into three classes, according to the progress and purpose of their studies. The juniors are carefully prepared for higher studies, and it gives some indication of a desire to be able to combat the world with its own weapons when we are told that the advantages, more commonly shared by purely lay establishments, of connection with the Science and Art Department, South Kensington, and Royal University, are here fully availed of.

The students are prepared with marked success for the examinations held by both bodies, the monastery being now recognized as a centre for such examinations. There are four of the Fathers who teach, and in addition two lay professors, holding high academic degrees, who conduct the university classes. For those who aspire to the ideal life of the true Franciscan it is the most congenial place that can well be conceived. We have been gathering this general outline of the work of the monastery while we stroll through the shady paths and sunlit terrace of the convent grounds, from which a glance around shows us how successfully the operations of husbandry are here made to alternate with prayer and study, and a peep into the model dairy gives us a delicious acquaintance with the sweet and nutritious provision made for the bodily needs of the inmates. Of the latter—meaning the large band of students and novices, whom we encounter now in the garden, now in the refectory, and again in the monastery chapel—we have only to say that a brighter, happier or more promising band it has never been our good fortune to meet. We would fain linger for hours in their midst, and dwell with increasing pleasure upon their singularly privileged lives, but the claims of our own workaday world are calling us away, and as we pass out, half reluctantly, the last object which meets our vision is the modest cemetery in which two or three humble headstones tell of lives here happily closed in best seclusion; while the great crucifix which looks down upon the graves speaks in mute eloquence of the sublime power by which all within these hallowed precincts are impelled.

The Loyalty of the Catholic Church.

One of the most beautiful and admirable qualities of the Church of Rome is its loyalty. How proudly and majestically it rears its head above faction—how calmly and confidently it sustains itself amid revolution. In the midst of turbulence it is always peaceful—in the midst of anarchy it is always orderly. In the midst of destruction it is always conservative, and in the midst of treason it is ever loyal. It is that which has preserved it amid civil contentions and bloody wars as a monument to the goodness of God and the sagacity of man, that distinguishes it as the wisest and noblest, as it is the most ancient, institution in the world, and that makes it as great a reality as it is a hope. In the words of Macaulay, it was before "the Saxon had set foot in Britain; before the Frank had passed the Rhine; when Grecian eloquence flourished at Antioch; when cameleopards bounded in the Flavian Amphitheatre."

CONSECRATED.

Rome, August 31. — Rev. Sebastian Martinielli, who was recently appointed to succeed Cardinal Satriani as Papal Delegate of the Roman Catholic Church in the United States, was consecrated as a special Archbishop yesterday in the presence of the foreign diplomats accredited to the Vatican. The ceremony of consecration was performed by Cardinal Rampolla, the Papal Secretary of State. To-day Archbishop Martinielli was received by the Pope. The new Papal Delegate will start for the United States about the end of September.



Gloom

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Sunshine

down stairs without clasping my hand over my heart and resting. In fact, it would almost take my breath away. I suffered so I did not care to live, yet I had much to live for. There is no pleasure in life if deprived of health, for life becomes a burden. Hood's Sarsaparilla does far more than advertised. After taking one bottle, it is sufficient to recommend itself." Mrs. J. E. Smith, Beloit, Iowa.

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MARCELLA GRACE

By ROSA MULHOLLAND.

CHAPTER XVII.

GOD IS GOOD.

He had besought her not to come with him even to the door, and she had obeyed him and remained on the spot where he had left her, and where she had sunk on her knees, until a faint splash caught by her quick ear told her she had left the island. Then, wrapped in her dark cloak, she stole out and watched the boat to the opposite shore, and strained her eyes to see the last of the moving figures that reached the other side.

After all that she went back into the house and softly closed the barred door, and swathing herself in her wraps, lay her length on her face on Mrs. Kilmartin's sofa. Now that action was no longer possible, she was between fatigue and sorrow, like a person drugged and unable longer to distinguish the sharp outlines of the horrors that pressed around her. Only one figure was distinctly present to her among the confused images of her brain—the figure of Bryan Kilmartin travelling along the road to Dublin, moving ever towards a prison, towards dishonor, perhaps towards death. Sometimes starting out of this haunted stupor she walked about the room as if to keep pace with that terrible movement of his which she could not stop, now and again standing still to look at a small likeness of him on the wall, made long ago (when she was a little half-vagrant child running to the nun's school in the Liberties), the ardent countenance of a youth who knew no guile, the spirited face of the lad who had rushed, brave of soul, to drill for the dream warfare in the silence of the lonely glen.

Or she would handle reverently the books in which his name was written, or gaze long at his old cremona hanging mute against the wall, kissing humbly the bow with which his fingers coaxed the music out of its heart, and out of her heart too. The next hour was spent on her knees beseeching heaven for him, and between the gusts of her prayer her spirit looked back through the storm-clouds of the present to the first beginning of her connection with him, to the moment she had looked in his face appealing to her for service, and been allowed to feel that in her poverty and weakness she could be useful to his manhood. She remembered the strange sacred yearning with which she had after that looked on him almost as her child because of her service rendered to him and the conviction she had felt that he would again require help at her hands. What help could she give him now, except to be true to him, still to guard faithfully the secret she had kept for him all these months, to share the discredit which half, if not all, the world would now heap on him, and to sweeten for him, as far as a woman can by her love and fidelity, the sufferings and degradation which a mysterious Providence appeared to have decreed that he should endure?

So the night passed, and in the dewy air of the dawn, while the black mountains were turning purple, and the gold stars white, and the still lake was stirring in little freshets of waves round the house she stole noiselessly out of the house, and bathed her face in the cool water, and soothed her disordered locks, and sat on the rocks hoping that the morning breeze would redouble some of the traces of the night's agony, so that the mere sight of her might not scare the poor mother who had yet to learn from her lips in what direful ways the feet of a beloved son were set. With the rising of the sun an accession of courage came to her. An emergency was at hand, and she had got to meet it. She would try to behave like a creature with faith and purpose, faith in God and in him, purpose, to rescue him from the darkness that had momentarily covered him. As soon as the servants were stirring in the house she returned there and replied calmly to the surprised looks and words of the old house-keeper.

"Trouble has come on Mr. Bryan, Bridget, and I am here to tell his mother about it. He is gone to Dublin to deal with his enemies. You will know more of it by and by. Now take the mistress her breakfast, and hint nothing to her till she has had it. Afterwards I will go to her." With frightened looks the woman did her bidding, and an hour later she nervously herself for a difficult task which must be done before news should come flying at random from some outer quarter.

Mrs. Kilmartin was dressed and resting in her easy chair at the open window before making the effort of moving into the drawing room, when her door opened and Marcella appeared. "My dear, what a delightfully early visit. You are wearing yourself out with those lucky tenants of yours." Marcella took her hand and kissed it, an homage she was fond of paying to Bryan's mother, and then dropped on her knees beside her, still holding the invalid's frail hand.

"Mother," she said, softly, "will you have me? Bryan has asked me to be his wife." "Will I have you? My very dear one! Have I not been longing and praying for this? Thank heaven for giving my boy the desires of his heart!" and Mrs. Kilmartin folded the girl close to her.

Marcella stifled a hysterical cry, and hiding her face on the mother's neck, tried to poison the sword with which she was to pierce the tender breast on which she leaned. But she could not do it. "Mother," she began, again com-

manding her voice with a strong effort, "I will be very good to him, and if ever he is in trouble I will cling to him the more; and people do get into trouble in this world, mother; sometimes the best and noblest get the worst of it."

The suspicion of a sob caught her breath, and with quick alarm Mrs. Kilmartin changed her position and looked at her in the face. "You and I have got to be good to him, and brave for him, mother, for he is in trouble—our Bryan is in trouble." Mrs. Kilmartin relaxed her hold of the girl, and leaned back in her chair, pallid and panting.

"Bryan in trouble! What is it? Good God! have they shot him? My boy, my only son!" The sight of her fear and agony strengthened Marcella, who stood up, and, in a firm voice, said: "Not so bad as that, mother. He is alive and well. But there is some horrid mistake, or some spite of an enemy at work. Somebody has implicated him in the shooting of Mr. Font last winter. Of course it is nonsense, and everybody will see that it is so. I was very wrong to tell you in such a doleful manner. I have frightened you to death. Come, dear little mother, if you and I are not brave what will people say? We will laugh at the whole thing. We will show them what fool's they have made of themselves—"

To all of which Mrs. Kilmartin listened with fixed dreadful eyes, and only answered: "Where is he?" "I do not exactly know where he is at this moment. He went away quite cheerfully last night. Come, mother, look up. Do not look like that or you will kill me—me, who am going to be his wife when he comes back."

"But by his own will and consent. He was warned and he would not go. He would rather prove his innocence before the world." Mrs. Kilmartin did not stir. "Think what a hero he will be when he comes back, mother. Everybody will do honor to a man who has passed through such a trouble unharmed. He will be inquired into, his virtues will be known, his good deeds done in secret will come to light. I declare when I think of it—I could be glad that this thing has happened—that the world may know what a man is Bryan Kilmartin."

Then suddenly breaking down: "Oh, Bryan, oh, my love, my love!" she wailed, and sinking on her knees again, with her face in Mrs. Kilmartin's lap, let loose the floods of her weeping; and the two women wept and clung together till both were exhausted. The poor little mother had at last to be carried back to her bed and left to the darkness of the room unable to speak more, only lifting her tired eyes now and then to the crucifix Marcella had held to her lips, and then hung on the wall where she could see it. And after that Marcella had to go through her day, without possibility of news, or opportunity for action of any kind, or the chance of any event happening to break the terrible monotony of the long, cruel, smiling, summer hours.

She had at least leisure to write to Bryan, comforting him as to his mother, and saying all that her love and compassion could find words to express, but when the letter was written she remembered that she did not know to what prison he had been taken, and must wait for tidings. Towards evening the boat was seen crossing the lake, and hurrying down to the rocks, she met Father Daly. "God is good, my child!" was the priest's greeting, and in his eyes she saw that he knew all. "We know that God is good."

Marcella's strength was spent, she tried to speak, but said nothing. "And strong," went on Father Daly. "He is good and strong, stronger than prisons and falsehoods. Now, my child, you will say 'yes' whether you feel it or not." "Yes," said the girl faintly. "And I won't allow those black stains round your eyes. Eheu! child, it would frighten the very crows to look at you. We have all a piece of work before us, and if you refuse your share who's going to step into your shoes? Not another soul in the world could fill your place beside Bryan Kilmartin."

"No one shall get the chance," said Marcella, firmly. "That's the girl I believed you to be. And how is the poor little mother taking it? I will go and have a talk with her first, and then you and I will lay our heads together over this matter. It will be found that Bryan was not altogether unprepared for this crisis, and you will see that things will go well."

And then Marcella walked the paths outside while the priest went in and helped the mother to wrestle with her anguish, while the slow-moving night wore on, and as the moonlight began to shine, the girl lived over again the scene of last night, now extracting the sweetness from the agony and now giving it in her heart of hearts, now losing all sense of it in her overwhelming tribulation. In spite of his brave, assured words, and of her own determination to hope, she felt a lurking fear that he himself had believed a plausible case had been made up against him. And as the stars quickened and throbbled above her head, each like a fiery point of pain, she thought of how at this moment the news of the arrest of Bryan Kilmartin was flying from mouth to mouth in Dublin streets, and of how the newspaper vendors were yelling the tidings through the thoroughfares, and up and down the

lanes, and past the old house in Weaver's square where she had harbored him on that most blessed yet most terrible night which had first brought her life into contact with his, and at the same time had projected this horrible shadow of misfortune upon his future.

CHAPTER XVIII.

THE MISSING LINK.

Bryan Kilmartin was lodged in Kilmalsham prison, and the world talked of his guilt, which was accepted as a foregone conclusion, and rejoiced over as the missing link, discovered at last, between the Nationalists, with whom this man had openly ranked himself in politics, and the Fenians to whose counsels he had all the while secretly belonged.

His arrest caused a profound sensation in Dublin. In the best circles scarce a voice was lifted in his favor. It was taken for granted that a man of good family and education, who had so far forgotten the traditions of his class and his duty to his Queen as to become a Fenian, was quite capable of living in wait for his fellow-man and fellow-landlord at a street corner, and doing him to death under cover of darkness. To suggest that a man ought to be held innocent till proved guilty was to be locked on as a secret advocate of murder, or, at least, as one in "sympathy with crime."

For rumor already said that it would be proved in the forthcoming trial that Kilmartin had been a Fenian for years. According to a Central News telegram he was an agent for the American dynamite party, and in the caves and cellars of the Isle of Inishkeen, where he had of late surlily withdrawn himself from the society of his neighbors in the county, stores of arms and ammunition had been discovered, with material for the manufacture of explosives sufficient to reduce London to a heap of dust.

Many people who had long looked upon him as an enthusiast, but knew him to be quite incapable of crime, were so bewildered at finding themselves objects of disgust and suspicion for holding favorable opinions of him, that they withdrew from his defence, and went blindly with the stream. Some good, easy, honestly selfish folk, who had always tried to believe that God had created them solely to take care of themselves, and who had occasionally felt Kilmartin's theories and practice with regard to the lower classes a thorn of reproach in their sleek sides, looked on this misfortune that had befallen him as a judgment upon his folly in meddling with misery that need not have concerned him, and silently wished him well out of the scrape, while they reflected comfortably that the necks of wiser men like themselves could never be placed in such imminent danger.

It was said that startling revelations, such as surpassed the inventions of romance, might be expected on the trial, but the detectives kept their secrets, and society languished on the rack of suspense. The whispers averred that a woman had been mixed up in the plot; some said a girl of low degree, others said a lady; while one version of the tale set forth how a beautiful needlewoman and a wealthy lady of title, both sworn Fenians, had been interested in Kilmartin, had been aiders and abettors of the murder, and were now in danger of being hanged.

Not a few good women thought of his mother, and hugging their own boy-babies, plied her for bringing such a monster into the world; while others, of a harder nature, were sure the mother of such a wretch must be worse than herself. Those who had known Mrs. Kilmartin in younger days were fain to remember, even when they spoke gently of her, how warm she had always been on the National side of politics, and held her in some degree accountable for the evil doing of her son.

The fact that there was a mother in the question was mentioned in all the papers, and the "Press Association" discovered that the said mother was six feet high, with a masculine voice, and had been implicated, while Bryan was still a child, in International outrages abroad, when she had escaped from pursuit disguised as a man. As yet Marcella's connection with the case had not been unearthed, or, at least, if anything of it was known, the public had not been taken into the confidence of those whose business it is to make such discoveries. Every morning she scanned the papers with burning eyes, dreading to see mention of her own name, or of the house in Weaver's square, but nothing of the kind appeared, and she allowed herself to hope that no clue existed to that occurrence of the eventful night in January in which she had played so active a part.

The allusions to a woman, to a needlewoman, or lady of title, or both, as having been mixed up in the transaction of the plot to murder, startled her, but as the rumor was vague in the extreme, and seemed to die away instead of gaining more definite form, she hoped that the only foundation for it lay in the bare fact that the police had searched the house in Weaver's square. Her father's death, accounting for her own disappearance from the scene, and her subsequent sudden and complete change of estate had, she believed, cut off all probability of further inquiry into the particulars of that mid-night search.

Still, every hour of the day and night she was conscious of the reality of that scene in the old house. Even in her troubled sleep she could not lose sight of the dimly-visible closet door, could not forget her anxious vigil while listening for the great bell of "Patrick's" tolling the hour which

was to enable her to set her prisoner free in safety. It was all so present to her mind that she fancied people would read the story in her eyes or hear the terror of it in her voice, and in those first days of Bryan's imprisonment she was divided between her desire to be in Dublin, close to Kilmalsham, and her dread that the reappearance of her face in the streets of the city might in some way bring to mind and to light the daring and secret action of the Liberties' girl who had hidden the present prisoner from the officers of justice, in the hour of, and not far from the scene of the murder for which he was now to be tried.

For the first week or so Mrs. Kilmartin's illness was a positive reason for remaining quietly at Inishkeen, but as soon as the poor little mother had recovered from the effects of the first shock she began to make piteous entreaties to be taken to Dublin, where she might be within easy reach of her son.

Then she consulted with Father Daly as to what was the best thing to be done. Neither to him nor to the mother, more than to any other living soul had Marcella whispered the reason why she dreaded to be seen in Dublin. They had as little cause to think that she had ever beheld Bryan Kilmartin in her life before she had met him under Mrs. O'Kelly's chaperonage at the Patrick's ball as had the world at large, and it seemed to her almost as desirable to keep all information to the contrary from their knowledge now as to hide it from the chief of the police. And so it happened that both Mrs. Kilmartin and Father Daly looked on in wonder and doubt at her evident distress and hesitation when the proposal to remove to Dublin, in company with, and in charge of, Bryan's mother was confidently laid before her.

TO BE CONTINUED.

"EMANIA THE GOLDEN."

After Tara the Most Historic Spot on Irish Soil.

Two miles west of the city of Armagh lies an earthen fort known as the "Navan Ring." This is all that remains of the renowned palace of the pagan kings of Ulster, the real name of which was Emania Macha, which has been Latinized Emania, and corrupted into Navan, writes T. O'R. in the Dublin Freeman's Journal. After Tara, Emania is the most historic spot of Irish soil. No other place in all Ireland, Tara only excepted, is so often mentioned in the historic and romantic tales that have been preserved in such abundance in ancient Gaelic. Emania is the great centre of that wondrous cycle of legend, history and song known as the Cuchullainn style of Celtic literature. Every tale and legend in it refers more or less to Emania. It is curious that while hardly any of the treasures of ancient Irish manuscript literature we possess were compiled in Ulster, there is hardly a page of them, no matter in what province they were originally composed, that does not mention this now almost obliterated stronghold of the Ulster kings.

"The Book of Leinster" was compiled in Kildare or Glendaloch; and for nearly a thousand years, or from the imposition of the "Leinster Tribute" in the second century, down to the time of Brian Boroihme, Leinster and Ulster were inveterate enemies, yet "The Book of Leinster" teems with mention of Emania. Even in great manuscript books compiled in Connaught and Munster the name of Emania occurs next in frequency to that of Tara.

So far as can be gathered from the most authentic sources, the palace of Emania Macha, or Emania, was erected by the over King, Cimboth, about five hundred years before the Incarnation. It continued to be the seat of the Ulster kings down to A. D. 331, when it was destroyed by the three Collas, chieftains of the race of the over kings of Ireland from a hostile province that made war on Ulster. The destruction of Emania is recorded by the "Four Masters," under the year 331, when Fergus, King of Ulster, was defeated and slain by the three Collas. Emania was burned and the ancient dynasty that had so long ruled the province of Ulster was destroyed. Emania may be said to have been a desolation since then; for though we are told that one of the O'Neills built a house within the ruins of the fort in 1357, no vestige of it now remains, and it is not probable that it was long in existence.

Some of the ancient palaces or great duns of ancient Ireland shows such utter desolation, or bears evidence of having been so unprotected, as does Emania. The great fosse by which it was once surrounded is entirely obliterated save on the west side, where it is nearly 20 feet in depth. Much as Tara has been obliterated, its monuments are more easily traced than are those of Emania. The county Meath seems to have been a grazing country almost from time immemorial. This saved Tara from being entirely uprooted, but the country round this ancient seat of the Ulster kings is essentially agricultural; it is mostly in the possession of small farmers owing from ten to twenty acres; consequently they have levelled most of the great circular embankments that formerly enclosed an area of nearly a dozen acres, and have filled up most of the deep fosse which, if we can judge by the small part of it that still remains, must have been, when Emania was in its glory, between 20 and 30 feet deep. So potatoes are growing and corn is waving over a large extent of the inside of the fortress, where vast wooden buildings once stood, and where mirth and revelry and clash of arms echoed.

M. Dorbois de Jubainville, the eminent French archaeologist and Celtic scholar, made an exhaustive examination of Emania some years ago. He found that the area within the original enclosure was 4 1/2 hectares, or between eleven and twelve English acres in extent, and that the space enclosed was nearly circular. Like Tara, the buildings in Emania must have been almost entirely of wood. Some of them may, like many of the wooden houses in America, have been built on stone foundations, and there are some traces of stone work still to be seen. There is a magnificent passage in the Felixe of Gogus the Culdee, written about A. D. 800, in which the greatness and glory of the Christian cities of Ireland are contrasted with the state of utter desolation into which the strongholds of the Pagan kings had fallen. Speaking of Emania he says:

"Emania's burgh hath vanished Save that its stones remain: The Rome of the western world Is multitudinous Glendaloch."

There is no doubt that the ruins of Emania were in a much better state of preservation when Dagus wrote, nearly 1100 years ago, than they are in at present, and it is certain that many of its stones have been carried away to build walls and houses. But it is also quite certain that neither in Ireland, Great Britain or in any northern country were stone buildings general in ancient times; and we may be sure that when Emania was at the height of its splendor its best and largest buildings were of wood.

The area of eleven or twelve acres that was once surrounded by a deep fosse and high embankment, and within which all the buildings of Emania were erected, is not quite circular nor is its surface level. Considerable inequality of surface evidently existed in it before it was chosen for the site of palace or dun. The highest part within the enclosure is a good deal removed from its centre, and it was evidently on it that the citadel stood. There was a dun within a dun, as there generally was within all ancient Irish fortresses of any great extent. The citadel having been on the highest ground within the enclosure, commanded a view of the surrounding country for a considerable distance. Emania, when at its best, with its vast surrounding fosse and high earthen rampart, capped with a strong fence of wood, might, if properly provisioned and manned, defy almost any army that could be brought against it in ancient times when firearms were unknown.

THE COUNTRY PRIEST.

It does not occur to numbers of people that live in cities where books are so prevalent as to be part of every-day life, that there are men women and children in the country who are longing for good books. Alluding to some recent words written on this subject in these columns, our friend, Mr. Maurice Francis Egan, writes:

"Here, in the far west, in these farming regions where people will drive miles to hear a lecture by a Catholic, there is an awful dearth of good books. Many of the priests are worse off than their congregations because they know of books they ought to have, while their flocks do not know much about books. There may be an occasional notice of a book in a Catholic paper or the local journal may have a review; and the books bought, in good faith, from agents—for want of information—make the judicious griever."

"Eastern Catholics have no conception of the privations and poverty of some of these western priests. A priest ought to be able to live like a gentleman—not perhaps like Horace's ideal gentleman on a Sabine farm, with the piece of ancestral silver and other little luxuries—but, at the least, he ought to be able to wear a decent coat and have books. But, as a rule, he can not have the books, even if he has to do without the decent coat. It is heart-breaking to see some of these lonely men, with half-a dozen poverty-stricken missions on their hands, hoping that some good fortune may send them the books they long for.

"A lending library, from which should go boxes of books, has been suggested; but the box of books might come just at those busy seasons in a country priest's life when he has no time to read."

We beg Mr. Egan's pardon for giving that extract from his letter, but our hearts, like his, go out to the country priests all over the United States. They are, whether they can afford it or not, the best friends of Catholic literature. Can any of our readers suggest a plan by which such work as Hettlinger's "Apology," Herr Pastor's "History of the Popes," and Janssen's "History" may be placed within the reach of the poor priest who must keep up a house and try "to live like a gentleman" on almost the forty pounds which Goldsmith allowed his humble pastor.

We should like to hear from some of the priests. If one of the rich parishes could be induced to take one of their poor brethren in the wilderness under its protection, what might not come? —Catholic Citizen.

Sure to Win.

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LEO'S T...

Revival of Religion

The following letter in the columns of the Rev. Fr. Leo's Post is a testimony of religion vival under the leadership of Pope Leo XIII. ever, falls into art his allusions to a virtuously describes ters endeavoring Holy Father in his a common error writers to describe "deleterious" org Leo knows their Church, and their that they are in having at heart religion. The Je friend than the this they are well thoroughly in his Ed. CATHOLIC REC

When the Rev Chamberlain after exercised supreme (the conclave) was the anti Jesuit p formally renoun power of the P wisdom of finding with the civil au kingdom of Italy by all European sidently believed he would carry is his party. That is certain, but the sident, prevailed moderate party, possumus of Pio can, so far as it regarded as an incessantly—not one whose hostili ferable to its frie There is innocu religious indiffer total oblivion of as in Italy. Du years' residence men of thought never heard one cussion, and sho to address the e the central doctri to Mr. Gladstone ing Christians of in.

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Say the op nothing but th unappeasable festivals and s This is true, their liberty ments to their the theaters, o public money h which are ma hold no gratu nay, that offer Palermo, the r room is five fr versons where Leo XIII., the generation w minor and ma be celebrated in the days vigorous roll Vatican coun practical follo on the social all the confr associations a mation of nu members, on a monthly sum, and convale where the i where loans s ites, whose with the fund Not only th Catholic Ch reign, Leo phatic warf order. The was one of th for good re previous to 1 ing here to indifference, in entirely the most im and Naples. Calabria, in Leghorn, in



LEO'S TRIUMPH.

Revival of Religious Ceremonial in Italy.

The following letter which appeared in the columns of the New York Evening Post is a testimony to the great revival of religion which is being accomplished under the wise administration of Pope Leo XIII. The writer, however, falls into an egregious error in his allusions to the Jesuits, whom he virtually describes as a society of plotters endeavoring to over-reach the Holy Father in his wise policy. It is a common error among Protestant writers to describe the Jesuits as a "deleterious" organization, but Pope Leo knows their usefulness in the Church, and their power for good, and that they are in harmony with him in having at heart the best interests of religion. The Jesuits have no better friend than the Holy Father, and of this they are well aware, and they are thoroughly in harmony with him.—Ed. CATHOLIC RECORD.

When the present Pope (who, as Chamberlain after Antonelli's death, exercised supreme authority during the conclave) was the virtual head of the anti Jesuit party, which, without formally renouncing the temporal power of the Papacy, yet saw the wisdom of finding some *modus vivendi* with the civil authorities of the new kingdom of Italy, recognized as such by all European powers, it was confidently believed that, if elected Pope, he would carry out the intentions of his party. That he intended to do so is certain, but the Jesuits, the Intransigent, prevailed against him and the moderate party, reinforcing the non possumus of Pio Nono: and the Vatican, so far as Italy was concerned, was regarded as an enemy to be watched incessantly—not to be specially feared: one whose hostility was decidedly preferable to its friendship.

There is no country in the world where religious indifference amounts to the total oblivion of any religious question as in Italy. During more than forty years' residence and intimacy with men of thought and intellect, I have never heard one purely religious discussion, and should not know to whom to address the question, "What are the central doctrines of the Trinity and the Incarnation?"—which, according to Mr. Gladstone, ninety-nine professing Christians out of a hundred believe in.

For some time past all religious ceremonies have been revived throughout the kingdom. Though not expressly abolished by the law of 1847, religious processions had fallen into total disuse. Prefects were allowed to forbid them if disturbance of the public peace was likely to follow, and they did forbid them: for in the days when the people believed that Italian unity would give them a roof over their heads, clothes to their backs, and at least one good meal a day, priests, monks, sacristans, all the confraternities, in short, were jeered at and even hissed. Now on this last 4th of June, in the smallest village hamlet as in the largest city of the peninsula, the Corpus Domini procession paraded the streets in all its former grandeur. Even Bologna, the last stronghold of the opposition, celebrated it with extraordinary splendor, and in Rome, for the first time since Italy took possession of her capital, the Corpus Domini was accompanied in its triumphal procession by the entire populace. Italy, exclaims the *Tribuna*, in a bitterly sarcastic article, is transformed into a cathedral; prostrate yourselves, Free masons, free-thinkers, misguided patriots, kings, soldiers, ministers of Italy; the Church is triumphant.

Say the optimists: This means nothing but that our people have an unappeasable appetite for feasts and festivals and spectacles of every kind. This is true, but once they believed their liberty would add some enjoyments to their life. Now, finding that the theaters, on which millions of the public money has been expended, and which are maintained at public cost, hold no gratuitous places for them—nay, that often, as in the Politeama of Palermo, the lowest price for sitting-room is five francs—they take their diversions where they cost them nothing. Leo XIII., therefore, was wise in his generation when he ordered all the minor and major church ceremonies to be celebrated throughout the land as in the days of yore, re-establishing vigorous religious ceremonial at the Vatican court. Wiser still was his practical following up of his encyclical on the social question by enjoining on all the confraternities, the Catholic associations and clubs (*circoli*), the formation of mutual aid societies, whose members, on contributing a very small monthly sum, are assisted in sickness and convalescence, of rural banks where the interest is not usurious, where loans are not granted to favorites, whose cashiers do not decamp with the funds.

Not only the Jesuits, but the entire Catholic Church, of during the reign, Leo XIII., have waged emphatic warfare against the Masonic order. The Pope's encyclical of 1862 was one of the fiercest on record—and for good reason. For many years previous to 1860 the Freemasons, owing here to persecution and there to indifference, had become inert or acted in entirely private groups, of which the most important existed in Sicily and Naples. There were lodges in Calabria, in the Abruzzi, in Emilia, in Leghorn, in Liguria, in Piedmont,

Turin, and Venetian Lombardy; and in Rome existed, in strictest secrecy, the Fabio Massimo Lodge. Their object was chiefly political, the overthrow of existing governments; but they were distinct one from the other, and had no common action. After the liberation of Sicily and Naples, the Dante Alighieri Lodge of Turin, to which most of the members of the old parliamentary Left belonged, set on foot a unitarian movement, founding the first Italian Great Eastern (Grande Oriente) which was accepted and recognized by most of the Italian lodges at Florence in 1864. The Supreme Council of the Thirty-three, in Palermo, refused to acknowledge Masonic unity until Rome should be proclaimed the capital of united Italy, and the Supreme Council of the Thirty-three of Turin also retained its separate authority, and was the lodge chiefly recognized by the Masons of other countries. After 1870, owing chiefly to the exertions of the old *triumvir* of Tuscany (then Senator Mazzoni), and of Frederic Campanella, who, with Aurelio Staff, was Mazzoni's chief continuator, a constituent Masonic assembly was held in Rome in 1872. Most of the lodges adhered, Turin and Palermo still holding aloof, the Thirty-three of Turin insisting on its supremacy as the sole recognized authority of the Masons who held the Scottish rite; but the Great Eastern, established in Rome, rallied to it the most numerous adherents. On the death of Petroni, who succeeded Mazzoni, they elected, as Grand Master of the Order, Adriano Lemmi, who, by the great ascendancy he had acquired through his life of patriotic exertion and his immense expenditure of his honestly earned wealth in patriotic and benevolent purposes, succeeded in procuring the fusion of all the lodges, even of the Supreme Council of Turin.

The Assembly presided over by Aurelio Staff established a sole supreme council of the thirty three, with its seat in Rome. Lemmi, who remained Grand Master of the Great Eastern in Italy and chief of the Scottish rite, having established the central lodge in the magnificent apartments in the Borghese Palace in Rome, made a tour of all the Italian lodges, delivering really magnificent speeches, in all of which Mazzoni's doctrines were enunciated and enforced (Gibaldi and Mazzoni were both Freemasons), the moral preached being that all the efforts of martyrs and heroes would be in vain unless the whole Italian people, redeemed from misery, ignorance, superstition and crime, should be made partakers of the benefits of unity and liberty. The Vatican was pointed to as the one enemy of Italian autonomy, of scientific, intellectual and moral progress everywhere; hence the renewed thunders of the Vatican, and, as all the prominent Liberals of Italy were or became Freemasons, the Conservatives (who are mostly professing Catholics) rallied to the Opposition for a long time covertly and silently. As this great Masonic organization was and is mainly political, though its vast funds are applied to secular education, to benevolent schemes, and to the direct assistance of needy and unfortunate brethren at home and abroad, not only did the Conservatives dread it, but parties, cliques, and ambitious individuals viewed it with increasing jealousy. A violent attack, founded on an old disproved calumny, was made on the Grand Master by the press, and even brought into the House of Commons. Adriano Lemmi, after laying before the Grand Council of the order every fact and document relating to his life and action, resigned. The members of this order, including Carducci, Rizzoli, Ceneri (the first juriscultus in Italy) and other notabilities, after minute examination and mature discussion, declared that there was not a flaw to be found, and entreated him to withdraw his resignation. He, however, in a letter made public last year, declared that it had never been his intention, once the discipline, finance, and organization of the Masonic forces were established on a broad basis, to retain in his own hands the double office of Grand Master of the Great Eastern and that of Grand Master of the Scottish rite; that to the latter he intended henceforward to dedicate his chief energy, and they must decide upon his successor.

Glad tidings of great joy were these to the opponents of Freemasonry, who shrewdly guessed that it would be difficult to find any other man who would devote such exceptional energy and such wealth to the support of the association. As soon, therefore, as Lemmi's successor, Ernest Nathan, a staunch Mazzonist was elected, in question of demolishing the Masonic society on the plea that it was a secret society in the House of Commons. To the anti-Masons in the House Rudini replied that it was his intention to take careful but decisive steps against all secret and subversive associations ("especially against us," said the socialists). In the Upper House Senator Rossi took up the cudgels, observing that societies exist whose aims and members are unknown to the public, which give their united support to ministers who are members of their association, and make equal opposition to those who are not. These were clever tactics, as the Masons were (up to the banking scandals certainly) Crispino to a man, nor has their support of Rudini been much to count on—not because he is not a member of the confraternity, but because he is a Conservative. Pareno, a Liberal Senator and one of the first and staunchest opponents of the African folly, agreed with Rossi as to the uselessness and possible harm of secret

societies, but said that if they were to be extirpated, a just and logical government must commence with the most widespread and deleterious, that of the Jesuits. Rudini repeated the declarations made in the House; he thought that the Freemasons ought to become a public association, that no secret societies ought to exist, that the moment had not come when special provisions should be made, but that if necessary and an opportune moment should occur, the government would not shrink from taking the necessary steps.

THE ENTHRONEMENT OF THE VIRGIN

New Decoration in the Interior of a St. Louis Methodist Church.

St. Louis, August 19.—Out at his studio on Lucas place, just opposite Memorial Hall, Sculptor Robert P. Brughurst is busily at work on what will be a notable bas-relief, "The Enthronement of the Virgin." When completed and cast in plaster this study of a sacred theme will be the principal feature of the interior decoration of a Protestant church—the Lindell Avenue Methodist Church, which stands on Lindell boulevard, just east of Forest Park. It will be remarkable as the first piece of art work of that description ever done for a Protestant church in this country. "The Enthronement of the Virgin" is stated in its proportions and in its conception, facts that will prove of additional interest to the American art world. In that the study is also an original one, this new departure would prove as novel for a Catholic as it is for a Protestant church, the art decoration of the interior of Catholic churches in this country being always in the form of copies of famous masterpieces of the Old World. As for Protestant churches in America the nearest approach to this use of art as the hand maiden of religion is to be found in the famous bronze door of Trinity (Episcopal) Church in New York city. But even old Trinity did not go to the length of introducing such features within the portals of the church proper.

As destined to grace the interior of the Lindell Avenue Methodist Church, Sculptor Brughurst's "Enthronement of the Virgin" will span, in a graceful and impressive arch, almost the entire width of the church interior facing towards the entrance. The bas-relief will be called the proscenium arch; beneath it will be situated the altar, the grand organ and the choir loft. Its proportions will be a width of 46 feet, with a height of 50 feet at the highest point of the arch, and every figure in the study will be full life size.

Additional effectiveness will be given by the fact that the bas-relief will be mounted on a splay at an angle of 45 degrees inclined towards the congregation, thus bringing into bolder relief the high work of the study and deepening the organ and choir loft as though slightly sunken beneath the arch. The coloring of the church will be in shades of pure gold and ivory, with a mosaic finish between the arches of the "Enthronement." The study itself is peculiarly happy in its handling of the sacred theme selected and in the grouping of the life size figures. At the highest point of the arch will be shown the figure of the Virgin, standing erect with the infant Jesus in her arms. Flying out with the altar, organ and choir loft figures will be shown the seraphim with trumpets, proclaiming the enthronement. Ascending either side of the arch are hosts of worshipping angels with outstretched wings. At either base is the figure of an angel, that on the left holding a festooned scroll bearing the inscription, "Peace on Earth," and the similar figure on the right the closing words of the glad nativity announcement, "Good Will to Men." Combined dignity and delicacy of treatment mark the work, and its general effect will be most striking.

Mr. Brughurst is much encouraged by this new departure. He said: "It means a great advancement in the interior decoration of American churches. And as the first work of the kind ever attempted in this country, it may be said to open up a new field, and one full of promise. Sacred themes for sculpture or painting are full of inspiration to the artist; in olden times the Church and art went hand in hand. The time has been in this country when the cry of luxury would be raised against such an innovation, its educational value from an art standpoint being entirely overlooked, but it may be that such a time has now passed. I have worked with deep interest on this study, and I have every reason to hope that I will be entirely satisfied with it in completed form."

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CATHOLIC ART AND PROTESTANT SUMMER SCHOOLS.

On Saturday evening, August 15, by a strange yet touching coincidence, Rossini's "Stabat Mater" was sung by a select quartet and a chorus of five hundred voices at the Chautauqua Assembly. During the entire session there has been no attraction that drew so large and appreciative an audience. Fully twelve thousand people listened to the sublime Catholic hymn through its inspired musical interpretation by an immortal Catholic composer.

Just before the opening of the concert the director announced that the hymn was to be rendered "merely as a work of art." Useless announcement! Just as if the spirit can be separated from the body and life still remain! Just as if the inspiration can be separated from the cause that gave it being!

For fifty-eight minutes that immense and cultured audience listened with rapt attention to the rendering of that sanctified wail of sorrow. Ever and anon a very wave of emotion would pass over that vast concourse. Tears poured down the cheeks of hundreds, and a very cloud of grief seemed to settle over all. They went away like a Catholic congregation from the chanting of the Tenebrae in Holy Week, or the solemn Good Friday service. It was a triumph of Catholic art. It was another proof of the old truth that the Catholic Church is the mother and guardian of the beautiful and the sublime in art and literature; that the true religion is the highest and purest inspiration.

The wonder is that these people did not reflect that the Mother of Christ sorrowing for her divine Son was the source of all this inspiration; that the great Rossini had knelt as a child beneath the Cross by the side of Mary; that he had heard her sorrows told from altar and pulpit; that he had meditated on them till they became a part of his very life, till, all alive with religious emotion at the boundless grief of the Mother of Jesus, he seized his pen and wrote that sublime ode to the Mother of the Christ standing beneath the Cross. The religion that inspires such men, and such a work appealing to and satisfying the highest artistic sense, must be the true, the best religion.

We are always glad to see our non-Catholic brethren appreciating Catholic art, but we invite them to consider that which inspired this art, the source whence came and comes so much of the noblest, natural excellence.—Catholic Union and Times.

ARCHBISHOP DARBOY.

Details of a Crime Which Brought Lasting Disgrace Upon France.

A writer in *Blackwood's Magazine* says: Archbishop Darboy's execution was delayed for two nights by the director of La Roquette, on the plea of informality in the warrant, and I was shown the small dark cell occupied by the Archbishop during that dreary interval. It contained nothing but a coarse wooden bedstead covered with a sack of straw. No food was provided for him, and when at sunset on the 24th the director had to obey a fierce order for his immediate execution, the feeble old man had to be supported down the stairs by one of those who were to die with him. The firing party, commanded by Ferry and Lollive and accompanied by a crowd of men and women of the petroleum stamp, were waiting for him in an open space with in the high wall surrounding the prison, and the call upon him to stand forth and die was given in the scolding terms which conveyed a final insult to the religion he held so dear: "Georges Darboy, se distant serviteur d'un nomme Dieu!"

The Archbishop raised his right hand to give a last blessing to the people round him, and as he did so the communist Lollive, though not one of the appointed executioners, exclaimed, "That is your benediction, is it? Then here is mine!" and he pointed a revolver at the old man's heart with an accurate aim. The volley from the firing party followed, twice repeated, and the deadly act was fully consummated which remains as the darkest stain on the history of the Commune of 1871. These details were not, I believe, generally known. The painful subject was naturally avoided by the people of Paris when they woke from their brief madness; but they were given to me privately by one of the principal officers of La Roquette, who seemed to feel keenly the disgrace this crime brought upon France.

Spoiled Children.

The girl who is never allowed to sew, all of whose clothes are made for her and put on her till she is ten, twelve fifteen or eighteen, years of age, is spoiled. The mother has spoiled her by doing everything for her. The true idea of self-restraint is to let the child venture. A child's mistakes are often better than its no mistakes, because when a child makes mistakes and has to correct them it is on the way toward knowing something. A child that is waked up every morning and never wakes himself, and is dressed and never makes mistakes about being clean, and is fed and never has anything to do with his food, and is watched and never watches himself, and is cared for and kept all day from doing wrong, such a child might as well be a tallow candle—perfect, straight and solid and comely and unvital, and good for nothing but to be burned up.

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INTERNATIONAL ARBITRATION.

The visit of Lord Russell of Killowen to this continent has been the occasion for directing public attention more closely to a matter which has been much discussed during the last few years, and especially within the last few months, since the message of President Cleveland to Congress, on the Venezuelan trouble, threatened for a while to disturb the peaceful relations which have for a long time existed between Great Britain and the United States. This subject is International Arbitration.

This was the theme of an address delivered by Lord Russell before the American Bar Association at Saratoga on the 25th of August. It was to be expected that the views of so eminent a jurist, and one holding so high a position as the Chief Justice of England, should have great weight even with so learned a body as the Bar Association, and that such was actually the case is evinced by the resolution passed by the Association unanimously, that they "concur with the principles enunciated in the eloquent address of Lord Chief Justice Russell," and that the address be referred to the Committee on international law for such action "as may be deemed proper to forward the great cause of international arbitration."

Lord Killowen stated in his address that since 1815 there have been sixty instances of effective international arbitration, and to thirty two of these the United States have been a party, and Great Britain to about twenty. There have also been a number of instances in which arbitration clauses have been introduced into treaties.

From the conclusions thus arrived at it may be inferred that international arbitration is a possible method of settling international disputes, though there are certainly many difficulties in the way of making arrangements to establish such arbitration, and Lord Russell is even of opinion that if it be possible at all it is so only to a limited extent. He says:

"But there are differences to which, even as between individuals, arbitration is inapplicable — subjects which find their counterpart in the affairs of nations. Men do not arbitrate where character is at stake, nor will any self-respecting nation readily arbitrate on questions touching its national independence, or affecting its honor."

As the Bar Association expressed full concurrence with the general principles enunciated in the address we must suppose that they concurred in this view, yet it would seem that at least in cases where national honor alone is concerned, there ought to be, generally speaking, no great difficulty about referring the matter to any just court of arbitration which might have been selected by both parties to the dispute, and which might therefore be assumed to possess the confidence of both parties in regard to its decisions. A high Court of arbitration which might have been appointed by two or more powers to settle their disputes may be supposed to have been selected not only because the members of the Court are acquainted with international law, but also that they know the requirements of honor when any given case arises which has to be decided solely by the code of honor, and we do not see that their decision in such a case should be rejected any more than in a case of compensation for injuries inflicted, or for the settlement of a boundary dispute where there is merely a doubt regarding the exact meaning of some former agreement on the subject of the line of separation between the nations involved.

It seems to us that the honor of a country would not be imperilled by submitting a question of honor to so fit a tribunal as the Court of arbitration, appointed by mutual agreement, should be supposed to be. There would be no dishonor in accepting such a verdict, even though it were distasteful, and it would certainly be

in every respect preferable to the sanguinary arbitrament of the sword. In fact, as a rule, it seems to be precisely on those occasions when the honor of a nation is supposed to be most wounded, and the people are in consequence greatly excited, that a cool judge is required whose decisions founded on considerations both of natural justice and national honor, may be accepted without at all demeaning the nation to which it is more or less adverse.

Of course we may expect the case when the decisions of the Court of Arbitration might be manifestly unjust or injurious. In such an event the nation wronged might feel it necessary even to reject the decision arrived at, but it would be generally advisable to accept even an unjust or injurious decision reached by a Court of Arbitration, unless the decision threatened in some way the existence or liberties of the nation. If such unjust decisions were to be several times made by a permanent Court of Arbitration, it is easy to see that there would be no confidence in its future decisions, and as a matter of course it would soon receive an intimation that no more disputes would be referred to its judgment.

There has been an agitation going on for some time in which many distinguished personages in Great Britain and America have taken part, in favor of the principle of international arbitration. The evils of war are so terrible that all humanitarians must admit that it would be advisable if the nations could agree on the establishment of some international Court whose decisions in cases of dispute should be binding, but we have already seen by the movements of the powers last year and this year in reference to suffering Armenia, that it is scarcely to be expected at all that there will be any agreement among them to establish such a court. They have too many jealousies of each other, and their interests are too various and discordant. Yet it is certain that when the people of two disputing nations reflect calmly and learn all the causes which led to the dispute, mature consideration would in most instances point out some way of settling the dispute amicably without loss of honor to either of the parties concerned. It is hopeless, however, at least at the present moment, that all the powers will agree to establish an Arbitration Court. But it is not hopeless that such a Court may be established between the two great English speaking peoples of Great Britain and the United States, and not only distinguished jurists and legislators have expressed themselves in favor of such a Court, but the clergy of all denominations are for the most part enlisted in its advocacy. Among those who have pronounced thus publicly in favor of it are the three Cardinals, the Archbishops of London, Armagh and Baltimore.

Among civilized nations, might and force are not the only powers which influence their dealings with each other. Lord Killowen remarked that public opinion is now "a force which makes itself felt in every corner and cranny of the world, and is most powerful in communities most civilized." This force has arisen out of the prevalence of Christianity, and the consequent respect shown for the principles of Christian morals as motives of action.

Lord Killowen does not appear to be very sanguine that any permanent court of arbitration can be established in the present temper of the world, and he even "gravely doubts the wisdom of giving that character of permanence to the personnel of any such tribunal." He says:

"The interests involved are commonly so enormous, and the forces of national sympathy, pride and prejudice are so searching, so great and so subtle, that I doubt whether a tribunal, the membership of which had a character of permanence, even if solely composed of men accustomed to exercise the judicial faculty, would long retain general confidence, and I fear it might gradually assume intolerable pretensions."

He does not altogether despair, however, of the exertion of some influence which may be applied in the interests of peace, and that is mediation, which he says could be successful "only where the mediator possesses great moral influence and where he is beyond the suspicion of any motive except a desire for peace and the public good."

During the Middle Ages the Pope practically occupied the position of a mediator, and to some extent of an arbitrator. He possessed to a remarkable degree the qualifications necessary for the filling of these positions, but it does not appear that there is any other authority on earth who

would obtain public confidence to an extent sufficient to justify its appointment to the responsible double office. With Europe divided into so many religions, Catholic, Protestant, Greek, and Mahometan, it seems hopeless to expect that the Pope will be generally regarded as a mediator now, yet the time may come when the nations will look to him to fill the position. The Emperor of Germany did not consider it derogatory to his Protestantism to make the present Pope, Leo XIII., a mediator to settle his dispute with Spain, and Catholic nations have several times preserved peace between themselves by doing the same thing. But we cannot expect that this will be done by nations of such various creeds as now exist. Lord Killowen's address appears to indicate the impossibility of appointing any general arbitrator at the present time, but a return of the nations to Catholic unity might effect what diplomatic negotiations will not bring about.

The case between Great Britain and the United States may not be so hopeless as that between all the nations of Europe, and it would be at all events a great boon to mankind if the negotiations now going on between Lord Salisbury and the Government of President Cleveland would result in some understanding whereby a permanent Court of Arbitration between the two countries would be established. If these negotiations prove successful, the example may finally result in the same principle being extended so that other nations will adopt a similar mode for the settlement of their disputes.

A CAMPAIGN OF SLANDER.

So numerous are the expedients whereby the enemies of the Catholic Church attempt to misrepresent and vilify Catholics that it is impossible to anticipate at any time what will be the next slander concocted for this purpose. The most recent attempt of this kind comes from A. P. A. sources and is to the effect that Jeff Davis, the President of the Southern Confederate States, was a Catholic in reality, and in proof of this a circumstance is related in connection with his imprisonment, namely, that when he was subjected to the official search after his arrest, a scapular of the Blessed Virgin was found on him, which he was allowed to retain, as he begged the officers to permit him to do so.

It would not prove much either for or against the Catholic Church if this story were perfectly true, for it must be remembered that the Southern rebellion was not by any means a Catholic rebellion. The Southern states are the least Catholic part of the United States, and in some of them Catholics are very few. The Southern rebellion was not undertaken on religious grounds, nor was it opposed by the North on any such grounds. It was a rebellion of the Southern states chiefly to maintain the permanency of their peculiar institution of slavery which was vigorously attacked by a numerous and active party in the North, but there were other reasons of trade policy which also induced the South to attempt to secede from the Union, and the North fought to maintain the Union that the growing power of the country might not be broken. There was no religious issue in the matter whatsoever, and Protestants predominated on both sides, but the Protestant predominance was more marked on the Secession side than on the side of the Union. Jeff Davis was not by any means the cause of the war, though he was President of the Southern Confederacy, and he was selected for this office, certainly not on any religious grounds, but because he was an able statesman having strong convictions of the justice of his cause. The assertion that he was a Catholic has, therefore, no bearing upon the war of secession, yet if it were believed it is calculated to create a prejudice against Catholics among those unthinking Protestants who delight in still displaying the bloody shirt in their political campaigns, and this is the reason why the calumny was at first invented, and recently resuscitated, though it was effectually refuted years ago when it was originally circulated.

The recent reproduction of this calumny has brought to light a new refutation of it. It was stated that General Miles, who conducted the search on Jeff Davis, had certified to the truth of the statement; so General Miles was asked concerning it, and he has written a letter stating that he knows nothing of the incident; moreover, Colonel Church, who personally made the search, adds his testimony to that of the general, and states that the assertion is utterly false and malicious,

having no foundation whatsoever in fact.

This lie is somewhat similar to other lies which have been circulated to prejudice those Americans who are intensely patriotic, such as that the Pope recognized the Southern Confederacy, and that he blessed it, and that Booth and Guitau, the assassins of Presidents Lincoln and Garfield, were Catholics. There is not a word of truth in any of these statements, and so far as the story of Guitau's Catholicity from being true, he was of French Huguenot descent, and was at one time a local preacher in one of the Protestant sects, either Methodist or Baptist.

The refutation of the Jeff Davis story will not prevent the Apapists from inventing similar stories for the future, for such things form their whole stock-in-trade.

A MUSEUM OF MARES' NESTS.

It would be merely amusing to read of the wonderful mares' nests discovered by the Toronto Mail and Empire, underlying the political acts of all the Quebec statesmen, if it were not a malicious spirit which guided the search after these marvels, and if the curious things discovered were not of a character to excite the ill-will of a large section of the readers of that journal.

The Manitoba school question is one on which this malicious spirit has been specially manifested. It has been dealt with by the Mail and Empire, not as a question which should be treated according to the principles of justice, nor with regard to what the compact of Confederation demands, but solely with a view to the effect it might have on the political party it sustains for the moment, and thus we scarcely ever find a straightforward or honest representation of the case in its columns.

For a time it sustained with apparent honesty the Remedial Bill introduced into Parliament by the late Government as a necessary measure to give justice to the Catholic minority in Manitoba. This was fair and honorable, and if it continued consistently to take this stand we could do nothing else than praise it for its honesty and fair-dealing; but it has, on the other hand, with great persistence held that it is the desire of the Catholics of Quebec to re-introduce a school system which is described as inefficient, namely, that which existed in the Province before 1890, and it still maintains that the Liberals of Quebec have given to Mr. Laurier his majority in Parliament with this purpose in view.

It is easy to see that the Mail's object in thus stating the case is to work upon the anti-Catholic prejudices existing in Ontario, and to prevent Mr. Laurier from successfully settling the school question. For the attainment of its purpose, the Mail would make the rights of the Catholics a mere toy, and the Catholics of the Dominion tools for its partizanship. We have no hesitation in saying that its statements are a gross misrepresentation of the facts of the case. Quebec has indeed given Mr. Laurier his decisive majority, and it is true to say that it has done so with the intention that the educational rights of the Catholic minority in Manitoba be fully restored. During the recent general election there was absolutely no party in Quebec which did not openly advocate the restoration of Catholic rights, and on this point the candidates on both sides endeavored to outbid each other in their professions that they would see justice done. But there was no question on either side about the restoration of an inefficient school system; and it will be found that Catholics, as such, whether in or out of Parliament, are desirous of having the school system of Manitoba, and of every Province in the Dominion, as efficient as law can make them.

It has not been shown that the Catholic school system which existed from 1870 to 1890 was inefficient. On the contrary, the weight of evidence is to the effect that, considering the sparseness and means of the population, it was as efficient as could be expected, and quite equal to that of the Protestants of that Province. However, admitting that in some respects it could be improved, the Catholics of Canada are not only willing but anxious that it should be improved to the fullest extent, but always on the basis that a satisfactory religious education of Catholic children be provided for. It is because the Manitoba School Laws of 1890 are intolerant on this point that they are objectionable, but if Mr. Laurier should succeed in inducing the Manitoba Government and Legislature to modify the laws so that Catholics may have the rights they formerly enjoyed, and to which they are en-

titled under the Constitution, the Catholics of Manitoba and of the whole Dominion will be as perfectly satisfied with his arrangement as they were with the Remedial Bill submitted by the late Government.

The supposed plot of the people of Quebec to establish an inefficient school system is not the only mare's nest of the Mail and Empire's collection of curiosities. A new one has been brought to light by that journal, in its issues of the 3rd and 4th inst. This consists in a discovery to the effect that Mr. Laurier intends to appeal on the Manitoba question "from the judgment of the Privy Council of England to the judgment of His Holiness of Rome," the Pope.

This story was based on information professed to have been obtained by the Mail's Ottawa correspondent from a source which is said to be very reliable, but its name is kept carefully in the background. In fact, though there is in the Mail of the 4th inst. an editorial article commenting on the subject, it is acknowledged that there is no solid basis whatsoever for making such an assertion. Thus it is stated in the editorial article: "The intimation that the Pope is to be asked to settle the Manitoba school question . . . may or may not be well founded;" and even in the information sent by the Ottawa correspondent there is this loophole whereby the correspondent may escape the charge of giving false information. He says: "There is reason to hope that as the matter has leaked out, the administration will modify its intentions in this respect."

Mr. Laurier might do worse than to consult the Pope on this question, but we cannot for a moment believe that the matter is to be settled in this way. The Canadian hierarchy can give all the information necessary as to what will be a satisfactory settlement of the question, and there will be no satisfactory settlement which does not include the right to teach religion to the Catholic school children.

The government organs, on the 5th inst. pronounced the rumor a ridiculous canard. Evidently it was the creation of the Ottawa correspondent of the Mail and Empire.

PROTESTANT PILGRIMAGES.

It has become quite the fashion among Protestant denominations to hold pilgrimages to the various localities which have figured in their short history as the places where their heroes were born or where they dwelt for a time. These pilgrimages were begun by the Methodists in the centenary year of the establishment of Methodism by John Wesley. The Presbyterians followed the example later on, and now the Congregationalists of America have been making a pilgrimage to the "classic scenes and sites in England which are connected with the Pilgrim Fathers."

The pilgrims were entertained at Farnham castle by Dr. Davidson, the Anglican Bishop of Winchester, who made a glowing speech in eulogy of the Pilgrim Fathers, who went to America to obtain that liberty of conscience which was denied them under the regime of the Established Church in England. The speech is said to have delighted the visitors, but it made no allusion to the fact that it was the intolerant spirit of the Anglicanism of former days that obliged the ancestors of these modern Congregationalists to seek a refuge in a new and as yet a savage country.

The Belfast Witness in giving an account of this reception of the Pilgrims by Dr. Davidson reminds its readers that the movement of the Pilgrim Fathers was a just and necessary revolt against what Milton calls the Prelates' "Rage." The glorification of this movement by a Prelate of the present day is an acknowledgment of a great change in Anglicanism, which once regarded as a dangerous heresy, deserving of the severest punishment, the same doctrines which Dr. Davidson professes to regard as quite consistent with the great plan of salvation as taught by the more modern Church of England.

Among the places visited by the Congregational pilgrims besides Winchester, were Cambridge, where John Robinson, one of the ancient Pilgrim heroes, flourished, Gainsborough, which was the cradle of Puritanism, and other places held sacred in the history of Puritanism.

We have nothing to say in condemnation of the feeling which leads men to visit the localities which gave birth to the heroes they honor, or to the principles they maintain as sacred. There is no doubt that such object lessons increase respect for those principles, and

make their influence on our conduct more decisive, and thus the results are beneficial if the principles are really good. But we cannot refrain from pointing out that only a few years ago these same men held that it is a gross superstition on the part of Catholics to visit respectfully the places which were made sacred by the presence of our Lord or the saints of God in ages past. These visitations were condemned in the strongest terms by Luther and Calvin, as derogating from the honor due to God alone, because thereby that honor is transferred from the Creator to the creature. Catholics were always aware that those contentions of Protestantism were erroneous, and the new practice of these Protestant sects is a proof that the Catholics were right. When we see modern Protestants renewing the practice of making pilgrimages to the spots which they consider sacred in their history, and showing reverence to such relics of the founders of their sects which have been preserved, we may infer that they acknowledge they have been in the wrong in condemning Catholics for doing the same thing in regard to relics of the saints of God, and the martyrs who have done much more for the propagation of Christianity than any of the alleged heroes whom the sectaries regard as worthy of veneration.

Let us hope that this gradual return of Protestantism in the direction of truth may result finally in an acknowledgment that all the Catholic doctrines which were repudiated by the Reformers of the sixteenth century were wrongfully rejected, and that, after all, the Catholic Church, always the same in doctrine, has alone kept intact the "faith once delivered to the saints."

BALFOUR VISITS GLADSTONE.

Much surprise has been caused in London, England, by a visit paid by Mr. A. J. Balfour to Mr. W. E. Gladstone at Hawarden for several days. The public are asking why the Conservative leader of the House of Commons should thus seek out and be received by the Grand Old Man, who is still looked upon as the head of the Liberal party, notwithstanding his retirement from active politics. The general belief is that Mr. Balfour's purpose is to ascertain how far Mr. Gladstone's support can be obtained to a bill for increasing the efficiency of the voluntary religious schools of England by adding to the appropriation given them by Government. The School Bill introduced during the last session of Parliament for this object was withdrawn, but the Government are known still to favor religious education, and it is believed that it is their intention to introduce a new school bill which will work more effectively than the last one, which was cumbersome and experimental to such an extent that it did not meet with general approval. It is believed, however, that a bill can be framed which will better secure the objects aimed at, and which will be passed by Parliament without difficulty.

THE IRISH RACE CONVENTION.

The Irish Race Convention began its sessions, as announced, on the 1st inst. and has continued sitting; and notwithstanding the serious obstacles thrown in its way by factionists, we think we can safely prognosticate that it will carry to a successful issue the objects for which it assembled.

It is, in the strictest sense, a representative gathering of the Irish people spread throughout the world.

From the meagre reports of its proceedings sent by Atlantic cable, it is impossible to state precisely the work done by the convention; but enough has been told to enable us to see that it has succeeded in maintaining its position with due dignity.

Messrs. Timothy Healy and John Redmond and their partisans refused to co-operate in calling the convention, and there was no course open but for the party representing the great majority of the Irish people to proceed alone, and this it did; yet it issued the invitation in such a way that if the minority factions wished to be fairly represented at it they could have chosen their representatives, and these would have been welcomed to give their counsel and votes. If they did not choose to take this course, the reason is obvious. They foresaw that the rule of the majority would be insisted on; but this they did not want. They preferred to rule a faction rather than to serve the people, and so they made every effort to belittle the con-

vention, even long before delegates arrived on Irish soil.

They declared that packed with Mr. Dillon, organ of one of the factious Independent, declared of the home delegates was J. P.'s. In pay of the B. ment, and the foreign "vain people, strolling fools such as are to be where," rushing in to "party conceived in sin disgrace," with more to pose.

It is needless to say gauge is dictated by the ate malice, and though profess such horror of pay of the British Government leaves us to more than rather those who have obstacles in the way of the convention are receiving the Salisbury Government dismission.

If there is anything human affairs, surely I give no benefit from the of senseless dissension personal piques, and it thought to endeavor to authoritative pronounced representatives of the race; and those who for the attempt to nullify should be brought to believe they will be, by Ireland.

The number of delegates assembled in Linstin House two thousand, representing national society, and every body elected by the Irish sides every Irish society the world which found send delegates.

We can attest that delegates were chosen to who love Ireland and view to aid in reuniting which are destroying for the future; and we that the same is true of from the United States colonies on the other side. These delegates were their devotedness to the land was well known, a titled to know that the V. Harris, of St. Catharines, the Canadian delegate the insinuation or assertion are "nobodies" who were crossing the ocean to pylon faction. The dean dignity the assertion dian delegates represented and he remarked that their own expense, and sonal sacrifice, because have never despaired for will never despair as long live."

The convention, and foreign delegates, made mollify the factionists, pose. These do not want and the resolution final the convention to the truly represents the Irish that the foreign delegates their influence in the countries in favor of the party in Parliament national conclusion which arrived at.

We have not the least Irish people will ratify reached by the convention the people have already far as the opportunity afforded them. Representatives throughout Ireland delegates to the convention Town Commissioners, Guardians, the Town the National Societies, an League of Great Britain held during the session tion has already displaced of Mr. T. Healy from and appointed a sup Parliamentary National place. Thus Ireland h against faction, and this one of the results of the gathering.

The convention has dress to the Irish people them to support majority sustain the majority pment. It is to be desired will do this as it is whereby there is hope ment of Home Rule.

The Honorable John is one of the Canadian expressed to the Associated Press his e the convention is an success, and if the Irish follow its advice we h this will prove to be the



vention, even long before the foreign delegates arrived on Irish soil.

They declared that it would be packed with Mr. Dillon's tools. An organ of one of the factions, the Irish Independent, declared on Aug. 14 that the home delegates would be chiefly J. P.s. in pay of the British Government, and the foreigners, a set of "vain people, strolling Yankees, and fools such as are to be found everywhere, rushing in to the support of a party conceived in sin and born in disgrace," with more to similar purpose.

It is needless to say that this language is dictated by the most inveterate malice, and though this journal professes such horror of delegates in pay of the British Government, it leaves us to more than suspect that rather those who have thrown the obstacles in the way of the success of the convention are receiving pay from the Salisbury Government, to create dissension.

If there is anything certain in human affairs, surely Ireland will derive no benefit from the perpetuation of senseless dissensions based upon personal piques, and it was a happy thought to endeavor to end them by an authoritative pronouncement of the representatives of the whole Irish race; and those who are responsible for the attempt to nullify this decision should be brought to account, as we believe they will be, by the people of Ireland.

The number of delegates who assembled in Leinster Hall was about two thousand, representing every national society, and every corporate body elected by the Irish people, besides every Irish society throughout the world which found it possible to send delegates.

We can attest that the Canadian delegates were chosen fairly by those who love Ireland and solely with a view to aid in recruiting the factions which are destroying Ireland's hope for the future; and we fully believe that the same is true of the delegates from the United States and the British colonies on the other side of the globe. These delegates were chosen because their devotedness to the cause of Ireland was well known, and we are gratified to know that the Very Rev. Dean Harris, of St. Catharines, on behalf of the Canadian delegates, repudiated the insinuation or assertion that they are "nobodies" who were duped into crossing the ocean to prop up the Dillon faction. The dean repudiated indignantly the assertion that the Canadian delegates represent "nobody," and he remarked that they came at their own expense, and at great personal sacrifice, because "we in Canada have never despaired for Ireland, and will never despair as long as Irishmen live."

The convention, and especially the foreign delegates, made every effort to mollify the factionists, but to no purpose. These do not want Irish unity, and the resolution finally reached by the convention to the effect that it truly represents the Irish race, and that the foreign delegates will exert all their influence in their respective countries in favor of the majority Irish party in Parliament was the only rational conclusion which could be arrived at.

We have not the least doubt that the Irish people will ratify the conclusions reached by the convention, and in fact the people have already acted on it as far as the opportunity has been afforded them. Representative bodies throughout Ireland sent their delegates to the convention, such as the Town Commissioners, the Boards of Guardians, the Town Councils, and the National Societies, and the National League of Great Britain at a meeting held during the session of the convention has already displaced a supporter of Mr. T. Healy in its Presidency and appointed a supporter of the Parliamentary National party in his place. Thus Ireland has pronounced against faction, and this, no doubt, one of the results of the great Dublin gathering.

The convention has issued an address to the Irish people appealing to them to support majority rule, and to sustain the majority party in Parliament. It is to be desired that they will do this as it is the only means whereby there is hope for the attainment of Home Rule.

The Honorable John Costigan, who is one of the Canadian delegates, has expressed to the representative of the Associated Press his conviction that the convention is an unquestioned success, and if the Irish people but follow its advice we have no doubt that will prove to be the case.

THE READING OF THE BIBLE.

TO A CORRESPONDENT.—"SUBSCRIBER"—Catholics are allowed by the Church to read the Bible in vernacular versions made by Catholic translators, and having notes explaining the principal difficult passages which might give occasion to errors of faith or morals. The version should also be approved by the ecclesiastical authorities. It should be read piously and with submission to the authority of the Church in regard to its interpretation, as otherwise it might be "wrested by the unlearned and unstable to their own destruction," as St. Peter declares the Epistles of St. Paul and the other Scriptures had been so wrested.

The restrictions regarding notes and comments do not apply to the original languages in which the Scriptures were written, nor to the Latin Vulgate, but the conditions of respectful reading and submission to the authority of the Church, being founded on the nature of the case, and on the divine law which obliges always, are to be applied to this case also.

The reason for the difference between the case of the vernacular versions and the originals is that the latter are in general use only by the learned, and there is not the same danger in their use, but the privilege would not extend to Latin versions and Greek copies which have been translated or corrupted by heretics, such as the Latin versions of Biza and Tremolius. Vernacular versions by heretics are also forbidden.

EDITORIAL NOTES.

In a recent issue we stated that R. R. Dobell, M. P. for Quebec, is a Frenchman. This was an error, as Mr. Dobell is an Englishman; from Liverpool, and married to one of the daughters of the late Sir Donald Macpherson.

One of the greatest afflictions which can befall a Catholic community is the death of a priest to whose care had been entrusted their eternal interests. The grief is all the greater when a large span of his life had been spent with them—when they recollect that he had entered upon his duties with the buoyancy of youth—that years of toil and care and anxiety passed one after another until youth had passed, and middle age with all its glory, had passed too, and the silvered hair had told of life's winter approaching. The parish of Windsor, in this Diocese, has lost by death a priest of noble parts in the death of Dean Wagner. His great Catholic heart yearned for the welfare, temporal as well as spiritual, of his people. Race and color were not taken into account when he went about doing good. He was a father to all, was loved by all, and when his pure soul had passed from earth to the joys of heaven, the tears at the parting were many, and the prayers for eternal repose welled up from saddened hearts, and the thought came to all: "When shall we see his like again?"

In the report of the death of the late Dean Wagner which appeared in our last issue several errors occurred. His proper name was Jacques Theodore, not Jean. His home was not in Alsace, but Lorraine. He was not "quite a young boy" when he came to this country, as he had finished his course of classics, which he followed at the Seminary of Nancy. When he came to this country he was ready to enter the Divinity course.

LET US come to close quarters with our esteemed contemporary the *Casket*. We accused it of having one tape measure for Sir Charles Tupper and another for Hon. Wilfred Laurier. This it denies and says it is a case of double sight on our part. Well, let us probe the matter briefly. In Quebec a newspaper report credited Mr. Laurier with saying he would enforce the constitution if Mr. Greenway did not come to terms on the Manitoba school question. In Ontario another newspaper report stated that Mr. Laurier declared he would never use coercive measures. From a Catholic point of view the first declaration of the Premier would be to his credit—the latter, the reverse. If he made both, Catholics and Protestants alike would agree that he was acting a double part, and would, consequently, refuse him their confidence. Why, may we ask, does the *Casket* discredit the report of *L'Electeur* and pin its faith to that of the *Globe*? This is where the two tape lines come in.

The figures given by Lord Russell as representing the annual cost of the

armaments of the European nations are very different from those which are usually been accepted as correct, and as his Lordship undoubtedly has within reach more ample means of information than those who have usually made these estimates, his figures may probably be relied on as the most accurate that have hitherto appeared. For the year 1895 the nations of Europe have spent the following sums for this purpose, according to Lord Russell: Russia \$260,000,000; France \$185,000,000; Great Britain \$180,000,000; Austria \$90,000,000; Italy \$85,000,000. It will surprise most people that the expenses of England on armaments exceed those of Germany, and that Russia spends nearly double of what Germany lays out for the same purpose.

THE LATE VERY REV. DEAN WAGNER.

Died on Wednesday August 21, 1896, after a lingering illness, his native village, Herington, in the province of Lorraine, Very Rev. Jacques Theodore Wagner, in the fifty-ninth year of his age.

On Wednesday, Sept. 2, a solemn funeral service for the repose of the soul of the late Dean Wagner was held in his parish church, St. Alphonsus, Windsor. The altars, pulpit, stalls, Communion railing, side walls, stations, gallery and pillars, were draped in mourning; streamers of the same sad color fell from the ceiling and were looped back in folds to the pillars in the sanctuary and nave. The catafalque occupied a position in the centre aisle; on it rested the small purple stole and worn beretta so familiar to us all. Behind the altar in white letters on a black background were the words of Holy Writ: "Blessed are the dead who die in the Lord, from henceforth, now saith the Lord, for they shall rest from their labors, for their works follow them."

The sacred edifice was crowded to the doors, and it was estimated that fully two hundred people were unable to gain admittance. The Knights of St. John, C. M. B. A. and C. O. F. had reserved seats in the different aisles of the church.

At 9:30 the procession entered the sanctuary and commenced chanting the office for the dead. Right Rev. Bishop O'Connor occupied the throne. The deacons of honor were Rev. Dr. Kilroy, of Stratford, and Rev. Father Brennan, of St. Mary's. There were forty-one priests present. We noticed among them: Father Schapmann, S. J., President of Detroit College; Father Kuhlman, S. J.; Dean Frank O'Brien, of Kalamazoo; Father Bayard, of Saratoga; Father Connelly, of Ingersoll; Father Brady, of Woodstock; Fr. Marcellus, of Canada River; Fr. Villeneuve, of Tecumseh; Father Cummings, of Bothwell; Father McGee, of Maidstone; Father Hodgkinson, of Woodlee; Fr. McKoon, of Stratford; Father Dixon, of Ashfield; Father Parent, of St. Peter's; Father Langlois, of Tilbury; Father St. Cyr, of Stoney Point; Father Bechard, of McGregor; Father Beau-doin, of Walkerville; Father Valentin, nephew of the deceased priest, of Zurich; Father Waiters, of Our Lady of Help, Detroit; Fathers Noonan and McKoon, of London; Father Forster, of Stratford; the Capuchin Fathers from Detroit; the Basilian Fathers Reno and Ryan of Amherstburg; Hours and Grand, of St. Anne's, Detroit; Ferguson, Damouchelle and Cote of Sandwich; and Fathers Rocheleau, Scanlan and L'Hereux, of Windsor.

After the Matins for the dead, Schmidt's solemn Requiem Mass was sung, *Coram Episcopo*, Father Bayard being celebrant, assisted by Father Scanlan as deacon, Father Valentin as subdeacon, and Father L'Hereux master of ceremonies. Mr. A. Peplin presided at the organ, assisted by a choir of twenty-five voices. At the offertory of the Mass Mrs. J. A. Kilroy rendered Verdi's "Ave Maria." She also gave the solo "Sanctus." In the "Ave Maria" her fine contralto voice had a superb compass and produced a marked effect on the audience.

After the last Gospel Dr. Kilroy approached the sanctuary-railing and addressed a short discourse to the congregation, on the life, the labor, the character, and the holy death of their late pastor, Dean Wagner. The doctor prefaced his remarks by saying he could not preach a funeral sermon—the subject was too near his heart, rather would he unite with them in the expression of deepest grief, the silent tear. Christ wept at the grave of Lazarus. "And Jesus wept." The Jews therefore said, behold how He loved him! (John xi. 35, 36) Surely, then, it is right that we should gather here to drop a tear for a good and holy priest, because we loved him. Jesus wept at the tomb of Lazarus. Others wept for him. Christ consoled the mourning sisters, Mary and Martha. The memory of the holy life and priestly death of one I cannot bear to name consoles us. He speaks to us from his coffin, pleading for our prayers. Let us not forget him. Mother Church teaches us it is a holy and a wholesome thought to pray for the dead. In the Mass to day nine times the prayer is offered "Lord have mercy," "Lord have mercy," "Christ have mercy" on the soul of Jacques Theodore Wagner. Early in youth this pious child, the son of a good mother and an educated father, desired to consecrate his life to God. He made his primary studies under the tuition of his own father, and in his native village, Herington, Lorraine; later he made his classical course in the Grand Seminary of Nancy. Here, in 1856, the late Bishop Charbonnel, of Toronto, found three young levites who volunteered to leave home, country and

friends to labor for the salvation of souls in Canada. The trio were Father Gerard, Father Wassereau, and Father Wagner. On his arrival in this country Jacques Theodore Wagner pursued his theological studies in the Sulpician seminary of St. Mary's, Baltimore. Among his classmates in Baltimore was the present Cardinal Gibbons. Father Wagner completed his course at Assumption College, Sandwich, and in June, 1860, was ordained priest by Right Rev. Bishop Pinnoneault, and at once commenced to labor in the service of God in Windham and Simcoe. Here for three years Father Wagner worked with heroic zeal, until his broken health caused him to be recalled to Sandwich for a period of rest. In 1865 he was appointed first pastor of Windsor, a newly-organized parish of about five hundred souls. The present parish of Walkerville was a part of Father Wagner's mission. There was no pastoral residence; the good priest was obliged to accept the generous hospitality of the Ouellette family and other life long friends. His life in Windsor is crowned with good works, the fruit of his long career of thirty-one years. He built this beautiful temple which will hand down his name to future generations; he leaves it to you out of debt, a consecrated church. He fostered St. Mary's Academy. He built the church of Our Lady of Lake St. Clair at Walkerville. He organized a mission, built a church, and ministered to the spiritual wants of the Catholics on Pelee Island. I need not speak of his crowning work, the Hotel Dieu, "God's House." It is an enduring monument of his charity for the sick and suffering of your city. He founded it. He endowed it. He spent some of the best years of his life working for the success of this hospital. Within the congregation he organized and fostered many noble societies, the Knights of St. John, the C. M. B. A., the C. O. F., the Third Order of St. Francis, the Bona Mors, and kindred societies. His sermons and instructions always bore fruit, for they were offerings of piety and zeal. He was a transparent, honest man. No avarice! He loved Christ. He preached Christ for thirty-six years. His name will go down for unimpaired time in benediction as the friend and father of his people. His death is the breaking of ties that for over thirty years have bound him to you. He baptized many of you. He prepared you for first Communion and confirmation. He married you. He gave the consolations of our faith to the departed loved ones. I, too, have reason to love and venerate his memory. It was he that gave the last blessing to my aged father, and the final absolution to my dear mother. In the diocese he was a model for us all. He was loved and respected by his brother priests. He was honored with the confidence of his Bishop, and he was loyal to his Bishop. No monk bound by strictest vow could be more humble and obedient to his superior than was Father Wagner to his Bishop. He enjoyed the close friendship of three Bishops—Bishop Pinnoneault, the present Archbishop of Toronto, and Right Rev. Dr. O'Connor, the present Bishop of London.

The doctor closed his remarks by referring to the loss to the diocese, and particularly to the parish of Windsor by Father Wagner's death. He exhorted the people to pray for him. Although they know he was a zealous, faithful priest they must not forget to pray every day for the soul of Jacques Theodore Wagner.

The doctor's discourse was frequently interrupted by sobs from different parts of the church; even men were seen visibly affected with grief.

The Bishop, in cope and mitre, came to the Communion railing and spoke a few words in English. He said he intended to preach in French, but he felt so keenly the common loss he could only say a few words in his own language in memory of you, good priest, who, as the doctor just said, enjoyed the respect, the confidence and the friendship of his Bishop. I knew him well. For over twenty years we had the intimate association of near neighbors, as well as being brother priests. Father Wagner was ever a model priest; he was never a disedification to any one. He labored to make the most of his natural gifts for the service of God. He could say, like the faithful servant in the Scripture, "Lord, thou deliveredst to me five talents, behold I have gained thereof five over and above." Father Wagner's personal labor did much to build this beautiful church. He made the name of Windsor known far and wide. He was a good citizen. The noblest building in the city is a monument of his zeal and charity. You, your children, and your children's children, have reason to bless and venerate the name of Father Wagner.

The Bishop gave the final absolution, whilst the choir rendered the "Libera" and the whole congregation united in the beautiful prayer of Holy Church, "May he rest in peace."

A committee of the C. M. B. A. waited on Bishop O'Connor, and presented him with the resolutions recently passed by Branch No. 1 on the death of Father Wagner.

The Bishop Father Wagner had expressed himself before leaving Windsor regarding the possibility of death and his place of burial. It was his wish, should he die whilst abroad, his remains should be placed beside those of his mother and his brothers, in his native village of Herington. This has already been done, and the question of removing the body to Windsor is now set at rest. In the near future a memorial tablet will be placed in St. Alphonsus church, Windsor, by his grateful parishioners.

Father Wagner leaves one sister, Mrs. Valentin; a niece, and two nephews—Rev. Theodore Valentin, of London, and Mr. Alphonsus Valentin, of Detroit—to mourn his loss. No other near relatives are living, either in this country or in France. M. C. K.

CATHOLIC PRESS.

Political-religious journals, that are more political than religious just now, undertake to show that civic duty, in both its moral and patriotic aspects, demands the active participation of the distinctly religious press in the debates of the campaign—always, of course, on the side, in which the politico-religious journals in question have enlisted. It is manifestly unfair for one party to claim a monopoly of morality and patriotism, as some of the perturbed partisan editors of religious publications are doing. There are two sides to the question before the citizens, and it is possible for good citizens to favor either, without laying themselves justly open to charges of treason and immorality. The unbridled bigotry and reckless ardor evinced by certain editorial advocates are not calculated to promote the success of the doctrines in which they profess to believe. Fury and intolerance are no mighty poor help to a righteous cause.—Cleveland Catholic Universe.

[Has this any bearing on the action of some of our Canadian Catholic papers in the late political contest?]

The St. Louis Republic announces that the nuns of the Visitation convent in that city have adopted a novel plan of paying off the debt on their new institution—they have had the lives of certain members of the community insured for an amount sufficient to meet the indebtedness. "Women," it adds, "are considered by insurance companies not quite as desirable business as that which comes from men, but in this instance the companies think they have all the best of the bargain. The monastic life is conducive to longevity. Its devotees are temperate in their eating and drinking. They live placidly with a curb upon their emotions. They are far removed from the world, though apparently living in its centre. They are not exposed to heat or cold, to accidents by rail or water. There is no way for them to die, as a rule, except by the gradual disintegration of their constitutions. Suicide in the cloister is almost unknown. Of course, diseases are not altogether strangers to them, but the nursing and care the afflicted receive are so incessant that even if recovery is not attained death is fought off for a long time." The Sisters insured certainly ought to make "good risks" for the company, but they have one point in their favor that the insurance companies usually have on their side—they will not forfeit their policies by failing to pay the premium. May they live long and die happy, conscious that whether living or dead they are of use in the world!—Catholic Review.

The friends of the secular system of Public schools, says: "Let the children be taught religion at home and in Sunday school." But in the vast majority of homes there is no instruction in religion. Parents have not the sense of duty to teach the precepts of faith, nor the ability, nor the inclination, nor the time. Most parents are incompetent for the task—they don't know themselves fully and clearly what they should believe and what they should do, especially if they, too, were brought up without a Christian education. Even if they were willing, therefore, they are not fit. And the Sunday schools train only a small minority of the children of the nation. At the international Sunday school convention that was held in Boston in June, the Rev. Dr. Schaulier, of New York, read a paper that proved from official statistics that about 750,000 children in the State of New York alone never attended Sunday school. He intimated that every other State in the Union has a similar record. So the fact remains that unless the children are trained at school to know their ethical duties, the majority of them will never get that knowledge and that practice. It is to the interest of the State to rear good citizens, but how can they be good if they never know what goodness is?—Catholic Columbian.

Of all the idle phrases with which ignorant ranters assail the Church, the most astonishing and the most ridiculous are "mental slavery" and "popish tyranny." True mental freedom is freedom from error, and that is precisely what Catholics have and what sectarians have not. Writing in an able English secular magazine—to all of which, happily, he seems to have entrance—Dr. Barry says:

"In the Roman Church, with its pre-emptory decisions and infallible Chair, the Bible, the liturgy, the Sacraments, the creeds, remain unaffected by movements which elsewhere have torn upon them to their irreparable injury. Nor should we fail to observe that loyal Catholics are by no means subservient from fear; neither do they chafe under this discipline. When the Pontiff speaks, he is uttering their voice and confirming their prepossessions; they hold emphatically the very doctrine which he defines; and they would rise up against any one who should lay a bold hand upon the Mass or deny the Tradition, in which they see their beliefs outside them objective and real. M. Zola is scandalized at their passionate fervor, their exuberance in the faith, their enthusiasm which appears to him so extravagant. Human nature

will not change because of the sceptic's dislike to its manifestations in a region where he is petrified. But let him not utter the word tyranny while these repeated acclamations and plaudits devotion prove that nothing would be more welcome to Catholics than a Pope whom the kings and republics should accept for their supreme arbitrator. Behind the Congregations at Rome, with their silent machinery, is a real and popular religion, spontaneous, deep as life in growing, not diminishing. And it is these innumerable hearts. The great Protestant experiment having been made, and ending, as we see, in disaster, what more natural than that the authority which it supplanted to so little purpose should gain by its defeat? Once more, history is asserting its claims; and the ancient institutions of Christendom are emerging from the shade which was cast about them by a speculative system, itself incapable of bringing to a successful issue the enterprise it had snatched from them in an hour of revolt."

If ever a phrase was unfortunate, it is the one currently used in charging Catholics with "subserviency through fear." The children of the Church have almost a passionate love for their mother. As for "popish tyranny"—when the Holy Father speaks officially he is simply expressing the belief of the faithful. As reasonably might one be offended with his tongue for expressing the thought of his mind.—Ave Maria.

The Anti-Masonic Congress will be held at Trent, on September 29, and no doubt will be attended by delegates from all parts of the world. For a considerable time past the Masonic element has been deriding the Catholic Church for asserting that Masonry is not only the foe of Catholicity, but is the enemy of belief in God. They have stated that the only action of the Order which openly denied the existence of a Supreme Being was the Grand Orient of France; and that this action, was set outside the pale of cognition by the Masonry of all other countries throughout the world. The great Masonic Congress, just held at The Hague, in Holland, shows how false was the statement that hostility to belief in God was limited to the Grand Orient of France; and how sapient was the decision of the Church, and how just was Her broadest denunciation of Masonry. At The Hague Congress all the Masonic lodges in Holland, Belgium, and Italy, declared their complete union with the Grand Orient and their full endorsement of each and all of its principles. The Congress, in addition, proclaimed its approval of a propaganda of the widest politico-socialist character, and left no longer unexecuted the true aims of a society, sworn to secrecy, which for ages the Church has set on a pinnacle of infamy and denounced as hostile to the best interests of mankind in this life and in the life to come.—Michigan Catholic.

LINDSAY SEPARATE SCHOOLS.

To the Editor of the CATHOLIC RECORD: Dear Sir—The result of the entrance examinations of Ontario, as reported in your excellent journal, from different parts of the province, proves, without doubt, that the Catholic Separate schools are doing good work, and in point of efficiency are holding their own with the much-lauded Public schools.

Such state of things is, to say the least, very gratifying to a good many readers, after all that has recently been said and read to belittle those schools and to prejudice the public mind against them. The Catholic schools of Lindsay, too, fully exemplify the fact that the progress of the pupil or student in acquiring a knowledge of ordinary school subjects is not retarded by devoting a part of the school hours to religious instruction, as the following plainly shows.

As Lindsay, with a population of about seven thousand, has adequate Public school accommodation, and as it is situated in the centre of a rich agricultural district, also well supplied with schools, the number of entrance candidates every year is large—about one hundred and fifty. Of those who wrote this year seventy-two were successful. Fourteen boys from the Separate school tried, of whom eleven, or about 80 per cent, passed. Nine girls from St. Joseph's convent wrote, and all passed. One little girl, Loretto Burke, obtained 609 marks, being third on the list. The marks obtained by the others were 580, 572, 566, 565, 564, 564, 521 and 520 respectively. Nine young ladies from St. Joseph's convent wrote for certificates, four for seconds and five for thirds. All passed the departmental examination, except one third class applicant, who, it appears, had not been recommended by her teachers.

Those who obtained certificates are: 2nd class, Mary Kirley, Annie Begley, Loretto O'Boyle and Hattie Barley; 3rd class, Nellie Greenan, Sarah McGinly, Loretto O'Connor, and M. O'Connor—the latter obtaining honors. As a teaching institution the Lindsay convent enjoys a high and well-merited reputation and its classes are daily attended by pupils and students of other religious denominations. Besides the school work mentioned a full commercial course, including stenography, may be taken, while special attention is given to painting and music.

The boys' Separate school is well conducted by Mr. M. E. McAtney, principal, and two lay teachers, Misses Hanboe and Moloney. "Observer."



CHATS WITH YOUNG MEN.

Catholic Columbian. With tactful and graceful pen a charming young lady contributor expresses these opinions regarding the subject of our latest symposium: Qualities Most Admired in Our Catholic Young Men.

Chivalry need not be wholly a masculine virtue. There has been such a wall of late over our Catholic young man that it seems only chivalrous to say a word in his defense.

He is "ours" to begin with, and that is something, as a sturdy mother said martially of her bow-legged child. (Y. M., we apologize!) Not that the Catholic young man is usually bow-legged; far from us to raise so ignominious a suspicion. On the contrary he is, as a rule, far better built, stronger, more manly than many of his fellow citizens.

To see life! What has it, in vulgar estimation, come to mean? Not life that is noble and grand and soul stirring, not a life of high ambitions and lofty aims, but a life whose first intoxication glosses over the brutalities and bestialities beneath.

How many a man who has come at last into man's estate who has met and revered and loved, if he still is capable of it, the one woman whom the Lord intended for him, has been ashamed, has despaired of offering her the husks of a degraded heart, and has cried out in anguish and sorrow: "Would to God it had been different!"

It reminds one of that story of the young man who was talking to the pilot on one of our big steamers.

"How long," he asked, "have you been pilot on these waters?" The old man replied: "Twenty five years; and I came up and down many times before I was pilot."

"Then," said the young man, "I should think you must know every rock and sand bank in the river." The old man smiled at the youth's simplicity, and replied: "Oh, no, I don't; but I know where the deep water is."

That is what we want to know—the safe path and how to keep it. That is what the Catholic young man knows, and if he does not always keep it he is the exception rather than the rule. And so when he comes to marry he is able to offer to his wife what he expects of her, an unsullied heart; and there is every reason to hope that such a marriage will be a happy one.

Nowhere do the virtues of the Catholic young man shine forth more brightly than in his love making. Reverencing all women, even the lowliest, how much more must he reverence the woman whom he hopes to call his wife. He is manly, he is honorable, he does not, like our friend, our erstwhile friend Charley, who has been figuring recently in the columns of the Columbian, win a girl's heart, get her to promise to marry him, and then sheepishly inform her that it has been all a mistake and that "he cannot leave his mother."

It is a question whether such a milk and watery youth could even support—not to speak of his mother and sisters—support himself. He ought to be still in a baby carriage and wearing a bib. The poor girl is indeed to be pitied who wasted all the precious freightage of a woman's love on a wight like that. She has one consolation. If she has had him as a lover she will be spared him as a husband. That is much.

The typical Catholic young man does not act like that. He thinks before he speaks; a promise once given is irrevocable, he loves "deliberately, undisappointingly, fruitfully." He realizes what it is to win a woman's heart, and he is humble as well as proud for the gift in his keeping. He does not tell her of his love and at the same time that he "will never marry," he does not, when met at first by refusal, spoil his persistence by sentimentality and spooning. He reverences her too much to try to tempt her into doing what she, because of her more delicate conscience, might think wrong. It is easy to predict that love-making like this will be crowned with wedded joy.

Indeed it is one of the shining characteristics of the Catholic young man, his reverence for womanhood. The young man who loves and cares for his mother will love and care for his wife, and the young man who does not care for his mother—let all girls beware of any desire to be his wife. And we have too many instances of the self-

CATHOLICISM IN CANADA.

Its Rapid Progress and Firm Foundations—Strong Parishes—Bright Outlook.

To the student of Church history it is not surprising that the advance of Catholicity in Canada should be rapid, steady and enduring, considering that its early foundations were securely laid by the zealous French missionaries, who left the comforts and civilization of their own land to carry the saving Gospel word to the rude Indian tribes who occupied the wild forest lands in the newly discovered country. But the separation from home was only the first step in the long and painful series of sacrifices which the holy men had to endure for the sake of Christ.

The Indians, who always had some vague notion of the existence of a supreme being, or, in their phrase, Great Spirit, began to realize more vividly that there must be such an over-ruling Providence, and that those holy men whom they had treated so barbarously were His ambassadors, bearing to them messages of peace and eternal salvation. These gleams of supernatural light falling upon the savage breast softened and Christianized it and thenceforward their wicked attitude was changed into one of love and reverence for the priests who came to minister to their spiritual welfare.

Before any appreciable conquests to the true faith had been made however, many of the heroic Jesuit missionaries had laid down their lives only to take up the martyr's crown, and never was more forcible lesson taught or clearer proof given of the truth of the fact, that "the blood of the martyr is the seed of the Church," for upon the dearly bought foundations Catholicism sprang up and flourished with almost incredible rapidity.

Of course, old Quebec was then, as it still is, the central point of Catholicity in New France. Within its sacred walls holy nuns from Paris established convents, hotels Dieu, educational and charitable institutions, wherein the pure gospel truths of faith, hope and charity were zealously taught and scattered broadcast over the infant colony. This impetus having been given to the civilizing and Christianizing movement, it went gloriously forward, adding strength to strength and conquest to conquest. Nor did the courageous Jesuits content themselves with planting Christ's kingdom in New France alone, for Marquette and his reverend co-missionaries penetrated as far as the Rocky Mountains, and into the Mississippi, planting the standard of salvation along their route and leaving behind them enduring memorials of their holy work and untiring efforts for the propagation of the true faith.

A period came, however, in the new Catholic French colony, when national events took place which threatened to stay the onward march of Catholicity. I here refer to the English conquest; but even this untoward event had not the power to stop the growth and influence of the Church in the conquered colony. In truth and fairness to the conquerors it must be stated that England dealt with the conquered in a broad spirit of liberality, and accorded to them their religious and educational rights, while she also left them their laws and constitutional privileges. All of these were duly guaranteed by treaty compacts between France and England, but the latter's interpretation of the various clauses of the agreement were humane and liberal.

While historical fact demands this acknowledgment, there can be hardly a doubt that the Protestant victors hoped to turn the colony into a veritable Anglican stronghold, second only to Britain herself in its adoption and adherence to the new form of worship as by law established. This was a mis-calculation, for the Christian inhabitants of French Canada were thoroughly fixed in the precepts and principles of the true religion, and they had besides before their mental vision the memory of what hardships their forefathers had endured for the faith, and the thrilling impression left by the conduct of the early Jesuit martyrs was still alive. Fortified by the recollection of these by-gone acts of Christian bravery, the French Canadian race have unflinchingly clung to the sacred religion of their fathers. As time went on and Catholic Ireland kept sending out her missionary priests and true Catholic peasantry, a certain proportion of them made Canada their adopted country, and into whichever village or hamlet those lay missionaries entered it forthwith became a center of Catholicity. At first, perhaps, Mass would have to be celebrated in the rude log hut, then in the modest frame church, later in a store or brick edifice of larger dimensions, and finally in the gorgeous cathedral.

This is a bare outline of the progress of Irish Catholicity in Canada; but it is a true index of its remarkable rise, development and endurance, and it speaks volumes for the constancy, fervor and faith of the devoted children of St. Patrick, who were ruthlessly

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DOES GOD EXIST?

A Simple But Powerful Lesson From the Great Archbishop Fenelon.

Fenelon, the great and the good Archbishop of Cambrai, whose name is honored even by the irreligious, was walking one evening with a child confided to his fatherly care.

The heavens glittered with a thousand stars. The horizon was still gilded by the last rays of setting sun. All nature was at rest, beautiful and sublime. The child asking what hour it was, he drew out his watch.

"What a beautiful watch, MONSEIGNEUR!" said his young pupil. "Will you allow me to look at it?"

The Archbishop gave it to him, and as the child examined it closely, "it is a very singular thing, my dear Louis," said Fenelon calmly, "that that watch made itself."

"Made itself?" repeated the child, looking at his master with a smile.

"Yes, entirely alone. A traveler found it in some desert, and it is quite certain that it made itself."

"That is impossible," young Louis answered. "Monsieur, you are laughing at me."

"No, my child, I am not laughing at you. What is there impossible in what I have said?"

"But, Monsieur, a watch could never make itself!"

"And why?"

"Because so much precision is needed in the arrangement of the thousand little wheels which cause its motion and make the hands keep time, that it requires great intelligence to organize it, and even then very few men really succeed in spite of all their pains. That such a thing could make itself is absolutely impossible. I shall never believe it. You have been deceived, Monsieur."

Fenelon embraced the child and pointing out to him the starlit heavens above their heads, he asked: "What will you say then, my dear Louis, of those who pretend that all the wondrous heavens have not only made themselves but preserve themselves in an unbroken order, and that there is no God?"

"Are there truly men so foolish and so wicked as to say that?" asked Louis.

"Yes, dear child, there are those who say it; few in number, thank God."

"But are there any who believe it?"

"I can scarcely credit there are, considering how entirely they must do violence to their reason, their hearts, their instinct and their good sense before they can maintain such an opinion. If it be evident that a watch cannot make itself, is it not far more evident of a man himself, by whom watches are made? There was a first man, for all things have their beginning, and this beginning is universally attested by the history of the human race. It is certain, then, that some one made the first man. This some one is that Being who made all things, who has Himself been made by no one and whom we call God. He is infinite, for there is no limit to His being; He is eternal, that is to say, infinite in duration, without beginning and without end; almighty, just, good, holy, perfect and infinite in all His perfections. He is everywhere and in all things, and no one can fathom His marvels. It is in Him we live and move and have our being. He is our first principle and our last end; and true happiness, both in this world and the next, is to know Him, to love Him and to serve Him."

Such was the beautiful lesson that the illustrious Archbishop of Cambrai gave to his little companion. He gave it to us also, and we may profit by it to remark once again on the foolishness of those miserable men who dare to doubt the existence of God—Sacred Heart Review.

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

As a rule this is true: Unless we have a vocation elsewhere, then where we are is the best place for us to begin to work out our destiny according to God's plan for us and to save our souls by doing our present duty according to His will, leaving Him to send us sickness or health, fame or shame, wealth or poverty, as shall please Him.

Nothing in the world can perfectly satisfy us. Presidents and millionaires are still longing for the infinite. Happiness, so far as it can be reached here below, comes not so much from outside conditions but resides within mind and heart. The kingdom is within us. If our conscience is at rest, in a state of grace, all else is vanity. Trouble is sure. Every one has his cross. Discontent comes into the parlor as well as the kitchen. Only before the great White Throne will it disappear forever.—Catholic Columbian.

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scrofula

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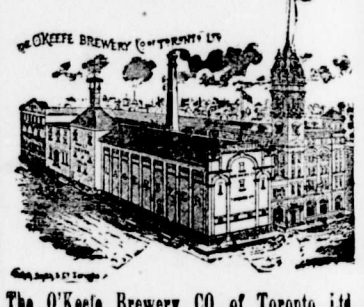
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scrofula

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The advantages and conveniences of this Agency are many, a few of which are: 1st. It is situated in the heart of the whole sale trade of the metropolis, and has complete arrangements with the leading manufacturers and importers to enable it to purchase in any quantity at the lowest wholesale rates, thus getting its profits or commissions from the importers or manufacturers, and hence, 2nd. No extra commissions are charged in addition on purchases made from them, and giving the benefit of the lowest prices to the consumer. 3rd. Should a patron want several different articles, embracing as many separate trades or lines of goods, the writing of only one letter to this Agency will insure the prompt and correct filling of such orders. Besides, there will be only one express or freight charge. 4th. Persons outside of New York, who may not know the address of houses selling a particular line of goods, can get such goods all the same by sending to this Agency. 5th. Clergymen and Religious Institutions and the trade buying from this Agency are allowed the regular or usual discount. Any business matters, outside of buying and selling goods, entrusted to the attention of management of this Agency, will be strictly and conscientiously attended to by your giving me authority to act as your agent. Whenever you want to buy anything send your orders to

THOMAS D. EGAN, Catholic Agency, 42 Barclay St. New York, NEW YORK.

FIVE-MINUTE SE

Sixteenth Sunday aft

MEDITATION. "That he would grant you, riches of his glory, to be adorned with might unto the (Eph. iii. 16.)"

Brethren, mark those inward man. The easily known: you see him, hear him whether God. Not even one's knows much of the inward man. Yet that is the reasoning, thinking, deciding, judging, and responsible man. The man God deals with in manner. He has his Church and the sacraments through the outward man—to reach you can reach. What is an outward sign of? What is Holy Mass—the all a religion? The Redeemer to the outward man—two thousand years past many thousands of millions inward man the Mass Christ here and now. ward spirit, then, the sacrifice, the whole Church is distant and forgotten. The object of all that is for the outward man the inward man.

So much for the getting of the outward symbol. Much might be said of would be highly profitable one little part of it of our sermon to day: What is mental prayer? Is that responsible being call with a view to his end of a really prayerful towards God, the essential to God, the essential to God, the essential to God.

Hence the cultivation of God by inward or mental prayer, to be sure, character, even that loudly spoken. Pure is that of a parrot or a But there is a prayer sound is uttered, each eloquence of the heart should long for that we should try to understand as we understand our souls, as parent and other, by a species of sacred to be clothed in Now, brethren, I excellent Catholics the prayer, or meditation and nuns and priest take! Try yourself Father, study over meaning of that pray world and its distraction and you will meditate psalms and go from your thoughts and lutions have play up the words you read—you will meditate, parables, or the scene death and glory, and picture the scenes, the sons; ask yourself quite this or that? why? effect? with what help it effect me? Try every day. You need you will learn to know minutes of inner life minutes of a Sunday hour some day of evening a week-day Man "God is a spirit, and Him must adore His truth."

BLACK Satan Worshipers F Trial in

Some months ago Lucie Charing, her vote of these young lady in question enjoyed the reputation Roman Catholic and an order from the accordingly brought against the papal matter of the devil's ated in court. At the lady's lawyer was even a paper interests of this cultus du Diabolo. From lengthy extracts, the meeting of the mock Masses are returned upside down having been stolen crated in the church

With I Yes! with invalids they improve so Emulsion, which is as



FIVE-MINUTE SERMONS.

Sixteenth Sunday after Pentecost.

MEDITATION.

"That he would grant you, according to the riches of his glory, to be strengthened by his spirit with might unto the inward man." (Eph. iii. 16.)

Brethren, mark those last words—the inward man. The outward man is easily known: you see him, touch him, hear him whether you will or not. The inward man is known fully only to God. Not even one's father confessor knows much of the inward man of the penitent. Yet that is the real man—the reasoning, thinking, loving, longing, deciding, judging, accountable and responsible man. That is the man God deals with in an especial manner. He has his outward, visible Church and the sacraments to reach through the outward man to the inward man—to reach what God alone can reach. What is a sacrament? What is Holy Mass—that central act of all religion? The death of our Redeemer to the outward man is nearly two thousand years past and gone and many thousands of miles away; to the inward man the Mass is the death of Christ here and now. Without the inward spirit, then, the sacraments, the sacrifice, the whole Christian religion is distant and forgotten and unreal. The object of all that is done by religion for the outward man is to build up the inward man.

So much for the general principles of the outward symbolism of religion. Much might be said on this topic that would be highly profitable. But just one little part of it will engage the rest of our sermon to-day: mental prayer. What is mental prayer? Mental prayer is the inward man tending towards God. It is that free, reasoning, responsible being called man acting with a view to his end—God. The life of a really prayerful man is reasoning towards God, the essential truth; loving God, the essential joy; responsible to God, the essential right.

Hence the cultivation of union with God by inward or mental prayer is the duty of the intelligent Christian. All prayer, to be sure, has an inward character, even that which is most loudly spoken. Purely vocal prayer is that of a parrot or a man in a dream. But there is a prayer in which no sound is uttered, except the voiceless eloquence of the heart. Oh! how we should long for that prayer. Oh! how we should try to understand God even as we understand our dearest friends; as man and wife know each other's souls, as parent and child know each other, by a species of communion too sacred to be clothed in words.

Now, brethren, I know that many excellent Catholics think that mental prayer, or meditation, is for monks and nuns and priests. What a mistake! Try it yourself. Take the Our Father, study over word for word the meaning of that prayer, excluding the world and its distractions meantime, and you will meditate. Take the psalms and go from verse to verse, and let your thoughts and wishes and resolutions have play upon the meaning of the words you read—do it slowly, and you will meditate. Take our Lord's parables, or the scenes of His life and death and glory, and ponder over them, picture the scenes, the places, the persons, ask yourself questions. Whodid this or that? why? where? with what effect? with what helps? and how does it affect me? Try it five minutes every day. You never know God as you will learn to know Him in five minutes of inner life. Try it fifteen minutes of a Sunday. Give half an hour some day of every week to hearing a week-day Mass in that spirit. "God is a spirit, and they that adore Him must adore Him in spirit and truth."

BLACK MASS.

Satan Worshipers Figure in a Recent Trial in Paris.

Some months ago the Dutch litterateur Huysmans published a book in which he described the services of the so-called "Black Mass," which in Paris is celebrated by the followers of the "Satan cultus," in mockery of the Roman Catholic rites. He declared that such services were held at three or four places in the French capital and that it numbered not a few adherents. A public trial held in the Paris courts recently has furnished the evidences that these statements are not sensational fabrications, but the actual truth. A prominent Roman Catholic paper, entitled *Le Diable au XIXe Siecle*, the special aim of which is to expose this new Satan cultus, has brought charges against a certain Miss Lucie Claraz, of Freiburg, Switzerland, charging her with being a devotee of these Satanic rites. The young lady in question has all along enjoyed the reputation of being a pious Roman Catholic and has even received an order from the Pope of Rome. She accordingly brought charges of slander against the paper in question, and at a public trial in Paris the whole matter of the devil's cultus was ventilated in court. Among other things the lady's lawyer proved that there was even a paper published in the interests of this cultus, called *Le Bulletin du Diable*, from which he read lengthy extracts. It appears that at the meeting of these Satan worshipers mock Masses are said before a crucifix turned upside down, the hosts used having been stolen from those consecrated in the church.—Independent.

With Invalids.

Yes! with invalids the appetite is capricious and needs coaxing, that is just the reason they improve so rapidly under Scott's Emulsion, which is as palatable as cream.

OUR BOYS AND GIRLS.

In Mother's Place.

In mother's place—so father said, His kind hand resting on my head, While all the burden of the day, The care and trouble, fell away; New purpose seemed to grow into me To struggle for the victory, And by the fire's light I breathed a silent prayer to-night!

I never guessed in times gone by How much there was to fret and try, The sweetest temper all day long; Was it to-day when things went wrong I checked the hasty, angry word, Hearing the tones my childhood heard, Seeing, in memory, the while, The vision of a vanished smile?

The children, crowding at my side, Need me, and will not be denied, The home her presence made so bright Needs me, and I must be its light, The girls and boys too soon will go From sheltering arms of love, I know— May the sweet influence of home Be theirs wherever they may roam!

Yes, it is little I can do; Yet faith in God will bear me through, And give me wisdom to take my place, My duty, since it is His will, That those who need a mother's care, Should find in me—bereft of her, And longing for her lovely face— A guide and friend in mother's place!

After Vacation.

Soon the school doors will re-open and the pupils will march into the routine of another school year. Children seldom realize that a school year means so much more than any other kind of a year. After school life is over there is nothing to take its place. So much is done to start each one in the world, and after this preparation every one is expected to find his own way, or, like Philip Sydney, if he cannot find a way, he must make one.

Every school day brings a new idea—a new discovery to the earnest scholar. The mind expands with the growth of the body and every minute bears its firm part in the foundation of manhood or womanhood. Whether that foundation shall be strong or weak depends on the builder—the user of the precious minutes of school life—the girl or boy who aims to become a good Christian and a useful member of society.

Now, at the entrance to another school year, make a firm resolution, dear girls and boys, that with God's help you will do your best for yourselves, for your parents, for your teachers. Think of all that has been done for you! Great scholars have spent their lives in gathering stores of knowledge for you; wise teachers have been trained for years and years that you may be properly taught; loving, unselfish parents have perhaps denied themselves many things in order that you need be denied nothing. Every thing has been made easy for you. All facts have been found and proven before they are presented to you. Yours is a pleasant path through the forest of knowledge, and every tree is marked for your guidance.

What, then, is left for you to do? Only to learn. Only to learn thoroughly the lessons that have come to you through the labor and sacrifice and anxiety of those who have cleared the path that your steps may be easy. By your studious zeal you will repay your parents and reward your teachers. No father or mother asks for a better payment than a child's appreciation; no teacher finds a richer reward than a pupil's diligence. Resolve then that this year you will try to be more grateful, attentive and industrious than ever. Ask our dear St. Joseph to pray for you, that you may be ever appreciative of the blessings which are yours; that you may be loving and submissive to your parents and teachers, that you may have knowledge without arrogance, gentleness without weakness and ambition without pride. Thus will you best help those who are helping you.—Standard and Times.

To Paint Frost-Tinted Foliage.

To paint a group of leaves just touched by the frost is not easy, but the variety of coloring in them is beautiful, the reddish tints being especially effective. For the leaves turned yellow at the edges mix yellow ochre with white. For the pale green tints toward the centre add to pale lemon yellow some ivory black; glaze here and there with raw sienna. A gray green can be made with yellow ochre, cobalt blue and white, add raw umber in the shadows. A rich green can be made with light cadmium and indigo. For a brighter green substitute Prussian blue for the indigo. For the reddish tints crimson lake slightly modified with raw umber is good, while burnt sienna gives the rich, bright brown tone into which the crimson generally merges. When the greens are too bright in parts glaze them with ivory black. When too gray glaze with raw or burnt sienna, according to the tone desired.—September Ladies' Home Journal.

Earnestness.

A young clerk in a large mercantile house was conspicuous for the interest which he took in his work. His associates ridiculed his interest and enthusiasm, and told him that there was no sentiment in ordinary business—"it did not pay."

of one of the largest business houses in the country was entrusted to him.

"The fact is," said the senior member of the firm, when the co-partnership papers were signed, "you have been one of us from the day you came to us as an office boy. You have shown the same enthusiasm for our service that a soldier displays in fighting for his flag."

To our Business Boy.

One of the first principles underlying success in business is thorough honesty. Your employer buys your time; the hours, therefore, for which he pays you do not belong any longer to you, but to him. If therefore, you are due at the office at six, seven or eight o'clock, you owe it to the man or house employing you, to be at your post precisely.

It is better to be ten or fifteen minutes too early, than one minute too late. You owe your employer attention; your mind must not be wool-gathering, while you have work to do, but you should devote the strength of your powers to doing whatever you are set to do, in the very best way. Sent on an errand, do not loiter; entrusted with a message, deliver it promptly, and precisely as it was given to you; charged with carrying a package dispatched to the post office or bank, go straight as an arrow from the bow to the place indicated, and return as promptly.

The boy who can be depended upon in these regards is soon considered an excellent and valuable business boy, and will probably receive promotion. "Because thou hast been faithful in a few things," said the ruler, in the parable to the man with ten talents, "I will make thee ruler over many things." The faithful, attentive, apt boy will never stay long at the bottom of the ladder.

He Saved the Child.

There is a good story told of a German drum major who recently attained distinction by his presence of mind in a trying moment. A regiment of the imperial army resting on a country road was appalled to see a great bull madly pursuing a little child in a field which was near and yet so far away that the child could not be reached in time to save it, nor yet saved by the shooting of the animal.

The bull had his horns down, and all the soldiers were horrified to see that in another moment the child must be gored to death. For an instant no one seemed to know what to do, and then the drum major shouted to the buglers of the band, who stood near with their instruments in their hands, to sound a loud blast. They looked aghast.

"Sound, I say, for God's sake, to save the child!" he repeated. Then the buglers blew a blast at the top of their lungs. The drum major knew that animals of the cow kind are so much affected by strange and high-pitched musical sounds that they seem compelled to imitate them. This bull proved to be no exception to the rule.

As soon as he heard the bugle he paused in his pursuit of the child, he glanced toward the band, raised his head and began to bellow madly. The buglers kept up as high and discordant a tumult as they could, and meantime soldiers were running to the rescue of the child.

Before the bull had finished his attention to the bugles the child was in a place of safety.

Whatever has happened once may happen again. This anecdote may linger in some memory to be of use in a like emergency.

Snubbing and Nagging.

There is no surer way of spoiling either a wife or husband than to publicly snub the one or heckle the other. Couples who are anxious to live unhappily can begin this way with the certain assurance that a grand domestic upheaval will be the result. The sweetest tempered woman in the world will soon grow tired of being "called down" every time she attempts to express a sentiment of her own before people. It makes her feel small; it likewise stirs up all the antagonism that lies dormant in her nature, and though she may possess a reputation for meekness she will forget all about submission and will either flare up in regulation shrew fashion or mope sullenly, planning all sorts of schemes for getting even.

Snubbing a wife or nagging a husband tends to destroy whatever individuality one or the other possesses or else incite them to rebellion. Some disastrous result is certain to accrue, and unless a married pair are anxious for an open rupture, let the fault-finding, snubbing and matrimonial sarcasm be reserved for private exhibitions, and if they are really fond of each other the momentary anger will soon vanish and a serene sky take the place of lowering clouds in the nuptial horizon.

Even a child when corrected in public resents the action by behaving ten times worse than it ever would have thought of doing if the censure had been administered privately, and as we older ones are only larger children the same instincts govern us, the same passions dominate us. Therefore, to secure a tractable husband or docile wife reserve the judicious remonstrance sometimes necessary for times when outside ears can not hear and outside lips cannot retail. It is a simple rule, but a safe one; consequently follow it and be happy.—Sacred Heart Review.

The most remarkable cures on record have been accomplished by Hood's Sarsaparilla. It is unequalled for all Blood Diseases.



GREAT ENGLISH MYSTIC.

Prof. Sheran Writes on 'Frederick William Faber and Our Times.'

The reader needs no introduction to Frederick William Faber; for every Catholic whose devotional readings have reached any measurable dimensions has long since placed a volume, perhaps a whole set, of Faber in the home library. He is there, and he ought to be there, writes William Henry Sheran, of the University of Chicago, in the *Northwestern Chronicle*; for no English writer of our century has done more than Faber to make us prize the treasure entrusted to earthen vessels; no English writer has illuminated so many sides of the spiritual life; no English writer has furnished the soul with so many spiritual helps in its ascent along its rugged paths of religious perfection.

One may have little patience with the mere literary form of Faber's works; especially if one has just laid aside a volume of Arnold or of Newman. His thought and emotion are a good deal full for the tame regular currents of expression; the waters overflow the channel and seek the broad table-lands; so that while Carlyle's roughness of line is absent, these overflowing ideas and exuberant imagery and frequent carelessness about artistic effect are, to a certain extent, suggestive of Carlyle.

As a matter of fact, Faber did not seek after artistic effect; he aimed at producing a moral effect. He was not Hellenic in taste like Cardinal Newman, who addressed his effort to symmetry, grace and color of composition quite as much as to the careful elaboration of his theme. Faber had not that shaping imagination which is the highest criterion of an artist; and accordingly his art may never draw down an admiring angel; but his words, burning with divine love and coming direct from the heart, have lifted many a mortal to the skies.

Unlike the older spiritual writers, he is not continually ringing changes on the miseries of this life. While he sees sin and its consequences, while he observes human crime and human folly, while he looks with unflinching eye on the depths of degradation into which human nature may fall, there is no attendant gloom; the pessimistic spirit; for he also notes the noble struggle of souls that climb and conquer, he feels that around him lies an infinite world of mercy.

HE SEES SUNSHINE EVERYWHERE, and the music of nature and the music of love reverberates in his soul; and in the beauties of earth and the beauties of moral action and the beauties of truth he catches glimpses of the Beauty ever ancient and ever new, and reflects it from his glowing page. Faber's whole life-long purpose was to spiritualize the too materialistic world around him, to bring heaven and earth together in a closer bond of union. For him religion was not something foreign, extraneous, to be taken on Sunday; he wished it to become domesticated,—an all-day, all-life attendant upon the soul; and he teaches that its graces come not only with the sacraments, which are the ordinary channels, but also—like air or sunlight—a common, constant gift. Every moment has a grace attached to it,—one that may be gained by the Christian, if he but reach out his hand. It is pleasant to observe how Faber touches the severer and more sombre views of Christian life and mellows them by cheerfulness, contentment and hope. He is emphatically a believer in the New Testament, in the glad tidings of great joy. For him God dwells no longer in the mountain, flashing forth the fires of His wrath and justice; He dwells in the valley among the children of men, turning human sorrow into joy, uniting man and God in the bond of a common humanity. We are all members of one mystical body in which infinite graces energize. Faber emphasizes this fact, and because he appreciated it keenly he lived a Christian optimist. His was not a plaint of Jeremiah over the ruined soul; it was a psalm of joy, because mercy had triumphed over justice, because the ruin of sin was repaired, and henceforth God's ways are the ways of pleasantness, and all His paths are peace.

Under the new dispensation HEAVEN AND EARTH WERE BROUGHT TOGETHER in the closest union. Faber tried to make the Christian realize this fact, and accordingly identify more and more his religion with his daily life. The Vine and the branches are constantly before his mind, constantly before the mind of his reader. He would not have the truth forgotten amid daily tellings; he would make it the never-failing spring of joy and cheerfulness, a healthy Christian optimism. I say a healthy optimism, for there are some Christians now, as there ever have been, who deal only with the darker side of religion, who busy themselves about the thorn, regardless of the flower. These are the abnormal spirit-

THE OWLS IN THE CHURCH YARD.

booting continually about life's ills,— forever mistaking the shadow of Christianity for the substance. For these there is no better physician than the sunlight of Faber. It will give a cheerful color, and, possibly, a shade more soul.

Two tendencies may be seen in Faber's writings,—a poetic and scholastic tendency. As Wordsworth, his lifelong friend, truly observes, Faber was a poet; he was, first of all, a poet. Theology was always touched by him with the finger of poetic fancy; his prose, accordingly, is for the most part a prose-poem. Images crowd each other on his glowing page; and the revelation from God is interpreted and illuminated and adorned by the poetic revelation of nature. Much of his lyric work is full of bold and winning imagery, and charged with imaginative fervor and glow; a vision upon which painter and poet seemed to have wrought with a single hand; a thing of magical beauty, whose spell is no more to be analyzed than the beauty of the night when the earliest stars crown it. But underneath prose and lyric there is the same consecrated purpose, the same burning love divine. Around these poetical oases that thicken as we proceed there are occasional patches of desert, such as are to be found in the best of writers. Small barren tracts of refined subtlety now and then meet the eye like the following: "Devotion is divided into substantial and accidental; accidental is subdivided again into accidental spiritual and accidental sensible; accidental sensible clearly resolves itself into voluntary, semi-voluntary and involuntary. As de- solation of spirit consists in the privation of accidental spiritual devotion of the semi-voluntary type, it follows that whenever it is lost, we are left in the perilous state of bare substantial devotion."

Faber possesses that keen spiritual insight and illumination, that burning love and reverence for the supernatural world, which are required in our times TO EXORCISE THE DEMON OF MATERIALISM from the body of our modern literature and our modern life. For materialism has come forth from the haunts of German infidelity, like some huge monster of primordial days, raising his horrid length from the river slime, and has moved over Christendom, touching every fair creation of belief and fancy and art with his contaminating breath. He has breathed upon the muse of painting and she left off inspiring men through Angelo and Titoret, and began to lure and tempt through the sensuous school; he has touched the muse of literature, and France dropped from the lofty ideals of Hugo or of Chateaubriand to wallow in the mire with Zola. America has turned from the gentle spirit of Hawthorne and Irving, and the virile imagery of Poe to the salacious vigor of Amelie Rives and the debasing realism of the modern novel. Longfellow, Whittier and Lowell, the poets of pure and holy aspiration, are removed from our library tables to make room for the lascivious harmonies of Swinburn and Oscar Wilde or the poems of passion by Ella Wheeler Wilcox.

PROTECTION FROM THE GRIP, PNEUMONIA, DIPHTHERIA, LEVER AND EPIDEMICS IS GIVEN BY HOOD'S SARSAPARILLA. IT MAKES PURE BLOOD.

In HIS VEGETABLE PILLS, Dr. Parmedee has given to the world the fruits of long scientific research in the whole realm of medical science, combined with new and valuable discoveries never before known to man. For *Diphtheria* and *Dysentery* and *Constipation* Parmedee's Pills act like a charm. Taken in small doses, the effect is both a tonic and a stimulant, mildly exciting the secretions of the body, giving tone and vigor.

CHRISTIAN ZEAL MUST RISE PHOENIX-LIKE.

from her ashes. Interest and enthusiasm must be awakened for the manifold gifts of grace, for the manifold glories of the supernatural world. The burning zeal and the quenchless enthusiasm of the early Christian must vivify his tepid and torpid nineteenth-century successor. For this purpose Faber is invaluable. His pages are the proper medicine for spiritual apathy and indifference; they are the true antidote for the poison of materialism; they are a cup of strength to the world-worn pilgrim in every Catholic home; they should find a place; for they are as full of spiritual significance as the ever-burning lamp in the silent sanctuary.

How shall thou bear the cross that now So dread a weight appears? Keep quietly to God, and think Upon the Eternal Years.

Can a Priest Perform the Funeral Rites Over a Non-Catholic?

Qu. Assuming that the foregoing question is answered in the affirmative, let me ask: Can a priest (without sacerdotal vestments and ritual) officiate at the burial of a non-Catholic friend? Suppose that the departed has a Catholic wife, and that the friends who arrange the funeral anxiously desire the priest to perform the act, being unwilling to have any Protestant minister or layman assume the duty.

Or could a priest, as a personal friend of the family, perform the last rites over a nominal Catholic, who is not entitled to burial in consecrated ground?

A number of us have at various times discussed these cases; they are of more or less practical importance in these western regions, and we have agreed to submit them to you for decision.

Resp. No; a priest cannot lawfully perform the ceremony of burial for a deceased non-Catholic or one who, having been baptized a Catholic, has defected. The presence of a priest officiating at the burial cannot be construed as a civil function, for the act of consigning a person to his grave requires no authorized witness, like the contract of marriage. The burial service of the Catholic ritual is a religious function in which we cannot share with those who deny the truth of our faith and worship, for we should implicitly, by our service, sanction the protest of the deceased against the Catholic religion. Of course there are cases where a priest may and should bury those who are not of his faith, just as he may pray for them privately.—American Ecclesiastical Review.

is on political robes; for the pure patriotism of Washington has given place to bribery and spoils hunting, and the manifold crimes of the gang thief; it nullifies the robe of science, for Agassiz and Newton are displaced by Huxley and Tyndall. But worst of all, this materialistic spirit has crawled into the earthly eden of the soul, and, like Eve, Christian men and women are now grazing at the forked tongue and the tempting fruit in greed and selfishness many Christians now vie with the children of darkness; many Christians are to-

Advertisement for 'Fibre Chamois' fabric, featuring an illustration of a woman and text: 'You don't mind raw weather... Only 25 cents a yard. Look for the Fibre Chamois label on all ready-to-wear garments, and take no others.'

Vertical text on the left margin, including 'ap', 'STREET', 'NTO.', 'IONARY', 'or One Year', 'th the publi-', 'the furnish a copy', 'essly in every', 'house. It fills', 'ledge which no', 'of the clothe-', 'and Old, Edg-', 'Poor, Sheld-', 'er to its outle-', 'is really the', 'ed Dictionary', 'learned of', 'fact that this', 'which about 6', 'It contains the', '00,000 words, in-', 'dition and', 'regular usage', '20,000 square', 'and is bound in', 'The regular sep-', 'ary has been', 'delivered free', 'All orders must', 'be paid in ad-', 'ANCE RECORD', 'of Toronto, Ltd.', 'man Hopped Aim', 'reputation.', 'J. G. BROWN', 'M. Gibson', '1826 BELL', 'HER', 'GENUINE', 'METAL', 'QUEEN PRICES FREE', 'MANUFACTURE', 'S CHIMNEY', 'ANY TIME', 'ALTIOME, MO.', 'SET.', '& SONS', 'and Embalm-', 'Factory, 645.', 'Class', 'urch', 'indows', 'bs Mfg. Co.', 'on, Ont.', 'FOR DESIGNS.', 'WDER', 'red to make the', 'by your giving', 'the use of your', 'n minutes all the', 's' Friend.', 'THE—', 'ic Agency', 'to supply, at its', 'kind of goods im-', 'United States', 'encies of this', 'which are:', 'part of the whole', 'and has completed', 'leading manufac-', 'it to purchase a', 'molester rates, the', 'sons from the im-', 'a hence—', 'are charged in', 'them, and giving', 'by your giving', 'experience and', 'charged.', 'several different', 'y separate tradin-', 'of only one item', 'to be prompt and cor-', 'Besides, there will', 'be a charge.', 'w York, who may', 'selling a particu-', 'much goods all the', 'y. This Agency ar-', 'sions. Institutions', 'is discount.', 'of buying and', 'the attention of', 'y, will be strictly', 'by your giving', 'and your orders o-', 'EGAN', 'St. New York', 'Y.



Branch No. 4, London. Meetings on the first Thursday of every month...

BANNERS, COLLARS, FLAGS, EMBLEMS FOR BRANCH HALLS, GAVELS, BALLOT BOXES, CUSHING'S MANICELS.

E. B. A. David Branch, No. 11. The following resolutions of condolence were unanimously adopted:

THE LATE DEAN WAGNER. Resolution of Condolence. The following resolution was adopted by Commandery No. 6 of the Knights of St. John at a special meeting held on the 29th ult., in reference to Father Wagner's death:

Whereas it has pleased the Almighty God, the omnipotent Creator and Master of life and death, to remove from our midst the Reverend and esteemed Chaplain, the Reverend Dean Wagner...

THE UNIVERSITY OF OTTAWA. The Catholic University of Ottawa began its forty-ninth academic year on Wednesday, the 2nd September.

ACTS AND COLLEGIATE COURSES. Prefect of studies, Rev. A. J. Murphy; professor of philosophy, Rev. C. Goblet...

COMMERCIAL COURSE. Prefect of studies, Rev. A. Hignault; professors of English, Rev. L. Tigue, Messrs. Ryan, Galvin, King, etc.

OBITUARY. Mr. FRANCIS COUGHLIN, GLANWORTH. On Friday, Aug. 28, at the home of his mother, in Glanworth, Francis Coughlin...

OBITUARY. His funeral was one of the largest that has ever been in this diocese...

OBITUARY. Mrs. PHILIP O'LEARY, NEW DELTIA, MISS. It is our sad task to chronicle the death of Mrs. P. O'Leary...

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ETHICS AND POPE LEO.

In this, as in every century, we are accustomed to look about the world and see here and there a great man, noted for his genius and active ability. It is a noteworthy fact, however, that the eyes of the general public usually leave undiscovered that man, who, above all the rest, seems to be God sent in a needy hour.

When in the words of the gospel (St. Matthew) Jesus Christ said: "And I will give unto thee the keys of the kingdom of heaven, and thou being bound on earth, shall be bound in heaven, and that which thou shalt bind on earth shall be bound in heaven, and that which thou shalt loose on earth shall be loosed in heaven."

Previous to his elevation to the chair of St. Peter, Leo XIII., then Cardinal Pecci, distinguished himself as a teacher of ethics by his memorable and soul-stirring letters to the King of Italy, in which he nobly rebuked that sovereign, and so eloquently advocated the repeal of the immoral and unnatural laws which had been passed with regard to marriage.

Christian marriage is the foundation of the rising generation, and once its sanctity is destroyed or abolished by civil law, the results are most deplorable, and the nation dismembered in its basis, the family totters to its ruin.

How strong, then, and how apt are not the words of Cardinal Pecci, urging the repeal of laws reducing marriage to the level of a civil contract. "We wrote to your Majesty that the law is not Catholic, and if the law is not Catholic, the clergy are obliged to tell the people so, even at the risk of incurring the threatened penalties."

Let all who hear and will hear these words of the Vicar of Christ take them to heart. We, who have our own and our neighbors' salvation at heart, can, in all earnestness, follow their dictates to the ultimatum, but above all our efforts at present should be to rescue those duped ones who imagine they can serve two masters at the same time—the god of pleasure, sin and crime depicted in that horrible and insightful representation of Lucifer, and the glorified God of heaven and earth.

sense of our populations, derives all its power from the darkness it causes in the intellect, by hiding the lights of the eternal truths; and, moreover, from its corrupting the rule of life down by Christian morality. It can never be extirpated until the minds of its dupes are brought back to a clear knowledge of the supremely true and supremely good.

The world, it seems, has been so successfully and so frequently duped during the last century that even now as we are nearing the close of one of the most remarkable centuries of scientific and historical research, still many are inclined to sneer at the stories told, the facts narrated concerning that scourge of modern centuries—Free Masonry.

The Pope is an indefatigable worker. All his writings are completed and corrected in the quiet hours of the night, when all in the Vatican are enjoying a much needed repose.

On Monday, Aug. 31, the Separate school children had their annual picnic at Dundurn Park. It was a great day for the children, and they enjoyed themselves very much in the games and sports.

On Tuesday, Sept. 1, the Catholic schools were reopened, and the first day's attendance was very good. The pupils showed great interest and improvement.

On Friday last, the city papers commented favorably on the success of Miss Genevieve Coleman, niece of His Lordship Bishop Doane, who passed the recent departmental examination for second class certificate with honours.

capital and labor, Leo XIII. has not only years of study and experience to lend wisdom to his counsel but he has had the not to be despised assistance of counselors whose ability to judge of affairs is by no means limited by lack of talent, truthfulness or opportunity.

The most lasting, and at the same time the most beautiful monument which Leo XIII. has erected to his future glory, and by which we know of his unparalleled love for "true Christian ethics," is the founding of the celebrated Roman School of Philosophy. That school shall live and thrive as a glorious memorial to one of the noblest, as well as the ablest, defenders of the dogmas of the Church and the ethics of schoolmen.

Space will not permit a more lengthy treatment. Can I, then, more fittingly close than by quoting those beautiful words of our Holy Father on the reunion of Christendom: "The last years of the present century left Europe wracked out with disasters and perdition, and why should not the present century, now hastening to a close, by a reversion of circumstances, bequeath to mankind the pledges of concord, with the proscriptions of the past benefits bound up in the unity of the Christian faith."

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THE KIDNEYS AND LIVER.

Their Derangement the Source of much Suffering—A Great Sufferer for Thirty Years tells how he Obtained a Cure—His Advice Should be Followed by Others Similarly Afflicted.

From the Caledonia, N. S., Gold Hunter. Mr. George Uhlman, a well-known farmer living near New Elgin, is loud in his praise of the benefits he received from the use of Dr. Williams' Pink Pills. Recently while visiting his daughter in Hamford, he was interviewed by a reporter, and he was interviewed by a reporter, and he was interviewed by a reporter...

EDITOR CITIZEN: The gentleman who from being in turn plain Mr. Russell and Sir Charles Russell, has attained to the title of Lord Russell of Killowen. This distinguished Irishman is now a visitor to the Capital of the Dominion.

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VOLUME XV.

The Meadows. When the first September breeze has gone the sparkling dew is on the grass. And the blue has come again. And with pearls each leaf is wet. Then a soft voice rises near. Oh, so mournfully and clear. That the tears spring as I see it. Sweet-oh, Sweet-my.

CHRISTIAN BROTHER. An Eloquent Discourse. Rev. Archbishop Ireland. With beautiful and touching words the Cathedral Heart was formally dedicated on the last Sunday.

Palpitation of the Heart. I feel in my duty bound to inform you of the benefit I have derived from Pastor Koenig's Nerve Tonic. For 2 years I was suffering from palpitation of the heart and nerve trouble, and the slightest exertion would leave me helpless.

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