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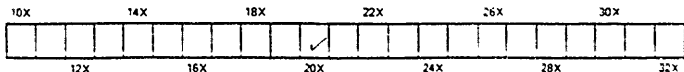
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The Catholic Register.

"Truth is Catholic; proclaim it ever, and God will effect the rest."—BALMEZ.

VOL. III.—NO. 30.

TORONTO, THURSDAY, JULY 25, 1896

PRICE FIVE CENTS

NEWS OF THE WEEK.

British Politics—An astonishingly high tide of Conservative victory began to rise in the English constituencies on Wednesday last week. Half the new Parliament had been elected on that day and out of the total of 507 returned the Conservatives had 270. Mr. Arnold Morley Post Master General in Lord Rosebery's government was defeated in East Nottingham, a heavy blow which the Liberals however, received without dismay. Speaker Guilty was returned for Carlisle, and Sir William Harcourt went in for a fresh fight in the Great Division of Cheshire. On Thursday the Conservatives had 800 of their men returned to 75 Liberals. A depressing stroke was the defeat of Mr. John Morley the late Chief Secretary for Ireland in the close constituency of Newcastle. What made this all the worse was the fact that Mr. Morley's defeat was plainly due to the bitter animosity of a Fenian faction in the city. The loss of Newcastle was received with dismay by Liberals and Irish Nationalists alike. On Friday the Conservatives added ten seats to their score, the Liberals standing at 88. The net Conservative gains then counted close upon seventy, and it became pretty clear that the new government might stand in the next Parliament entirely independent of the Liberal-Irish coalition. Mr. Asquith, the Home Secretary in Lord Rosebery's government was safely returned for East Fishleigh. Some fears had previously existed for this seat, and its retention gave the Liberals confidence that Scotland would stand firm in the hour of need. On the closing day of the week the parties stood Conservatives 340, Liberals 98, Nationalists 18, Parliaments 6. On Monday the Conservatives brought their score up to 366 against 174 opponents of all names. Liberals began to increase their majorities in some constituencies.

European—The sensation of the week is the assassination of ex-Premier Stambuloff in the capital of Bulgaria by the agents of the intriguing party in Balkan politics. This is dealt with editorially. The crime has filled Europe with vague apprehensions of impending trouble. Trouble of a more or less serious nature was developed at the funeral on Saturday between the friends and enemies of the dead statesman.

Canadian—There was quite a number of contributors to the debate on Mr. McCarthy's motion at Ottawa on Wednesday. The debate was adjourned without anything new or valuable having been added to the public information on the Manitoba School question. On Friday Mr. McCarthy had the satisfaction of seeing his motion rejected without a division. The mover and Col O'Brien called for ayes and nays but no notice was taken of them on either side of the House. The parties are unwilling to recognize "cross benches." Friday witnessed the commencement of preparations for closing the session. The House prorogued on Monday the speech from the throne containing the following colorful reference to the Manitoba School question:

"The reply of the Provincial Legislature of Manitoba to the remedial order issued by my Government on March 21 last was considered to be of such a character as to justify postponement of further action until next session."

Milgrimage to Ste. Anne de Beauport.

The time now approaches for the fourth annual pilgrimage to Ste. Anne de Beauport, over the C.P.R., under the direction of Rev. M. J. Stanton, Smith's Falls, on Tuesday, July 30. It would be well for intending pilgrims to the shrine of the Good Ste. Anne to note the special advantages this pilgrimage possesses above all others. The pilgrimage is a diocesan one, under the special patronage of His Grace Archbishop Cleary, Kingston, who will accompany the pilgrims, the official private ear Earncliffe having been kindly given by the C.P.R. to His Grace, and he will conduct the religious exercises at Ste. Anne. Rev. Father Stanton has had large experience in enterprises of this character and, consequently, has been able to make the most complete arrangements with the C.P.R. officials for the comfort and convenience of passengers while in transit, and with the Church authorities at Ste. Anne's for the assisting to the spiritual requirements of pilgrims while there. For the accommodation of Michigan and Western Ontario passengers a special train will start from Detroit at 10.45 p.m. (central time), 11.45 p.m. (eastern time), leaving Windsor 12.20 a.m.

THE CATHOLIC CHURCH

Her Missions and Her Educational Work.

TWO ADDRESSES

At the Pan-American Congress by Dean Harris and Rev. Dr. Conroy—Profund Impressions Made on Audiences Mostly of Protestants.

On account of the distinct value and great importance of the addresses delivered on Catholic subjects before the Pan-American Congress of Religion and Education, The Register in order to present the Catholic side of the gathering fully to its readers, is obliged to omit many valuable speeches of Protestant clergymen. These latter have, however, been adequately reported in the daily press. The most striking address of the week was that given on Sunday afternoon by Dean Harris of St. Catharines on the missionary work of the Catholic Church. Dean Harris was loudly applauded at every pause in his speech which evidently made a deep impression on the audience. He spoke as follows:

Catholic Missions.

At the request of my highly esteemed friend Mr. Shearin, whose name is so happily associated with the inauguration and success of the Pan-American Congress, I have come here this afternoon, to address you upon the missionary work of the Catholic Church. I come with a nervous consciousness of the responsibility assumed, in speaking to an audience like the present in this enlightened city of Toronto. In defence of my own position, and to preclude the possibility of disappointment in those who may expect, a comprehensive exposition of the great missions of the Catholic Church, it is well to premise that no one lecture or series of lectures could possibly give a satisfactory idea of the missionary work of the Catholic Church from the date of her foundation by our Divine Lord, to the era in which we live. In the Toronto Public Library there are or there ought to be, 23 volumes, entitled "Letters Edifiantes" dealing in detail with the heroic labors of some of the Catholic missionaries whose lives were identified for the past two centuries with the introduction of Christianity among barbarian, semi-barbarian and savage peoples. The annals of the "Propaganda of the Faith" bound into 18 volumes octavo, the letters of the "Fathers of the Congregation of Foreign Missions," filling 11 volumes, and the "Relations of the Jesuits," published some years ago by order of the legislature of the Province of Quebec, record in thrilling and pathetic language the heroism and sacrifices, even unto blood, of the Catholic priests who labored on foreign missions.

I assume that the majority of this enlightened audience, while worshipping the same God as myself, do not bend the knee at the same altar, and have not had equal opportunities of familiarizing themselves with

THE GREAT MISSIONARY WORK

of the Catholic Church. Nor would it be possible for any of my separated brethren, without much inconvenience and trouble, to become acquainted with the great institutions that are so intimately identified with the propagation of Catholic faith. To send priests to the remotest nations of the earth, to direct, support and assist them in the exercise of their Apostolic functions, to erect new churches, and establish an ecclesiastical hierarchy, have ever been the chief objects of the pastoral solicitude of the Roman Pontiff. As the Sacred College of Cardinals was constituted to assist him in the government of the Universal Church, the Sovereign Pontiff selects from among them certain members who are charged with the superintendence of Catholic missions.

This body is called the Sacred Congregation de Propaganda Fide. It was established by Gregory the XV. in 1622, and richly endowed by Urban VIII., who in 1627 built the now famous missionary College named after himself. This congregation is the medium through which the Pope commends those who are destined to preach the Gospel in foreign lands, and by this body faculties for the administration of the sacrament are given, the portion of the spiritual vineyard to be cultivated allotted, and jurisdiction more or less granted. The Congregation of the Propaganda erects new sees, and forms them into an ecclesiastical province, with a Metropolitan or Archbishop, who is practically the chairman, when his suffragans

assist in Council. The printing establishment belonging to the Urban College, is the richest and most complete in the world. It is supplied with type in all languages, by means of which priests and converts in remote nations are furnished with liturgical and other books in their own tongues. In its library are to be found the maps of the world, and if the member for

ALGOMA OR NORTH YORK

should wish to know the territorial divisions of Catholic parishes in his riding, a letter addressed to the Secretary of the Propaganda, will elicit the desired information. There is not an explored part of the civilized or uncivilized world, that is not familiar to the Cardinal Secretary of the Propaganda or his assistants.

In the Urban College are always from 200 to 300 students, gathered from almost every nation under the sun and instructed gratuitously in sacred and profane learning. The ordinary term of missionary education is ten years, and when the young man is ordained to the priesthood he returns to his native land to preach Christ crucified and bear the message of the Gospel to a people seated in darkness and "in the shadow of death." Each missionary educated at the Propaganda must come to Rome every two years a history of the condition of religion in the field he is cultivating. The library of the Propaganda is without comparison in its collection of words in foreign languages and oriental curiosities. Over forty languages are spoken by the students assembled from all parts of the world, including the Chinese, Hebrew, Greek, Chaldaic, Arabian, Armenian, Ethiopian, Illyrian, Georgian, Albanian, Bulgarian, Wallachian, Turkish, Sanscrit, Coptic, Syrian, Italian, French, English, Irish, Scotch, Dutch, Japanese, Hindoo, Flemish, Spanish, Polish, Portuguese, Russian, and other idioms.

In 1870, my last year at the University of the Propaganda, the poetic and oratorical compositions delivered at the annual closing exercises were in 41 different languages by students representing peoples from all parts of the world. This diversity of languages types the Catholicity and unity of the historic Roman Church.

Commissioned to teach all nations she trains her missionaries and ministers for

EVERY CONDITION OF SOCIETY,

and for all the wants and exigencies of man's apostolic nature.

As the Spiritus received their divine commission from our Blessed Lord to teach His truths to all nations and baptize them in His baptism, so their successors to day receive from the lips of the Sovereign Pontiff, the representative on earth of Jesus Christ, a similar and identical commission. The missionaries of the Catholic Church penetrate into all countries to discharge their exalted and benevolent office. No dissimilarity of language or custom arrests their progress. To all peoples, however differing from or opposed to the one to the other, in their physical or moral characteristics, they speak, like the Apostles of old, "in divers tongues the wonderful works of God," that all may be brought to the knowledge and acceptance of one Lord, one Faith, one Baptism, and one Shepherd. The missionary work done by the priests educated at the Propaganda, however, is but as a drop in the ocean compared with the enormous labors of the great missionary orders of the Catholic Church. The Congregation of the Propaganda has divided heathen and pagan lands into 690 districts, and 600 of these are placed under the care of her religious orders and congregations, such as the Franciscans, Dominicans, Redemptorists, Augustinians, Carmelites, the White Fathers of the Nile, the Fathers of the Foreign Missions, Oblates of Mary, and many other religious organizations. The members of these great missionary societies are all priests, and bind themselves by vow to go to whatever part of the earth they are called by legitimate authority. In addition to the vow of obedience they pledge themselves on their knees to lead morally clean lives and possess nothing but

THE CLOTHES THEY WEAR

and the books necessary for their sacred calling. The military discipline of the German army is no more effective in developing the perfect soldier than is the discipline of the orders of the Catholic Church in educating the perfect missionary. The Congregation of the Propaganda is practically what our Methodist friends would call the Stationing Committee allotting to each order its respective field and assigning territorial limits, thus preventing any two missionary societies working in the same

vineyard. The Propaganda besides watching over the interests of the missions, defining the limits of each district, and giving to the missionaries necessary faculties and privileges, adjusts all difficulties that may threaten to be serious. The head of each mission is usually a Vicar Apostolic, who is a Bishop, chosen from the Fathers laboring in the district. As soon as it can be prudently and conveniently done, a native clergy is formed for the work, for native priests are valuable assistants, and when trained as the Catholic Church can train them, they exert a powerful and beneficial influence on their own people. There are also two other classes of laborers working under and in harmony with the consecrated members of the missionary orders.

These are the Catechists, and the nuns or sisters. The Catechists are natives of the country who are chosen to help in the instruction of the converts. Great care is taken in their selection, as from them the native clergy is formed. Nuns or sisters of various orders are placed in charge of schools, orphanages and hospitals in many parts of Asia and Africa where communities consist of native girls, who have taken their vows and devoted themselves to the work of God.

From a close and I trust an honest study of the missionary organization of the Catholic Church, I believe it to be, humbly speaking, the most perfect in its details ever devised by man. It is a

SYSTEM DEVELOPED BY CENTURIES

of collective and individual observation among the natives of the earth. This wonderful Church sent her missionaries across the Rhine, into the forests of Germany, and met the Teutons while he was yet a savage. Her priests crossed the Alps from Italy, and redeemed the Gaul from barbarism. Europe, as intellectually as Europe, she was it is timely acquainted with every phase of its form, every varying modification and change associated with our nature in its savage state, and in its multiform manifestations when emerging from that condition, and by gradations progressing till it reached a perfect civilization. When after the conversion of Europe, she sent her missionaries among barbarian, semi-barbarian and savage nations, she freighted them with a wealth of moral courage, of intellectual knowledge, and racial information, that made success an assurance and a certainty. The missionaries of the religious orders, the priests sent out from the Propaganda, and those educated in the Colleges for foreign missions in Europe, are intellectually the peers of any body of professional men in the world. The French infidel philosophers, Voltaire and Diderot, in order to impair, acknowledged the civilizing influence of Christianity, contended that the Chinese surpassed the Europeans in the knowledge of the exact sciences, but it is now admitted by scholars that whatever knowledge they possessed, was acquired from a study of books written by their Catholic missionaries. The accuracy of the priests' observations, fixing the position of innumerable places throughout the Chinese empire, and ranging through 39 degree of latitude and 23 of longitude, is attested by Sir John Davis in his sketches of China.

A hundred and fifty years ago priests of the Catholic Church traversed the enormous state of China Proper and traced on their maps the position of cities, the direction of rivers and the height of mountains, with a directness of detail and a general accuracy of outline that are absolutely marvellous. To this day all our maps of

CHINA AND COREA.

are based upon their observations. "Whatever is valuable in Chinese astronomical science," adds Mr. Gerzloff in his work on China, "has been borrowed from the treatise of Roman Catholic missionaries."

Two hundred and fifty years ago Father Chaumonot, without portable chronometer, astrolabe, or theodolite, took the latitude of a line in what is now Wellington County in this Province, and was only a quarter of a degree wrong in his calculations. The Canadian Institute published under its auspices last March a treatise on the Indians for people of immense plains and forests which extend from the northern Saskatchewan to the delta of the Mackenzie river. This monogram with its wonderful illustrations is the production of a missionary priest, who for twenty years has consoled with the Western Dones, and is pronounced by competent authorities to be the ablest treatise on the manners, customs and habits of an Indian tribe ever written. A part of the training of the young men who at Algiers are being educated for the Arabian missions consists of three hours horse exercise every week, and

is continued for three years, at the end of which time they are the equals of any rough riders in the world. This is a necessary part of their training for missionary work among the Bedouin Arabs, half of whose life is spent in the saddle. Permit me also to add, that among the missionary Fathers doing duty on foreign missions are to be found many of noble birth who have voluntarily left the world, and, like St. Peter, surrendered all things that they might follow Jesus. The family of Father Brobeuf, who was burned alive by the Senecas, established the great English carillon of Arundel. Father Dailion, the Franciscan missionary, who traversed this country 270 years ago, was the son of Count Dulaud, Alexander Tache, the Oblate missionary, who fifty years ago literally buried himself alive among the tribes of the North-West, was brother of Sir Etienne Tache, whose great talents did so much to advance the interests of this country. The Father Schellenzo who met Stanley at Uganda in Africa was the son of a Belgian Count. I dwell at some length on the

EDUCATION AND FAMILY RESPECTABILITY of the missionaries of the Catholic Church that you may appreciate the importance that this Church attaches to her divine commission to teach all nations. And since I have touched on this subject let me add in passing that some one is gravely responsible for the impression that obtains in parts of Lower Canada touching the education and social respectability of Protestant ministers in general and of Ontario in particular. If the society established for the conversion of the French Canadians desires to make any impression on the people of the Province of Quebec they will do well to send missionaries to this benighted race who will be socially and intellectually the peers of the priests educated at Laval University and colleges in affiliation with it.

If I were a member of the Ministerial Association in this city, and could be heard from one end of the Province to the other, I would lift my voice in protest against the injustice done me and my brother ministers by the missionaries who are supposed to represent in the districts of Quebec the enlightenment, respectability and intelligence of me and my brother ministers of Ontario.

If this reference to a rather delicate subject requires an apology, permit me to offer it now and to ask your acceptance of it and to assure my separated brethren in this audience that I have spoken from a sincere respect for the Protestant ministers of Ontario, many of whom I have the honor to know, and among them are those that I am privileged to call my friends. And now before I exhaust your patience let me briefly review the results of Catholic missionary work in foreign countries. The Protestant historian, Dr. Hunter, in his work upon

THE INDIAN EMPIRE,

published in 1882, gives the total number of Catholics in India, exclusive of Burmah and Ceylon, as 1,299,909. In the missions of the Buddhist countries, Ceylon had in 1882 a total of 185,600 Catholics, increasing since then at the rate of 1,000 a year. In Burmah in this year there were 21,000 in the Malay peninsula, there were 11,178 Catholics. In Siam, the same year 19,180, and in Cambodia 11,800, and so the statistics of Burmah, Annam, Cochinchina, Tonquin, Japan, the islands of the Indian and Pacific oceans, North and South America show an equally gratifying state of affairs. The Society of African Missions, has entrusted by the Holy See to its charge four Apostolic prefectures, which include the coast of Benin, Dahomey, the Slave Coast, the Ivory Coast and part of the Egyptian Delta.

The Athabasca-Mackenzie region in the great Northwest, the British Columbia missionary regions, Labrador and the frontier regions of Alaska, are committed to the care of the Oblate Fathers, Patagonia and the neighboring islands are attended by the Fathers of the Society of the Sacred Heart, established by the saintly and famous Don Bosco, Alaska proper is under the care of the Jesuits; in fact the known world is dotted with Catholic missions, and Dr. Hunter cannot be far astray when he assumes that the Catholic population of the world must be at least 250,000,000. To record the names of the Catholic priests who were martyred for the faith in foreign missions would require a book almost as large as "Weist's Unabridged Dictionary." Take for example a list of those who were martyred in our own land. In 1649

FATHERS BRUBREUF AND LAJEANNE, after suffering the horrors of mutilation were burned at the stake almost

within gunshot of the present town of Penticastigulene.

In 1651 Father Jogues was done to death by the Mohawks.

In the year 1619 Father Garnier was also martyred. On the 18th December, same year, Father Noel Chabanel met a similar fate. Nicholas Viel, Leonard Garreau, Butoux and Poncet, and the fearless Rene Menard, Le Maistre and Vignal, Souel and Constantine, Du Poisson and Doulleau, all gave their lives for the faith. John Dequoere, who visited the savage nations on the borders of the Mississippi and was killed in the midst of his apostolic labors, Gabriel de Larnboude, killed by the Illinois, Maxim Le Olore, tortured and put to death by the same tribe, Daniel Tots, burned on the bank of the Mississippi, as late as 1728, Francois du Buisson, burned by savages in 1717, Father Vercaillier, drowned by the Mississippi tribes.

"It may be asked," writes Bancroft, "if these massacres quenched enthusiasm. I answer that the priests never recoiled one foot, but as in a brave army, others stepped forward to take the place of the fallen, so there were never wanting consecrated men filled with enterprise and enthusiasm on behalf of the Cross."

Of those who escaped martyrdom many died worn out in the service of the tribe. Of these were Pinot, who became the founder of Cahokia, preaching with such success that his chapel could not contain the multitude that thronged to hear him. Bimard, who left his mission among the Abenakis to die on the upland plains of the Mississippi, Gabriel Marese, who preached to the Eskimo, among the rochers of Hudson Bay; Mermot, whose gentle virtues and fervid eloquence made him the soul of the mission of Kasaska, far away in the valley of the Mississippi; Guignes, who travelled 600 leagues from Quebec to the territory of the Sioux, and when on the point of being burned alive by the Kickapoo, was saved by an aged Chief, who adopted him as his son, and Perron, of whom the Mohawks said he has changed our hearts and souls, and Du Janney, whose memory is still preserved at Detroit and whose name was dear to the Ottawa's; and Millet, the only European permitted to sit at the great Council of the Onondages; Stephen Carheil, who spoke the dialects of the Huron-Iroquois tribe with as much

FACILITY AND ELOQUENCE as though they had been his mother tongue. Druilletot extolled even by the English for his inimitable charity, and Pequet, who for 30 years labored among the savages. To these let us add one whom Mr. Bancroft calls the faithful Seal, and the Lamberville brothers, John and James, who devoted themselves with Bruyas, Chammoua, Le Moyno, Jogue, Fremes, and others to the Christianizing of the Five Nations. Father Brassani, who with his mutilated hand, wrote the history of his captivity and tortures among the Iroquois.

Grelon who, after the dispersion of the Hurons, clothed himself in the skins of animals, and northward by the shores of Lake Huron, amid the islets and rocks of its desolate coast, searched for remnants of his scattered flock. Pigart, who plunged into the forest with a company of famishing proselytes, and amid their miserable ramblings through marsh and mountain, endured for months the horrors of cold and hunger. Father John Delbanc, who in 1696, left with a roving band of Montagnais and met the Eskimo. Truly it might be said of them, as St. Paul wrote of the Apostolic missionaries, "They were stoned; they were cut asunder; they were tempted; they were put to death by the sword; they wandered about in sheepskins, in goatskins, being in want, distressed, afflicted. Of whom the world was not worthy; wandering in deserts, in mountains, and in dens, and in caves of the earth." The lives of these great priests were a continual heroism, and excite to-day the admiration and astonishment of Protestant writers. I have high official authority for saying, writes the author of the "Statesman of America," that the priests and missionaries of the Roman Catholic Church are at this moment doing more good for the

CAUSE OF VIRTUE AND MORALITY throughout the whole continent of America than those of any other religious denomination whatever. "There is one point," writes Mr. Haiket, in his "History of the Jesuits," "which cannot be disputed, that the Indians of British North America are treated by their Roman Catholic instructors with great kindness and consideration. So far as benevolence, charity and paternal care can afford comfort to the Indian, he receives it at their hands." The Honorable

(Continued on Page 4.)

DISCUSSION NEWS.

Montreal.

On Sunday the Sisters of the Holy Name of Jesus and Mary commenced a three-class celebration of the public of the foundation of the order in the year 1814 by the late Mgr. Bourg, Bishop of Montreal.

The Rev. Father F. C. Esset, pastor of St. Patrick's Church, Sherbrooke, and the organizer of the pilgrimage to St. Anne de Bonport, fatal to so many of its members, was in Montreal on Monday.

A Chathamian correspondent writes: A very pretty wedding took place in St. Joseph's Church here on Tuesday morning the 16th.

The contracting parties were W. J. Twomey, M.A. and Miss Margaret O'Hare, both of Chatham.

The ceremony was performed by Rev. Father Paul, O.S.F.

Mr. W. P. Killacky, who for twelve years has been Principal of the Separate School, Chatham, has given up his position.

Rev. Father Connolly, Campbellford, has been called to Hastings.

Mr. S. E. Candell, Post Perry, writes: "I contracted a severe cold last winter, which resulted in my becoming totally deaf in one ear and partially so in the other."

He is too weak a soldier who takes to fight at the front of the battle.

Mrs. Celeste Con, Syracuse, N. Y., writes: "For years I could not eat many kinds of food without prostrating a burning, excruciating pain in the stomach."

"Well, Johnnie," said a doctor uncle to his little nephew, who had been fishing all day.

The great lung healer is found in that excellent medicine sold as Bickel's Anti-Consumptive Syrup.

Not in the market—Plugwinch—! I understand that Lameduck has several marriageable daughters.

Grand offer.

If you have Catarrh and desire to be cured without the risk of losing your money, we will send you a medicine.

NO COMPROMISE.

Archbishop Langvin on Manitoba and Bishop Gravel's Letter.

Montreal, July 18.—(Globe telegram)—When told of the fate of the McCarthey resolution this morning, Archbishop Langvin expressed much satisfaction, and added: "This action of the House of Commons looks to me as if they were losing caste."

"Can you speak of the last crisis at Ottawa?"

"No, I cannot, because I have not been made acquainted with the minor events connected with it."

"What is the position in Manitoba?"

"The same as it has been for some years. Some of our schools are closed while the Protestant schools are open."

"What about concessions?"

"You may say that I have heard from several persons that the Manitoba Government contemplated making concessions for the sake of peace, but they have made no advances to me nor has anybody else done so on their behalf."

"Are you personally not favorable to a compromise?"

"This much I can say, that I have taken the stand of no compromise, and I undertake to say now that I will stand to that to the end."

"Is not a fact that some Catholics in Manitoba are favorable to the Public Schools?"

"I have reason to believe that there are no Catholics favorable to the schools we now have, and that our people generally want to have a change."

Mgr. Gravel spoke freely about his famous pastoral letter anent the Manitoba schools. On being told of some of the impressions which it had created, he said: "It is not true that there was over any intention of asking Rome to influence the Judges of the Privy Council, and that this was to be done through Cardinal Vaughan."

"Why was your letter written?"

"On my return from Rome last January I found that my clergy were not quite acquainted with the true state of affairs, and for the purpose of informing them I wrote the letter."

A. O. H. Notes.

Div. No. 4, held its regular meeting on Sunday last there being a very large attendance. The business of the afternoon included the initiation of 4 new members.

C. O. F. Notes.

At the last meeting of St. Joseph Court No. 370 C. O. F., the following resolution of condolence was unanimously adopted: Moved by Bro. J. J. Howarth, sec., by Bro. J. Cadaret.

If the Balm is wanting Fresh. Be sure and use that old, well-tried remedy, Mrs. Winslow's Soothing Syrup for children's teething.

AMERICAN NOTES.

A beautiful church has been opened at New Orleans for the use of colored Catholics which is to be known as St. Katherine's. It is the gift of Mother Katherine, who in the world is known as Miss Katherine Drexel, and is another proof of her zeal and generosity in the service of God.

One of the most interesting and distinguished visitors at the Catholic Summer School at Plattsburg was Senor Sorela, an eminent Spanish philanthropist, Vice President of the Anti-Slavery Society of Spain, and Delegate to the International Congress at London.

Mgr. O'Connell, late rector of the American College, Rome, who arrived in New York the other day on the steamer liner La Normandie, had an experience which he is never likely to forget.

A Chicago despatch says—Catholic members of the Knights of Pythias, Odd Fellows, and Sons of Temperance were authoritatively placed under the ban of the Roman Catholic Church by a published order which went into effect yesterday and was read from all the pulpits of that Church in this diocese.

At the meeting of the Catholic Order of Foresters, of Illinois, the Most Rev. Archbishop Feehan, of Chicago, who is the high Chaplain of the Order, addressed the delegates at one of the sessions. The Archbishop assured those present that he always had a very high regard for the order and felt a warm interest in its welfare.

A sharp and lengthy discussion followed regarding the amendment passed by the last sitting of the Supreme Council which prohibits liquor dealers from membership. The amendment involves a question simply of mortality risk and net mortality.

Bishop Ryan has come out victorious in the legal battle waged against him by the parishioners of one of his churches. St. Adolph's, in the Ward, before whom the case was argued, handed down a decision sustaining and perpetuating the injunction granted. The legal proceedings which developed from the unpleasant trouble at the Polish church were instituted in the name of the church and Bishop Ryan against ten of the parishioners who were protesting in this matter.

Mgr. O'Connell, late rector of the American College, Rome, who arrived in New York the other day on the steamer liner La Normandie, had an experience which he is never likely to forget. Almost in mid-ocean, fire was discovered in the hold of the steamer, which but for the coolness of the captain and the gallantry of the crew would have developed into another tale of horror.

James E. Nicholson, Florenceville, N. B., writes: "I consulted doctors who prescribed for me, but to no purpose. I suffered agony seven long weeks before I procured Ayer's Sarsaparilla. In a week or two I noticed a decided improvement. Encouraged by this result, I persevered until in a month or so the sore began to heal, and after using the Sarsaparilla for six months, the last trace of the cancer disappeared."



CANCER ON THE LIP CURED BY AYER'S Sarsaparilla. "I consulted doctors who prescribed for me, but to no purpose. I suffered agony seven long weeks before I procured Ayer's Sarsaparilla. In a week or two I noticed a decided improvement. Encouraged by this result, I persevered until in a month or so the sore began to heal, and after using the Sarsaparilla for six months, the last trace of the cancer disappeared."

The difference between a statesman and a mere politician, my son, consists in the fact that whereas the statesman understands the art of deceiving without lying, the politician lies without deceiving.

The Bordeaux Claret Company established at Montreal in view of the French Treaty are now offering the Canadian consumer beautiful wines at \$3 and \$4 per case of 12 large quart bottles.

JOHN LABATT'S LONDON ALE AND STOUT THE FINEST OF BEVERAGES. Received HIGHEST AWARDS in 48 of the contests at the WORLD'S FAIR, PHILADELPHIA 1876, GENEVA 1876, LONDON 1883, PHILADELPHIA 1883, and LONDON 1884.

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The Catholic Register,

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FOR ADVERTISING RATES APPLY AT OFFICE.

TRAVELLING AGENS: Messrs. Patrick Monaghan, C. N. Murphy, John P. Mallon and L. O'Brien.

THURSDAY, JULY 25, 1895.

Calendar for the Week.

- July 25—St. James, Apostle. 26—St. Anne, Mother of E. V. M. 27—St. Veronica, Juliana. 28—St. Augustinus and Companions, Martyrs. 29—St. Felix II., Pope and Martyr. 30—St. Martha, Virgin. 31—St. Augustus of Loyola.

THE REGISTER has received three copies of the Ottawa Post, a new Catholic paper published at the Capital, and their bright, newsy contents make it plain that there is a field and a welcome for the new venture.

In the headlines to the cable news in the Mail and Empire we read that the "separatists"—meaning the Home Rule Liberals—are gaining a few seats, and the other day the crimes of the murderer of the Piteval children could remind the Irish hating Mail and Empire only of an instance of Irish brutality.

In London last week two small boys murdered their mother, and at once entered upon a round of daily excursions, pawing her effects from time to time and sleeping unconcernedly beside the decomposing body at night.

The assassination of M. Stambuloff, the strong man of Bulgaria, is a crime full of danger for Europe. Stambuloff maintained Bulgaria as a buffer between Russia and Turkey, and in order to do so he was called upon to display powers of independence that entitled him to the admiration of the world.

One of our foremost Catholic writers in Canada, Mr. Thomas O'Hagan M. A., has a bright and interesting series of sketches of the Catholic literary women of the Dominion in the July number of the Reading Circle Review.

The Catholic Church down by the sea where more generations have lived than here, and where the people have learned to understand and respect each other better, we are glad to see, all the more propitious for the public peace which it enjoys.

The entertainment given by the Toronto Public School Board on Thursday evening ran along a descending grade of interest for the members from first to last.

A Sheppard in the Fold.

It is not a particularly pleasant omen when "Don" becomes an Orangeman, and records on the front page of "Saturday Night" the coarsest writings of his namesake, Miss Margaret Sheppard, than whom a more commendable collaborator it will be hard for him to find in following up the new line of policy upon which his paper has entered.

We would gladly concede to the readers of "Saturday Night" the undisturbed enjoyment of their delectable feast had "Don" confined himself to politics. But when all this scurrility is provoked we are told over "the old, old story of the Catholic Church dominating a degenerate parliament," because "corrupt men are willing to obey over zealous priests in order to obtain place"; because "we stand eye to eye with a shrewd and dangerous organization which, like a giant octopus, is seizing upon the country we live in"; because "every Government is in a dangerous predicament that is assailed by that most far-reaching and unscrupulous of all secret societies the Roman Catholic Church"—when such things as these are written, and the writer accepts personal responsibility for his statements, there would be absolutely no excuse to offer for the existence of this paper if we did not meet the bold disclosure which is challenged, viz.:

the personal character of their author. And here we may repeat that it is a bad sign when "Don" plays the bigot, because what he says is only significant as indicating the promises, opportunities for mischief offered to men of his stamp who are continually on the look out for something to turn up that they may convert to an unscrupulous advantage.

When "Don" sat down to write after parading on the 12th in the Orange procession he had in his mind's eye, according to his profatory sentences, the dirty little form of a tumble-bug, which we may explain to those who have not studied insectology is a rather peculiar beetle that rolls up a ball of dung as a place of deposit for its eggs.

However we are not discussing respectable Protestants, or for the matter of that respectable Orangemen. It is only worth while to ask why "Don" is an Orangeman at the present juncture. He alleges, by the way, that he is a Conservative as well, but if we remember right he has already failed to convince the electors in town and country that he is what he pretends to be politically.

who do not recognize Catholics want to run the affairs of this Dominion themselves. With the success or non-success of their intrigue Catholic citizens are not concerned, for when all has been said, and all the caution that they deserve has been credited to the rank and file of the Orangemen, we are beholden neither to the Conservative party nor to the Orange Society for that justice and constitutional right which we are entitled to in Canada.

A Contrast Indeed.

One reason why Catholics have so little to say about the Public Schools in Ontario is explained by their desire to avoid even the fair and proper ground of observation which unfortunately amongst us, is liable to be mistaken for an attitude of hostility.

Will some of our exuberant critics of the Catholic schools turn aside for a while to consider this state of affairs. For the present we will not offer any explanation of it ourselves so that they may approach the task with the independence of an intelligent jury.

Mr. Healy and Mr. Blake.

It is clear enough, from the lengthy statement concerning Mr. T. M. Healy's wild outbreak at Omagh, and Mr. Blake's sober characteristic reply, both of which we re-publish from the Freeman's Journal, that the usefulness of the former as a leader in national politics is gone.

THE CATHOLIC CHURCH

(Continued from Page 1.)

Charles Murray, author of the "Travels in America," after noticing in the generous language which might be expected from him, the zeal and enterprise with which the Roman Catholic religion inspires its priests to toil, travel and endure every kind of hardship, continues thus: "In this labor, especially among the Negroes and Indians, they put to shame the zeal and exertions of all other sects. Nor do they labor without effect, for during my stay in Missouri I observed that the Romish faith was gaining ground with a rapidity that surpassed all competition."

HOUSE OF PROVIDENCE

in this city, equally merit the same commendation and approbation given to the laborers at Tracadia. The non-Catholic who is familiar with Parliament's history of the "Jesusites in North America," is amazed at the marvellous labors and sacrifices of these priests, but if he supposed that they stand out as anything singular or extraordinary in the general history of Catholic missions he will labor under delusion.

CHRIST AND HIM CRUCIFIED

men equal in faith and love, in patient endurance and heroic self-sacrifice to the great missionaries whose zeal and wondrous self denial have excited the admiration and astonishment of American and Canadian writers.

Catholic Education.

The great feature of the Congress on Tuesday was the address of Rev. Dr. Thomas J. Conaty, on the Roman Catholic Church in the Educational Movement of to-day.

The subject assigned to me for discussion is the Roman Catholic Church in the educational movement of to-day. My duty is to place before you the grounds upon which the Catholic Church claims to be considered, not merely as a factor but as a most potent agent in education.

We are aware that the age in which we live is claimed to be the golden age of universal free education. Its proud boast is that it has broken the seals from the temples of learning, and

DISPENSED WITH PRODIGAL HAND the treasures which had been hidden from the many. It is true that its advance in science has had the stride of the giant, while with princely munificence it bestows the fruits of its labors upon all who are willing to receive them.

This is an age of iconoclasm. It worships the present and believes the past. It is lost in complacency of self, and quietly ignores its debt of gratitude to all that has preceded it. It is all-sufficient, and regards itself as the only leader of all things. But the mighty river cannot despise the simple, unpretentious spring whence it derives its source of life and power.

GENIUS AND SCHOLARSHIP

to copy the models placed before our student thought. The strangest thing in educational circles to-day is that amongst its boasts it has but a sneer for the Catholic Church, which it classes as an old fogy institution, with traditions singularly out of place in an age as advanced as ours; represented as opposed to every moral and social improvement, condemning every effort for freedom, and wedded irrevocably to ideas in direct conflict with the best aspirations of man.

It may not be amiss to first question the results of education through the influence of the Roman Catholic Church, and then pass to the ground work upon which the educational idea is built. History for the past three centuries seems to have been written with the evident intention of prejudicing men against her. The Catholic Church is pictured as a most powerful despot, seeking by rack and torture to enslave peoples in its snares; a monster, who by superstitious tortures and terrors frightened men into servile obedience to its mandates; a miser, who guards the treasures of learning lest his followers see the light that would dispel his power.

WHAT HER ENEMIES SAY

of her so much as in the documents which are found in every well selected library—we must acknowledge that the church has stood for truth, liberty and true education, whether at Runnymede, wringing freedom from King John, or at cathedral, monastery and university, establishing and fostering the education of the people in every branch of science and art. Freedom, enlightenment and progress are only new names of very old things, for we see them rising like the morning sun from the manger at Bethlehem, whence Christ, the true Light, enlightened every man coming into the world; whence Christ, the Truth, gave man the truth that made him free; whence Christ, the true Life, taught man the first idea of brotherhood and true humanity.

(Continued on Page 5.)

The Catholic church claims that for eighteen centuries she has been doing the work begun by Christ, diffusing the light and preaching the truth of Christ, and thus offering to man true education. Many would leave the Catholic church entirely out of consideration in the question of education, as if she were the foe and not the friend of man's development; as if she belonged to a past which men ought to forget, and not also to the ever living, ever progressing present. Can they forget that for fifteen hundred years the world was governed by her, and that during these long ages of undisturbed possession she had the key to all

THE TREASURES OF LEARNING, and instead of consigning them, like another Bluebeard, to destruction, she preserved them with sacred care, and transmitted them to the ages that challenge her while using her gifts? They would not forget that those monks who have been pictured as pampered idlers and voluptuous gluttons, spent their days and nights in transcribing the literature of the ancients, building schools, teaching the illiterate, and giving to the world an example of free schools. The schools of to-day take pride in their work of enlightening man, but they should not fail to see their early types in those schools of Alexandria, Jerusalem, Odessa, Smyrna, Ephesus, and Antioch, where, under the shadow of the cathedral of the Roman Catholic bishop, the gospel of Christ was taught side by side with the classics of Greece and Rome, and the science of numbers from ancient Egypt. As the masters of our schools did not upon the beauties of education, may they not study to advantage the sayings of the great teachers, Origin, Tertullian, Basil, and Augustine, who, under the light of Roman doctrine, taught the second and third centuries the flowers of rhetoric and unraveled the elegancies of classic song.

It is true that in later years nations deemed it more honorable to engage in chivalry than in study, and relegated learnings to the monks; but this brought the monastic system with its exterior schools, where the poor of the neighborhood received not only their education free, but also food and clothing. Anglo-Saxon records tell of Theodoric, Archbishop of Canterbury, sent by the Pope in 608 to propagate schools in

THE ANGLO-SAXON CHURCH, where the classics, the three R's, and music were prominent subjects of instruction, and with rhetoric, astronomy, natural sciences, and medicine formed a course worthy of a school of our advanced age. Glastonbury, Yarrow, Canterbury, and Iona had such monastic schools, where for nearly a thousand years poetry, history, and faith found a common home. And all this in those days when England had the common faith of Christendom, and was a faithful subject of Rome. Those were days when for three centuries Ireland was one grand university, whence issued the light which illuminated all Europe, and where, as Count De Montalambert tells us, the poor and the rich, the slave as well as the freeman, had access and paid nothing.

The eleventh century saw the decline of the monastic system and the rise of scholasticism, and the universities of Paris, Padua, Salamanca, Oxford, Cambridge, and Bologna developed out of the early schools and became higher centers of thought, established by religious princes or by bishops and priests. Huber, a Protestant, has said: "Most of the continental universities originated in entire dependence on the church." Three out of the four universities in Scotland had Catholic bishops for their founders. This is not a bad record for "dark ages" and the Roman church.

As the illustrious Brother Azarias once said, looking back upon the growth of the university of Paris we find her cradled in the

SANCTUARY OF NOTRE DAME, then nourished into full development as an organism, independent of the state, with her own autonomy and empowered to make her own laws. She drew her vitality from the Holy See. The same holds true of Oxford and Cambridge. The university was open to all, rich and poor were in attendance, boys of twelve and men forty were there. Erase from the records of Paris and Oxford the names of the religious orders of Franciscans and Dominicans and you extinguish the greatest lights from those dazzling glories of medieval thought." Guizot affirms that the Benedictines have educated Europe. Gibbon has declared that one convent of that order has probably rendered more service to literature than the two universities of Oxford and Cambridge.

Beautiful as is the story of the work of the Church in education in past ages it is not our privilege to describe it to-day. We merely allude to it as the foundation for our assertion that the Roman Catholic Church should be considered a factor in all educational work. Its schools and colleges are found in all parts of the world. They are seen in our valleys and on our hill-tops, shedding forth the fragrance of an education, the atmosphere of which is Christian. The sacrifices of its people for education ought to be

sufficient to warrant a belief in her earnest devotion for their education.

The religious differences which divided Christendom, the rebellion of States against ecclesiastical authority, the

REPORT OF THE PHYSICIAN of men against moral restraints—all these have combined to cripple and impede her work among men. The Reformation, which as a consequence of its act antagonized all the work of the Catholic Church, which took from her dominion whole nations, which forced history to be silent upon much of her goodness, and thus sought to give to the world reasons for its existence, and which led some nations into the excesses of penal enactments against the church—all these kept her for some centuries, especially in the English speaking world, from anything but a simple struggle for existence. But when toleration opened to her the power of action, and the nations returned again to her fold, at once we see the work of education taken up by her with even more vigor and earnestness than are chronicled in many of the ages that had passed.

In our own country a hundred years of the national existence finds the Catholic Church free and untrammeled, spreading out in every direction in the work of education; starting with the rude parish school and its itinerant teacher, gradually developing itself in the more progressive methods of instruction, until to-day its system of parochial schools forms a network reaching into nearly every parish and covering the entire field—a system in which devoted men and women, consecrated monks and nuns, give their lives to the education of the children of the people—building up a system which proudly stands

side by side with the best and offering to all the ripest fruits of scholarship.

Beyond this is the system of college and academy, whereby the higher education is provided, and culminating in the magnificent universities which here and there throughout our country are the ornaments not only of our church but of our nation—until they culminate in the great Catholic University of America, wherein are found the riches of learning and scholarship dispensed to those who come to it from college and university.

Side by side with this system of daily school and college and university is the rapidly increasing system of summer schools, which, like great popular universities, call in the people, not merely from college and university, but from workshop and counting room and professional duties, from all ranks of life, to listen to the teachings of those who honor the chairs of philology, theology, literature, and science in school and university; spending their days amid refreshing breezes of wood and lake and mountain, while the rich treasures of learning are placed within their reach.

The Summer School movement in the Catholic Church is but the outgrowth of a desire on the part of the Church to bring some of the blessings of college and university to the minds and hearts and lives of the masses of the people. It is not merely a church movement, but it is an intellectual movement.

INSPIRED AND GUIDED BY RELIGION in the church. It is not a rival to any existing organization. It is as a helpmate. It is for God and country, religion and intellect. It is for general education. It is for the people.

So thoroughly has the intellectual idea possessed the Catholic Church, especially in our own country, that there is no avenue into which it does not enter; there is no home at the door of which it does not knock; there is no rank in society which is not favored by its sweet influence. And all this is under the inspiration and direction of the great Church of Rome. It may not be amiss to quote here some statements and to give some facts which beyond question credit the Catholic church as a power in the educational movement of to-day.

In the London Health Exhibition in 1884 was a display of educational appliances and methods. The London Times of August 26th said: "The character of the education given by the Christian Brothers is not surpassed by the most advanced Realschulen in Germany, and not equaled by the most advanced model class school in this country. The brotherhood as a whole are not surpassed, and in few cases equaled, as educationalists."

EDUCATION, INSPIRATION, AND PROGRESS of the world is due." Dr. Eaton, ex-Commissioner of the United States Bureau of Education, speaking of the Catholic educational exhibit at the Chicago World's Fair, says: "The Columbian Exposition was a series of surprises. Not the least among them was the Catholic exhibition of education. It was, moreover, a surprise for those who believe that the Catholic church seeks its ends by concelling means. Here there was

(Continued on Page 8.)

A WINTER IN PARIS.

MR. G. T. FULFORD'S RETURN FROM THE WORLD'S GAYEST CITY.

A Reporter's Interesting Interview With Him—Some Statistics and Information of General Value.

From the *Kew-Recorder*, *Boston*, Oct.

Mr. G. T. Fulford, who is understood to have been doing big things in Paris during the past winter and a spring, introducing Dr. Williams' Pink Pills, has reached home with his family, and on the evening of his arrival was interviewed by the Kew-Recorder, and asked to give an account of himself.

"Well," he said, in reply to a question on the status of the Pink Pills business in France, "of course it isn't altogether an easy matter to introduce a foreign article into a strange market, but I don't think we can complain of the progress made, and it is gratifying to report that some, at least, of the Paris doctors are open to receiving a medicine of which the intrinsic merits can be demonstrated to them. One of the best of them—at Versailles, the Paris suburb where the Emperors held their receptions of the Grand Duc—has made an extensive use of Pink Pills in his charitable work, and given strong testimonials as to their good effects."

"Prettily good." "We have sold in the past twelve months a little over two million two hundred and sixty thousand boxes of Pink Pills."

"That is a pretty large order isn't it?" "It is the best twelve months business yet. Look for a minute at what the figures mean. If all the pills were turned out into a heap, and a person set to count them, working hours a day and six days a week, the job would take—I have reckoned it—1 year, 21 days, 6 hours and 40 minutes, counting at one of two medicines that in France are used by further statistics, it is somewhere about two pills a head for the combined adult population of Canada, Great Britain, Ireland, the United States, I don't give these figures to glorify the business, you will understand, but to enable you to make the facts tangible to the ordinary reader."

"Does Great Britain do its share in the business?" "The Kew-Recorder." "Yes, I think we have had a record there. The head of a leading advertising agency in London to whom I showed my figures, 'I'll give you the business of the Kew-Recorder—reached the same dimensions in England in as short a time, for though we have only been working in England two years, there are only two medicines that in France are used by such a large sale as Pink Pills, and one of these is over thirty years old, while the other has been at work at least half that time."

"How do you account for the way Pink Pills have 'jumped' the English market?"

"I cannot approve it in reasonable logic to anything but the merits of the pills."

What you do think is that the reporter or who there any crippled rose leaves in the couch?"

"Can't crumble, except in one way, there is a counter in an advertisement in small retail stores, and there is a man in Manchester, England that I have had to prosecute on the criminal charge of it."

"But what do the substitutes do—do they produce your formula under some other name?"

"No, not a bit of it; that is the worst feature of the fraud. No dealer can possibly know what is in Pink Pills; and if he did, he couldn't prepare them in small quantities to sell at a profit. They are not common drugs, and by no means cheap to make. I suppose I have spent from ten to twelve thousand dollars since I took over the trade mark in trying to get the formula cut by imitators, and spent a share of it for nothing."

"What do you mean by 'for nothing'?"

"After I acquired the trade mark I saw that if the thing was to be made a success it was imperative that I should have the best tonic pill that could be gotten up, and consequently I obtained the advice and opinion of some of the most noted men in medicine in Montreal and New York—and expert advice that cost me high. I made the changes in my formula suggested by these medical scientists, and the favor with which the public has received the medicine, demonstrates that it is the most perfect blood builder and nerve tonic known. However, I was anxious to still further improve the formula, if that could be done, and have since spent a great deal of money with that end in view. On going to London, two years ago, to place Pink Pills, I went into it again, with the best medical men there, and as you know, the medical expert is not so friendly to proprietary medicine as we are of all kinds of tonic pills; and I don't blame the doctors either. It isn't good for their business if a man can get for fifty cents medicine that will do him more good than \$20 doctored. Consequently my advice came high but I obtained the best there is, not only on this continent but in London and Paris."

When I went to Paris last winter I placed my formula and a supply of Pink Pills in the hands of one of the most noted doctors in that city for three months trial in his practice, with a view of getting suggestions for improvement at the end of that time. His answer was: "Leave it alone, it cannot be bettered you now have a perfect blood and nerve medicine." This opinion cost me well over 10,000 francs, but I considered it money well spent, as it determined the fact that my formula for Pink Pills is now as perfect as medical science can make it. And coming back to the question on substitution and imitations; what I have just told you will show what a poor thing it is for a man who gets a store for Pink Pills to let something else be pushed on to him in place of them—more especially it is a worn-out thing like Blaud's pills—a formula in the French pharmacopoeia that has been a back number for years until a few storekeepers tried to push upon the strength of it. One way to do so is to take it from me that a storekeeper who tells anyone that Blaud's pills is not a proprietary at all, anyone can make it (but I don't want to do it) a substitute for Pink Pills. I don't want anyone to ever get to be trusted to sell medicine at all. A druggist as ignorant as that certainly isn't fit to put up a prescription, and will poison someone one day."

The remembrance of the Divine Heart of Jesus is a source of consolation to joy; oh, how good it is to make one's dwelling therein!

EFFECTUAL.—Charles J. Booth, Olivebrook, Cal., says: "I have used Ayer's Pills in my family for several years, and have always found them most effectual in the use of ailments arising from disordered stomach, torpid liver, and constipated bowels."

It is your duty as well as privilege to look upon the strength of it. One way to do so is by dressing your hair with Ayer's Hair Vigor. It causes the hair to retain its color and fullness to a late period of life, and keeps the scalp in good, healthy condition.

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WAIT FOR IT! SEASON.

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FIRST ANNUAL EXCURSION

Catholic Order of Foresters,

NIAGARA FALLS and BUFFALO, Par. Val. Str. EMPRESS OF INDIA.

On SATURDAY, AUGUST 10th.

Tickets good to return to August 12th, 1895.
Fare to Niagara Falls, Adults, \$1.00
Children, 50c
Buffalo, Adults, \$1.00
Children, 50c

Does leave city Wharf at 7.40 and 8.20 p.m. Tickets can be procured from members of the Court and on the night morning of the excursion, and from the Committee—F. S. S. & S., D. McLEOD, W. PAUL, J. B. B. & C. CABRETT, V. BROOKS, W. MERRICK.

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DON'T MISS IT!



This is a Happy Time to Wait.

For everything is so favorable to the getting—Outing helps and stay-at-home conveniences—all with less cost—barrier than you ever knew of.

Take Muslins.

36-inch Tucked and Hemmed Apron, 12½c instead of 20c.

Insertion Hainsock Strips Muslins 10c instead of 15c.

Pin Dot Muslins, we ask 12½c, you've paid 20c.

White Spotted Piques 35c.

Swiss finish Victoria Lawn 42-inch, 8½, 9, 10, 12½ and 15c.

30-inch Scotch Hainsock for 12½c should be 20c.

Pongee Japanese Art Crapo 25c worth 35c.

Gold embossed spotted Crapo 30c kind for 20c.

Silk Crepon Crapes, newest novelties for Draperies.

Art Muslins, Print ground 40-inch, worth 12½ for 7½c.

Zara Cloth for Vestings, cream, white, cad. dot blue, 25c for 15c.

Down Cushions All Sizes.

Black Muslins 12½, 15 and 25c, worth double.

White Brillantane, 20c for 10c.

Check Muslins, fine value 36-inch, 15c should be 25c.

Sent by Mail anywhere on receipt of price.

During Re-building, 84, 86, 88, 90, Yonge St.

R. SIMPSON.

Consumption.

Valuable medicine for two bottles of medicine sent Free by Registered, City Express and Post Office address. "R. S. SIMPSON" CHELSEA, ENGLAND, Toronto, Ont.

If we could get together all the temptations we have seen up ever broken resolutions we should have material enough to set up a marble palace.

A DINNER PILL.—Many persons suffer excruciating agony after partaking of a hearty dinner. The food partaken of is like a ball of lead upon the stomach, and instead of being a healthy nutriment it becomes a poison to the system. Dr. Parmentier's Vegetable Pills are wonderful correctives of such troubles. They correct acidity, open the secretions and convert the food partaken of into healthy nutriment. They are just the medicine to take if troubled with indigestion or Dyspepsia.

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On a Postal and we will send you a free sample of

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If you want to save money why not save it in soap? Then you save it in the preservation of your clothes as well as if you use

ECLIPSE

Soap. No Soap like it. The people say so. Be one of the people and send to your grocer for a bar.

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ACME CAKE BEATER, SPECIAL OFFER ONE CAKE BEATE PRICE \$1.00. Make a Cake in One Minute.

The most wonderful invention of the period. No Dishes and Spoons to Clean! No Tired Back and Arms!

Five Ladies out of every ten will buy our Acme Cake Beater if shown and explained to them. Saves cake of any kind with one operation, from ordinary griddle cakes to the finest fancy cake in one minute. So simple and practical that people wonder why it was not thought of before. With a child can make cake equal to a grown person.

To introduce it quickly where we have no agent we will send for 50 cents, silver, well wrapped, stamps and money order, one Acme cake beater, with recipes and full instructions. If you afterwards order a dozen beaters you may deduct the 50 cents and you have your
—SAMPLES FREE!—
Or we will return you 50 cents if you get an agent who will order a dozen beaters. Better still, get a Club of 12 neighbors and friends and send us \$3.00 for a dozen beaters, which will sell for \$2.00, making a clear profit of \$1.00 for a few hours or an evening's work. One lady sold 11 in one hour. Another agent in 10 hours and a half. Another secured a club of 12 in one evening. One man sold \$12.50 worth every day. Full particulars send for at once.

BUTLER, MFG. CO., 837, CHICAGO.

THERE'S LIFE IN EAST KENT ALE

Invigorating, Appetizing and Strengthening—All good judges pronounce it the finest, most perfectly flavored Ale on the Canadian market. Physicians prescribe it for weakness, etc. It is guaranteed pure.

ALL DEALERS.
\$1.20 per dozen quart.
75c per dozen pint.

Do You Want a Cycle?

... A BRAND NEW...
Gendron Wheel

Will be given to anyone sending us 75 new subscribers to the REGISTER on or before December 31st, 1895. Those unable to get this number will be paid a Cash Commission of 50 cents for each subscriber.

Catalogues, Etc., of Gendron Wheel will be sent free on application.

The Catholic Register Printing & Pub. Co. of Toronto,
(LIMITED.)
40 LOMBARD ST., TORONTO, ONT.

Toronto Industrial Fair.

An unbroken record of successes in the past is the best possible guarantee that the Toronto Industrial Exhibition of 1895, which opens on the 2nd of September, will be a display of unrivalled attractiveness. Many improvements in the buildings and grounds have been made to further the convenience of exhibitors and the public, and with the return of an era of prosperity the enterprise of the management will doubtless be rewarded by a thorough appreciation of the inducements offered. The volume of exhibits this season will be larger and more diversified than ever before, and special attractions of a brilliant and exciting character will be presented, including the novel military spectacle "The Relief of Lucknow," with gorgeous Oriental accessories and pyrotechnic effects on a scale of grandeur and variety hitherto unequalled. The system of cheap railway fare and special excursions from far and near enables all to visit the fair at trifling cost and everyone should take advantage of the opportunity, as it embodies all that is best worth seeing and knowing in mechanical progress and scientific invention. All entries close on the 10th of August.

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UNDERTAKER,
340 KING ST. EAST, TORONTO.
TELEPHONE 1053.

THE BUSINESS OF THE LATE
M. McCABE,
UNDERTAKER.
Will be carried on by his widow Mrs. M. McCabe, 343 Queen St. West, Toronto, Ont. Moderate charges. Tel. 116

J. YOUNG,
(ALEX. MILLARD),
The Leading Undertaker,
347 YONGE STREET,
TORONTO, ONT.

The Catholic Almanac for Ontario is now to be had from the Office of the Catholic Register, mailed on receipt of price, 25 cents.

FARM AND GARDEN.

The cause of the death of the corn of the cause of the death of the corn of the cause of the death of the corn...

DOMESTIC READING.

The only gate to honor is humility. And is thought set on the by the heart...

We Falter in the Mists.

One winter morning, forth from my abode I stood upon the summit of a hill, I stood in the mists...

FIRESIDE FUN.

When is time fly fast?—When it is in the face of the wind...

ESTO PERPETUA!

Toast followed toast; many themes were touched upon; the Archbishop of Edinburgh and San Francisco, both of them...

ARCHBISHOP O'BRIEN.

A New Home for Education at Halifax—Edist. Father's Seminary.

ARCHBISHOP O'BRIEN.

HALIFAX N.S. July 20.—The new Catholic Theological Seminary, on Quinpool road in this city is about completed...

PERSONAL.

Mr. W. J. Healy, a well-known and brilliant young newspaper man, a son of St. Michael's College, has become editor and half owner of the Brockville Times...

FIRST and FOREMOST CANADA'S GREAT INDUSTRIAL FAIR

SEP. 2ND TO 14TH 1895. The first and greatest display of LIVE STOCK, AGRICULTURAL PRODUCTS, and MANUFACTURES to be seen on the Continent...

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TORONTO CARPET MFG. CO., LTD. Wore awarded Gold Medals at the World's Columbian Exhibition, Chicago, for their INGRAIN and "Imperatrix" Axminster CARPETS...

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THE 9 A.M. AND 3.30 P.M. TRIPS ARE DISCONTINUED. CHICORA will take CIBOLA train, leaving Toronto 11 a.m. and 4.45 p.m.

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ICE. We are positively the only company who deal exclusively in LAKE SIMCOE ICE.

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JAS. J. O'HEARN, FOR YOUR PAINT OR ORNAMENTAL PAINTING, Cleaning, Kalsomining and Paper Hanging.

GURE FITS! Valuable trusses and belts of medicine sent free to any sufferer.

THE CRUSLAND & SON, TORONTO. MEDICAL OPTICIAN. SPECIALTY IN THE REPAIRING OF OPTICAL INSTRUMENTS.

Azotemia in a malaric case is evidently due to the fact that the malaric fever is followed by reason of disease of the liver...

The cause of the withering of the leaves of the raspberry at this time is a fungus which grows in the substance of the leaves...

The same caustic substance, bluestone, is used in steeping the seed of oats or wheat and for spraying on potatoes for the prevention of fungoid diseases...

The soft, clayey mud thrown up by the tides is quite valuable as a fertilizer, or as a base for composts with common manure.

It hardly pays to transplant beets or other plants of the kind. The cost is more than the work of cutting out the excess of plants with the hoe...

When in trouble we bow our heart before the Eternal, gather together all the might of our being, and go forth in the most devout effort of a will that struggles to be "Thy will be done and not mine"; then our spirit again walks erect, and carries its burden as a cross and not as a gravestone.

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Success is very coy and will remain only when treated well. The great boosters of morality are the mill-workers.

Grace in the heart always acts like itself; but a gracious heart does not always act so.

Grace in the heart always acts like itself; but a gracious heart does not always act so.

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ADVENTURES OF A STOCK BROKER'S CLERK.

BY A. CONAN DOYLE.

My friend, Sherlock Holmes, the detective, came to me one morning after breakfast and said he had a particularly interesting case which he thought I would like to follow with him. I was delighted.

"What is the case?" I asked.

"You shall hear it all in the train. My client is outside in a four wheeler. Can you come at once?"

In an instant I joined Holmes upon the doorstep.

"This gentleman in the cab is my client, Mr. Hall Pycroft," said he. "Allow me to introduce you to him. Whip your horse up, cabby, for we have only just time to catch our train."

It was not until we were in a first class carriage, and well started upon our journey to Birmingham, that I was able to learn what the trouble was which had driven him to Sherlock Holmes.

"We have a clear run here of seventy minutes," Holmes remarked. "I want you, Mr. Hall Pycroft, to tell my friend your very interesting experience exactly as you have told it to me, or with more detail, if possible."

"Our young companion looked at me with a twinkle in his eye.

"The worst of the story is," said he, "that I show myself up as such a confounded fool."

"I used to have a billet at Coxon & Woodhouse of Drapers' Gardens, but there we were let in early in the spring through the Venezuelan loan, and as a result we were obliged to give up the place. I had been in it for five years, and old Coxon gave me a ripping good testimonial when the smash came; but, of course, we clerks were all turned adrift, the twenty-seven of us. I came here and tried there, but there were many other chaps on the same lay as myself and it was a perfect frost for a long time.

"At last I saw a vacancy at Mawson & Williams, the great stock broking firm in Lombard street. I was sitting there one day, and I had been promised the appointment, when up came my lady with a card, which had Arthur Pinner, financial agent, printed upon it. I had never heard the name before and could not imagine what he wanted with me, but of course I asked her to show him up. In he walked—a middle aged, dark-haired, dark-eyed, black-bearded man. He had a brisk kind of way with him and spoke sharply, like a man who knows the value of time.

"Mr. Hall Pycroft, I believe?" said he.

"Yes, sir," I answered, and pushed a chair towards him.

"Lately engaged at Coxon & Woodhouse's?"

"Yes, sir."

"And now on the staff of Mawson's?"

"Quite so."

"Well, said he, 'the fact is that I have heard some really extraordinary stories about your financial ability. You remember Packer who used to be Coxon's manager? He can never say enough about it. You are very much too good to be a clerk at Mawson's."

"This outburst rather astonished me, as you can think. 'Well,' said I, 'other people don't think quite so much of me as you seem to do, Mr. Pinner. I had a hard fight to get this berth, and I am very glad to have it.'

"Pooh, man, you should soar above it. You are not in your true sphere. Now I'll tell you how it stands with me. What I have to offer is little enough when measured by Mawson's; it is light to dark. Let me see! When do you go to Mawson's?"

"On Monday."

"Hal ha! I think I would risk a little sporting flutter that you don't go there at all."

"Not so Mawson's?"

"Not so. By that day you will be the business manager of the Franco-Midland Hardware Company, Limited, with 184 branches in the towns and villages of France, not counting one in Brussels and one in San Remo."

"Are you Mr. Hall Pycroft?" he asked.

"Yes," said I.

"Ah! I was expecting you, but you are a trifle before your time. I had a note from my brother this morning, in which he sang your praises very loudly."

"I was just looking for the offices when you came."

"I never heard of it," said I.

"Very likely not. It has been kept very quiet, for the capital was all privately subscribed, and it is too good a thing to let the public into. My brother, Harry Pinner, is promoter, and joins the board after allotment as managing director. He knew that I

was in the swim down here, and he asked me to pick up a good man cheap—a young, pushing man, with plenty of snap about him. Parker spoke of you, and that brought me here to-night. We can only offer you a boggy £500 to start with."

"Five hundred pounds a year!" I shouted.

"Only that at the beginning, but you are to have an overriding commission of 1 per cent. on all business done by your agents, and you may take my word for it that this will come to more than your salary."

"But I know nothing about hardware."

"Tut, my boy, you know about figures."

"My head buzzed, and I could hardly sit still in my chair. But suddenly a little chill of doubt came over me."

"I must be frank with you," said I. "Mawson only gives me £200, but Mawson is safe. Now, really, I know so little about your company that—"

"Ah, smart, smart!" he cried in a kind of ecstasy of delight. "You are the very man for us. You are not to be talked over, and quite right too. Now, here's a note for £100, and if you think that we can do business you may just slip it in your pocket as an advance upon your salary."

"That is very handsome," said I. "When should I take over my new duties?"

"Be in Birmingham tomorrow at 11," said he. "I have a note in my pocket here which you will take to my brother. You will find him at 126B, Corporation street, where the temporary offices of the company are situated. Of course he must confirm your engagement, but between ourselves it will be all right."

"Really, I hardly know how to express my gratitude, Mr. Pinner," said I.

"Not at all, my boy. You have only got your deserts. There are one or two small things—more formalities—which I must arrange with you. You have a bit of paper beside you there. Kindly write upon it, 'I am perfectly willing to act as the business manager to the Franco-Midland Hardware Company, Limited, at a minimum salary of £500.'"

"I did as he asked, and he put the paper in his pocket.

"There is one other detail," said he. "What do you intend to do about Mawson's. I had forgotten all about Mawson's in my joy."

"I'll write and resign," said I.

"Precisely what I don't want you to do. I had a row over you with Mawson's manager. I had gone up to ask him about you and he was very offensive—accused me of coaxing you away from the service of the firm, and that sort of thing. At last I fairly lost my temper. 'If you want good men you should pay them a good price,' said I. 'He would rather have our small price than your big one,' said he. 'I'll lay you a liver,' said I, 'that when you has my offer you will never so much as hear from him again.' 'Done!' said he. 'We picked him out of the gutter, and he won't leave us so easily.' Those were his very last words."

"The impudent scoundrel!" I cried. "I've never so much as seen him in my life. Why should I consider him in any way? I shall certainly not write if you would rather that I didn't."

"Good! that's a promise!" said he, rising from his chair. Well, I am delighted to have got so good a man for my brother. Here is your advance of £100 and here is the letter. Make a note of the address, 126B Corporation street, and remember that 1 o'clock tomorrow is your appointment. Good night, and may you have all the fortune that you deserve."

"That's just about all that passed between us as near as I can remember it. You can imagine, Mr. Watson, how pleased I was at such an extraordinary bit of good fortune. I sat up half the night bugging myself over it, and the next day I was off to Birmingham in a train that would take me in plenty of time for my appointment. I took my things to a hotel in New street, and then I made my way to the address which had been given me."

"It was a quarter of an hour before my time, but I thought that would make no difference. One hundred and twenty-six B was a passage between two large shops, which led to a winding stone stair, from which there were many flats set as offices to companies of professional men. The names of the occupants were painted up at the bottom of the wall, but there was no such name as the Franco-Midland Hardware Company, Limited. I stood for a few minutes with my heart in my boots, wondering whether the whole thing was an elaborate hoax or not, when up came a man and addressed me. He was very like the chap I had seen the night before, the same figure and voice, but he was clean shaven, and his hair was lighter."

"Are you Mr. Hall Pycroft?" he asked.

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promises last week. Come up with me and we will talk the matter over."

"I followed him up to the top of a very lofty stairs, and there, right under the eaves, were a couple of empty and dusty little rooms, uncarpeted and unadorned, into which he led me. I had thought of a great office with shining tables and rows of desks such as I was used to, and I dare say I stared rather straight at the two deal chairs and one little table which, with a ledger and a waste paper basket, make up the whole furniture."

"Don't be disheartened, Mr. Pycroft," said my new acquaintance, seeing the length of my face. "Home was not built in a day, and we have lots of money at our backs, though we don't cut much dash yet in offices. Pray sit down and let me have your letter."

"I gave it to him and he read it over very carefully."

"You seem to have made a vast impression upon my brother Arthur," said he, "and I know that he is a pretty shrewd judge. He swears by London, you know, and by Birmingham, but this time I shall follow his advice. Pray consider yourself definitely engaged."

"What are my duties?" I asked.

"You will eventually manage the great depot in Paris, which will pour a flood of English crockery into the shops of 181 agents in France. The purchase will be completed in a week, and meanwhile you will remain in Birmingham and make yours! useful."

"For answer he took a big red book out of a drawer. 'This is a directory of Paris,' he said, 'with the traders after the names of the people. I want you to take it home with you and to mark off all the hardware sellers with your addresses. It would be of the greatest use to me to have them.'"

"Surely there are classified lists?" I suggested.

"Not reliable ones. Their system is different to ours. Stick at it, and let me have the lists by Monday at 12. Good day, Mr. Pycroft; if you continue to show zeal and intelligence you will find the company a good master."

"I went back to the hotel with the big book under my arm and with very conflicting feelings in my breast. On the one hand I was definitely engaged, and had a note in my pocket. On the other, the look of the offices, the absence of name on the wall, and other of the points which would strike a business man, had left a bad impression as to the position of my employers. However, come what might, I had my money, so I settled down to my task. All Sunday I was kept hard at work, and yet by Monday I had only got as far as H. I went round to my employer, found him in the same dismantled kind of room, and was told to keep at it until Wednesday and then come again. On Wednesday it was still unfinished, so I hammered away until Friday—that is, yesterday. Then I brought it round to Mr. Harry Pinner."

"Thank you very much," said he. "I fear that I underrated the difficulty of the task. This list will be of very material assistance to me."

"It took me some time," said I.

"And now," said he, "I want you to make a list of the furniture shops, for they all sell crockery."

"Very good."

"And you can come up to-morrow evening at 7 and let me know how you are getting on. Don't overwork yourself. A couple of hours at Day's Music Hall in the evening would do you no harm after your labors." He laughed as he spoke, and I saw with a thrill that his second tooth upon the left hand side had been very badly stuffed with gold."

Sherlock Holmes rubbed his hands with delight, and I stared in astonishment at our client.

"You may well look surprised, Dr. Watson, but it is this way," said he. "When I was speaking to the other chap in London, at the time that he laughed at my not going to Mawson's, I happened to notice that his tooth was stuffed in this very identical fashion. The glint of the gold in each case caught my eye, you see. When I put that with the voice and figure being the same, and only those things altered which might be changed by a razor or a wig, I could not doubt that it was the same man. Of course, you expect two brothers to be alike, but not that they should have the same tooth stuffed in the same way. He bowed me out, and I found myself in the street, hardly knowing whether I was on my head or my heels. Back I went to my hotel, put my head in a basin of cold water and tried to think it out. Why had he sent me from London to Birmingham? why had he got there before me? and why had he written a letter from himself to himself? It was altogether too much for me, and I could make no sense of it. And then suddenly it struck me that what was dark to me might be very light to Mr. Sherlock Holmes. I had just time to get up to town by the night train to see him this morning and to bring you back with me to Birmingham."

"There was a pause after the stock broker's clerk had continued his surprising experience. Then Sherlock Holmes cocked his eye at me, leaning back on the cushions with a pleased and not critical face, like a connoisseur who had just taken his first sip of a Comet vintage.

"Rather fine, Watson, is it not?" said he. "There are points in it which please me. I think you will agree with me that an interview with Mr. Arthur Harry Pinner in the temporary offices of the Franco-Midland Hardware Company, Limited, would be a rather interesting experience for both of us."

"But how can we do it?" I asked.

"Oh, easily enough," said Hall Pycroft cheerily. "You are two friends of mine who are in want of a billet, and what could be more natural than I should bring you round to the managing director?"

"Quite so! Of course!" said Holmes. "I should like to have a look at the gentleman and see if I can make anything of his little game. What qualities have you, my friend, which would make you services so valuable? Or is it possible that—"


"He began biting his nails and staring blackly out of the window, and we hardly drew another word from him until we were in New street."

"That's he walking ahead of us there."

"He pointed to a smallish, blonde, well-dressed man, who was bustling along the other side of the road. As we watched him he looked across at a boy who was bawling out latest edition of the evening paper, and, running over among the cabs and buses, he bought one from him. Then, clutching it in his hand, he vanished through the doorway."

(TO BE CONTINUED.)

AYER'S Hair VIGOR



Restores natural color to the hair, and also prevents it falling out. Mrs. E. W. Fenwick, of Digo, N. B., says: "A little more than two years ago my hair began to turn gray and fall out. After the use of one bottle of Ayer's Hair Vigor its original color and ceased falling out. An occasional application has since kept the hair in good condition."—Mrs. H. T. Fenwick, Digo, N. B.

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Ayer's Pills cure Sick Headaches.

TORONTO POSTAL GUIDE

-During the month of July, 1895, mails close and are due as follows:-

	CLOS.	DUE.
	a.m.	p.m.
G. T. R. East	6.00	7.45
O. & Q. Railway	7.45	8.00
G. T. R. West	7.30	2.25
N. & N. W.	7.30	4.15
T. G. and B.	7.00	4.30
Midland	7.20	3.35
C. V. R.	7.00	3.00
	a.m.	p.m.
	12.10	9.00
	2.00	7.50
G. W. R.	6.30	10.45
	9.30	8.30
	a.m.	p.m.
	6.30	12.10
	4.00	12.55
U. S. N. Y.	9.30	9.30
U.S. West'n States	6.30	12.10
	4.00	8.30

English mails close on Mondays and Thursdays at 9.30 p.m., on Wednesdays at noon, and on Saturdays at 7.15 p.m. Supplemental mails to Mondays and Thursdays close occasionally on Tuesdays and Fridays at 12 noon. The following are the dates of British mails for the month of July:—1, 2, 3, 4, 6, 8, 9, 11, 12, 13, 15, 16, 17, 19, 20, 22, 23, 24, 26, 27, 29, 30.

NOTE.—There are branch post offices in every part of the city. Residents of each district should transact their savings bank and money order business at the local office nearest to their residence, taking care to notify the correspondent office of the change payable at such Branch Postoffice.

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Always Reliable and as Represented.

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Positively cures Rheumatism, Dyspepsia, Biliaryness and all diseases arising from sluggish action of the bowels, kidneys or liver.

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J. J. FOY, Q.C. H. T. KELLY

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The Catholic Church.

Continued from page 5.

no concealment. Here for the emanation of everyone who came was the work of students in every subject taught, from those in the kindergarten to the most abstruse and profound in the professions.

A notable gathering during the past year was the INTERNATIONAL CATHOLIC SCIENTIFIC CONGRESS,

which was held at Brussels last Fall, under the auspices of the Catholic Church. This congress, composed of 2,600 members from all parts of the world, notably from Germany, Austria, Spain, United States of America, France, Italy, the Low Countries, England and Switzerland, emphasized the words of the Vatican Council, which became the motto of the Scientific Society of Brussels. "Nullum inquam inter fidei et rationem verum dissenso esse potest."

This congress, as well as that at Paris and Munich, sprang into activity through the inspiration of the Catholic Church, and notably in harmony with the memorable words of Pope Leo XIII. in 1877 when he said: "On reflection one recognizes that the Church cannot be the enemy of the study of nature, of the investigation of natural forces and their application to the production of what serves the uses of life, the Church being by the nature of things inclined to favor those studies and inventions. What can the Church desire more earnestly than the glory of God and that more perfect knowledge of the Divine Worker which one acquires by the study of His work?"

If we were to know the work of the Catholic Church in THE EDUCATIONAL MOVEMENT OF TO-DAY it were well to remember that beyond the horizon which limits the knowledge of many, the Church is a vast rail against the universal, in which are found scholars and scientists of the highest distinction, thus contradicting the statement recently made in one of our important papers, that "All the great modern thinkers have been without the pale of Rome."

What are we to think of this when astronomy honors such Catholics as Secchi, Perry, and Demza; when chemistry is proud of a Catholic Chevreul, and mathematics looks to Cavalry and Tortolini for exponents; geology to De darande and Lapparent and Dr. John Hall of New York; biology has a St. George Mivart and a Pastur, and Harvard its Dr. Dwight; while anthropology has De Nadallaa.

THE WORLD'S CHRONICLERS of the present age. The English language has been to a great extent used as a weapon against the Catholic Church. The reasons for its antagonism are easily understood. This century has seen, even in the English speaking world, a growth of educational power by which, through this very same language, the Catholic Church expresses its educational influence.

Newman and Brownson, Wiseman and O'Shea, Hecker and Spalding, Faber and Aubrey de Vere, Lingard and Marshall, Moore, Proctor and O'Reilly, are but a few of the many who have made their names identical with the best in literature, in history and in poetry. Were we to examine the work done by the great order of the Jesuits—those men so maligned and hated because misunderstood—the work of the religious orders of men and women, of the Christian Brothers in France, in Great Britain, and in America, we would then begin to understand something of the work

which the Catholic Church is doing in the intellectual movement of to-day. It is often a cause for wonder that men who live in the great world and profess acquaintance with current events, a knowledge of distant schools and the scholarship of remote peoples, should be so blindly ignorant of what is going on at their very doors, and constantly repeat

THE FOOLISH ACCUSATIONS that the Catholic Church is a foe to the education of the people and an ally of ignorance. Now we come to the question, what is the underlying principle of the Catholic Church in the educational movement of to-day? The answer is, that it is the same underlying principle for which the Catholic Church itself exists. It is to establish the kingdom of God in the lives of men. It is to diffuse the truths of Christ sanctified to it. It is to preserve Christianity by making Christianity the soul of education. The Catholic Church builds its education upon belief in Jesus Christ. It starts with the principle that man is soul and body—soul as well as body, and soul more than body—that the whole man, physical, intellectual, spiritual, is to be equally developed and developed together; that the most important part of man is his soul, because it is the immortal part. In its education it directs attention to the end for which man has been created, and all its education is fitted to man to reach that end. It takes no chances. It believes that man is a moral being; that his highest and best gifts are not intellectual, but spiritual—that spirit dominates. It looks upon nature as a book in which man reads God; that as man's spoken word should be the expression of his internal thought in order to be true, and when it squares with God's truth the truth of God, to know God's word, and make man express that word in his thought and in his language; that the word of God is the truth of God, and the knowledge of God is truth. Is not this the noblest ideal of education? Is not this a power and a good which all

EDUCATION WORTHY OF THE NAME should consider not merely as a force, but as a necessary and essential force? The educational thought of the Catholic Church is that life should be the imitation of Christ, who is God's word and God's expression of life. Education which merely reads nature and rises no higher than nature is dwarfed and not fully developed. It is stunted and not full grown. Christ is the fact which explains all things and mirrors all things. Where Christ is not, there is darkness and not light, death and not life, the shadow of truth and not truth itself. Education which eliminates God is but the shadow and not the substance, thistles and not grapes, the dead sea apple and not the rich, ripe fruit. Where intellect is trained and not heart as well it is but the development of one side and the neglect of the other; the training of one limb and the numbing of the other; making the lumping, halting creature, who lacks beauty, symmetry and strength; making the dwarf and not the man, the hideous and not the beautiful, the abnormal and not the perfect.

The Roman Catholic Church in the educational idea views man as a whole, sees in him not merely an animal to be trained, a mind to be developed, but a body and soul to be educated in all their faculties for the end of their creation; a body in its physical faculties, a soul in its spiritual faculties, to be fitted to guide the body. As man is one in his personality, so should be one in his education—a perfect harmony of action, and all in a character befitting

A CHRISTIAN AND A CHILD OF GOD and man. Those who reject the supernatural, who blindly follow reason, who find in life the only reasons for life, will sneer at this position—but we are now defining and defending Catholic truth and not rationalistic, agnostic ideas. Neither are we arguing with these latter, but simply stating the facts of our belief. With a mission from God to teach the gospel, the Catholic Church has demanded and demands that the gospel principles should be the life—the very soul of education; that religion should be the atmosphere in which man's training should be perfected; that Christ should be the ideal character upon which man should mould his character. Hence, from the beginning, as at present, the Roman Catholic Church stood and stands for Christian education,—the education which brings Christ into the schoolroom as well as church, and makes him a model of all character. This thought possessed the church from the beginning, and fought Grecian art and Roman philosophy. It Christianized art and philosophy in order to teach both its duty to the children of God. In this day of

RELIGIOUS AND MATERIALISTIC IDEAS she preaches the same doctrine. Running through her entire system of schools, the very foundation stone of her theory of instruction, the very soul of her education is this thought of the Christian to be developed in the man. In this age she stands in the presence of intellectualism, saying to intellect that God is truth and Christ is the teacher of truth, and that no-

thing but the truth of Christ can fully satisfy the human intellect. She stands in the presence of the morality of to-day, to tell it that there is no true morality which can make character, save man and society, except the morality which Christ taught, and she stands for that morality in the presence of the age she stands for scholarship, no matter how the age may sneer and scoff at her pretensions. But she stands for Christ and not agnostic scholarship. She stands for Christ and not for materialistic science. She stands for faith and not for infidelity. She stands for God for man, and not for man without God. Her idea is the idea of the Creator, and not his creation alone. The world cries against her, as it has for centuries. It calls her ignorant and unprogressive, intolerant and narrow, sectarian and shallow. In answer to all this she simply says to the world, Look at my monuments for learning. They answer for us. Look at my schools and colleges and universities, the scientists among my children, the scholars who are

MAKING THE WORLD BETTER because of the love of God which I have taught them. Look at the work of graduation, by which every year thousands of men and women are sent out into the highest ranks of life, to do their duty to their God and to their country, learned ecclesiastics, eminent jurists, patriotic diplomats, savants and philanthropists. Her Pontiff, the illustrious Leo, the matriculated scholar of this century, seated upon the throne of the Fisherman, as from the mountain of Zion calls out to all who dwell in the valleys and bids them all feed upon the name of education, of true instruction, which seems to drop down from the heavens upon them. He touches the rock and man's thirst is quenched. Christian citizenship, the Bible, the state, labor, temperance, all the works of charity and mercy. In all these fields he teaches with ripe scholarship, that school, academy and university may learn where to find the truths of God and dispense them to the people.

The Catholic Church, therefore, is proud of her record in the educational movement of to-day, whether we find it expressed in the humble school or in the lessons of wisdom men, or in the learned universities where the world's scholars dispense the preciousness of their erudition, or in those mighty congresses of scientists which during the past year have gathered in European centers of learning, at Brussels and at Paris, to show to the world the highest,—the very mountain-tops of learning, and from which as from another Sinai have come

AMID THE THUNDER AND LIGHTNING of enlightened scholarship the truths of God in the highest lines of human science. The Catholic Church in the educational movement of to-day speaks not only in the schoolroom but also in art, in architecture and in music.

How can any man look upon the Christian Catholic temple as it stands in the world to-day, and not attest to the work which it is doing in education. For, after all, education is not merely in the master's word from his desk to the pupils seated in the forms before him. Education is in everything that tends to develop the human mind, to instruct, and to perfect man. As a cathedral in its massive form rises from the earth, and its Gothic arches spring into being, and its lofty spire like an uplifted finger points to heaven, it tells the story of the church in education. Her architecture has had its highest inspiration, and the mighty names of a Michael Angelo, a Bramante, a Pugin, and a Keely shine from her walls. The song that resounds through her aisles is freighted with the names of men who have seemed to have heard the heavenly strains and adapted them to earthly ears. Mozart, Haydn, Palestrina, Rossini, Liszt, and Grunod have been great because of the sweet influence of the holy sacrifice in honor of which their sweetest music was written. Paunting remember her for the soul which filled a Raphael, a Da Vinci, and a Fra Angelico.

The Catholic Church blessed Columbus discovering a new world, and De Soto and Marquette finding a mighty river. She gave refuge to Dante, exiled from his native Florence. She crowned Petrarch as a lyric poet. She honored De Cusa proclaiming the truth of the solar system. She encouraged art and science, and her children, lay and cleric, in every age have been

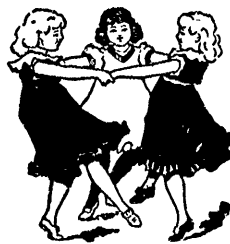
BLESSED BY HER IN THEIR EFFORTS. to read all the secrets of nature. She is the friend of progress, but it is progress with God. She is the foe of that science which is merely material and seeks to destroy God. She is a foe to that advancement which means infidelity, but she has ever championed and champions to-day that science which seeks to know God better by striving to understand his works; that progress, social, intellectual, and religious, which tends to secure to man his true rights as a child of God, and destined for heaven. She is too old to be deceived by the notion that esthetic culture or mind development alone can save nations, for she can remember Greece and Rome, whose downfall she witnessed. It is useless to tell her that morality independent of religion is a sufficient basis for public education, for she will tell of pagan philosophy which failed to civilize and save society. With her civilization does not consist in cultivation of letters and art; elegance of dress or manners, but in good morals based upon an exact knowledge of Jesus Christ and a faithful practice of the duties of religion. She believes that republics have neither stability nor safety unless founded upon intelligence and virtue, and this virtue to be true must be Christian. Her sacrifices for education are the best proof of her love. What a compass is to a mariner upon dangerous seas, what a torch is to the explorer wandering through the labyrinth of unknown caves, the Catholic Church is to the Catholic in science and education. He believes that she has the traditions of centuries; that to her alone the great Master said: "Go; teach all nations;" to her alone he promised, "I am with you all days, even to the end of time." The command and the promise we believe have never been withdrawn. Science, art, all teaching come within her influence, under her direction. So she has ever believed, so she believes to-day. A friend she must be to true education; a foe she never can be. The non-Catholic world may revile her and despise her claims, yet she says to the world, come to me. Study my work. Examine my credentials. Verify my claims. Look at the world's record of my deeds in education; study the spirit as well as the letter of my teaching, and learn from my works what I have done, what I am doing, and what I will do in all educational movements for the welfare of the people." This study will lead us to appreciate the work which the Catholic Church is doing in the educational movement of to-day. Some men dismiss the Catholic Church from consideration in educational matters, because they regard her as an organization for the sole purpose of making men Catholics and preserving them as such. Suppose this be her motive, is it less true that she is

an AGENT IN EDUCATION, when by her guidance men are led to know God and nature and themselves, and are thereby impelled to better lives, to more loyal citizenship, to higher character? What is education if not the development of the whole man toward the best in character, in manhood and in religion. If she reaches such results in any marked degree she deserves to be considered a factor in the educational movement of every age. She deserves honest, candid, impartial investigation. When one is satisfied that he is doing his best at forming good citizenship in those confided to his care, it is a source of great pain to have his motives impugned and his aims and objects misinterpreted. On no point is this more painfully evident than on the educational question.

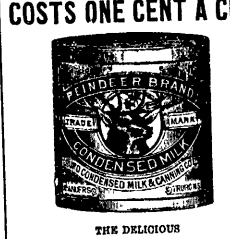
One would imagine from reading the statements of persons interested in education, that our church was a great engine of evil, developing a particularly well directed and popular purpose education, and a person against a purpose education, and in the provision of all that men hold dear that misguided leaders were leading astray multitudes of credulous people, and undermining the foundations of social and religious liberty. If we could come together and honestly and candidly discuss the question, much misunderstanding would be averted. Why can we not be honest with one another? Why may we not agree that

EACH ONE IS STRIVING FOR THE BEST as he understands it? Let us understand one another's motive, and judge of it honestly from one another's work. The work of the Catholic Church in education is not hidden from the view of those who seek to find it. It has not been done in secret places, but in the open field and before the eyes of men. Its purpose is a very definite one. Its means are well known. Its object is religion in the individual life. It cannot believe that men can live for God unless their lives be in accord with God's truths. Its morality is NOT THE CREATION OF LEGISLATORS, nor subject to the whims of men. If, as it believes, the revelation of God has come to us in its perfection through Christ, can you blame it for demanding that religion be a factor in the school as well as the church?—that religion be the great teacher of life? The Catholic Church, with its experience of twenty centuries, believes that if religion be left out of the school it will be left out of church and home. (Loud and long applause.)

E. B. A. Notes. At the last regular meeting of St. Paul's Branch No. 8, E. B. A. a resolution of condolence was unanimously adopted in reference to the death of Mrs. Anne Hurley, mother of Dros. Patrick and Edward Hurley, setting forth that they have sustained the loss of a fond and affectionate mother. We earnestly pray God to give them grace to bear with Christian fortitude the sad loss they have sustained; that this resolution be published in the Catholic Register and Record and presented to Brothers Patrick and Edward Hurley. A. McDonald, H. P. Shelton and J. Cleary.



Healthy, happy children are those whose mothers have been, and are, healthy. The best intentioned woman in the world will fall short of her duty to her children if she is worried and overwrought with weakness and sickness. Most all irritable women are sick women. Most all melancholy, listless, languid women are sick women. Every woman who will take the trouble to notice, will find that at certain times she is nervous, cross, irritable and despondent. Any irregularity makes the conditions worse. Even a sick woman is less amiable than usual at these times. What can be expected from a sick woman? When every movement is a dreary drag, when the nerves are all on edge in sympathy with the particular ones affected—when it seems that death were very much preferable to living, what can a woman do for her children? It is every woman's duty to be well and healthy. There is no reason why she should be otherwise if only she will take a proper care of herself and take Dr. Pierce's Favorite Prescription which has been used in the Invalids' Hotel and Surgical Institute at Buffalo, N. Y., of which Dr. Pierce is Chief Consulting Physician and specialist, for over 30 years. Thousands of women have been cured by it and hundreds have been spared the pains of childbirth. Some of these letters are embodied in a 168 page book, called "Woman and her Diseases," which will be sent sealed in a plain envelope on receipt of ten cents (stamps), by World's Dispensary, Montreal, Association, No. 653 Main Street, Buffalo, N. Y.



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