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## MARCELLA GRACE.

By ROSA MULLHOLLAND.

### CHAPTER V.

#### AN IRISH CINDERELLA.

All Marcella's expectations were broken and scattered by such a greeting. The blood rushed to her face and fled away again instantly as she stammered:

"I do not understand. My father told me something, but I have not been able to believe it."

"But you must believe it, my dear. You are the only relative I have left in the world, and I had not a suspicion of your existence till I saw you standing here the first day you came, and my breath was taken from me by your likeness to that portrait. You were looking up at it—"

"I remember; it made think of my mother," said the girl, "though I wondered why, for I do not recollect ever seeing her."

"I knew it could not be a chance resemblance, and it set me thinking and inquiring. The thing was easy enough to trace, and now you are going to be my own child; and I have been so lonely—I am ceasing to care for the world, and I want a daughter, Marcella—it was my sister's name, her name whose face you have got. And now take off your bonnet and come with me, my child."

Marcella had listened in glad amazement. All the wild dreams of a future lifted above the sordid level upon which she had lived—dreams which she had kept aloof as enemies that could only rob her of what little contentment she possessed—rushed upon her now as friends claiming to be recognized. The moderate expectations she had dwelt upon during the last few hours were forgotten; a brilliant reality shone into her eyes and blinded her. She suddenly burst into tears.

"I do not wonder," exclaimed the old lady, wiping her own eyes. "It has been too great a surprise. But I could not keep the secret any longer. I never could break the news of anything to any one in my life. And, besides, I was so impatient to take possession of you. Do not cry, my darling. You shall never return to that nasty hole any more."

Marcella stifled her sobs and tried to speak.

"My father—"

"Oh, my dear, I will arrange with him. I have told him my intentions, and no doubt he will be glad to agree with them, once you are out of his hands. You have only to assert yourself a little—you are twenty-one, you have told me—and you will see that everything will come right."

Marcella had by this time overcome her agitation and regained her presence of mind.

"You are very good," she said, gratefully; "I cannot find words to thank you for your goodness. But I can never consent to abandon my father in his old age."

"My dear, you need not use such terrible words. You shall not be asked to abandon him. We will make him as comfortable as he can be, and you shall go see him as often as it is practicable. Of course you must feel, Marcella—"

"I do feel," said Marcella, gently, "I feel it all, and that is why I will not desert him. He is old and failing in health, and he has loved me and cherished me all his life. I must be his nurse, his child, his hands, eyes, and staff as long as God leaves him to me. And so, dear friend, if instead of giving me all these brilliant things you offer, if you would merely help me to get work, put me in a way of being able to support him, I will bless you, and he will bless you every day we have to live."

"I don't know that," said Mrs. O'Kelly, beginning to get angry. "I don't at all know that. I am sure the old gentleman will not be so easily satisfied."

"You mistake him, madame. He would never consent to part from me."

"Then he is a fool," said Mrs. O'Kelly, "and I am sorely disappointed in you both! In that case I suppose you must be allowed to return to him."

And though the interview was prolonged considerably after this difficult point in the conversation had been reached, no better understanding was arrived at, and Marcella returned to the Liberties with a much heavier heart than that which she had left it. Mrs. O'Kelly having parted with her in an ecstasy of displeasure.

On arriving home, however, strong in her consciousness that she had been true to her father and obeyed his warning to suffer no arrangement to be made that would part him from his daughter, she met with a very different reception from that which she had fairly earned, and had a right to expect. Old Grace's anger at hearing that she had allowed their friend to quarrel with her was harder to bear than Mrs. Kelly's feverish disappointment.

He scolded her well for not exerting herself to make an advantageous bargain with the old lady. He had trusted her to do the business, believed in her willingness to be of use to him, placed all his affairs in her hands. He was only checked by the sight of Marcella's fast-flowing tears.

"Oh, father!" she said, bitterly, "do not say that you would have sold me to her if she had only paid you well enough?"

She stretched out her two young hands imploringly as she cried to him, and the soft corner in his heart was reached.

"I did not mean rightly that, my girl," he said, "only that we oughtn't to have quarrelled with her. But let's say no more about it. I don't know but that I might die if I couldn't see your darlin' face no more!"

And Marcella was comforted; and having prayed to God to send her work from some quarter that she might nourish this loving father in his declining days, she slept soundly upon her sorrows.

But Mrs. O'Kelly was not so easily comforted. For many weeks she had so lived on the certainty of having Marcella for her own that she could not reconcile herself to disappointment. She blamed herself for her hasty temper, acknowledged that she had been unreasonable, and admitted that the girl's determination not to give her father up only proved the sterling qualities of her heart. Before another day had passed, she was more in love with Marcella than ever, and busy with schemes for enamoring the girl into her keeping. She must manage to do it without alarming her filial devotion. She must gradually wean her from that dreaded old man, who at all cost must be kept down, concealed in the shadows of his original obscurity. At last she hit upon a plan which she thought must be successful; and it proved to be so.

She made another pilgrimage to the Liberties, the result of which was that the weaver permitted his daughter to go on a visit to Mrs. O'Kelly at Merion square. Grace was well pleased at the arrangement, considering that once his daughter had gained a footing in the old lady's home and heart he might ultimately hope to make his own terms. Mrs. O'Kelly was satisfied, thinking that Marcella, having tasted the sweets of young ladyhood, having been dressed, admired, accustomed to drawing room life, would be found very amenable to reason, through her fear of being thrown back into poverty and squalor. As for Marcella herself, seeing that both father and friend were content, she felt free to give herself up to her young enjoyment of the hour, and to live like the heroine of a fairy romance.

Not to shock the properties of any who might chance to look on in her home at the transformation of the weaver's girl in Mrs. O'Kelly's niece, she called her (fondly imagining that the girl might have been the daughter of that dead sister of hers whose portrait she resembled, and whose name she bore), the lady was prudent in her arrangement of the affair. She left home, only, however, to stay at a hotel not far away, where Marcella met her and was transformed. No one could have imagined that the girl in sordid clothing who passed up the staircase of the hotel, and whom nobody could have sworn to have seen pass down again, had any thought about so insignificant a matter, was one and the same with the elegant and beautiful young lady who was found seated with Mrs. O'Kelly when the waiter served her lunch. After a few days' shopping, walking through the fashionable thoroughfare and living at the hotel, which seemed to the girl from the Liberties a palace of splendor, the two ladies were met one day at Westland-row railway station by Mrs. O'Kelly's carriage, and were conducted home in state to Merion square.

It was immediately known, and much talked of in her circle, that Mrs. O'Kelly had received on a visit a young relative who had been living abroad, and having lost her parents and finished her education, was just in such an interesting position as to excite the old lady's sympathies. She had gone to London to meet the girl on her way from Paris, and was making as much fuss about her as if she had been her actual child.

On Mrs. O'Kelly's next reception day her drawing-rooms were crowded with friends and acquaintances curious to behold Marcella, who sat making tea in a pretty close-fitting dress of dull crimson cloth which set off her dark beauty to advantage. Miss O'Flaherty was the first to arrive and the last to take her leave, and made many bold attempts to cross question the suddenly discovered niece as to her antecedents, all of which attacks, however, Mrs. O'Kelly adroitly foiled, enjoying intensely the discomfiture of her enemy.

As for Marcella herself, she felt too timid in her new position to enter into prolonged conversation with any one, and took refuge in her task of tea-making, answering in a few words when she was spoken to, and referring everything to her patroness. Yet her natural self-possession gave her so well-bred an air that nobody could call her shy. After the last visitor had departed, Mrs. O'Kelly congratulated her on the success of her first appearance in society.

"You must gain more confidence in yourself, Marcella. You have less brogue than Julia O'Flaherty, and there was not a woman here to-day who can cross a floor as well as you do it. Just go out of the room, my dear, and come in again and up to my chair. You may laugh if you please, but it is a pretty art to move about a room with grace. It comes to you naturally, of course, with your nicely-turned O'Kelly ankles and your graceful O'Kelly arms. Now, Julia O'Flaherty's feet are like the feet of a clothes horse."

The old lady lay back complacently in her chair and stroked Marcella's hands, which she had of late been bathing with perfumes and unguents to remove the traces of toil from the shapely fingers. And she went on, unfolding her ideas and intentions.

"I have been asked several times to-day whether I did not intend presenting you at the drawing-room, but I have made up my mind that it would not do, as you have not yet consented

to be altogether my daughter, Marcella. It would not be proper to present a girl to His Excellency at the Castle who would afterwards return to live in the Liberties, my darling. And yet you must see a little life while you are with me. I said to the inquisitive people that, though you were rather young to be presented, I did not know but that I might take you to the St. Patrick's Ball—just to look on. You shall have a pretty dress, and you will see the dancing, which will be new to you. And after that we shall perhaps have a little dance ourselves."

Marcella expressed her delight at the prospect of so much pleasure, and thought of the long-past Patrick's Ball at which her mother had gaily danced, little dreaming of the dreary fate in store for her. How strange was life! Certainly but one month ago, if any one told her that she, Marcella, should be going to a Patrick's Ball, she would have taken the prophet for a lunatic.

And yet she was certainly going to the ball. A pretty dress was ordered, and Mrs. O'Kelly displayed to her the pearl ornaments which she herself had not worn for long, and which she believed Julia O'Flaherty already counted as her own. "But I am not sure that she will have them," said the old lady; "not if some people behave themselves nicely. They exactly suit a debutante, and it is a long time since poor Julia went to her first ball. She was so charmingly with this fleecy white dress of yours, which makes you look as if clothed in snow."

### CHAPTER VI.

#### THE PATRICK'S BALL.

The eventful night arrived, and Mrs. O'Kelly, wearing her tulle train, and followed by Marcella, white and fresh as a dewdrop in her glistening silk and pearls, set out in the O'Kelly brougham for Dublin Castle. The old Castle yard, witness of many a strange scene in Ireland's history, was alive with carriages, cabs, and all manner of vehicles down to the jaunting car which brought young men in their dancing pumps, who had fallen back on the friendly jarvey, finding cabs were scarce—a scarcity not to be wondered at, seeing that in Dublin carriages are less plentiful than hack conveyances.

While they awaited their turn to be set down, Mrs. O'Kelly related anecdotes of the ancient splendors of Dublin Castle, not derived from books, for she was no great reader, so much as from memory of what had been related to her by her mother. About a hundred years ago or so it might have been truly said that there were gay doings at Dublin Castle, when a legend of the nobility inhabited the magnificent old houses in and about the city, now either mouldering to decay, rifled of as much of their carvings and decorations as can be carried off, or turned into noble museums, public libraries, and asylums for the sick and unfortunate, where exquisitely adorned ceilings spread rich canopies over the hospital-bed of pain, while students ascend daily the royal staircases of the top of which dukes in former days received their guests.

Mrs. O'Kelly and her charge were long in making their way up the noble staircase that leads to St. Patrick's Hall; for the Patrick's Ball (held once a year on St. Patrick's Day) is sure to be a crowded one, being the only entertainment given within the Castle walls to which those persons can obtain invitation who have not already been formally presented to Vice-Royalty.

"There is Julia O'Flaherty standing at the top of the stairs talking to Bryan Kilmartin," exclaimed Mrs. O'Kelly, in a low tone, more to herself than to Marcella, as they stood wedged in a corner of the lower landing and looking upwards. "Why does the girl wear pink with that beet-root color in her cheeks? How much she has got to say to Bryan, though she does sneer so at his politics! Dear me, if people would only think it their duty to keep moving on! Why does she not get into the ball-room? She will dance all night, if she can get any one to dance with her, and she knows he never dances—"

Here a movement in the ascending clouds of silk, and tulle, and velvet, a stir which set jewels flashing, and drew forth sighs of relief from the impatient and little notes of low laughter from the joyous and sweet tempered, swept Marcella and her chaperon some steps nearer to the landing which was the goal of their desires, and Marcella was able to see Julia O'Flaherty and the gentleman to whom she was talking. He had his back to the staircase now; but something in the turn of the head was strangely familiar to Marcella. She held her breath for a moment, till the man, happening to turn, glanced down the stair and looked her right in the face. Then she saw that the gentleman whom Mrs. O'Kelly called Bryan Kilmartin was the hero of her midnight adventure, the man whom she had sheltered from pursuit of the police, who had given her the ring, and whom she had last seen reading the proclamation of reward offered for the apprehension of the perpetrator of that eventful night.

He looked her straight in the face as she ascended, and his glance lingered on her with such an expression of interest that she thought herself recognized, in spite of the change in her condition and apparel. Would he speak to her? she asked herself rapidly. What would he say to her? Would he allude to the secret he and she shared between them? Another movement of the crowd now carried them up to the landing, and she stood by his side.

"Mrs. O'Kelly, will you not speak to me?" said the voice Marcella re-

membered well. "What have I done that I should be cut dead?"

"Oh, is that you, Bryan? Who would expect to meet a person of your politics within the Castle walls, or such a non-frequenting of dances at a Patrick's Ball. It is so long since I have seen you in evening dress that I scarcely recognized you."

Bryan Kilmartin smiled an amused smile that became him well. The grave, stern face that had confronted Marcella in the mouldering room of the old house in Weaver's square vanished, and for a moment she felt that she did not know this man.

"You see even a vagabond like me sometimes wants to get a peep at respectable people," he said. "Miss O'Flaherty has been kindly telling me that the people are who have outgrown me." Then he added in a lower tone, "I hope you will overlook my sins and shortcomings so far as to introduce me to your niece."

"She is not my niece, and I don't know about introducing you at present. She is coming with me now to walk around the rooms. Later in the evening I will think about it unless I hear some bad stories of you in the meantime."

And passing him by with her chin elevated, the old lady swept on into the ball room, followed by Marcella.

"She is undeniably handsome," said Miss O'Flaherty, looking after the girl; "but there is nothing in her. She is the most silent person I ever met. Has lived abroad, and has not a word to tell about any of the places she has seen."

Shortly afterwards Bryan Kilmartin, having left Miss O'Flaherty happy in the company of a wealthy unmarried colonel, moved into the ball-room and looked about eagerly for another glimpse of Marcella. She was already in the centre of a little cluster of admirers. Her plea that she could not dance did not deprive her of their attentions. The appearance of a new face, and such a new face, had already made a sensation in a society where everyone knows everyone else, sometimes a little too well, and the freshest beauties are tired of all too soon.

Kilmartin could not account for the peculiar effect which the sight of that particular countenance had wrought on him. The beautiful serious intelligence of the wide gray eyes struck him as something familiar. Where could he have seen her before? They said she had lived abroad, and he had been on the continent for two or three years. He fancied, too, that her eyes had met his with a friendly expression, that she looked as if she wished to speak to him. No; it must be only that that interested, "asking" expression of the eyes was natural to her. He never could have seen her before to-night.

Nothing in her! Certainly her appearance must be a cheat if that were a just judgment. Silent she might be through unaccustomedness to the subjects of conversation which occupied the chattering around her; but he felt a singular desire to speak to her. There was a particular quality of voice, a soft rich tone recurring, and giving to simple words a sort of pathetic sweetness which somehow, he felt sure, went with the expression of those brows and lips. Where he had heard such a voice he did not know, but the tones of it came to his imagination as he looked at her face. Could he have dreamed of this woman long ago, and only remembered the dream on beholding her? Nonsense! Or were these the symptoms of love at first sight? Equally absurd! For he was not a man who was much interested by woman as a rule, and marrying was far from his thoughts.

Later he succeeded in getting introduced to her and in obtaining leave to take her to the refreshment-room for an ice.

"Trust me, I will not talk politics to her," he said, smiling; "and, pariah as I am, I will be careful not to let my shadow fall on her plate."

And Marcella found herself moving through the crowd, with her hand on his arm. So keenly mindful was she of her former meeting, so full of consciousness of all that had passed before, that she expected him to say, as soon as they were alone in the crowd, "What is the meaning of this? How do I find you here? I thought you were a poor girl whom I should never see again and with whom my secret would on that account be safe. Can I be sure you will guard it from all these people among whom it seems you live, as I do? And on which occasion have I met you masquerading—as the poverty-stricken girl in the Liberties, or as the relative of a wealthy gentleman?"

But he said nothing of the kind. He only made some remarks about the antiquity of St. Patrick's hall, and concerning the brilliant and tragic scenes that had succeeded each other within the walls of the castle. He talked to her for some little time, hearing only enough of her voice to satisfy him that his expectation had made no mistake as to its quality, and then having found her an ice and a chair, he made an effort to relieve his mind of the perplexity which had been increasing on him with every glance of her eyes and every murmur of her lips.

"You have lived abroad, Miss O'Kelly. How do you find our damp island after more brilliant climes?"

In an instant Marcella perceived that she had been mistaken and that he did not recognize her, and she put herself on her guard. She would not disconcert him by revealing herself, although she could not make any effort to keep up Mrs. O'Kelly's little fiction about her foreign rearing. With people like Miss O'Flaherty, she had suffered that matter to pass, allowing

her ignorance of life abroad to be taken for stupidity, but here she must make bold to tell the honest truth.

"I have never been out of Dublin, Mr. Kilmartin. I am only a poor relation," she added, smiling, "but you must not tell that I have confessed it. Mrs. O'Kelly has been very kind, and I believe she wants to make the best of me. So I am supposed to have seen a great deal of the world—places on which I never laid my eyes. Please don't tell, for it would vex her."

"I will never tell," he said; "the rack shall not extort it from me. But I am surprised at Mrs. O'Kelly for imagining you needed any such fictitious advantage. And it gives you a difficult part to play. How do you manage it?"

"I hold my tongue," said Marcella, simply; "I am very ignorant, but that is one thing I know how to do."

She emphasized the last words, thinking that in case she should a little later discover her identity, they might recur to his mind and give him confidence.

"It is an excellent talent," he said, "but one that can be too much cultivated. I am glad you have made an exception in my case. It strikes me that if you have never been out of Dublin, Miss O'Kelly, it is possible I may have seen you before. Your face and even your voice are strangely familiar to me—familiar although perfectly new. It seems rather as if I had known some one who bore a wonderful resemblance to you."

He stopped abruptly, seeing her cheek redden a little and then turn white. She felt a thrill of alarm lest he should be on the point of discovering her, for his sake rather than hers, not knowing how unpleasantly such discovery might affect him. At the same moment the paleness of her cheeks and the anxious glance of her eyes made her resemblance more striking to the face that was haunting him; and suddenly his riddle was read.

"She is like the girl who sheltered me," he thought; "singularly like her, both in face and voice. Strange I have noticed before that where a likeness exists between two faces the same resemblance is found in the voices. She was a noble-looking girl in the midst of her surroundings. Good heavens! it is the very same face."

Marcella had risen and now lifted her eyes to his face. The same scene—that strange midnight scene, the open closet-door, the moonlight shining into the crazy old room, the shadow of a crime, on the threshold, the echo of pursuit at the door, all were present in both their minds at the moment as she rose and stood before him, and their eyes met.

"The very girl! Oh, no, I must be losing my senses. I have startled her with my stare. The sordid gown, the pathetic face, are safe in the Liberties. This delicate maiden in her white frock never perhaps heard of such a quarter. But the likeness accounts for the curious impression she has made on me."

Marcella saw the change in his face and knew that so far she had escaped detection. The power of circumstance was strong to conceal her identity. She breathed more freely, and a smile came back to her face.

"I have lived so quietly in Dublin," she said, "that I am perfectly new to everybody here. This is my very first appearance in society."

But Mrs. O'Kelly's voice was heard at her side.

"I want my young lady. She is not accustomed to late hours and I am going to take her home. A young woman who is not out yet and has still to learn to dance, has no excuse for staying late at a ball. Good night, Bryan; I am not going to ask you to come to see me till you have given up your evil ways, you Fenian! By the way, I hope you are very proud of the last piece of work of your party? Poor Gerald Front! It was within these very walls I met him last, and he then said a great deal to me about the wickedness of the people, which I think has been well proved by his murder."

A deep shade crossed Kilmartin's face, but he made no attempt to reply to the old lady's reproaches.

"May I see you down stairs and get you your cloak?" he said gravely.

"No, thank you, I don't think you need. A gentleman is waiting outside to look after us. Come, Marcella!"

Marcella gave her hand frankly to Kilmartin with a friendly look, and followed her patroness, who lectured her all the way home about Bryan Kilmartin, rather for the satisfaction of saying some things that were in her mind against the man than because she thought it necessary for the girl to hear them.

"I don't wish you, my dear, to take too much notice of this Mr. Kilmartin. In fact he is rather a thorn in my side, seeing that I have known his people always and was once very fond of himself. He was as nice and promising a lad as ever I knew till he began to take an interest in the Fenian question. That is a good many years ago now, for Bryan is about thirty years of age; but a University training at Cambridge, and subsequent experiences have not evidently, trained the sympathy with Fenianism out of him. He has lately been siding with the low malcontents in the country in a manner which has turned all my affection for him to bitterness. How his poor mother bears it I am sure I do not know, for I seldom see her now, as she never shows her face in society, being an invalid, doubtless in consequence of the wrong-headedness of her son. What brought him to the ball to-night I cannot think, as he has quite dropped out of society through his extraordin-

ary proclivities. An young man as that aspirations and nob subject, the sort of would have gone to or would have kept ago like the three them in the history have led a forlorn you only gave him now to have mixed people, to have re far as to cast re friends of his fami self in the effort to from emigrating, to of the duties of his c Here Mrs. O'Kelly up suddenly at the stream of her elo temporary check.

## IGNORANCE OF TRUTH

The current num ary, the new qu Paulist Fathers are interest of Christian interesting letter fr to whom a friend ha Hecker's little book book he had ever and the reading of consciously served for the first time the olic Church upon Catholic to the ma spring of generatio never experienced cravings and year earnest non Catholi quoted below so el can hardly underst gent and sincere O long for the "p eth understanding ing into considerat oldest Church of all letter says there are men like himself slightest knowledg ings, and yet who satisfied with the respective creeds, their private int Scriptures. The inaugurating the Catholic missions, fair to develop in th into a wide and fa have this class of it Like the Good Shee banner they have e seek the lost sheep, young lawyer writ

"I have just fi little book (Questi steal into my heart same sweet eternal seems to me, in author, 'one of th of our life, when w first time that it ab us either to aban down it in a false ing, to be a religio here to night, tru the eternal truth u upon my mind a knew these things am that I have tak it has helped me t utter falsity and (Protestantism's) pretation of the Sc

"The impotent principle of Protestan that any man—as the desires of God Christ says 'fast' from food. Yet I fast." Our idea the Scriptures and full intellect advi meant what He sa only talking for Himself talk. T the difference bet Protestant interp seems to me this: "Catholic: 'Ch what He said. H that a child would use a common-se pretation—interp would be interp accepted usage of

"Protestant: meant what He s did not. Each r himself." "You know ou were) pride them of chasing out so regards wonderf some simple wor understand nor t testantism as I had to go thro They have just a but in reality h golden field wh were gathered.

"That book y echo my own th I have been on ness all these ye I had been brn been wandering in an unexplor was gazing for t of light. I und Protestant you religious subject dreds of cases, their religion s imperfect and opportunity of Catholicity. Yo ceive how intens rank and file of gard to your C teaching. Wha in with prejudic are simply pois Something ough was a fairly in Yet I was either



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AN ANGLICAN DIVINE ON SEPARATE SCHOOLS.

At the first session of the Anglican Synod of Ottawa held last week the opening sermon preached by Archdeacon Lauder of that city was a remarkable one. He dealt with the educational problem, taking strong ground in favor of religious education and separate schools.

It has been pretty generally supposed that Catholics alone are in favor of distinct religious teaching in the schools, but for many years past the Church of England has also put itself on record as being in favor of its establishment for Anglican children.

The Archdeacon said:

"The present Public school system is no doubt popular and has taken a deep hold on our people, but as a Church we are not satisfied with it and never can be until the knowledge of God and the keeping of His commandments are recognized as an important part of every child's education. While it may not be possible for us at present to have a separate school of our own—a right which we have never ceased to assert—let us try in the meantime to make these Public schools more acceptable. Let a ceaseless cry go forth from every pulpit in the land for religious instruction to form a part of the regular work in every Public school. Religious teaching in some measure will help to fill the aching void which, if left empty during the child's school-days, cannot fail to produce evil effects in manhood. A child governed by unrestrained passions and without a godly influence is very likely to fall into vice and go step by step down to a dishonored grave."

Our readers will remember that only a few weeks ago one of our judges had occasion to pass sentence on a considerable number of youthful criminals in Hamilton, and His Lordship then stated that the number of youthful criminals throughout the country has greatly increased, and he justly ascribed the fact to the want of religious teaching in the schools. As a consequence of this the children grow up without religious principles, and the inevitable result is an increase in the number of young criminals. Archdeacon Lauder is of the same opinion, and there is no doubt he is correct. This has always been held by Catholics, and it is gratifying to observe that the truth of the Catholic position is now being admitted by Protestants, and especially by members of the Church of England.

The Ottawa synod is not the only synod of the Church of England which has pronounced upon this subject. For many years the Toronto synod has annually made the same pronouncement, though recently in a more modified form. It appears that that synod has not confidence that it will be able to obtain from the Ontario Legislature the concession of separate schools, and it therefore has asked only for the introduction of religious teaching twice a week in the Public schools. This method has been tried in parts of England, but its results have not appeared to be satisfactory. There is, besides, a serious difficulty owing to the mixed character of the religion of the children. We fully believe that the most satisfactory settlement would be the granting of permission to any religious body desirous of establishing separate schools to do so, just as Catholics have that right under the school system of Ontario. We have no doubt that if the Anglican body would show themselves really in earnest for the obtaining of a law which would enable them to do this, they would easily obtain it from the Legislature, but down to the present date it can scarcely be said they have shown themselves in earnest in the matter, as they have merely confined their action to the annual passing of a set of Synodal resolutions on the subject, and this has been done only by the Synods of some dioceses, while those of other dioceses are known to be of the contrary opinion, and are opposed to the establishment of parish or voluntary Church schools. The general synod of the Church throughout the Dominion has declared for separate schools, and

we may therefore regard this as the official decision of the Church.

Archdeacon Lauder, in continuation, gave praise to the Catholic Church for the stand she has constantly taken on the School question. He called upon the Synod to express itself "clearly and distinctly on this subject." He continued:

"If there is one thing more than another in which the Church of Rome has shown wisdom it is in the ceaseless care with which she watches over the education of her children. She scouted the idea that the Church should surrender to other hands that which she should hold. 'Unsatisfactory as things are,' continued the preacher, 'we should encourage private schools where the truths of God are taught. The future of the Church depends upon the proper rearing of its children. The provision for boys in this direction is fairly good, but that for girls is discreditable. They have been left to the mercy of the Public schools, and many parents rather than send them there are sending them to convents, under the control of the Roman Catholic Church. I raise my voice against the exposure of our children to the craftiness of an alien Church when their minds are young and take impressions that may remain with them in after years. It is denied, I know, that the children are influenced away from the faith of their parents, but while this may not be done openly it is done by insinuations of the most beguiling kind."

In reply to the Archdeacon's final assertion we have to say that he does not state the facts correctly. We have known many convent schools in which one-third, and even fully one half, the pupils were Protestants, and we know it as a fact that their religious belief is never interfered with, though we have no doubt that many of the young ladies must be greatly edified by the unassuming piety of their religious teachers, and their zeal in the performance of their arduous duties. These young ladies will naturally learn that the abuse and misrepresentations so lavishly heaped upon convents and nuns by itinerant no-Popery lecturers are falsehoods, and so far a knowledge of the truth may have an influence upon these ladies in after life which will keep them out of the ranks of fanaticism, but we have not known of a single instance wherein the nuns made any effort to tamper with the religion of their Protestant pupils. There are convent educated ladies to be found in all parts of the country, and we venture to assert that if Archdeacon Lauder will question any of them on the subject, they will give testimony which will bear out our statement to the fullest extent.

CHRISTIAN REUNION.

The letter of Mr. W. E. Gladstone which appeared in our columns three weeks ago is still the theme of astonished criticism by both Non-conformists, and Anglicans of the Low Church party. After styling him at first a Jesuit in disguise, they called him next "a childish Puseyite verging into senility." But Mr. Harold Frederic, the well known and able correspondent of the New York Times, declares that the "manifesto covers more than meets the eye, and there is a more powerful body of English clerics prepared for an arrangement with Rome than was heretofore suspected." The fact that it was the Archbishop of York who gave Mr. Gladstone's letter to the public is regarded as evidence that the Archbishop is favorable to reunion with the Catholic Church, and it is confidently stated that it was at the Archbishop's request that Mr. Gladstone wrote the letter. If this is really the case, the movement towards reunion, to which Mr. Gladstone's letter was a contribution, must have a very strong backing.

It will be remembered that last year Lord Halifax went to Rome as the representative of the English Church Union, notoriously with the object of paving the way for such a reunion. The High Church party are for the most part distinctly in favor of it, if they can only secure favorable terms, and the chief concession they appear to hope for is that their orders be recognized as valid, and there can be little doubt that it was with the view to ascertain whether Anglican orders can be so recognized that the Holy Father appointed a commission to examine into the question. As it is the general conviction among Catholics that the orders are not valid, it is supposed that the decision of the commission and the pronouncement of the Pope will be to this effect. It was to prevent this that Mr. Gladstone's letter was written.

As we have seen, he maintains that the cause of Christianity would be strengthened not only before the Non-conformists, but also in the face of Infidelity, if over three-fourths of the Christian world, as represented by the

Catholic, Greek, and Anglican Churches, not only maintain the need of, but actually possess a ministry which has come down from the Apostles by actual succession through unbroken Episcopal ordination.

Mr. Gladstone has reasserted his opinion on this matter since the publication of his remarkable letter. A Baptist minister, the Rev. Mr. Winn, asked him orally: "If your heart's desire were fulfilled, would you see the whole of Christendom under sway of the Pope? If not, why ask Papal sanction for the validity of Anglican orders or any form of ministry?"

Mr. Gladstone replied: "The Church of Rome recognized as valid a baptism when regularly performed by other Christian communions. For baptism, read orders. Papal sanction would strengthen Christianity."

The Baptist considered the answer very evasive. It cannot for a moment be supposed that Mr. Gladstone's motive, even though it be honestly put forward, could prevail to induce the Holy Father to declare Anglican orders valid, unless they should be really proved to be so by the investigation made into them. The Holy Father will undoubtedly pronounce in accordance with the ascertained facts of the case, independently of consequences.

We can readily understand why the Archbishop of York, and those of the Anglican clergy who at heart wish for union, desire their orders to be recognized. They would wish their spiritual authority over their flocks to be continued in case a union were effected. But we do not see that this matter should be at all regarded as a serious obstacle to the reunion movement. If any considerable body in the Church of England would actually ask for union, the worthy clergy could be ordained to the priesthood and even Bishops to the Episcopate, if the Holy Father considered it advisable to allow this to be done, in order that the new adherents to the Church Catholic might be supplied with clergy, and then a sure Apostolic succession would be obtained instead of a doubtful one. Surely the sentimentality which insists upon the recognition of Anglican orders should not stand in the way of a return to Catholic unity, if that is the only obstacle, for it is an obstacle which can be easily removed.

We by no means imagine that the Church of England as a whole is prepared to offer to return to Catholic unity. Too large a proportion of the clergy and laity are so bitterly opposed to the Catholic Church and her doctrines and practices that we should expect this; but the last half century has witnessed a great change in the Anglican Church, and now a large section of that Church, and it is said the most zealous and devoted section, has adopted by degrees the Catholic doctrines almost in their entirety, and it is not altogether improbable that a large part of this section should knock at the gate for admission to the one fold. It is estimated that there are more than seven thousand clergymen of the Church, including some Bishops, who have thus advanced, and though the proportion of the laity whose views have advanced similarly is not so great, it is by no means inconsiderable; and if the movement for reunion should spread as wonderfully, it may take place on a gigantic scale sooner than has been expected. At all events it is in the nature of things that there will be very many individual conversions should the large movement not take place at all, or be indefinitely delayed.

UNCATHOLIC OPINIONS.

The Rev. T. J. Morgan, who was Commissioner of Indian Affairs under the administration of General Harrison, has recently issued a pamphlet entitled "Man or Baboon," wherein he pretends that there are two views of the negro, "one Catholic, the other Baptist, the Catholic view making him a baboon, while Baptists recognize him as a man." This is notoriously a falsehood. Catholics everywhere recognize the natural equality of all races before God, and there is no difference in their treatment by Catholics generally. This is especially evident in our churches, to which all races are admitted and where all receive the same sacraments. It is well known that the Baptists act differently, so that Baptists and Methodists have actually separate churches and a separate denomination for colored people both in the States and Canada. There are "African Baptist and Methodist Churches." In the South, the Presbyterians also

have a distinct Church for colored Presbyterians, and it is this fact which prevents union between the Presbyterians of the North and South. Mr. Morgan's only proof of his statement is some ambiguous or disrespectful words from two Catholic laymen, regarding negroes, but such individual expressions do not accord with the belief or practice of the Church. The Baptist Home Mission society is engaged in the unholy work of spreading Mr. Morgan's falsehood over the South, in order to prejudice the negroes against the Catholic Church, but we cannot imagine that it will have any such effect, as the very different treatment accorded to them by Catholics and the other denominations mentioned will be an object lesson by which the colored people cannot help knowing the truth of the matter.

The progress of the Church among the negroes has been very great during the last few years, and this is what excites the envy of the Home Mission society. One of the Catholic writers whom Mr. Morgan quotes is a convert from Protestantism, and no doubt he has brought his opinions on the subject of the negro from the sect to which he formerly belonged.

THE GENERAL ASSEMBLY'S DECREE.

The General Assembly of the Presbyterian Church of Canada, and two Methodist conferences comprising within their jurisdiction a great part of Ontario and Quebec, have made pronouncements on the Manitoba school question, the general purport of all of which is similar.

The Assembly resolutions lay it down as a principle that "Any legislation or governmental action in the matter of education which is intended to confer privileges upon one section of the community that are not accorded to all" should be disapproved.

It is not our purpose to debate this proposition, which may or may not be sound, but it is very wide of the mark, and it does not touch at all the question of the right of Catholics to freedom of education.

We do not debate the proposition because of its irrelevancy to the matter on which the Assembly evidently thought it very conclusive. We may remark, however, that it is a rule which is sometimes departed from when it is supposed, rightly or wrongly, that the public good requires such departure. If it be correct there should in no case be any exemption from church taxation, and yet it is not very long since a large deputation of clergymen of various Protestant denominations waited upon the Ontario Government to protest against the passage of a law whereby churches should be taxed. It appears, therefore, that in the opinion of the Assembly it is only when a general rule like this might be unfavorable to Catholics that they find it convenient to apply it.

There are other cases also when it is not deemed proper to apply this rule. Thus it frequently happens that a municipality deems it proper to offer a bonus to manufacturers who will establish their business in the municipality, and such establishments are frequently exempt from taxation for years.

Does the General Assembly imagine that it is an article of Christian faith that such exemptions are unlawful? We presume that the Assembly in its hasty work overlooked these and similar possible applications of the principle it laid down so authoritatively, as if it were an undeniable Christian truth. But if the grave and reverend men who rule supremely the Presbyterian Church of this Dominion are so easily caught napping so that they lay down a very debatable proposition in political economy as an infallible Christian doctrine, what sort of religious legislation may we expect from such a body?

The Toronto Globe told us not long ago that there is this difference between the pronouncements of the Protestant clergy and those of the Catholic hierarchy, that few if any pay attention to the former, while the Catholics pay respect and obedience to the latter, and, consequently, argued the Globe, the hierarchy should abstain from political pronouncements, whereas the Assemblies and Conferences should be free to make them as they please. We are not very much surprised that the pronouncements of the Assembly have so little weight with its people when they are so crude, as well as so completely out of the sphere of their jurisdiction as is this political principle.

But of course the end the Assembly had in view was to find some reason by which they could show that injustice

inflicted upon the Catholics of Manitoba should not be remedied by the Dominion Parliament.

We contend that the right of having separate schools is no special privilege. It is founded on the natural and inalienable right of parents to educate their children in accordance with their conscientious convictions. No majority and no State have the right to interfere to the extent of telling parents that they shall not exercise their natural right and duty, and when parents fulfill their duty in this respect for their own children, they have a natural right to be exempt from any obligation to educate those of other people.

We may be, and we are, frequently told that Protestant denominations have not separate schools. That is their own affair.

In fact they have separate schools both in Ontario and Quebec, though in some places they do not choose to have them, because they are content with a minimum of religious instruction, or with a purely secular teaching, but the fact that they of their own accord waive their right does not destroy the inherent right of those who wish to fulfill their duty, and therefore we say that it is a fallacy to pretend that Catholics must not have Catholic schools because Protestants, or some sections of the Protestant population, do not choose to establish them. It is as much a tyranny and a usurpation to endeavor to force Catholics to maintain only secular schools, as it would be to insist upon the whole population attending the Methodist or the Presbyterian Church.

The Assembly further asserts that "It deprecates any attempt on the part of any Church to place itself above the State in the civil sphere or to dictate to its adherents in the service of a public trust."

It is easy to see what is meant by this round-about way of making reference to what the Catholic Bishops of Quebec have unitedly expressed in regard to the Remedial law for Manitoba. The General Assembly means to say that the Bishops overstepped their duty by declaring that Catholics should support such a law.

The Assembly makes a great mistake in calling the question one that belongs solely to the civil sphere, and thus its reasoning is not worth the paper it is written on. The question of Christian education belongs pre-eminently to the moral and religious sphere. We do not at all deny the right of the State to insist upon a proper education of all the children so that they may know and be able to fulfill their duties as good and useful citizens, but we do emphatically deny that the State has any right to prevent its citizens from taking efficient steps to have their children properly educated in morals and Christian doctrine, while learning the secular branches which will be needful for them. This being the case, we have only to quote from the Assembly's own resolution to show that the Bishops of Quebec pronounced judgment on a matter which was undoubtedly within their sphere. The Assembly asserts that "The fullest expression of opinion in educational and other public questions which involve moral elements is always competent to Churches, and may become their distinct duty."

Here, then, is another principle laid down, and every one can see that the Bishops did not go beyond their duty in calling upon Catholics to maintain their right by supporting the cause of freedom of education. It is only by misrepresenting the state of the question as being of the "civil sphere" that the Assembly could justify its attack on the Catholic hierarchy.

There were two or three clergymen in the Assembly who vigorously protested against this undue interference with what the Assembly itself called a civil matter, but the resolution with all its inconsistencies was passed almost unanimously. There is a clause in it, however, which admits that there may be in the Manitoba matter some injustice which ought to be remedied. The resolution says:

The Assembly still hopes that the conference between the commission and Province of Manitoba may remove existing difficulties on the subject of public education by such adjustment as while preserving the principle of National schools, may satisfy any reasonable claims of the minority."

It was very kind of the assembly thus to admit the possibility that there may be some grievance which needs adjustment. The Privy Council could see more clearly that such a grievance really exists. But the assembly thinks that Catholics should not use the means laid down in the Constitution for the removal of grievances. They should await Mr. Greenway's condescension.

On this point we have to say that the Catholics of the Dominion have waited on Mr. Greenway's pleasure long enough, while he has refused to take a single step toward the restoration of inalienable rights. He may act even now if he chooses to do so, but the time is past for us to continue beseeching a hostile Government to treat us with generosity and kindness in a matter which is our legal and natural right.

THE TURKISH ATROCITIES.

The Rev. George H. Filian, formerly the Armenian pastor of an Evangelical Church, at Marsovan, but now an American citizen, having been banished from Turkey for preaching, states that one of the causes of the Armenian massacres was the apparently warlike character of some of Moody and Sanky's hymns, which have been introduced into that country and have become popular with the Armenians.

One of the hymns which attracted first the attention of the Turks was that beginning with the stanza,

Onward, Christian soldiers, Marching as to war, With the cross of Jesus Going on before.

Our readers will scarcely be able to repress a smile when informed that when this was translated into Turkish, the Mahometans interpreted it as a deliberate attempt of the Armenians to provoke an insurrection against the Turks. The attention of the Sultan and his advisers was called to this and some similar hymns which seemed to be equally warlike in their tenor, and the conclusion was reached that the Armenians were a band of rebels with murderous intention. There were other hymns equally seditious, such as, "Hold the Fort for I am coming;" and "Only an armor-bearer proudly I stand, waiting to follow at the King's command." All these, and certain passages of Scripture which contain references to arms or battles, were regarded as threats against the Sultan; and once the Turks made up their minds that an insurrection was being planned there was no loophole whereby the accused could escape punishment, and there was great alarm among the authorities.

Hence it was decided to forestall the Armenians, and the massacres were planned and carried out to reduce their number and lessen the probability of a successful uprising.

One preacher who took for his text the words of the Lord's prayer: "Thy kingdom come" was arrested on the charge of extolling the glories of some anti-Turkish ruler, and his life was in great danger until, through the intervention of the British Prime Minister, it was spared, on condition that he should leave the country and never return. As the decree of the Sultan is the supreme law in Turkey, there is no arguing of the case and no appeal allowed. The accused must submit, and think himself well off if he escapes with banishment and not death for his punishment, even though he may be innocent of any crime.

The impunity with which the Turkish authorities have been permitted to exercise their barbarities on such senseless pretexts naturally encourages them to imagine that the Christian powers are too apathetic to extend their protection over the Christians of the Empire, but the history of the century shows that they sometimes carry their impudence beyond the limit within which forbearance is possible, and we do not doubt that the time will come when the spirit which animated the old crusaders will put an end once for all to the Turkish rule over Christian communities.

Crete is at this moment in arms endeavoring to throw off the odious yoke, and though the island is so small the insurgents have already defeated the Moslems in several considerable engagements. On the other hand the Sultan's Government is deeply in debt and unable to borrow money, as England, the chief creditor of the Government, seeing little prospect of being repaid what she has already loaned, is not disposed to make further advances; and as Armenia has been ruined financially, and its population destroyed, there is nothing left there for the Turks to plunder, neither can they plunder the Bulgarians any more, as Bulgaria is now practically independent.

The Cretans hope to become annexed to Greece, the population of the island being Greeks by origin. There will possibly be a disagreement among the powers whether the annexation to Greece will be allowed, but if left to themselves it is not unlikely that the Cretans will solve their own problem. Surely if the Christian powers do not intervene to save the Cretans, and to

point we have to say that the Dominion have waited Greenway's pleasure long while he has refused to take a step toward the restoration of rights. He may act even chooses to do so, but the time is to continue beseeching a government to treat us with kindness in a matter of legal and natural right.

MARRIAGE WITH A DECEASED WIFE'S SISTER.

From the pertinacity with which bills for the legalization of marriage with a deceased wife's sister have been brought before the Imperial Parliament session after session, we might imagine that nearly all the inhabitants of the British Isles are anxious to marry their sisters-in-law, as if there were no other woman available to be a Briton's wife except that near relation by affinity.

The bill for this purpose has been passed by the House of Commons year after year, but has hitherto failed to become law owing to the fact that it has been thrown out by the House of Lords. Among the Lords, the Anglican Bishops hold seats, and it is chiefly due to their united opposition to it that it has hitherto failed to pass. But last week the case was reversed, and though the Bishops continued to oppose it as strenuously as ever, it received its third reading in the House of Lords by the substantial majority of 142 to 104. Two Archbishops and nineteen Bishops voted with the minority. The bill must pass the Commons yet; but there is every likelihood that it will become law, as two-thirds of that House are undoubtedly in favor of it, and only the Queen's veto power will then stand in the way of liberty on this point.

Great interest was shown in regard to the bill, and the side galleries of the House were crowded with peereesses in anticipation of the discussion, among those present being the Duchess of Marlborough, who is said to have been intensely interested. The Duke of Argyll denounced the bill as an abomination directly opposed to the Bible, and claimed that it will reduce marriage to mere animalism, and open the door to enormous evils, but it was supported by many of the highest peers, including the Dukes of Connaught, York, and Fife, and Lords Dunraven, Lansdowne, and Roseberry.

Hitherto the list of forbidden degrees of kindred standing on the first page of the King James version of the Bible has been the law of the land, but for many years the marriage of first cousins has been allowed, thus intrenching on that list, and the fact was used as an argument in favor of this further encroachment, in opposition to the Bishop of Ely, who maintained that it should remain inviolate.

With Catholics, of course, the law of the Church on this subject will remain intact. Such marriages are forbidden by ecclesiastical law, but because it is an ecclesiastical law the Pope may relax it, and this is sometimes done for grave reasons, though there are weighty reasons why the Church enacted the prohibition, both in this case and in that of cousins.

FRENCH DOMINATION.

Carlyle says that the great achievement of the century is the bringing into existence of an incredible number of bores. He must have had in view the individuals who chatter about things of which they know just enough to be led into the common vice of loud and sweeping assertion, and those also who obtain their knowledge from the newspaper and platform orator. Not that they are always untrustworthy sources of knowledge, but we have evidence to show that the information they seek to convey is at times sadly deficient as to fact and coherency. Take for example the cry of French Domination that comes from certain quarters. One would imagine that the Province of Quebec had determined to assume the role of Dictator of the Dominion. And this idea insinuates itself into the brains of reasonable men and causes them for the nonce to be led blindly by partisan prejudice. We do not pose as defender of the French-Canadians, but we do say that their past history should be enough to induce all to put away this vain and preposterous idea of domination. Ever since the conquest they have been eminently loyal in their allegiance to the Imperial Flag, and ever since Confederation they have contributed their quota of energy to the upbuilding of our civilization. We do not speak of the days when the lilies of France waved above the bastions of Quebec. The glory of that time is their inheritance. Their explorers cleared the way for the progress of civilization, and their mission-

aries through toil and blood built under that civilization the foundation of religion. Historians have limned these scenes: poets have made them an altar from which they drew the burning coal of inspiration, and we who read them confess that no worthier themes could be the burden of either prose and verse.

But we speak of their attitude since Confederation. Where lies the argument to prove that we are in danger of French Domination? Is it because they muster strong in the Commons? They were stronger in Quebec when they gave the rest of Canada an object lesson in tolerance, by granting Protestants Separate schools. Is it because we hear rumors of a French Republic on the banks of the St. Lawrence? The bitter wound of the conquest had hardly healed when they showed their devotion to their new masters by their heroic stand against the Americans. We challenge our adversaries to point out an instance that may justify them in their desire to excite the citizens of the Upper Provinces against the French-Canadian. Is it because they have not shown in the past a proper appreciation of the benefits of our civilization? They have created it, and for its glory they have hung on its pillars trophies won in the fields of science and literature. They have, as in the past, literary and scientific works of no mean repute. Two of the most cultured men in the Dominion—namely Monsignors Hamel and Ladamme—boast that they are citizens of no mean city. The best orators we have are French-Canadians.

But enough. We are satisfied that the childish cry comes from men who have been worsted in the battle of the ballots. They have been beaten, but defeat sits ungracefully upon them. Patriotism cloaks their efforts, but patriotism that has no better proof than senseless drivel and the desire to enkindle the flame of racial and religious prejudice will attain no recognition from true Canadians. Great stress is laid upon the fact that Mr. Laurier's compatriots are unduly enthusiastic in their joy at his exaltation. Allowing, however, for the Gallic temperament, we fail to see the enormity of this charge. Mr. Laurier has been called by the people to guide our country, and the sacred duty of all is to assist him in the task.

A FLASCO.

The A. P. A. officials of the United States have announced positively at last that at the forthcoming Presidential election the organization has determined "not to make any manifestation of its strength," but that members "may vote as they see fit and as they have been doing since the order was established." The plain English of this is that the society has been foiled in its efforts to control either the Republican or the Democratic party, and it is therefore desirous of making it appear that it is doing graciously what it has been forced to do—to take a back seat in the present contest.

It is almost a foregone conclusion that the Republican nominees for the Presidency and Vice-Presidency will be elected, and foreseeing that this would be the case the A. P. A. made every possible effort to obtain from them an endorsement, or something which would have the appearance of an endorsement, of their principles, but without success. So angered were they at their failure that the National Executive of the organization denounced Major McKinley in unmeasured terms before his nomination, as having treated them contemptuously; but the denunciation was afterward withdrawn, and though Senator Linton of Michigan and Governor Bradley of Kentucky were named as possible A. P. A. candidates for office their names were finally withdrawn from the field.

The final results of the St. Louis Convention in respect to other matters angered the Apsaists still more. They thought to manipulate the convention to appear at least to favor their views, and with this end in view they proposed an A. P. A. plank to be inserted in the party platform, but a telegram from Archbishop Ireland completely upset their plans. The Archbishop explained that the plank was of A. P. A. origin, and that it would be a disgrace to the party to be controlled by that organization, either directly or indirectly. The plank was, accordingly, thrown out.

So great was the indignation of the A. P. A. that a Conference of the leaders was held a few days ago with the object of placing a straight A. P. A. ticket in the field to run for the two

offices, and Linton was again mentioned as the choice for President, with a Kentuckian who stands high in the order for Vice-President. The announcement just made that the members may vote as they please is an acknowledgment of their total failure. The collapse is as complete as was that of the McCarthyites and the P. P. A. at the recent Canadian elections.

EDITORIAL NOTES.

The *Petrolea Advertiser* of last week contained an article on the death of the P. P. A. in the county of Lambton. The editor deals some heavy blows at Mr. Wallace and others whose expressed sentiments have been calculated to build up that despicable organization. Looking at things from the present day point of view, Messrs. Wallace, McCarthy, O'Brien, and others who are too insignificant to mention, have abundant reason to be ashamed of themselves, and it is quite clear they have now no place whatever in the future political life of our country. They have been victims of an inherited North of Ireland anti-Catholic hydrophobia, and we trust they will forevermore cease postponing thought and come down to the level of sensible Canadian citizens.

We publish in this issue a resolution of condolence passed by Branch 23, Seaforth, addressed to Rev. Joseph Kennedy, parish priest of that place, on the occasion of the death of his mother, which occurred at Kinkora a few days previously. We wish to join with the members of Branch 23 in their words of condolence with the respected pastor of Seaforth. The loss of a kind and good mother is a great one, and nature calls forth a pang on such occasions; but the gain for such a woman as was the late Mrs. Kennedy tempers the sorrow of the fond ones left behind. In that part of the country in which Mrs. Kennedy resided for many years, she was justly deemed a model neighbor, a model mother, a model Catholic. Her good works were many, her charities great; and her noble life has, we doubt not, created for her a home in the Eternal Kingdom. May her pure soul rest in peace! And at the great accounting day may we have as good a life-record to present to our Heavenly Father.

The 12th July brought forth the usual number of mischievous and strife-creating speeches. Strange to say one of the most notable was delivered by a clergyman named Walsh, at Birr, on Sunday last. Mr. Walsh feels aggrieved that Roman Catholicism should have a hold on this fair Canada of ours by having one of its creed at its head. It will be remembered that from the same element in which Mr. Walsh moves and breathes came a few years ago protests without number against the holding of the premiership by Sir John Thompson—one of Canada's noblest sons—because he was a Catholic. We have yet to hear of the first Catholic who objected to a Protestant, as such, occupying the position of first Minister, and we doubt not the great mass of our Protestant fellow-citizens are not of one mind with the Rev. Mr. Walsh and his Orange brethren. The result of the polling on the 23rd June furnishes ample proof of this. It is time Orangeism withered and died, but this will not be the case so long as there are people in the country who are willing to become foot-stools for selfish and unworthy political demagogues.

MR. THOMAS CHURCHER, of this city, has written a letter to the *Free Press*, in which he expresses a fear that the people of Ontario will suffer some terrible grievance on account of the return of Mr. Laurier as prime minister. He appeals to the Liberal members to protect the people of Ontario from the consequences which may result because a majority of the members from the province of Quebec are likely to rule the Dominion. He thinks this a most deplorable condition of affairs, because he imagines the people of that province are very illiterate. It would require many columns to deal with Mr. Churcher's contentions at length. We will simply state that he is entirely mistaken in his estimate of the people of Quebec. In this province we too often think that we are a great people; that we possess all knowledge and more than our share of all virtues. As a sample of the ignorance prevailing in this good city of London, where Mr. Churcher resides, there were three hundred people who did not know how to mark their ballots,

at the late election, and one returning officer rejected fifty-one ballots because he could not recognize his own hieroglyphics on the ballots which had previously passed through his hands. In nearly every other constituency of Ontario there is a similar condition of affairs. We have yet to hear that the *habitants* are so ignorant that they do not know how to mark their ballot. Mr. Thomas Churcher is evidently one of that portion of the Anglo-Saxon race who imagine that they are born to rule and that all others are nonentities.

Among the methods proposed for the simplification of the calendar, one by Mr. John S. Brooks is worthy of consideration. His proposal is that the year should be made to consist of 13 instead of 12 months, each month consisting of exactly 4 weeks, except the thirteenth month which would have 29 days, and in leap year 30 days. By this arrangement the first 12 months of the year would always begin on the same day of the week as January 1. The moon's changes would also occur on nearly the same day of the month throughout the year, and many calculations such as interest, the dates of maturing notes, etc., would be greatly simplified. The dates of feast days, legal holidays, etc., except New Year's day, would be changed, but people would soon become accustomed to the change, and the advantages would be considerable if the proposed plan were once adopted. Of course a new name would have to be found for the new month. Mr. Brooks would call it Lunar.

The announcement has been made officially that delegates to the Irish Race Convention will meet in Dublin on September 1, 1896, to reconstitute a United Home Rule party and "satisfy the yearnings of the Irish race all over the world for a thorough reunion of the political forces of Ireland." The branches of the Irish National Federation of America have been called upon to elect delegates, each branch sending one delegate who must be an enrolled member or a contributor to the support of the Home Rule movement. The election of delegates will take place at a special meeting of each branch, to be called for that purpose. Thus the patriotic suggestion of His Grace the Archbishop of Toronto goes into practical effect, and we sincerely hope that the result will be a complete restoration of peace and good-will among the Irish parties.

ONE of the ridiculous reports circulated by certain newspapers is that the Catholic Hierarchy is endeavoring to obtain the direction of political affairs. There are some dyed-in-the-wool bigots who believe it and who imagine that priest and prelate carry around with them inquisitorial racks and pincers for the benefit of their brethren outside the fold. The action and influence of such an enlightened body of men as the spiritual princes of Canadian Catholicism would have a very beneficial effect, but such a desirable event will not be brought about by them. They are content by word and example to teach their spiritual children the dignity and duties of love of country. Their ermine will never be soiled by the mire of party politics, and if an episcopal voice in warning or denunciatory tone should be heard we should be slow with reproof or condemnation. Those on the mountain see farther than those in the valley. More than once have they written on the pages of our history the proofs of their fidelity to our institutions. This, we know, is commonplace. It is unquestionable, and yet we have small souled men all over Canada who do not scruple to judge hastily and rashly the conduct of men who, matured in mind and wisdom, are bearing nobly the burden of the Episcopate.

THE two great parties of the United States have now their candidates selected for the coming Presidential election, Messrs. Wm. McKinley of Ohio and Hobart being the choice of the Republicans, and Messrs. Bryan of Nebraska and Arthur Sewell of Maine the nominees of the Democratic Convention. The Republicans have taken their stand on the platform of sound money, gold being the basis of the currency, but the advocates of an unlimited silver issue on the basis of 16 to 1 have so risen in influence that they had complete control of the Democratic Convention, and the Democratic candidates were selected to maintain this standard. This means that silver money will be coined on the hypothesis that 16 ounces of silver are equivalent to 1 of gold. On this basis the silver dollar will continue to be worth in

reality only 52 cents. Debts paid to foreigners on this basis will be really a repudiation of part of the obligation, and there is little doubt that if the business of the United States is carried out on this principle trade will be greatly embarrassed. There has not yet been any panic in stocks on account of the attitude of the Silverites, but this is probably owing to the fact that the belief is very general that the Republicans will win. The Eastern delegates to the Democratic Convention refused to take part in the nomination of candidates, on account of the monetary platform adopted, the whole East being in favor of the gold standard. The proceedings of the Convention will result in a new division of parties, as the currency issue is a cause of division between Republicans as well as between Democrats.

THE North-West Baptist Convention has passed a resolution condemning of Separate schools supported by money grants from the State. The resolution is as follows:

"Whereas, Baptists are and ever have been opposed to the teaching of religion by the State or the support of denominational schools by money grants; we, in convention assembled, as representing the Baptists of Manitoba and the North-West Territories, hereby place ourselves on record as determinedly opposed to all legislation not strictly in accord with the most absolute separation of Church and State, believing, as we do, that the teachings of new testament and a recognition of equal rights of all citizens unite in this demand."

The Baptists have certainly missed the point at issue with those who have a different opinion from themselves. No one asks that the State should teach religion, or should discriminate in favor of any religion; but where there are parents who believe that there should be religious teaching in the schools, and who are willing to bear the expense of establishing it, we say these parents should not be compelled to contribute, directly or indirectly, to a second set of schools for the accommodation of the Baptists or others who want a purely secular education. If the Baptists want to abolish religious teaching let them manage the schools of their choice in their own fashion, but they must not be allowed to force their hobbies on all the rest of the population of the country. It is the attempt to inflict this injustice to which we offer our strenuous opposition. We wonder, however, where in the New Testament the North-West Baptists have found that religious teaching is a wrong. If they have found such a passage, it must be in the Bible they have issued to suit their own views. It is certainly not in the one written by the Apostles and Disciples of our Lord—or are they merely drawing the long bow?

THE *London Telegraph* in reporting the proceedings of the Christian Evidence Society cites an example given by one of the speakers how strangely some people mistake the meaning of passages of Scripture, and in consequence sometimes lose their faith. The speaker met a man in a midland town who had lost his faith because of a difficulty regarding the ark. "I do not like," he said, "to refuse to believe in its size, or its build, or in the number of animals it contained. That is all conceivable, and doubtless correct. But when I am asked to believe that the children of Israel carried it about for forty years in the wilderness—well, my faith breaks down." It was only when pictures of the two different articles, the ark of Noah and the ark of the covenant, were shown him that his faith was restored, and he acknowledged that it was quite possible to take from place to place the ark of the covenant, which was about 43 feet long.

WE suppose that every community is afflicted with that species of individual called the "croaker." Nothing pleases him. He delights in acrid criticisms on politicians, litterateurs, and above all on clergymen. Surrounded by a few "ne'er-do-wells" he dilates on the useless expenditure in the parish, or on what he is pleased to term the apathy and lack of interest with regard to the interests of the parishioners. One would imagine that he was inflamed with zeal for the welfare of religion. But of all the useless specimens of humanity, the religious croaker takes first place. He is out of the way when money is needed, and when his fellow-parishioners are working hard to make a picnic, etc., a success he is present to do the counselling and directing. At a meeting of some society he is in his glory. Motions and amendments run freely from his lips. He questions now and

then the ruling of the chairman; in word, he retards the business of the society and gets home confident that his empty clap-net was pregnant with sublime wisdom. Such individuals are inimical to the progress of any organization, and the sooner they are reduced to silence the better it is for all concerned. Their declamatory efforts produce sometimes but a feeling of annoyance, but at others they tend to engender a critical spirit that disturbs the harmony and leads to strife and dissension. We have seen societies that bade fair to pursue a course of usefulness for years, disrupted and abandoned because a few members maintained in their over-weening self-conceit, that their views only should be adopted. Where such a state of things can exist, then you may regard that particular society as dead. Its life-blood comes from the united action of all the members and not from the orations of windy individuals.

THE Boer Republic of the Transvaal is the most intolerant of civilized nations of the present day, in regard to religion. The Dutch Reformed Church is established by law, and the members of the Volksraad must be Protestants of some denomination, so that Catholics and Jews are excluded from all share in the government of the country. Even Protestants of any other than the Dutch Church cannot be chosen President or as members of the executive council, and Catholics are not allowed to build churches. Foreign settlers contribute the greatest part to the public treasury, being heavily taxed, yet they are not allowed to vote, and it was on account of this that the foreign element in Johannesburg made a strike for greater privileges by inviting Jamieson to make his unsuccessful raid. Fear of the Boers prevented the Johannesburg people from co-operating with the raiders, and thus Jamieson was badly beaten. The native races and all persons of colored origin up to the fourth generation cannot hold land or obtain any civil rights.

CATHOLIC PRESS.

The Vicar of Christ has again vindicated his title by addressing a personal letter to King Menelik, asking for the release of the two thousand Italian prisoners of war from a fate worse than death. When the action of the Holy Father was announced to the Italian Parliament it was greeted with an outburst of enthusiasm; but it could hardly have been unexpected. It will be remembered that at the news of a disastrous battle between the blacks and the Italians the Holy Father postponed his Jubilee *Te Deum*; and on many other occasions he has proved himself incomparably more devoted to the people of Italy than the government which taxes them so heavily.—Ave Maria.

Boston has set up a public monument to a Catholic citizen, poet, orator and editor in the year 1896—Boston, the hub of New England and the hotbed of the anti-Catholic movement. (On June 23, the statue of John Boyle O'Reilly, erected at the entrance to that part of the city's park system known as the Fenway, was dedicated with appropriate ceremonies. Miss Bland O'Reilly, the poet's youngest daughter, unveiled it, President Elmer H. Capen, of Tufts college, delivered an oration, and Vice-President Adlai Stevenson made a brief address. Among the thousands assembled at the functions were: General Francis A. Walker, who presided. Governor Roger Wolcott, Mayor Quincy, the members of the committee on monument, Hon. T. J. Gargan, Mr. A. Shuman and T. B. Fitzpatrick, Very Rev. Wm. Burns, James Jeffrey Roche, editor of the *Pilot*, and Mrs. Louise Chandler Moulton. The monument is an honor, as well as an ornament, to the heart of Massachusetts.—New York Catholic Review.

One would naively expect anything but praise of the Catholic confession from a Freethinker, and especially from a man so intensely bitter against the Church that he has been called a "priest-exterminator." And yet such a man writes: "What a pity that our society should be so organized that an action which leaves a stain upon honor cannot be repaired, forgotten, pardoned. Oh how marvelously inspired was the Catholic religion when it instituted the sacrament of penance and the absolution that follows as a consequence. I wish we had in our code, or rather in our customs, an institution that could be compared to the sacrament of penance. Lay society is less powerful than the Catholic priest." He deplores that in lay society rehabilitation is impossible, for here there is neither oblivion nor pardon. "One error falling like a drop of ink on the page of life leaves an indelible stain, and there is no corrosive that can remove it." The author of these words we have quoted is M. Francisqu Sarcey, who some fifteen years ago savagely attacked the Catholic clergy and Catholic doctrine in the French anti-clerical papers. He is not so bitter now as he was then, we are told, but he professes to be a disciple of Voltaire still. He went nearly blind some time ago, and placed himself in the hands of the Brothers of St. John of God in order to get the best nursing possible. It may be that in his loss of vision he sees a glimmer of the Catholic truth he has denied so long.—Catholic News.

LEO X. AND HIS PONTIFICATE

The date of April 11, 1513, is a memorable one, not only in the history of the Church, but in that of the world at large, for it was on that day that Leo X. took possession of the Papal Chair.

Never did the reign of any sovereign begin with brighter prospects, and never was the accession of any ruler hailed with truer loyalty or greater enthusiasm.

The name of de Medici was synonymous with the most liberal patronage of literature, art, and science; and adding to his enlightened discrimination of letters a genial disposition and unswerving name, preserved in the midst of an almost universal corruption—it is not to be wondered at that the son of Lorenzo de Medici should be received with the greatest favor, hopes and expectations.

Nor were these hopes disappointed, for in his brief reign of nine years the Sovereign Pontiff far outshone all the princes of Europe in the service he rendered to learning.

To him is due the foundation of many of the schools and universities of Italy, and during his pontificate, music, painting, architecture, sculpture and letters had their golden era, and Rome was the rendezvous of learned men.

He restored the Roman University, and appointed a staff of professors, who were recognized not only as gifted scholars, but as men of exemplary conduct, and he warned the students against neglecting the more serious studies for the fascinations of Plato and the poets, reminding both teacher and pupil that a thorough knowledge of their faith was as requisite as an acquaintance with good letters.

Notwithstanding this salutary advice, the study of religion was greatly neglected for that of the fine arts. A paganized literature and art began to be cultivated; nymphs and muses were substituted for angels and saints, and the very language was heathenish. Auspicious events were said to have taken place through the favor of the "immortal gods," and one was not regarded as accomplished unless he could scoff at the scriptures and pose as a skeptic. Men aimed at a Ciceroian style, laboring for hours at the construction of a single sentence, until even ordinary conversation became affected. In fact, to such an extent had the admiration and imitation of classic style been carried that the Rome of the first part of the sixteenth century, instead of being the Rome of the apostles, resembled more closely the capital of the pagan world the city of the Caesars—and in proportion as literature became more paganized morals became more corrupt.

It is only the true Church of God that could remain unblemished in the midst of such surroundings. She plainly perceived and grieved over the many evils, and at that very time was, in the Fifth Council of Lateran, exposing and endeavoring to remedy these abuses. Dryden beautifully says of the Church of Rome, in his poem, "The Hind and Panther:"

"Without unspotted, innocent within She fears no danger, for she knows no sin."

It is not surprising, however, that strangers, upon coming to Rome, should be struck by the contrast between the austerity and asceticism of the English monasteries, and the luxury and voluptuousness of the Roman schools, says the Sacred Heart Review.

Erasmus and Luther carried away with them very fatal impressions. While the former enjoyed being feted by the great men of Rome, and delighted in the reunions given by the Pope and Cardinals, his keen eyes noted everything, and he attracted the notice of others, exposing abuses with his inimitable satire. With Luther it was different: coming to the Eternal City in the first enthusiasm of his religious conversion, his fervor received a shock from which it never recovered. It was not probable that his phlegmatic Saxon nature could appreciate the magnificence he saw everywhere around him nor penetrate below the surface of wrong, to the stream of truth and goodness flowing steadily and clearly beneath. His mind was open to every impression of wrong, and, after the first blow, he was only too ready to see the dark side. When faith was lost, and there remained no longer the elevating and saving effects of religion, no influence could impede the progress of his downfall. As for Leo, during this time—in the midst of all this loss of morals, and almost entire absence of faith, he remained pure and unsullied. Erasmus said of him, "He has the genius and the virtues of all the Leos who have preceded him, and to perfect goodness of heart he unites an incredible strength of soul."

The gifted son of a "magnificent" father, he had acquired, during the reign of his two predecessors, a character for learning and munificence, and the motto which was engraven in golden letters on the canopy under which he was enthroned was well chosen—"Liberatorum presidium et bonitatis fons."

At his father's desire Giovanni de Medici received the tonsure at the early age of seven years, the Cardinal's hat at thirteen, and ascended the Papal Chair in the flower of his manhood with all the zeal of an ardent nature, and the generous patronage of letters which characterized his family.

From his youth he manifested a much keener interest in the writings of the ancient philosophers than in those of the fathers of the Church, and, chiefly on this account, after receiving Holy Orders, he devoted himself assiduously to the study of theology at Pisa for three years, after which he went to Florence. When his family was

banished for having opposed the election of Alexander VI., he accompanied them to Bologna, and afterwards travelled for some time in Italy, France, and Germany.

The choice of Cardinals for him as Pope was entirely unexpected, but he accepted the honor humbly and gratefully, and we know how auspiciously he began and how gloriously he ended his Pontificate.

Gay and chivalrous in disposition, affable in manner and of a dignified and debonair appearance, no wonder that on the death of Leo X., after a reign of unparalleled splendor, all Christendom united in paying tributes of reverence and admiration to the memory of so great a sovereign.—Catholic Review.

A TALK ON CLERICAL VESTMENTS.

Father Smith, who has made a Study of the Subject, Gives Information.

The Rev. William Smith, who is the spiritual director of the American pilgrimage to Lourdes and Rome, has made a special study of clerical vestments, and the other day in a talk with a reporter he gave a lot of interesting information on this subject. While abroad last year with the pilgrims, Father Smith had an excellent opportunity to make researches, and this year he will see more of old vestments at English cathedrals. There are beautiful vestments at the house of the Fathers of Mercy in West Twenty-fourth street, New York. One is a work of art such as cannot be found anywhere else in this country, it is said, and another beautiful set of the wonderful silver lama cloth was made from a design at Aix-la-Chapelle of the time of Charlemagne.

"No, there is no fashion in vestments," said Father Smith in answer to a question put by a reporter. "The changes that have been made in them during earlier parts of the Church's history have marked certain epochs. The vestments that the priests are wearing now are the same that were worn by the laity in Roman days. This continued until the sixth century, when gradually the laity abandoned the vestments and they were retained by the Church. With the religious freedom which followed the conversion of Constantine the Church was able to carry out its ideas of ornamentation. The different classes of Romans at that time were distinguished by bands worn on their garments. So it was in the Church, and the bands became known as opreths, and took the forms of the Y cross on the back of vestments.

"It was and is on these opreths that the finest work in embroidery is seen. In the earlier days they were set with valuable jewels, and the material was always richer than the vestments—the chasuble, whose ornamentation it formed.

"The change made in vestments worn to-day can be seen by comparing them with those of early Roman days. The outer vestment—the chasuble—at that time was like a large circular cloak, full, and falling in long graceful folds to the feet. This was a somewhat inconvenient garment, falling, as it did over the arms, and in the eleventh century cords of gold were added at each side, which gathered it up in folds lengthwise from the bottom.

"A description of one of those old chasubles gives an idea of the richness of the vestments. One was of bronze gold cloth, with purple bands, decorated with designs in gold. The materials in very early Roman times were of pure linen. As the Church grew, and its means increased, silks and other rich materials began to be used. The feature of any material used was that it was soft and pliable, falling always in graceful folds as it was worn.

"Clerical vestments reached their greatest degree of splendor in the twelfth century, and this was kept up all over Europe. England was famous for its exquisite embroideries, which could not be surpassed. But before the rapacity of Henry VIII. nothing was sacred, and the treasures of gold bullion adorning the Church vestments he put to his own use.

"It was in the twelfth century that the opreths forming the Y cross were so richly adorned. The wonderful needlework was gorgeous in coloring, and the plates of gold and silver, enameled, which were set into them were absolutely massive. The embroidery was so exquisite that it exhibited the most delicate lights and shades, and was ornamented with jewels and precious stones.

"This ornamentation was finally exaggerated to such an extent that vestments were cumbersome and were cut at the sides to lighten them. A decline in faith appeared to be marked by the use of the scissors. As we came into the eighteenth century they seem to have cut in at will, with the result of the insignificant chasuble, a small apron-like affair which is to be seen in so many of the churches now.

"Most of these are made in France and Belgium, and the work which queens and noble ladies in olden days considered it an honor to spend years upon as a labor of love and faith is now made in 'showy applique work, heavy gold embroidery, raised and tortured into smoothness until it looks like wood carved gilt.' Cheap imitations have figured on the robes of the priests at American altars during this last half century.

"St. Charles Borromeo was charged by the Church at the time of the Council of Trent to regulate the cut of vestments. The chasuble at that time hung nearly to the heels. As it was shortened, according to his measure-

ments, it stands to-day the only shape approved by Rome. It is worn by the Dominicans, by the Paulists, though somewhat abbreviated, and by the Fathers of Mercy."

Father Smith is said to have introduced the chasuble in this shape into this country. There is a beautiful one in a set of vestments to be seen at the House of the Fathers of Mercy. It is the regular St. Charles vestment as worn in the Church of St. Vincent de Paul, on Twenty-third street. It is made of a beautiful white embroidered silk, firm but soft in texture, to agree with the materials used by the early Church. The design of the brocade is emblematic. There is the peacock, symbol of immortality, and grapes and pomegranates. The figure on the front in the centre of the Y is a Greek cross in a quatrefoil, all of heavy gold work. The figure at the back is even more beautiful. The letters I. H. S., surmounted by a royal crown, are in the centre of the quatrefoil, all of gold. The crown is set with jewels. Three large and brilliant diamonds are in the upper part, and below there is a band of smaller diamonds with a beautiful pearl in the centre. The Y cross is brocaded in pale yellow, the designs repeating the crown and the letters I. H. S. The work is too fine to reproduce. The full set of vestments is of the same material as the chasuble—the stole, amice with the veil, and burse for the chalice.

The lama cloth vestments, made after the design worn in Charlemagne's time and brought from Aix-la-Chapelle, have a silvery sheen of wonderful purity. It is a cloth of silver, shaded and watered.

"The wool of the fabric," said Father Smith, "is formed of silver metal, drawn into very thin strips and threads, while the warp is of white silk. This gives the ground color, which is lightened by the metal. The Holy Father wears nothing that is richer than this lama cloth. It is the lama cloth vestments, enriched with gold embroidery, and having no other color than that given by the jewels, that make the beautiful picture on Easter Sunday at Rome when His Holiness appears with his Cardinals in brilliant red and the Bishops in violet."

The lama cloth vestments at the House of the Fathers of Mercy were worn at the last Easter celebration at the Church of St. Vincent de Paul. The chrysoeave is all of gold embroidery. The figure on the front of the chasuble is the Greek cross, again in the quatrefoil of gold and the I. H. S. in the back. It is lined with soft silk of delicate gold.

The chasuble of red silk brocade is fuller than the same vestment in other designs. Its measurements are the same as those of the lama cloth chasuble of the Charlemagne design at Aix-la-Chapelle. In the design of gold there is embroidery of delicate green palms. The emblematic part of the silk is the heart panting for living waters.

The cloth of gold vestments which belong to the church are wonderfully beautiful. The Y cross is adorned with scenes in embroidery done in Holland. It is so fine that it is like painting. The figure of St. Vincent de Paul—the expression of the face—and the delicate flesh tints of the child he holds in his arms are marvelous.

Ecclesiastical vestments, are, or should be, the finest materials, and are always expensive. Cloth of gold does not cost less than \$20 a yard. The gold vestments with the fine embroidery are valued at \$1,200.

"The long, white alb worn under the chasuble," said Father Smith, "is of the finest, white linen. Albs of rich cloths, silk and velvet, were worn as late as 1539. But it is probable that white was the original color worn by the first Christians, in imitation of the blessed in heaven, as St. John describes them. Early albs were decorated with bands or stripes of scarlet, and made sometimes of silk, with fringe of gold. Square pieces of rich stuff called apparels were placed upon both front and back of albs, when ornamentation of all kinds began to be used, about the thirteenth century, on everything sacred or profane."

The only apparels said to be worn in this country are on one of these fine linen albs at the house of the Fathers of Mercy. They are perhaps two feet square, placed directly front and back of the vestment, and extend from the lower edge of the chasuble to the hem of the alb. The pieces are of heavy white corded silk, the woven geometrical design in pale yellow satin, heavily outlined with gold. The alb worn with the red vestments is said to be a model in the churchly simplicity of its design.

"Lace on the alb is entirely out of place," Father Smith continued, "no matter whether it be costly or a flimsy manufactured article. Originally they were of linen only, and we should follow as closely as possible the example of the primitive Christians who obtained their instructions from the descendants of the Apostles. It is not essential that the vestment should be of the finest material, but we should always adhere to the pure fibre of the flax. No imitation of any kind should be allowed in the Church in vestments or decorations. There should be no shammarbles, no stiff artificial flowers, or cheap laces. All these things are a lie, and in the Church there should be nothing but the truth, pure and unadorned."

"As a rule, the priests of this country have been so occupied in building churches, schools, and orphan asylums that they have not had the time to devote to church ornamentation that they will have now that the work is better established. The women of the Church have also been engaged in the same work, and have not had the time to

show their faith and devotion as it was shown by the ladies of olden times in beautifying their churches."

A beautiful stole belonging to the Fathers of Mercy is one presented to them by Pope Leo the past year. It was one of the many gifts received by the Popes at the time of his golden jubilee. It bears the date of that year, 1887, and the greeting of the people of Brescia, from whom it came. It is heavily embroidered in gold and colored silks. The chief designs are the arms of the Holy Fathers and of Brescia.

Father Smith is spiritual director of the third annual American National Pilgrimage to Rome and Lourdes, which will leave in New York two sections this summer. One section, which will sail on the steamer Britannic, on June 24, will visit Ireland, Scotland and the Cathedral towns of England. In these cathedrals the pilgrims will have an opportunity to see many vestments of rare beauty and workmanship.

WITHOUT FAITH.

What The New York Sun Says About the Presbyterians.

The General Assembly at Saratoga has not done anything to set Presbyterian doctrine straight. There has been discussion as to controlling the teaching of the theological seminaries, but the conclusion reached by the General Assembly on Friday was, practically, that they may go on taking their own views of the Bible. They may continue to differ among themselves on the subject, thus representing the difference which exists among the Presbyterian ministry.

The long discussion over doctrine, which began with an attempt to revise the Westminster Confession so as to make it agreeable to all sides, has ended in nothing. Doubt and denial still prevail in the Church, and there are no accepted standards of faith. Even the authority of the Bible itself is disputed, though it is the foundation upon which the whole system of theology rests. Dr. Briggs and Dr. Smith have been suspended from the ministry for treating the Scriptures as the fallible productions of human authors living in an unenlightened age, but their Presbyterian following has been in without distracting any attention or affording any relief from the political controversies of this exciting year.

The Presbyterian Church is to get along hereafter without a fixed and definite faith until the time comes when the party of Dr. Briggs obtains the mastery; and then will succeed a period during which it will be without faith altogether. It will believe simply in scientific demonstration, discarding wholly belief in the authenticity and infallibility of the Bible as a mere superstition. Having no other foundation upon which to build a system of theology except the Bible, it will become a secular organization purely, devoted to the palliation of human ills for which it will have no remedy it can offer as of Divine prescription. Its Westminster Confession of Faith still remains, but already it is a dead letter. The majority of New York Presbyterians either reject its cardinal doctrines or are indifferent as to them. They do not read the book and care nothing about it. The Bible is still read in their churches and sermons are preached on its texts, but the old veneration for it as the absolute and infallible word of God has passed away. The citadel of Calvinistic orthodoxy has substantially capitulated.—New York Sun.

EMPEROR AND ARCHBISHOP.

Germany's Ruler "Fascinated" by an Angelic Italian Prelate.

"Per curiosita," as the Italians say, I translate some sentences from a report of the Emperor William's visit recently to Camaldoli, whither the Archbishop of Naples repaired to meet him, writes the Naples correspondent of the London News. The report seems to be from the pen of the Archbishop's chamberlain. "Our pastor," it says, "of austerity of whose spirit is united to great tenderness of heart, received the German Emperor like an affectionate father. Our angelic Archbishop fascinated the royal family, and William II., on whom this fascination naturally operated with greater force, spoke for some length of time in a low voice with the prelate. They were seated close together, but no one could know except the Emperor, who sat at the other side of the Archbishop, and Count Bulow, seated a little way behind, of what they conversed. The Emperor, putting questions and listening to the reply, became always more eager to inquire, and more satisfied, pleased and glad at hearing the answer. He was very much in earnest; his keen blue eyes were brighter than ever. Very often he broke out into one of those irrefragable effusions which seize him when he is enthusiastic or much moved.

"The poor and simple monks offered wine and cakes, in rustic plates and glasses, to the Emperor and Empress, and will never forget the frank and jovial manner with which the Emperor accepted their gift, and, in his turn, passed on the wine to the Cardinal. The Emperor then desired to see the Archbishop's cell, where he wrote his name below a photograph.

"The Archbishop and the Emperor walked up and down like two dear friends who had been parted for some

time. After about an hour the Emperor—impressing, like a good son, on the monks to take great care of the Archbishop—left the monastery, when the setting sun saluted the meeting, which, though simple and unceremonious, has all the geniality of legend and perhaps all the value of a historical event."

Catholics and Woman Suffrage.

Cardinal Vaughan's declaration of unconditional approval in respect to Woman Suffrage will be all the more appreciated by the advanced members of the sex that his venerable predecessor was so uncompromising an opponent of the movement. Cardinal Manning's prejudice against women presenting themselves at the polling-booth, if old-fashioned, was certainly deep rooted, for he was always ready to admit that the cause of religion in England and, above all, the cause of temperance, would be enormously strengthened by the suffrages of the female sex. But not even the possible result of seeing Local Option passed into law could move him from his attitude of opposition. Cardinal Vaughan's letter to the Women Suffrage Society will doubtless have the effect of promoting a more outspoken expression of political aspirations amongst Catholic ladies, many of whom have already done active political service in the ranks of the Primrose League. Curiously enough in France also within the last few weeks, a society of "Femmes Feministes" has been formed, with the express object of interesting Catholic women in the civil and political enfranchisement of the sex. Until recently the course of Woman's Suffrage in France had been entirely in the hands of the Freethinking party, a condition of things to be deplored from many points of view. Now a little body of Catholic women have affiliated themselves to the movement and have started a monthly organ of their own, and while carefully dissociating themselves, as they are bound to do, from the unfortunate agitation carried on by the advanced sisterhood in favor of further facilities for divorce, they are ready to work hand and hand with them in favor of removing the various civil and political disabilities from which French women suffer. The whole movement is far less developed in France than in England, but it has displayed of late interesting symptoms of growth and vigor.—Liverpool Catholic Times.

Church Unity.

The O'Keefe of Brno announces that a papal encyclical on the unity of the Church and the supremacy of the See at Rome will shortly be issued in Latin. The document is now complete and the translation into the various languages is awaited so that they may appear simultaneously with the original.

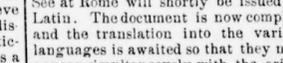
It is a doctrinal work in which the Pope's intention is to prove the supremacy of the Papal See by numerous quotations drawn from the Greek fathers and ancient Oriental liturgy.

Copies of the encyclical will be forwarded to all reigning sovereigns and also to the heads of dissenting Churches, because the leading aim of the document is to bring about the union of the various churches with the Church of Rome and show why the union is necessary.

The Pope starts from a fundamental principle that the Church must be one. He sets forth essential features of unity of doctrine and faith and makes an appeal to all well-wishers of humanity to work for this end.

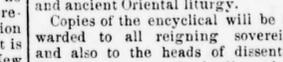
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"I have used Ayer's Hair Vigor for three years, and it has restored my hair, which was fast becoming gray, back to its natural color."—H. W. HASELHOFF, Paterson, N. J.

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NOTICE.

TO ALL WHOM IT MAY CONCERN.

When the publication of the Canadian Freeman ceased, a large amount of money was due by subscribers. Up to this time, the publisher did not trouble them with accounts or ask for settlement. The financial circumstances of the undersigned obliged him to appeal to those who were in arrears for the Freeman to pay part, at least of what they owe. Through the indebtedness of all is long since out-layed by lapse of time, the undersigned ventures to hope that a large number of his old friends and supporters—or their children—will be led by a conscientious sense of justice and a recollection of the Freeman's usefulness, in trying times, to come to his aid and respond to a call patiently delayed for a quarter of a century.

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FIVE-MINUTE SERMONS.

Eighteenth Sunday after Pentecost.

THE WISDOM OF THE WORLD

"And the Lord commanded the unjust steward and said to him: 'Thou art wiser than the children of this world are wiser in their generation than the children of light.'" (St. Luke xvi. 8)

The Gospel which you have just heard, my brethren, is somewhat hard to understand at first. Here we have an example of the most flagrant kind of dishonest dealing, and of cheating an employer, and yet we read in the words of the text that "the Lord commended the unjust steward forasmuch as he had done wisely." Is not this a little strange, and contrary to what we call our modern enlightened notions of right and wrong? Let us examine the case carefully and see.

And first, we must not make a mistake about the words. We might at first sight easily think that "the Lord" means the Lord Jesus Christ; but it really means the Lord, the master, the employer of the unjust steward, about whom Jesus Christ is speaking. That bad, crafty fellow had been cheating his master, and persuading and assisting other people to cheat him also, so as to get them on his side, and have some friends to go to when he should be turned out of his place. And he certainly had done his bad work very cleverly; he had laid his plans very well, and had taken a great deal of pains about that. There was not any doubt about that. And the Lord, or, as we should say nowadays, his employer, when he found it all out, could not help admiring the shrewdness of the sharp practice on the part of his steward, even though he must condemn its dishonesty. He "commended" him—that is to say, praised him for his worldly wisdom and cleverness. I fancy he might have said: "Ah! the sharp, cunning rascal! What pains he took and how shrewd he was, in making friends for himself with money. I wish I had only half as much honest cleverness in managing my honest business. I should be a rich man in no time!"

You see, my brethren, his employer did not praise the steward for his honesty, or for his faithfulness, but only for his shrewdness. And then Jesus Christ finishes his parable by saying: "For the children of this world are wiser in their generation than the children of light." And is not this true, my brethren? Do you not see and feel every day that the "children of this world"—that is, those who live for this world alone, and place all their happiness and hope here—do far wiser in their own way, and among their own sort, than good people are? See how men slave and toil, and cheat and lie and steal, and sometimes murder, to get a little money, a little of the riches of this earth. How much trouble do good people take, or how much self-denial do they suffer, to gain the riches of heaven? See how craftily wise the unjust steward was to get friends for himself, to receive him and give him a home when he had lost his place. How much wisdom do we show to get for ourselves true friends, and to make sure of a heavenly home when we die?

This is what Jesus Christ means: bad, wicked people put us to shame by the cleverness they show, and the pains they take to win earthly goods, while we do not manifest half the wisdom, or take one-fourth the pains to win a heavenly reward. We could very well take pattern by bad men in this regard. We know that heaven is better than earth, and yet how many really strive harder for heaven than for earth?

"Make unto you friends of the mammon of iniquity." Yes, use the riches God has given you, be they much or little, to get true friends with. Give alms to God's poor; help to pay the Church debt; have masses said for the holy souls in Purgatory; do something for Catholic schools. Thus you will gain friends indeed—friends before God's throne—friends to intercede for you in heaven—friends who, when you fall, shall "receive you into everlasting dwellings."

The Papal Choir.

The finest choir in the world is that of St. Peter's in Rome, known as the Papal choir. It is composed of sixty boys, and some of the best singers are not over nine years old. Their training begins as soon as they get control of their vocal cords, and at the age of seven or eight they are dropped from the choir. The most difficult oratorios and sacred music are rendered in such manner by these youths that one would think that the choir was made up of celebrated vocalists.

If you would have an abundance of dark, glossy hair, if you would have a clean scalp, free from dandruff and irritating humors, or if your hair is faded and gray, and you would have its natural color restored, use Ayer's Hair Vigor. It is unquestionably the best dressing.

It may be only a trifling cold, but neglect it and it will fasten its tangle in your lungs, and you will soon be carried to an untimely grave. In this country we have sudden changes and must expect to have coughs and colds. We cannot avoid them, but we can prevent a cure by using Hickey's Anti-Cough Sumpney Syrup, the medicine that has never been known to fail in curing coughs, colds, bronchitis and all affections of the throat, lungs and chest.

Mother Graves' Worm Expeller is pleasant to take; sure and effectual in destroying worms. Many have tried it with the best result.

Why go limping and whining about your corns, when a 25-cent bottle of Holloway's Corn Cure will remove them? Give it a trial, and you will not regret it.

Poor Digestion leads to nervousness, chronic dyspepsia and great misery. The best remedy is Hood's Sarsaparilla.

OUR BOYS AND GIRLS.

July.

The splendor of His Heart, though June is past, Fills all the world with a soft after-glow. The sharp-armed hedge has dotted its blossom snow. And is with wild rose blushes overcast. The climbing vines have reached the eaves at last. The clear voiced streamlet sings in murmurs low. For rain falls seldom, and its bubbling flow. Is checked by lilies and the reed's slim mast. The lilies white that float in ponds and streams. Are symbols of the Heart Immaculate. The deep, red roses that rich odors shed, And seem to burn in fire of July's beams, Are human hearts, prayer-laden, taught to wait. Low at His foot stool, love enraptured, —Niagara Rainbow.

A Loving Sister.

A young woman, from childhood, should cultivate proper habits of industry, economy, self-denial, and such like home virtues whose absence in woman makes home most miserable, renders that which was ordained to be a home nothing but a wretched abode. The measure in which a girl is able to contribute to the order, comfort, cheer, and happiness of home is the best test of her true womanhood. Since this is the case, having become mistress of the art of keeping it in order, she should learn how to govern it, not by force or tyranny, but with prudence, love and meekness. Watchful interest in all the members of the home circle, care for their wants, attention to the many little things which, though thoughtless so frequently overlook, but which in reality are the very essence of true domestic happiness, are the qualities which point out a loving sister and a devoted daughter, a young woman whose affections are centered at home, and who is more anxious for its welfare and happiness than for the outside world. Especially devotion to her brothers and younger sisters, if she has any, sacrificing herself to their wishes, constantly guarding them from the evils of the day, yet not in a domineering way, for "men must be taught as if you taught them not," but with a true and unselfish sisterly interest and love; always prepared to smooth the difficulties which appear; acting peacemaker in the petty disputes that arise; correcting faults by apparently overlooking them, while allowing no good action to pass without notice.—Catholic Witness.

Farwell.

BY FRANCIS F. CORCORAN.

To-night we sing our parting song. Though sad that song must be: For we must part to launch our ships Upon the unknown sea.

And ever as our course we steer The rocks and shoals among; This motto shall guide us through "Look up, look forth, look on."

Grim Father Time may span us not; His hand he never stays; But memory shall light our path With thoughts of other days.

But, as we part, we all would fain In your remembrance live. A golden link of memory chain For dear old industry.

—Class of '95, Epiphany College, Balto., Md.

A Hero of Our Day.

Many years ago there was a great fire that burned down a large part of the city of Chicago. Hundreds of homes were swept away; and many strange events occurred while the flames were raging, says a writer in our *Little Ones*.

A rich lady was hurrying through the crowd of frightened people, trying to save a few of her household goods. She saw a small boy, and called him to her, saying: "Take this box, my boy, and do not part from it for one instant until I see you again. Take care of it, and I will reward you well."

The boy took the box and the lady turned back to save some more of her goods, if possible. Soon the crowd came rushing between them, and they were separated. All that night and the next day passed. The lady took refuge with friends outside of the city, and heard nothing more of boy or box.

Her diamonds, a large amount of choice jewelry, and all her valuable papers were in the box, and of course she was in great distress at losing them. But on Tuesday night a watchman found the boy sitting on the box and almost buried in the sand and dirt that had fallen about him. He had been there all through the long hours, without food or shelter. At times he had covered himself with the sand to escape the terrible flames.

The poor child was almost dead with fright and fatigue, but had never once thought of deserting the precious box that had been entrusted to his care. Of course he was amply rewarded by the grateful lady, but the boy who could be so faithful to a trust would be rich and noble without any gift.

A Word to the Girl Graduates.

Think seriously before you destroy school souvenirs. The flower that you wear on commencement day, the gloves, the ribbon that binds your diploma, will be very precious to you, years hence, though now you think little of them, is the advice given by the Brooklyn *Examiner*. The "forlorn" when you were "off for a frolic" and in which you look "such a fright," will recall for you a scene more vivid than the greatest artist could paint. You will see the shadows of the leaves, the dazzle of the hot sunshine, the masses of clouds, even the swirls of dust that swept round the door of the little out-of-the-way gallery into which you tumbled to have your picture taken "just for fun." It is a pleasant custom in some schools for the classes

preceding and following that which graduates to present the graduates with souvenirs. Sometimes these gifts are a popular book, sometimes an expensive fan, sometimes merely a card with the good wishes expressed in rhyme. No day except her wedding day is of such importance to a girl as commencement day. Be careful how you say good-by. Some of you will be glad to close the books, others will be heart-broken. Let not the careless ones add to the grief of those who leave the school and old associations with regret. You may not understand the sentiment, but it is genuine, nevertheless. You may be looking forward to pleasure, they know that for them there is little in prospect save hard work. Let the last day of childhood be free from a suspicion of indifference or slight.

Things That Never Die.

BY CHARLES DICKENS.

The pure, the bright, the beautiful, That stirred our hearts of youth, The impulses to wordless prayer, The dreams of love and truth; The longing after something lost, The spirit's yearning cry, The strivings after better hopes— These things shall never die.

The timid hand stretched forth to aid A brother in his need, The kindly word in grief's dark hour, That sooseth and soothes, The plea for mercy, softly breathed, When justice threatens high, The sorrow of a contrite heart, These things shall never die.

The cruel and the bitter word, That wounded and that fell, The chilling want of sympathy We feel but never tell; The hard repulse that chills the heart, Whose hopes were bounding high; In an unfeeling record kept— These things shall never die.

Let nothing pass for every hand Must find some work to do; Lose not a chance to waken love— Be firm and just and true; So shall a light that cannot fade Beam on thee from on high, And angel voices say to thee— These things shall never die.

Not on the Bills.

Jenny Lind, whose singing used to delight the grandmothers of our young people, says a writer in the *Ace Maria*, was noted no less for her kind heart than for her wondrous voice. At one time she was visiting at the house of a friend who lived in rural England, and was taking her accustomed daily ramble in the green fields. Suddenly it began to rain, and the songstress, being unprovided with an umbrella, sought shelter in a picturesque little cottage near by.

The good woman of the house came forward with her best chair, and gave her unknown guest a hearty welcome. The rain was slow in ceasing, and Jenny Lind tried to divert herself as best she could. A cage hung in the window, and a canary was singing with all his might.

"What is the name of your bird?" questioned the chance visitor. "Jenny Lind," was the reply.

The prima donna smiled—perhaps at the thought that Dick or Billy would have been so much more appropriate for the lady bird never sings. "Do you call him Jenny Lind?" "Because," said the old woman, "he is the finest singer in the world."

Jenny Lind's smile deepened. "O, you dear creature!" she thought "you shall be paid for this sweet compliment." Then she asked: "Have you heard Jenny Lind sing?" "Oh, no, no, madam! Such a great pleasure is only for the rich."

"And would you like to hear her?" "I wish to hear her so much, my lady, that it seems as if I could die happy if I could listen even once to her sweet voice."

The singer put forth her hand and answered: "I am Jenny Lind, and you shall hear me sing. Send for your neighbors, and we will have a concert; and if it isn't as fine a one as the rich people hear, it will be no fault of mine."

And this is why Jenny Lind's friend, searching for her with umbrellas and mackintoshes, found her singing "And Lang Syne" to a row of happy peasant women. He told her afterwards that she never sang so well in all her life.

"It was because I did it out of love, not for money," said the songstress.

The Two Requests of Jeanne d'Arc.

In return for the inestimable services she performed for France, Jeanne d'Arc asked the King of France for two favors, neither of which was for herself. For her native village she begged freedom from taxation, and until the French Revolution ravaged the land, not a tax of any description was levied on Domremy. Her second request was that the king would, after her death, build a chapel where prayers might be perpetually offered for the souls of the soldiers who fell in defence of their native land. We learn this from the solemnly attested deposition of her confessor Pansier, whom she often entreated to remind the king of her request when she would be no more. Four centuries have gone by, and the desire of the maiden's heart is but barely fulfilled.

The voice church of Domremy stands on the slope of an oak crowned hill overlooking the valley of the Neuse. The skirts of the hill are cultivated and covered with vineyards, the crests are overgrown with low shrubs and afford pasturage for grazing flocks. Indeed, the scene is absolutely unchanged since Jeanne roamed the hills in her happy childhood. And now her wish is to be fulfilled. The church will be the seat of a confraternity whose object is to promote Christian morals among soldiers—the work

Best for Wash Day For quick and easy work For cleanest, sweetest and whitest clothes Surprise is best USE SURPRISE SOAP Best for Every Day For every use about the house Surprise works best and cheapest. See for yourself.

CHATS WITH YOUNG MEN.

Catholic Columbian.

The young man who is now about to enter the ranks of the work a day world armed with his college diploma is receiving plenty of advice from the veterans who have been through many a campaign. Much of it will be unheeded, but still it is good counsel and worth perusal, and the burden of almost every man who spoke was

Work, Work, Work. Judge John F. Dillon has this to say to a newspaper reporter in reference to the practice of law: "When my advice is asked by a young man or his parents whether he should study law, I endeavor, in view of the crowded state of the profession, to dissuade him from it, unless it is seen that he has abilities that in a marked degree demonstrate that he is especially fitted for the law.

If, however, you cannot dissuade him, the next question I ask is, Is he a man of strong physical vigor? Success comes from a happy combination of physical and intellectual qualities, including will, power of decision, moral qualities, integrity and saving commonsense, so that the advice which the lawyer gives shall be practically demonstrated to be wise, as shown in the results. The modern client wants good results."

Dr. Edward G. Janeway said: "There is plenty of room at the top. Apply yourself untiringly and success will come. The harder and higher you work the greater the success. There is plenty of room, and able men of the highest grade are wanted in the profession. If you haven't the qualifications of education, temperament, love for the work and untiring energy, then stay out."

"Electricity is a great field," said a man thoroughly posted on electrical matters, "and no mortal can tell just how large, for we have only entered it. The chances in it are big, very big, and thousands of brainy men are entering it. There is room for all, and the promise for big pay is good. The salaries are large for good men, and the chances for advancement are splendid for men with original minds, who are applying themselves. And there is no telling what great results will come at any time out of original researches. The domain of electricity requires brains, technical knowledge of a high order and a logical, persistent mind, that will bear the strain of close and persistent application. A young man with these requirements will find no difficulty in working to the top."

"I cannot conscientiously advise a young man to take up the business of dentistry for a congenial and paying profession," said a prominent dentist. "The profession is greatly over-crowded, the profits are cut by competition, and I believe the opportunities for success to be much less than in almost any other business."

Many young men are contemplating entering politics. Is it a good or desirable business? Is it a paying business? Mayor William L. Strong of New York, said: "My answer is emphatically no." There is neither honor nor profit in it for the honest man. Politics should be a matter of patriotism and not a matter of business.

"There are as good opportunities for making a success of merchandising to day as ever," said a leading merchant. "I would say to the young men, go into merchandising and you may expect good reward. You can get good salaries, and you can get good profits from your own business. But remember you must work, work, work; give your best energies and ample time to your business, and you will succeed."

"There is plenty of room in the drug trade," said the manager of a wholesale house, "and grand opportunities for the right kind of young men. The right kind of man is one who is educated, who is willing to begin at the bottom and apply himself diligently to business. If this is done, success is certain. The profits are small in this business, while in the retail trade they are quite large and ample for remunerative returns for the capital and attention required. But then we are fortunate in having a business which runs very evenly throughout the year. The salaries are high, and able men are in great demand and indispensable. Such men are sure of advancement."

English Catholic Writers.

Here are the names of a few prominent Catholic writers in England and Ireland: Poetry—Alfred Austin, Aubrey De Vere, Coventry Patmore, Wilfred Blunt, Emily H. Hickey, Mrs. Meynell, Francis Thompson, Lionel Johnson, Earnest Howson, Frances Wynne, Katherine Tynan, Father Russell, S. J., Dora Sigerson, Francis Fabry.

Fiction—Justin McCarthy, Richard Dowling, F. Anstey, Rosa Mulholland, Edmund Randolph, Edmund Leamy,

Old Gold CIGARETTES W. S. Kimball & Co. ROCHESTER, N. Y. Retail Everywhere 5c. per Package 17 FIRST PRIZE MEDALS.



ESTABLISHED 1848. STATE UNIVERSITY 1906. Created a Catholic University by Pope Leo XIII. 1889. TERMS: \$160 PER YEAR. CATHOLIC UNIVERSITY OF OTTAWA, CANADA Degrees in Arts, Philosophy and Theology. PREPARATORY CLASSICAL COURSE FOR JUNIOR STUDENTS. COMPLETE COMMERCIAL COURSE. Private Rooms for Senior Students. Fully Equipped Laboratories. Practical Business Department. SEND FOR CALENDAR.

William O'Brien, W. P. Ryan, J. Murphy, J. Hogan, Frank Matthew, Mrs. Keeling, Mrs. Blundell, Hannah Lynch.

General Literature—Prof. Mivart, Dr. Barry, Wilfred Ward, W. S. Lilly, Mr. Earle, Mr. Devas, Mr. Allies, Mr. Maskell, Mr. T. Barnard, the Becketts, Lord Russell, Lord Bury, Lord Arundell, Lord Brazz, Mr. O'By, Shipley, Mr. Thomas Arnold, Mrs. Maxwell, Miss Bell, Lady Herbert, Mrs. E. M. Clerk, Miss A. Clerk, Percy Fitzgerald, Frank Marshall, Clement Scott, Wilfred Meynell, Ingress Bell, Vernon Blackburn, Mrs. Bishop, Edward Walford.

These are but a few of the many who are workers in England, enough to convince the reader of the vastness of the English Catholic intellectual movement.

Little Schoolmasters of Wisdom. Inspiration, like death, very often comes unexpectedly.

Many young men of to-day need guardians rather than wives. The sneer of a cynic and the bite of a lamb are alike harmless. Generosity often follows the possession of riches, but riches are slow in coming to the generous.

How much sorrow would be prevented if regret would precede rather than follow a wrong deed. It is always best to avoid controversy with two kinds of people—those who cannot understand you and those who will not.

If common-sense were sold by the yard at a cent a foot, there would be found many not possessing enough sense to buy it. "What helped you over the great obstacles of life?" was asked a successful man. "The other obstacles," he answered.

In regard to Kipling's troubles with his brother-in-law, Harper's Weekly says: "Helping a neighbor do well is a business by itself that offers large and continuous employment for energy, enthusiasm, perseverance, and discretion. Persons who would succeed at all in it must carefully obey two rules—first, never expect anything; second, never stop trying."

Pays to be Gentlemanly.

Colonel F. W. Saxton, of Oakland, Cal., was in Washington recently. "A little incident that came to my notice just before I left home," he said to a Times reporter, "impressed upon me that there is never any use for a man to act otherwise than as a gentleman, and that it is often a financial gain to do so.

"One of San Francisco's capitalists is Joseph Boardman. It is said he is a millionaire, but to look at him you would not think it. You could hardly say that he dresses shabbily, but he comes very close to it, and appears to a stranger to be some kindly old gentleman whom fortune has never cared to smile upon. Mr. Boardman's house is over in Oakland, but his office is in San Francisco, and each morning he makes the trip over in the ferry.

"The other morning he started for the boat and in his haste he forgot to transfer his pocketbook to his clothes. Of course he did not discover this until he had reached the wharf. There was no one in the crowd that he knew or that knew him. He searched every pocket in vain. A young man standing near by witnessed the confusion of the old gentleman, and, walking up to him, thrust a coin into his hand and moved back into the crowd.

"The young man doubtless supposed that he had done an act of kindness to a needy one, and he hastened away, in order to make it less embarrassing for his beneficiary. He had no opportunity to get far, however, before Mr. Boardman caught him and made him divulge his name and address. The next day the young man was the recipient of a snug check, drawn by the millionaire, and making him richer by \$100 than he was the day before."

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We Are Brothers.

Carlyle said: "A true delineation of the smallest man and his scene of pilgrimage through life is capable of interesting the greatest man. All men are to an unspeakable degree brothers; each man's life a strange emblem of every man's; human portraits faithfully drawn are of all pictures the welcome on human walls."

A Million Gold Dollars

Would not bring happiness to the person suffering with dyspepsia, but Hood's Sarsaparilla has cured many thousands of cases of this disease. It tones the stomach, regulates the bowels and puts all the machinery of the system in good working order. It creates a good appetite and gives health, strength and happiness.

Hood's PILLS act harmoniously with Hood's Sarsaparilla. Cure all liver ills. 25 cents. Inflammatory Rheumatism.—Mr. S. A. Johnson, commercial traveler, Belleville, writes: "Some years ago I used Dr. Thomas' ELECTRIC OIL for inflammatory rheumatism, and three bottles effected a complete cure. I was the whole of one summer unable to move without crutches, and every movement caused excruciating pain. I am now out on the road and exposed to all kinds of weather, but have never been troubled with rheumatism since. I, however, keep a bottle of Dr. Thomas' OIL on hand, and I always recommend it to others, as it did so much for me.

Great battles are continually going on in the human system. Hood's Sarsaparilla drives out disease and restores health.

C. M. B. A.

Resolution of Condolence. At a regular meeting of St. James' branch...

A. O. H.

Toronto, July 11, 1936. At a special meeting of Division 3, which was called for the purpose of making arrangements...

DIocese of Peterborough

ED. CATHOLIC RECORD:—Your readers will be glad to follow as I am to relate the course of His Lordship on his Episcopal tour to the north...

Dialogue—Poor Work Don't Pay. Physical Drill—Devotionals, George King, L. Lavallee.

Class work. Dialogue—A Man With an Ax to Grind. Dialogue—Tom's Practical Joke. Music—Chorus—Home Sweet Home.

LETTER WRITTEN BY GEORGE ARCHTIBALD WELLS AND READ TO HIS LORDSHIP. My dear friend—you have several times asked me to give you an idea of the life I lead at Wickemikong...

DIocese of Hamilton

REV. MOTHER CELESTINE'S SILVER JUBILEE. For a long time past the Sisters of St. Joseph have been taking a special interest in the life of their Mother...

equipped, are requested to notify, on or before July 25, the agent mentioned in respect to their respective localities...

DIocese of Hamilton. REV. MOTHER CELESTINE'S SILVER JUBILEE. For a long time past the Sisters of St. Joseph have been taking a special interest in the life of their Mother...

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THE NEW CABINET

All the members of the new Cabinet were sworn into office on the 13th, except Messrs. Blair, Fielding and Sir Henri du Roure...

OBITUARY

MRS. H. KENNEDY, KINKORA. A universal regret is felt in this parish over the death of Mrs. Kennedy, which sad event took place at her home on the evening of July 11...

IF WE COULD KNOW

BY MARGARET HOLMES BATES. If we could know when soft smiles, And smiling lips, and tranquil eyes, Hide smiles that trouble, throbs and ache...

CATHOLIC TRUTH SOCIETY

ST. MARY'S BRANCH, TORONTO. The regular monthly meeting of this branch was held in the Bathurst street hall, Toronto, on July 15...

OUR PRICE LIST

That are Specially Grown for a Critical Trade IS NOW READY And will be Mailed on Application.

A WOMAN'S MESSAGE

Conveying Words of Hope to the Afflicted.—Had Suffered From Heart Trouble and Liver Complaint, Which Wrecked Her Nervous System—Is Now as Well as Ever.

MARKET REPORTS

LONDON. London, July 16.—Wheat, 58c. per bushel. Oats, 31 to 32 1/2c. per bushel. Peas, 45 to 46c. per bushel.

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VOLUME XV

Why the Robin's Egg? The Saviour, bowed beneath the cross, climbed up the dreary hill...

THE MISSING LINK

The recent commission of Pope Leo to investigate Anglican orders, followed by the new fangled Gladstone, revives in question...

NEURINE NERVE TONIC. I deem it my duty to state the following: I had suffered very much from vomiting several months...

Knelp's Water Cure Institution. 80 Years Headache. Milwaukee, Wis., July 24, 1936.

FREE A Valuable Book on Nervous Diseases and a sample bottle of Dr. F. J. Gammage's Nerve Tonic.

KOENIG MED. CO., Chicago, Ill. Sold by Druggists at \$1 per Bottle. 60c per Doz. Large Size, \$1.75. 6 Bottles for \$9.95.

J. GAMMAGE & SONS. 213 Dundas St., LONDON, ONT. Mention this Paper.

J. J. HEFFRON & CO., Manufacturers of Mattresses & Bedding.

Western Ontario's Summer Resort "THE FRASER". PORT STANLEY, ONTARIO.

TEACHER WANTED. FOR FIRST FORM, SEPARATE SCHOOL. Brockville, Ontario.

TEACHER WANTED. FOR R.C.S.S. No. 10. Brockville, Ontario.