ellent showing, and the oph, under whose charge ool of Walkerville is ongratulated on the splentbors.

Club: Picnic

STANLEY

JULY 27th, 1897.

of sports. Largest prize Musical Society String excursior. Every body

LENT SOCIETY - AN.

at Port Stanley, Tuesday,
is games and dancing for
children, for which cash
d. Full brass band and
all match, London vs. St.
other special attraction.

other special attractions, lief of poor. P. Mulkern, Huff, Secretary. 979-2

TYPEWRITER

however, without any compromising,

mand a strict account.

their vices nor exhort them to virtue,

without being liable justly to the retor

that he had better practise what he preaches and that too before preach-

ing. Be all things to all men, by

sympathizing in their troubles of mind

and body, by patiently putting up with their petty foibles, by taking interest in

what interests them, by encouraging them in all that is good, by winning

their confidence, by counselling them when in perplexity; to sum it all up,

by being charitable in the sense in which Saint Paul describes charity

which is invincible in the possess

and gains all who come within the

sphere of its influence.-Reverend H

Van Renssellaer, S J., in the Messen

The Ecclesiastics and the Jubilee

Procession.

It is remarkable, says the Liverpoo

ger of the Sacred Heart.

adapting yourself to circumstances, b

them.

"O Life, O Beyond !"

Strange-strange, O mortal Life, The perverse gifts that came to me from you! From childhood I have wanted all good things; You gave me few.

You gave me faith in One Divine—above your own imperious might, O mortal Life, while I but wanted you And your delight.

I wanted dancing feet, And flowery, grassy paths by laughing You gave me loitering steps, and eyes all blurred
With tears and dreams.

I wanted love,—and, lo ! As though in mockery you gave me loss. O'erburdened sore, I wante i rest ; you gave The heavier cross.

I wanted one poor hut For mine own home, to creep away into ; You gave me only lonelier desert lands To journey through.

Now, at the last vast verge Of parren age, I stumble, reel, and fling Me down, with strength all spent and heart athirst Add famishing.

Yea, now Life, deal me death— Your worst—your vaunted worst ! Across my breast With numb and fumbling hands I gird me for The best. -James Whitcomb Riley in The Arena.

TRUE AND FALSE CONDESCEN-SION.

"Saul stood in the midst of the people, and he was higher than any of the people from the shoulder and up-

every Catholic is, in a certain sense, a question of convenience, not of obliga-marked man in the mixed society in tion. For a trifling reason they will which we are living nowadays. Every exempt themselves from church servone of us has to associate, not only as ice. Sunday is a day of rest, they will in olden times, with members of the worship God in Nature; in other words same great household of faith, but they will amuse themselves in whatever with men and women holding every conceivable view of religion, and with many who scout entirely everything ing church going an impossibility. religious, even the very existence of They will go wheeling, and, of course, God. It is clear that in such a condition of affairs a Catholic's responsibility will go sailing, and the breeze is more

the danger of their environment? Do far from a church, too far to attend they not rather accept it as a necessity over which they have no control, and a delightful long walk were it a week for which they have no responsibility?

Do they not, in consequence, live in a view. Or suppose the Catholic church quite unguarded state, not forearmed is too distant, but some denominationa

is a necessary factor in winning a victory. The knowledge need not necessarily alarm to such an extent as to dishearten and discourage, but only to arouse one to do one's best, to only to arouse one to do one's best, to be on one's guard, to act with caution, and to dispose one's forces to the best just to show people that we are in advantage. For every Christian knows that greater is He that is with him than all that can be against him. In the compliment some time and go with us?

Output

Out Only he must make sure that God is Perhaps they will If they do. pamphlets which treat of subjects ten to one, they will not understand dangerous to his faith, he must teach irrespective of God, and, perhaps, even contrary to His will. For in that case God is not his ally, and he has to con-tend alone with a most powerful and dangerous and subtle enemy.

tempered with humility, because of the arise. Naturally, a man must be atresponsibility to the recipient. The the wedding comes, how can he, with catholic has a higher standard to attain any sort of consistency, tell her that he in consequence of it, and a stricter account to give of his stewardship.

It is well to bear this in mind, for the ous occasions? To hear the music, or tendency of the age is for Catholics to try to accommodate themselves to their surroundings, in the sense that they should not hold themselves above other people differing from them in the faith. Is not the motive of such action a mis apprehension of what the faith is, and its incomparable value? Is not a mistaken idea of charity at the bottom of laxity in regard to the necessity of admitting that there can be only one true religion; and, consequently, only one true Church? God, who is charity, has revealed to us the fact of the unity of the faith and has made known His will that all should agree in that unity. That cannot be charity, then, which contravenes the declared will of God, and which declares that it does not much matter what a man believes, if he thinks he is right, and acts accordingly. Just as if it were immather a man believed truth or error, and that the verities revealed by our Lord were to be accepted or rejected according as they did or did not commend themselves to the taste of those supposed to be disciples of Christ. For their acceptance or rejection we are not responsible, except so far as, by our conduct, we have given them reason to conclude that we thought their religion as good as our own, whereas had we led them by our words and example to see the superiority of the Catholic faith and the duty of exor, at best, in a glimmering half-

light. How countless are the occasions which occur for a Catholic to show his unflinching staunchness when prin-

to be, not exactly honest, which means, ority. He submitted, even to to say the least, sharp practice. His enlightened conscience pricks him, but he silences it by the suggestion that everybody does it. What of that, if it is more 2. The number of these constitutions of the suggestion that the very outcasts from to wrong? The number of those who society, publicans and sinners, recog-do wrong does not make the wrong nized in Him their friend. All this,

In conversation, thoughts and their without any minimizing, without any pression are indulged in, which his religious training warns him to be unbecoming, even if not sinful. Again without any minimizing, without any pression of the truth or law of God. When occabecoming, even if not sinful. Again he palliates the indulgence by saying: such are the ordinary topics and lan-guage of people of the world: we cannot help doing what everybody else

In amusements, he goes pretty much to the same places of entertainment as the veriest worlding; although, for instance, the play is known to be decidedly off color. But then, he says, everybody goes, and evil to him that evil thinks. The trouble is that the evil is the prominent feature of the play, and does not depend upon the merely evil mind of the spectator. The evil is objective and is precisely what draws the sightseer. At all events, what possible good could come to a pure mind from witnessing unseemly things?

In companionship he selects or accepts the company of men and women who differ from him in matters of religion, consequently iu many cognate matters which involve principle. For example, Sunday observance, for the majority of non-Catholics, is a manner it best suits them. They will no better show of truth than it was go fishing and start at daylight, maktion of an array a Catholic steepons shows it was in favorable in the early morning. They the ages of faith.

Do Catholics, as a rule, acknowledge day to Monday; of course the place is although they have reason enough to be forewarned?

To know the enemy and his strength church" is proposed. Shall the Catholic be sigular and stay at home? Is not such conduct bigoted, and more Is not such conduct bigoted, and more of his virtuous life he must win others in accord with the narrow views of the to virtue. By his courage in refusing dark ages than our own broad, liberal tempting invitations to places and what Mass is, and ten to one the would-be broad minded Catholic in question will be unable to give an intelligible explanation of it. No good is effected and great harm done, for these same The attitude of a Catholic, then, should be that of Saul, higher than any of the people from the shoulder and upward. Not a superiority which engenders pride is this, but one which is tempered with hymility, because of the later on the question of marriage will tempered with hymility, because of the later on the question of marriage will be at the later on the question of marriage will be at the later on the question of marriage will be at the later on the question of marriage will be at the later on the question of marriage will be at the later on the question of marriage will be at the later on the question of marriage will be at the later on the question of marriage will be at the later on the later on the question of marriage will be at the later on the question of marriage will be at the later on the question of marriage will be at the later on the question of marriage will be at the later on the question of marriage will be at the later on the question of marriage will be at the later on the question of marriage will be at the later on the question of marriage will be at the later on the question of marriage will be at the later on the question of marriage will be at the later on the question of marriage will be at the later on the question of marriage will be at the later on the question of marriage will be at the later on the question of marriage will be at the later on the question of marriage will be at the later on the question of marriage will be at the later on the question of marriage will be at the later on the question of marriage will be at the later on the question of marriage will be at the later on the question of the later on the question of marriage will be at the later on the later cannot be married in her church? Has he not been there with her on vari-

> some distinguished preacher or simply to oblige was the motive he alleged.
> "Well, then," she says, "go once more to please me, you have done it before, now I insist." What a false position he is in! True, but no num-ber of aggregated wrongs make one right. If he yields this point, just to oblige, how about the censure of the Church, for to be married by a Protest ant minister is a reserved case; how about the consequences? He has no safeguard for the faith of the children God may give him, no assurance that a wife's powerful influence will not be brought against his own faith, no rea-sonable hope that she will ever em-brace the faith he has made so light of.

We have been describing what some Catholics nowadays are inclined to consider as a necessary condescension to the weakness of their separated brethren. It would seem evident that it is a mistaken and unprofitable yielding not to the advantage of the weak, whose weakness is rather confirmed by it and certainly not to the advantage of the one who thus condescends and is

false to principles of vital importance. There is, indeed, a true condescension becoming all Catholics, because taught and practised by the Divine It was described by Saint Augustine in three word-descendit ut levaret. God came down from Heaven and took upon Himself our nature that amining its credentials, we might have had the happiness of witnessing the light of faith illumining these souls, either in utter supernatural darkness, either in utter supernatural darkness, level, yes, but still remained God. He took upon Himself all the ills that man is heir to-sin only excepted-in order that He might experience those very

LEO'S DEMOCRACY. What His Latest Communication to

"Fra Teofilo," the usually reliable Rome correspondent of the Liverpool Catholic Times, writes:
The communique on ecclesiastical

policy in France, which Leo XIII. has had inserted in the Osservatore Ro mano, indicates an act of the first imsion required, He could, and did, de-nounce in clear and unmistakable portance. It shows the persevering inflexibility of His Holiness in the leading ideas of his pontificate. We terms, those who were hypocrites, sham religionists, falsifiers of God's also see from it what are the hopes he Word, wrong interpreters of God's law, upholders of men traditions, and bases on the new democratic and social line of action which the Holy See is misleaders of the people. He could and did cry woe to those who made a pretence of religion, gave alms with pursuing, for the course adopted by Leo XIII. is not a personal policy; it forms an integral part of the moral the sound of the trumpet, and posed before men when they prayed. He and universal heritage of the Papacy. Leo XIII. knows that the world and the Church have reached a critical could and did condescend to human weakness, but not to human pride. period, and as in the days of Gregory He seemed to come down to man's level, VII., Innocent III., Pius V. and Sixbut only in order that He might raise tus V., he wishes to bring all the vital up man to His level.

The Apostles and Saints in all ages powers of the Papacy into correspond. nce with the changes and transformahave imitated this divine Model. Saint Paul made himself all to all that tions now actively progressing throughout the world. In a word, the he might gain all. True, but never at the expense of faith and morals. ommunique is a reply at once permptory, effective and unmistakable Saint Francis Xavier is often quoted in the intrigues and pressure which as an example of condescension, and reactionaries from all quarters have exerted on the Vatican for the purpose justly so, but neither did he ever yield weakening, minimizing and arrestin anything which involved principle. Never did any true follower of Christ condescend in the sense of "doing evil ing the course of the pontifical directhat good might come of it," although

The opposition thus offered has been Saint Paul complained that this false and pernicious maxim was attributed varied and complex in character. First, there was that which came from

to him as if practised by him. The accusation has been lodged in every THE FRENCH MONARCHISTS, who, on the eve of the elections, generation against Catholics, but with endeavored to influence the Pope, so that they might be able to conduct against the Apostle of the Gentiles.
On the contrary, it could justly be put
at the door of those whom we
have described as yielding in
essential matters to the weakness of
their associates, with the delusive hope the electoral campaign on the old lines of the Union Conservatrice. The Royalists of France have been aided in these "combinations" by the court of Vienna. The Duc of Orleans' young wife is an intelligent woman, enamored of power. On the day of her marriage she vowed to place the crown on her graceful head, after the example of that they might gain in this way their separated brethren. No, the only true condescension for a Catholic is that of which Christ set us an example. Des-Anne of Austria, Marie Antoinette and cendit ut levaret. He came down from the Empress Louise. To the youthful counsellors of "the King" she said: "Count upon me; if the King should heaven that He might raise man up to heaven. A Catholic, then, may come forget his duties, you will always have me to aid you." The court of Vienna since that marriage, has naturally lent down to the level of those around him in all things in which there is no yielding of principle, but he must ever have the motive of making himself all to all, its influence to further the ambitions of "the King" and the young "Queen." And it is not difficult to imagine what is the influence of the even in these non essential things, that he may gain all. By the example house of Austria in Vatican circles, where so much depends on its sugges entertainments that might be occasions tions and its action. This coalition, supported by Italian and German political groups, adroitly drew around the Pope a girdle of manifold influ-ences with the view of inducing him to By declining to read books and preserve silence and leave to the French the direction of their affairs, notably during the period of the elections. "Stop the effects of the pon soul are as much to be shunned as those poisonous to the body. By allowing opportunities to enrich himself at the tifical directions; leave the 'rally policy in suspense; let the idea of expense of honesty to escape him, he must show that he believes himself to be adhesion to the republic be thus for-gotten, and the old monarchical and one who is accountable to a Judge who conservative programme be resumed '
—this was the object of the intrigue. cannot be deceived, and who will de-But Leo XIII., it is needless to say, could not respond to these desires. It In a word, a Catholic should be a Saul, towering above those who have not the same graces as he has. The would mean the collapse of his policy tempered with humility, because of the consciousness that the superiority is racted by those with whom he associousness that the superiority is tracted by those with whom he associousness that the superiority is tracted by those with whom he associousness that the superiority is tracted by those with whom he associousness that the superiority is tracted by those with whom he associousness that the superiority is tracted by those with whom he associousness that the superiority is tracted by those with whom he associousness that the superiority is tracted by those with whom he associousness that the superiority is tracted by those with whom he associousness that the superiority is tracted by those with whom he associousness that the superiority is tracted by those with whom he associousness that the superiority is tracted by those with whom he associousness that the superiority is the revival of the old "Union Conservations" would be one more misfortune added to those that have gone before man may be a hall-fellow-well-met to his associates, but he will never the history of the constant rebellion of the work of organizing through the work of organizing the duced from His Grace's observations would be one more misfortune added to those that have gone before. The history of the French elections is the revival of the old "Union Conservations" would be one more misfortune added to those that have gone before. The history of the French elections is the revival of the old "Union Conservations" would be one more misfortune added to those that have gone before. The history of the Canada was not the constant and the constant in the elections. The work of organizing the work of organizing the conservations and the constant in the elections of the revival of the old "Union Conservations" was the work of organizing the conservations. his associates, but he will never command their respect, he will never the history of the constant rebellion of exert an influence for good over he can never rebuke

> Catholic action on a theatre where defeat is certain. Hence the communi que in the Osservatore A second source of opposition has exerted an influence sometimes wise and sometimes boisterous. In his last article in the Revue des Deux Mondes.

political growth are perishing and

melting away it would be a disaster

and an irreparable mistake to resume

THE DUC DE BROGLIE
made himself the interpreter of these tendencies. His notion, as well as that of certain Bishops and Catholic groups, was the re-establishment of the union of Conservatives, Royalists and Catholics of all shades. It is under another form MM. Keller and Chesnelong's "Union de la France Chretienne the dissolution of which was brough about in 1892 by Leo XIII. through Cardinal Rampolla's famous despatch. This party, as well as the representa tives in Rome of absolutest royality and of the triple alliance, try period ically to place Cardinal Rampolla in opposition to the Holy Father: and Catholic Times, that in this Protestant country the only ecclesiastic who took rith a two fold design; first to make part in the Jubilee procession was Mgr. it appear that the Secretary of State Sambucetti, the representative of the Holy Father. Accidental though the goes beyond the Pope's instructions, and secondly in order to persuade Leo arrangement probably was, by that strange irony of circumstances which XIII. that to disavow the acts of the Cardinal or get his Eminence to resign so often rules and over rules temporal would be to disarm the enemies of his events, the Catholic Church was the government. The Cardinal rises only Church represented in the memorabove these wretched schemes, and reable Jubilee procession. The Angligards the attacks with the serenity of a holy man. He would be grateful to at the ceremony in St. Paul's Cathe dral; the Greek Schismatics were there, the Holy Father and to his opponents represented by Archbishop Antonius; the Nonconformists, by Dr. Berry, and if he were allowed to enjoy from his office. Austere in his habits, humble and given to scientific reothers. The Catholic clergy, of course, searches, he discharges the task of a could not attend that religious service, but the procession was an act in which all creeds could and did join, and it is diplomatist from a sense of duty. which occur for a Catholic to show his unflinching staunchness when principle is concerned. In matters of business how frequently he has the chance resembles those good monks of the chapel.
middle ages who to the love of God The

present post as the man of his choice. sponsors, and knelt at the chancel rail-Under his pontificate his Eminence has ascended all the degrees of the hierarchical dignity. An indefatigable worker, incorruptible, passionately attached to the Holy See and the Pope, whose disinterested and chivalrous servant he is, the Cardinal has been, through all the vicissitudes of his glorious career, the Father Joseph and at the same time

does the Pope rivit him to his work. Archbishop Kain at St. Paul's Church. The Portiff knows that he has in him an ideal minister. At the beginning of his reign the Pope was his own Secretary of State, but since 1887 he has by means of his Secretary of State has by means of his Secretary of State relieved himself of the ennui of current affairs, knowing that his Eminence understands and reflects his broughts. Here lies Cardinal Ram. thoughts. Here lies Cardinal Rampolla's strength. It is true the
Cardinal is ardently in favor of the
pontifical directions in France, for his programme embraces three great principles— the necessity of close colaboration between Rome and France an alliance of the Church and the people; and broad-minded and energetic public action on the part of all Catholics. From this arises the indissoluble union between the leader and him who serves. Both are animated bishop of Toronto, arrived at Queensby the convictions which are produced town this merning by the White Star

the approaching elections to the purely His Grace stated that he had come to denominational programme. The ideas of the Holy Father in this respect possible he might go to Scotland also. are well known. In order to succeed

LEO XIII. HAS DECIDED Tarning to other subjects, His Grace that not only must the Catholics said he would visit Dr. Croke and the

erant Radicalism.

The Royalists and "refractories" Rep vance; it would mean the installation state.

of a strong and stable government in Asked as to how the Irish get on France and the gradual increase of in Canada, His Grace replied, the country's prestige abroad. Royal well, indeed. Irishmen in Canada are ists and rivals of France have a particular interest in preventing this fusion and concentration, because it would be the end of Royalist illusions and of the policy with regard to France which prominent Canadian a few days ago, being represented with the control of the prominent Canadian a few days ago, the minimum of the prominent Canadian a few days ago, the minimum of the prominent Canadian a few days ago, the minimum of the prominent Canadian a few days ago, the minimum of the prominent Canadian a few days ago, the minimum of the prominent Canadian a few days ago, the minimum of the prominent Canadian a few days ago, the minimum of the prominent Canadian and the many instances.

the history of the constant rebellion of the country against the monarchical and purely conservative idea. At a moment when the last roots of that moment when the last roots of that past in obedience to the evil counsels nothing further was to be heard of the past in obedience to the evil counsels. ters, would inflict more serious damage his Holiness having appointed a special on their country and their Church as Delegate who had fully reported to him. they have damaged them for a time? Readers will remember that it was they have damaged them for a time? The leaders of the Opposition to Car dinal Rampolla have stated and re the Irish National Convention of the peated that for the purpose of having Irish at home and abroad. His Grace the democratic forces on his side at the has failed like others; it has been forgotten that if the Cardinal esteems, supports and loves Archbishop Ireland, Leo XIII. deems that prelate a great he cause of God, the people and the

Papacy.
All these ideas are associated with violable and permanent.

A FAMILY CONVERTED.

Archbishop Kain Officiates at the In-teresting Event in St. Louis.

In St. Louis two weeks ago Mrs. D L. Parrish, her sister, Miss Sallie Cooper, and her daughters, Misses Wilfie, Louise and Isabel Parrish, Willie, Louise and Isabel Parrish, dissenting brethren. Does it ever enter into some heads that we have in Convent of Saint de Chantal, on Washington boulevard, near Sarah street. Archbishop Kain officiated, and was assisted by a number of promiwas assisted by a number of prominent clergymen. The ceremonies lasted fully an hour and were concluded with the singing of the "Ave Maria." Only a few of Mrs. Parrish's intimate friends were present and the same time the most ignorant. That which we so despise in others should have no part with us.

Why? intimate friends were present, as the reception was not public. This was necessary on account of the size of the

at the same time

THE DUMONT OF LEO XIII.

His Holiness loves him as a son.

The more eager the Cardinal is to return to his books the more earnestly

received their first holy Communion. At the close of this the party breakfasted in the cloister, a special privilege granted by the Archbishop Confirmation was administered at 9 a. m. by

ARCHBISHOP OF TORONTO.

Arrival at Queenstown

From the Cork Examiner of July 16, 1897, we copy the following reference to His Grace the Archbishop of Toronto :

The Most Rev. John Walsh, Archby a knowledge of the strength of the ss. Germanic from New York. He is Papacy and of the currents of contem- accompanied by the Rev. Fathers E. porary history. The opposition to the Cardinal will, therefore, only increase able prelate, although now fairly well-his prestige and the confidence his advanced in years, is in excellent chief feels in him.

Finally, the communique is a cate of goric reply to those who wished to substitute the communique is a cate of the commun health. Our Queenstown correspondordinate the republican programme at this morning, in the course of which

Asked if he cared to express himin breaking down the power of sectar-ian Jacobinism and in making the and said having come for a rest, he republic liberal and wholly accept- had no intention of saying anything on the political situation.

frankly recognize the actual regime, Archbishop of Dublin prior to his rebut that they must combine with the turn which would not be for about six government republicans so as to put weeks. He will also spend some time an end to the preponderance of intol- in Kilkenny, which is his native

Replying to the condition of trade, are opposed to this policy because the triumph of pacification and political unity would indicate a two fold adaptive and business were in a fairly good

prince Bismarck inaugurated, with the object of preventing it from taking up its old position as a nation.

Now Leo XIII. directs his policy to one end—to secure good results at the great syndicates now taking large tracts of land in Canada materially injure the last its few in this way, along can bis secured. elections, for in this way alone can his prospects of private enterprise," and ideas be realized and peace secured. while not actually saying that he dis-He desires that the Catholics should act countenced emigration from Ireland to with M. Lamy, to whom he has en-trusted the work of organizing the duced from His Grace's observations

of reactionaries, who, if they were mas matter until the Holy Father spoke,

His Grace who suggested the holding of on being asked whether he cared to conclave he has become the protector of say anything on its work or otherwise Archbishop Ireland, but this scheme declined to discuss the subject, for the reason, as he said, that it was for rest and nothing else he came over.

Previous to leaving Queenstown the distinguished prelate, who continues to popular power whose ascendency serves take a deep interest in his native land, its churches and people, paid a Colman's visit to Saint Queenstown, and it was with pleasure he the communique of the Osservatore. It noticed the vast improvement effected is an announcement to the world that within the noble pile since he saw it Rome holds the present policy as in last. He also called on the Right Rev. Dr. Browne, Bishop of Cloyne, at his residence here, and left by the 12.45 for Cork, where he will stay at the Imperial Hotel for a short time.

Bigotry.

From the Pittsburg Catholic

When the term bigot is used among us it is usually attributed towards our our communion bigots? Bigotry is a proof of ignorance and vulgarity. It marks the lowest type of the man and

From the Congregationalist. Why cannot Protestants devise some way by which the rich and the poor,



nstitutions. rfer at \$45 is acknowledged prices to clergymen and

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870, and is now open for the reople who have heretofore se and inconvenience of longips to the seaside, and other scorts, are gradually awakenat they have near their own pretitest spots on the Continan obtain all the advantages neglectly climste, bathing, newithout the discomforts of the Fraser House is situated upon a lofty hill overlooking height of 150 feet, and condition to the continuity of the beautiful ing it on every side. Hinter, and the fraser watty for 20 quests. The procreted an addition to the linerase the accommodation he bar room has been removed and a barber shop and other been provided. It is and Detroit River Railway fort daily, connecting at Longmans, running east, west and ortant points.

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while to pay any heed to a slight indigestion, a trifling bilious attack, a little nervousness or sleeplessness, or a small loss of
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neglect their trouble until it is too late.

A wise wife will assume guardianship of
ber husband's health. She will always
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you what you ask for.

"I was a sufferer from malaria," writes Mr. R.
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NARKA. THE NIHILIST.

BY KATHLEEN O'MEARA.

CHAPTER XI.

The weather had improved, the wind had fallen, and it was now possible to get out. The deep snow of course put get out. riding out of the question; Narka regretted this, for she was a perfect horsewoman, and there was a favorite Arab of Sibyl's at the castle which was always at her orders. Her fearless command of the strong, spirited animal that bore her along with a stride as swift as a hound's gave her a sense of power that was exhilarating. When she was in was exhilarating. When she was in the saddle, flying through the air like a bird, she felt like a prisoner enjoying a momentary escape from captiv-ity. The flight of the body seemed to ity. The flight of the body seemed to liberate the spirit and give her breath-ing space. In doors she was obliged to keep strict guard over every look and gesture; she had to keep down her very thoughts with a strong hand lest they should find their way into her face, and betray her to Madame Lar-ik's watchful eyes. This constant ik's watchful eyes. This constant pressure on her life—that inner life, which, to Narka, was so much more vital than the outward-made her some times feel as if she were, like the rivers, frozen and locked up in ice. When this feeling grew strong she would take out the betrothal ring that she wore round her neck like an amulet, and she would slip it on her finger, and recall every word, every caress, of Basil's when he had placed it there, until her spirits rose and her heart expanded, and she could look forward to the coming spring, when the sun

The next best thing to a ride was a drive; so the first dap the weather grew genial enough to admit of it she sent up to the castle, where there were horses and vehicles of all sorts, to say she wanted a sleigh that afternoon. It was at the door at the hour she

would shine out upon her life, and un-

lock its frozen stream and set its

waters free.

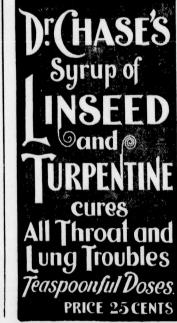
The winter landscape was beautiful. The cabins and cottages, sheeted in smooth, hard snow, looked like marble shrines and tombs, from which the smoke curled up in blue spirals, like incense from thuribles. As the sleigh turned into the forest the sun shone out, and the spectacle was so dazzling that Narka made the Cossack pull up, and paused to admire it. The wilderness of white trees stretched on and on as far as the eye could reach, tossing up their arms in every fantas tic form against the sky ; every bough was festooned with garlands of snow flowers, or laden with bunches of crys tals that sparkled like diamonds in the sunlight. The forest might have been a cathedral in ruins, so profound was the silence. Not the faintest murmur of insect life disturbed the deep hush. The very air held its breath. Sud denly a branch, not strong enough to support its mass of glittering stalactites, snapped and fell: the crash broke the stillness for a moment, but only to make it seem more profound the next

There was something very impress ive in this death like silence of the white solitude that held so many secrets buried in its depths, so many mysteries that would never be revealed in this world. The forest was like the sea-it seldom gave up its dead. There was a pile of stones on the spot where Larchoff had been found. It had risen slowly; every stone that went to the heap had been flung with a curse, and this was the only monument which had been raised to the murdered man. had been raised to the murdered man.
As Narka noticed the snow crusted trophy, a chill crept over her. Would trophy, a chill crept over her. Would trophy, acress aver he revealed? that dark secret ever be revealed? The thought of Father Christopher made her heart sick, and yet she could not deny that the crime-or the accident-might have been followed by even a more unbearable sacrifice than his cruel captivity.

She told the Cossack to drive on.

She was sorry she had stopped; the sight of that mound chased away every other thought, and poisoned the pleasure of the drive. The sleigh bounded along for nearly an hour. Then she turned homeward, taking another road, that led past Ivan Gorff's

The absence of Ivan and Sophle was a great loss. They were not close friends; but Narka had known them all her life, and they were kind and pleasant neighbors. Moreover, Ivan would be sure to have news of Basil. Ivan's resources were numerous, and sometimes mysteriously so.



As the sleigh was passing the gate, Narka was surprised to see the windows of the first story, where Sophie's rooms were, open. Could the Gorffs rooms were, open. Could the Gorffs have returned? She desired the Cos-sack to turn in. The gate stood open, and as the sleigh flew up the walk to the house, she saw Ivan at the window. Before they had reached the door, he was in the hall waiting for her.

"This is a good omen!" he said, his whole countenance beaming with de-lightful surprise. "I only arrived an lightful surprise. hour ago. I was just going to see you." He was radiant with pleasure, I was just going to see but his face wore deep traces of suffer-ing, either moral or physical; perhaps

both. "How are you, Ivan?" said Narka, in a tone of kind anxiety that he was not used to from her.

"I am well," he answered, with a shrug of his broad shoulders; "better than I ought to be, considering. Sophie is not well." "On, I am so sorry!" said Narka, elingly. "Is it her chest?"

feelingly. "Is it her chest?" Is she has a cough that shakes her be pieces. It is always in my ears like a death knell. But I am a fool. She is better out of the world than in Have you had any news lately? he asked, turning abruptly from the It was evidently one he subject.

could not bear to discuss. "No. Sibyl is afraid to give me

"She can't be too careful, or you either," Ivan added, with a significant "That is why Basil does not nod. dare write. Every line you write or receive is read.

I saw him ten days ago. He was—

Narka inter-

saw him ten uayo !" Narka mic. "Ten days ago!" Narka mic. "How is he? rupted, eagerly. What is he doing?" 'He is waiting," said Ivan, in his

"Have you heard about his confession ?" "Confession?" repeated Narka, and

she changed color. "As soon as he heard the trick they had played him about Father Chris topher's release, he wrote to the Prince, telling him that it was he who shot Larchoff.

"What ?- Basil ?" "He said he had fired on him by mistake; that he would have acknowledged it at the moment, but he had not the courage to declare that he had accidentally taken the life of a man whom he was known to hate-to be on bad terms with. When Father Christopher was accused, he thought the est thing to do was to go to St. Petersburg and sue for his release. cheated him into believing he had made it all right.

"And then what did the Prince

Ivan gave a low smile. "He sent him word that his confession came too late to do any good to Father Christopher. Basil might have known this. What is written is written. The Prince said if he wanted to play heroics he might come back and give himself up as the murderer, and get sentence of death added to the sentence that was ready awaiting him for his other mis-demeanors. This would not in the smallest degree help Father Christopher, but it would be a fine thing to

'And what did Basil answer?' "He wrote a letter to the Emperor, telling the whole story, and pledging his honor to go back and deliver himself up to justice, if his Majesty would

sign an order for the Father's liberation "Oh my God! Well?

"I never could have believed Basil was ity. "What do you think he did? He guessed as the Prince had so many friends in the imperial closet, there was little chance of this letter being allowed to reach the Emperor's hands, so he confided it to the servant who had brought him the Prince's letter, and gave him a lot of money to take it to a person in St Petersburg, who was to convey it to the Emperor. Could you have believed Basil would be such a fool?" Ivan seemed quite to enjoy the revelation of Basil's foolishness.

"The servant did not deliver the letter?" said Narka, breathless and impatient. " He did deliver it-to the Prince of

course. "Ah! And what did the Prince

do ? "He put it into the fire. What else could be do?

Narka tried to steal a deep breath

unnoticed. "I suppose," she said,
"one could not expect he would have
done otherwise." Then, after a pause,
"Did Basil do anything after this?" "Basil, in due course, received an answer from Prince W---, his Majesty's secretary, informing him that his angust master was not deceived by his generous subterfuge for saving the

life of Father Christopher : and, more over, admitting even that this particular charge against Father Christopher was false, there were a score of others proved, some that would have hanged him had not the imperial clemency been extended toward him for the sake of Prince Zorokoff. After this, Basil gave up the game. He had played gave up the game. He had played badly, luckily for himself."

Narka, in her heart, echoed "luck-ily for himself." But she was proud to

know that Basil had done his utmost to set Father Christopher free, even at the sacrifice of his own liberty, and the risk of his life. After a pause, she said, "Do you believe Basil shot Larchoff ?"

'No, I don't "said Ivan. "You think he accused himself to obtain the Father's release?"
"No, I don't."

"Then what do you think?" asked Narka, impatiently.

"I believe he thought he shot Larch He told me he fired at what he took for a fox crouching behind a tree; there was a sound of something falling with a heavy thud on the dry brambles

but as it was growing dark he did not grope to the spot and examine his game; he meant to tell the keeper; but when he got home he forgot all about it, and it was only when the news came of Larchoff's being found murdered that, like a flash of light ning, he saw he had shot him.

"It looks likely enough," observed Narka in an undertone, as if communing with herself.
"If it had been Larchoff he would

have cried out, for he was not shot dead; he did not even lose conscious ness; he was sensible to the last, and the doctor said he had been bleeding for a couple of hours, and that half an hour earlier he would still have had strength most likely to tell everything. It was loss of blood that did for him.'

"Then who do you suppose shot him?" inquired Narka.

Ivan's big shoulders went slowly up, and then slowly down. "It may as likely have been Father Christopher. The wood was too dark for any one to take aim with safety; but everybody was on the qui vive about the wolf, and anxious to get the reward Basil had put on the brute's head."

"Father Christopher would not have peen looking out for that; and he did not carry arms when he went on sick

calls," argued Narka.
"Not in a general way. But there was the wolf, remember. I don't want to fasten it on Father Christopher, Ivan continued, turning his candid glance on her: "I only want to show that it was as likely to be his doings as Basil's. I did my best to make Basil see this, but he will have it that his bullet hit Larchoff. And he accuses himself of having killed Father Christopher, as well as Larchoff, by not acknowledging the accident at once. If I had not come in the nick of time, he would have been off to St. Peters burg, and given himself up as a prisoner."
"Oh!" Narka exclaimed, with a

shudder; "that would have been madness.

"Stark madness, and without com pensation of any sort. In the first place he would not have released Father Christopher, and in the next place he would have ruined Princess Siby!-probably the Prince; the prop erty would have been confiscated, and the sin of the son would most likely have been visited immediately on the father. But I had hard work to make Basil see this '

"But you did make him see it?"
"Yes, I finally did."

"How did you hear all about the miscarriage of his letter?" Narka asked—"about the forged answer sent from the emperor?

"Not forged, false; the letter was written by Prince W—. Prince Zorokoff told me the story himself when went to him to St. Petersburg with a letter from Basil.

It apparently did not occur to Ivan that there was anything shamful in the systematic trickery of the prince, or in his, Ivan's, making him tacit accomplice in it. To Narka it was a genuine satisfaction, an intense relief, to learn that Basil had en-deavored to undo the wrong he had done, and to feel at the same time that Ivan and the prince stood between him and any future rash proceedings of honor and remorse.

"Are you going to make any stay here?" she asked

"No; I leave to-morrow morning." "You are not likely to see Basil soon

"I shall see him at Easter. By theway, he gave me a letter for you, Ivan said, casting about for his pocket book, as if it were by chance he had remembered it.

"And to think of your not telling

me that at once!" said Narka, as he handed her the precious letter.

"I had more to tell you than Basil has put in his letter; that I'll swear to," replied Ivan, good-humoredly. "Are you going? Won't you wait to read it?"

"No; it has waited so long, it can wait till I get home." Narka was not going to open that letter before him, and run the chance of betraying herself. "Give my love to Sophie," she said, "and ask her to write to me. Write to me yourself, and give us news of her; that will be better."

Ivan accompanied her down-stairs, and assisted her into the sleigh, and stood watching her as it drove down the avenue and disappeared along the road.

TO BE CONTINUED.

We read of the degradation of the masses of our great cities, the ragged children, the miserable hovels, the shouts of blasphemy that echo from hell homes, prisons, reformatories, and asylums and ask the reason, and the almost unanimous answer will be strong drink. Ask the best people in every community, the charitable agencies, the benevolent men and women who visit the poor, the priests on their mission, the Sisters who sacri fice life for the suffering and outcast the police and judges of our court ask them what is the great cause of so much heartrending suffering and misery, and the answer will almost be unanimous, strong drink .- Rev. Dr. T. J. Conaty.

"A Stitch in Time." - A dose of Ayer's Pills has saved many a fit of sickness; but when a remedy does not happen to be at hand, slight ailments are liable to be neglected, and the result, frequently, is serious illness; therefore always be supplied with Ayer's Pills.

THE DIGNITY OF HUMAN NATURE.

through God's goodness, with peaceful hearts in their Father's house — the Church - the truths which God has revealed and which are the inheritance of the faithful have become so familiar as to be accepted very frequently in a certain dull, matter of course way, and too often their immense value and importance are far from being sufficient ly realized. We propose to speak about one of these well known truths, and to point out the advantage which even the simplest and humblest of Catholics possesses over the greatest and best of those who have not the light of faith. This advantage consists in the knowledge which Catholic has of his own dignity and destiny. And in order that this may be seen more clearly, place in contrast with our knowledge the ignorance and blindness in which the minds of the greatest and most sincere and earnest men of past times were wrapped on these all-important points. A great philosopher has said: "Like the race of leaves the race of man is. wind in autumn strews the earth with old leaves, then the spring the woods with new endows. All men are born in the spring season, and soon a wind hath scattered them, and thereafter the wood peopleth itself again with another generation of leaves." Here we have he pagan summing-up of man's life. This is all it appeared to be worth in the eyes of its great philosophers. Men are as valueless as the leaves which come and go with spring and autumn.

And what shall we think of the actions of men, their toils and struggles? Listen again to our pagan teacher: "Hath the ball which one casteth from his hand any profit of its rising, or loss as it descendeth again, or in its fall? or the bubble as it groweth and breaketh on the air? or the flame of the lamp from the beginning to the end of its history?" In other words, the toils and labors of man, his struggles and aspirations, his joys and sorrows, are of no more profit to him han is its rising and falling to the ball which a man throws, or the bubble with a child blows. Let us turn now to the teaching of

the Church. What does sne ten the the Church. What in her eyes is the What does she tell us value of man's actions? Of course she admits, nay, insists, upon the fact that our sojourn here is but for a short time, but at the same time she tells us that we have a never-ending existence, that, for good or evi', for weal or woe, we shall never cease to be. She tells us, too, that our souls, each and every one of them, came from the hands of an all-perfect and infinitely holy Being, and that this allperfect and infinitely holy Being has given them to us to take care of, and that according as we take good care of them or not for the few years we are in this world, so our lot and state will be for endless ages. She tells us that these souls of ours were made in the image and likeness of God. and that it is our duty to preserve and keep this image and likeness in which they were our daily life that this image and like ness must be preserved and kept.

Scientific men say that we can not set in motion even a small object, we can not throw a ball into the air, with out its having an effect which reaches to the utmost bounds of space. Some thing similar may be said of each and every one of our actions. Not one of them is indifferent. Not one of them but will have an effect in some way or another which will be felt for all that the seller is better able to provide indifferent. Not one of them eternity.

Do not these considerations open up to us a view of man's dignity and of the value and importance of his actions, which should render our lives precious in our own eyes, and renew the warmth of our attachment to those truths which we have always taken for granted, and to our holy Mother the Church who has so carefully preserved them for us.—Sacred Heart Review.

A Word to Mothers.

When the school days are finished and the home comings over, many girls are more or less discontented in the home because there seems no special place for them to fill. In school they have had duties and occupations, and have become accustomed to regular hours of employment.

Wise is the mother who, at this try ing time, is willing to make a place in the house for the little would be reform er, or the enthusiast who would like to put into practice some way her ideas of house keeping and home making. Let the new ways and the new ideas be tried, and show some hospitality to them and some sympathy to other views than

A division of labors and responsibilities is a happier way of meeting the difficulty than a giving up and over of one's ideas and domain to the perhaps over zealous young woman who should have gained tact and sympathy and some knowledge of how to live happily with others if her school days have been of any value. Encourage her to use ner gifts, not only in her own home, but for others.

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THE TREATING HABIT.

Far be it from us to say a word against a generous disposition : where it exists happiness is more likely to be widespread ; for generosity presupposes unselfishness and unselfishness is of the very essence of happiness. We cannot be happy alone, and, mingling with others, our thoughts must be mostly for them if we would make ourselves agreeable to them and secure their being agreeable to us. In the case of those who are said to leave the world, but few instances, comparatively, are found of perfect isolation from fellow-creatures, and even in these instances the hermit in his isolated cell thinks and prays not only for himself, but also for others. Nor does he wrap himself up within himself. He walks in spirit continually with God and His angels. and studies to render himself more and more pleasing in their sight. Indeed a generous disposition shines out most conspicuously in the saints-they are ready always to make sacrifice of self for the sake of their fellowmen; they devote their lives in making up for the thoughtlessness and waywardness of worldlings by their closer intimacy with spiritual things; their wills are kept continuously submissive to the will

Of old it was said of Christians : "See how these Christians love one another.' And why? Because they thought for one another, served one another, were careful to set each other good example and avoided scandalizing the least among them : in a word they were truly generous. But generosity does not suppose doing wrong that good may come of it: It is a fallacy, a fatal error to suppose that good can ever come of wrong doing. Whoever would serve his fellow creatures must keep strictly within the limits of right. He may not yield an iota in the wrong direction. There is plenty of room within the limits of right, and in fact there is no true enjoyment outside these limits.

The treating habit as generally understood is outside the limits of true generosity; for, as practiced, it induces to excess, and excess invariably does harm. We wish, therefore, that the treating habit was abolished. But it will not be abolished until what is called public spirit opposes it.

The majority must first resolve that an end shall be put to it and they must act upon that resolve. How often have not liquor dealers been heard to say that they would be glad to keep closed on Sundays if all liquor stores were kept closed? Each one awaits a general edict that will be conscientiously car ried out before beginning this needed reformation on his own account. with the treating habit. Until it becomes the fashion to avoid it, no one man, or few men, will undertake to stop it. Or, if perchance, an effort be made it will soon be abandoned. Several such attempts have been made within our memory, but they failed to accom plish the desired effect. We poor morals are so weak in presence of the criticism and the jeers of companions!

A very strong incentive to treating which existed for many years, but which, happily is gradually liminated, was the notion that in order to do business we should be hail-fellowswell met; we should treat and be treated. Ah, how far have men gone to make money out of their fellowmen's weak The costliness of this way of nesses! doing business and the new idea of paying salesmen commissions only have well nigh abolished this practice, and it is now found that treating is no longer necessary to make a sale. In deed the buyer nowadays suspects the good wares at reasonable prices when needless expenses in bringing them to his attention and gaining his favorable consideration are avoided. -Catholic Review.

The Congregationalist, in referring to what we said a few weeks ago about the coronation oath which Queen Victoria took on her accession, and which her successor is required by law to take, says: "We have never doubted that in a fair reading of the history of the English Reformation it must be that the Church of England intended to and did put itself outside the line of the Roman corruptions of the Catholic Really, by following that corrupt and lascivious monster, Henry VIII., who when he could not get rid of a wife by divorce or natural death, had her sent to the block through skilful manipulation of his interested followers. Truly, a fine founder for an in-corrupt faith! And will the Congregationalist please tell us what are Roman corruptions, and what have they to do with the one unchanging Catholic Church, which, as its name implies, is universal?-Sacred Heart

Strength for the Aged.

As age advances the recuperative power of the body decreases. Fatigue clings like a burr to the already depleted store of energy, still further wasting and dissipating it, and, in consequence, the elderly find it very hard to keep their spirits up to the "doing" point. An anchor of hope and safety is found in the energizing action of Maltine with Coca Wine, which imparts, almost magically, strength and vigor to the failing powers; and through its nutritive and tonic properties renews those functional activities upon which depend health of body and mind. Maltine with Coca Wine rapidly restores appetite, improves digestion, imparts tone and vigor to the nervous system; in a word is a strength giver of unequalled excellence. Maltine with Coca Wine is prescribed and recommended by physicians. All druggists sell it.

Mr. Thomas Ballard, Syracuse, N. Y.,

sell it.

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JULY 31, 1897

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JULY 31, 1807.

NG HABIT.

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tliness of this way of and the new idea of commissions only polished this practice, nd that treating is no to make a sale. In owadays suspects the ds offered by the man better able to provide asonable prices when s in bringing them and gaining his eration are avoided

ionalist, in referring few weeks ago about ath which Queen Vic accession, and which quired by law to take e never doubted that of the history of the of England intended self outside the line of ptions of the Catholic by following that corious monster, Henry he could not get rid o or natural death, had block through skilful ne founder for an in And will the Congre se tell us what are the one unchanging , which, as its name ersal?—Sacred Heart

for the Aged.

the recuperative power of Fatigue clings like a depleted store of energy, Fatigue clings like a depleted store of energy, and dissipating it, and elderly find it very hard sup to the "doing" point, and safety is found in the nost magically, strength ling powers; and through toni; properties renews ctivities upon which dedy and mind. Maltine rapudly restores appetite, imparts tone and vigor ystem; in a word is a tunequalled excellence, a Wine is prescribed and bysicians. All druggists

dlard, Syracuse, N. Y. been afflicted for nearly cost-to-be-dreaded disease times worn out with pain to meet the swern out with pain to and after trying almost nended. I tried a box of le Pills. I am now nearly ney will cure me. I would not any money." Cures

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A BLAST.

Rochester Democrat and Chronicle. Rochester, Pa., July 10.—A blast in quarry on the Stewart farm, half a mile east of this place, has just brought to light a cross which had been beneath the earth's surface since 1749. place of burial was ground where lim :-

result is that the cross is completely

When the matter was first called to the attention of Ira W. Logan, the o oner of the quarry, he was greatly puzzled to explain the singular formation of stone, but investigation has made the history of the sacred emblem clear, and at the same time recalled the marvelous energy and ireless journeyings of the most famous of the Roman Catholic clergy, the Jesuits. Mr. Logan communicated the news of the discovery to the authorities of the Smithsonian Institution at Washington. In response, Dr. W. Ds Hass, of the institution, visited Roches er and carefully examined the cross. His report has not yet been made public, but it is ikely to be of vivid interest when it is

finally given publication. The cross itself is twenty four inches high, the cross-piece being eighteen inches in length. Time and the lime-stone washings, the combination that petrified it, also fastened it securely in bed of limestone. It is considered rather remarkable that the blast which tore it from its bed twenty feet beneath the earth's surface did not mar its beauty, but if it had been exhumed in the most careful fashion, it could have been no more perfect than it is. It is hard to realize without observation now really beautiful it has become through petrification. It seems to have a luster or radiance and when the sunlight strikes it fairly, beams scin-tillate from it of prismatic hue, the whole forming a most charming spec-

The history of this cross which care ful investigation has shown, takes us back to the old days when Western New York was little better than a wilderness and Pennsylvania was as free from the touch of the white man, outside of the large settlements, as virgin soil is from the cultivator. At that time, the French soldiery and Roman Catholic priests were particularly energetic in penetrating the country in all directions, one seeking to estab-lish the domination of the State, the other that of the Church. It was the century in which this combination achieved the most with which it has been credited. La Salle, Marquette, and others had made their names fam ous already. The woods all along the Canadian border and nearly as far west as the Mississippi river had beome familiar to the Jesuit priest.

In the spring of 1749 a band of French soldiers, voyageurs, and others, left Lachine, which is situated near Montreal, for a trip through the section of country which as yet really be longed to no one. The leader of the company was Captain Celoron, but associated with him was M. Decontrecour, who, in later years, became a commander of that famous Pennsylvania post known as old Fort Daquesne, the site of the present city of Pittsburg. From Lachine the party ourneyed down through Canada into that portion of New York State just

north of Buffalo. It was a perilous journey at the best. While the Indians were supposed to be friendly to the French, they were pre- In seeking a spouse, look made. They would pitch upon ex-peditions like the one described, and often was it the case that the first news the friends of the white men would have of their fate would be the report of a scout who had found their skeletons half buried under the leaves of a far away forest.

Obstacles of this sort had no terror for the French soldier. The Jesuit, beside possessing all the bravery that went to make up the man who fought for France, was guided by a religious inspiration and a fervor that almost amounted to fanaticism. No danger was so great, no peril so imminent that he would not face it. Through that rackless forests, in a frail canoe, down unknown streams where the song of the arrow might bring the messenger of death at any moment, he would journey, provided there was a possibility of bringing a single person from without to within the fold of the Roman Catholic Church. A half dozen of these priests accompanied the French

explorers.

When the expedition reached the Allegheny river, it was considered that its real duties began. Here the fleur de-lis of France and the cross of the Jesuits were placed side by side, Church and State in a union that savored of nothing but pacification. At distances of ten miles along the route, Captain Celoron buried leaden | bliss ! plates inscribed with the arms of France and the date of the expedition. Directly along side the place of burial of these plates, the Jesuits buried wooden crosses, of which the one found near

Rochester is a sample. Miles and miles down the Allegheny, encountering perils of every description, their numbers diminished by sickless, weak from want of food, these

Ask your grocer for indsor Salt For Table and Dairy, Purest and Best murderer is bound to end up in hell.

until they reached the junction of the Allegheny and Monongahela rivers. An Emblem of the Religious Fervor of Here they established a camp which subsequently became Fort Duquesne, although the sites of the fort and the camp are not identical, in point of the

exact space occupied. For six months, or until the spring and summer of 1750, it is recorded that this expedition maintained the place of residence indicated. After that no one seems to know what became of stone was an important factor, and the them, with the exception of M. Decon-trecoeur, who, as stated, became the commandant of the French post named Duquesne.

Whether Captain Celoron and his companions journeyed into the wilderwhitened by time, no one knows. Perhaps the musty records in France tell the story, but the chances are that they have been destroyed and, like the fate of the explorers, all but forgotten. Of the Jesuit priests who participated in the journey, an old book that refers to the matter tells that four of their number went on and that is as near infinity as it is possible for mortal men to state.

An interesting fact in connection with this matter is that no one remembers, and there is no record of one of these crosses having been hitherto exhumed since the series of burials there-of occurred. Nor is there any record that one of the eleven plates intended to perpetuate the vain claim of France to the country—a claim which horrid massacres and hard-fought battles failed to substantiate-was ever unearthed. Another fact, too, is that this is the only expedition of such seeming importance which failed through one of its members, at least, to achieve lasting fame. It is only by accident that the facts stated herewith are obtainable. They are a bequest by an educated man of the period, who, hearing of the tale of adventure and exploration, fancied that some time the facts in the case might be useful. Therefore he jotted them down, and in this way the history of the Lachine expedition is still known at the close of the nineteenth century.

La Salle has a lasting memorial in Illinois. Father Marquette is better known to-day than he was a century and a half ago. All through the Canadian provinces and the states that line their borders, the names of Jesuits and French officers are perpetuated by their having been given to either ocalities or natural objects of interests. In each of these cases the history of the original owner of the name is carefully

treasured. The Lachine expedition accom plished much for France and the Church. It opened a way for civiliza-tion that had heretofore been impossible. It gave to others the glory conquest and achievement, while the men who made this possible are almost unknown. The cross is the only last ing memorial of this expedition. It is through the kindly offices of nature and not of man that this is so.

Gems from the Columbian.

"Tell me what you love," says Cardinal Vaughan," and I will tell you what you are.

Eternity, eternity, eternity! In that one word there is sufficient subject for meditation for every day of a long life. Eternity, eternity, eternity!

To carry out the Pope's desire for an increase of devotion towards the Holy Ghost, would it not be well to dedicate

In seeking a spouse, look for be datory bands of red men whose love for of soul rather than for beauty of body. figure is sure to decay.

A Protestant clergyman, the Rev. R. L. Cave, has been made President of the Kentucky State University. We protest against the appointment of a sectarian preacher as the head of a public institution.

Father Hecker, the founder of the Paulists, holding the truth of Scripture that we are called to be saints, thought that the laity should be stimulated to strive for Christian perfection. He was not contented with one-Commun-He iou-a-year Catholics. He longed to renew the ferver and virtue of apostolic

Why cannot every pari h have its circulating library? One hundred books can be had for \$100. If every Catholic family had read one hundred choice Catholic books, what a power they would be to spread correct statements of the teachings of the Church and how much edification their own souls would have received !

If it were never too hot and never too cold it would be just pleasant, the world would still be the terrestrial pardise. Then we should not be reminded by heat and cold that here we have no abiding place. Then we should be content with earth and not long for the perfections of heaven. Welcome, then, to summer and winter, to help us on to Love is a life preserver. In an ar-

ticle on suicides in a current periodi-cal is this passage: "It has been found that in a million of husbands without children there were 470 suicides, and in the same number with children there were about 205. Of a million wives without children 157 committed suicide, as against 45 with children; widowers without children, 1,004; with children, 529; widows without children, 338; with children, but 104. These figures are eloquent pleaders in favor of family ties as conservators of life." But with or with out children, sane Catholics do not kill

themselves, because they know that the responsible and unrepentant self-

STRANGE DISCOVERY MADE BY intrepid men continued their journey TO DO EVERYTHING FOR GOD

Some persons live their whole lives long without learning how to sanctify their daily actions by means of an intention formed every morning to per form their duties for God's sake. They go along almost like cattle, withou supernatural motives, thinking of their work, their corporal needs, their physical gratifications. They may say some prayers in an absent minded way night and morning, they may go to Mass on Sundays and be so full of distractions as to take no part with the priest in the offering of the Sacrifice, hey may receive the sacraments once a year at Easter, but they are poor Christians, and they lose much merit ness and there left their bones to be that they might acquire by living their monotonous and obscure lives to please God-to do His will in the place that He put them.

The Redemptorist Father, John Furniss, used to instruct people to express that good intention in these words ' My Jesus, I do all for love of Thee He put it in rhyme this way :

O my God, to Thee I offer All that I shall do this day, With what Jesus did, to please Thee, Thus I will each morning pray."

A Redemptoristine nun relates this

"A carpenter was fixing som presses in our sacristy and the Sister who overlooked the work asked him if he was attentive to his religious duties. He replied, 'I have not time to do much, but I have never forgotten one little practice taught us long ago by one of the holy priests who was a saint

-Father Furniss was his name. During the mission of Anne's street he told us we need not go on our knees to pray, but we should from time to time raise our hearts to God during our work and say: "My Jesus, I do this for love of Thee." I can never forget the impression the sermon of that holy Father made upon me, and very often during my work I say the little prayer he taught us.' simple avowal explained something which had often surprised us-we noticed that this carpenter often ouched his cap without apparent reason, but we were far from suspect ing that he was breathing the little aspiration he had learned so many years ago from the zealous Redemp torist.

That intention would turn int heavenly gold the labors, meals, amuse ments and sufferings of every day. It would make them precious in the eyes of God. It would lay up treasures that would make a competence for eternity.—Catholic Columbian.

Chimes for St. Patrick's Cathedral.

St. Patrick's Cathedral, New York city, is to have a set of chimes, and for the first time since the church was built there will be the sound of bells to announce the time of the services. This set of chimes is not the first one ordered for the cathedral, but it will be the first to be used. A set was made in this country several years ago, but after they were ready and had been blessed by the Archbishop, it was found that they were defective and they were never hung in the belfry. on after it was found that the chime was not a success, a set of bells was ordered in Paris. That was two years ago, and only a few days ago they arrived in New York on La Touraine and are now in the Custom House. They will not be hung until Arch bishop Corrigan returns to the city some time next month.

datory bands of red men whose love for soul rather than for beauty of body. Of bell founders. There are influences the scalps and plunder often led them to A noble character will improve with bells, and this makes the Cathedral to body. No member can complain of chimes more numerous than those of this prohibition, for it is the aim and of bell founders. There are nineteer number respectively ten and nine. The largest bell in St. Patrick's chimes weighs about 7,000 pounds, and the smallest weighs only 300 pounds. On every bell is an inscription giving the name of the saint and the name of the donor. The bells have all been presented to the Cathedral by parishion-

It is probable that the bells in con formity with the present practice will be rung by electricity. Nobody has been selected as yet to ring them. The Cathedral will be the only Catholic church in New York with such a set of chimes; in fact, with any chimes. Other Catholic churches in this country with chimes are the Cathedral in Buf falo, the Convent of Notre Dame in Indianapolis and the Cathedral of Notre Dame in Montreal.

The Monks Hold Out.

The Greek army has practically ceased to exist as a war factor, but there is one place in the conquered province which still flies the Christian flag and bids defiance to the crescent. This is the monastery of Meteora, in the northwest corner of Thessaly perched upon an almost inaccessible rock, defended by stout monks, and well provisioned with a flock of goats and sheep on the mountain pasture behind it. The place has, so far, resisted repeated assaults and the monastery bell calling the brethren to prayer ex asperates the Mohammedan soldiers in the valley. The monks have been repeatedly called from prayers to fight, attacking the Turks with guns and rocks, and they are calmly confid-ent of their ability to keep the Greek flag over their roof until, in the providence of God, the Turks withdraw from Thessaly.

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THE IDEAL OF A CITY CHURCH

In my closing sermen for the winter, says the Rev. Dr. Edward Evere t Hale | great Acostle himself. in the current issue of Christian Register, 1 ventured to state what my ideal of a church is in such a city as Boston, for at least six months of the books? year. I said to the young people of my congregation that I did not expect to see this ideal realized myself, although in the South Congregational church we have made some definite advances toward it. But I thought some of them would live to see, in the middle of the century, a church in which some system of ministry would

I recalled the first Sunday which I spent on the continent of Europe. It was at the city of Mayence. We had taken our breakfast in the hotel, and I went into the office to inquire at what hour the service of the cathedral would begin. The clerk was as much astonished as a clerk would be in Boston if I asked at what hour the car service would begin. He said, "Begin? It ing the passis going on all the time." I expressed the mails?

The same equal indifference as to the opinion of

a stranger. Accordingly, I walked around to the cathedral: and I found in the course of the day that what he said was absolutely true. Its service began so early that nobody knew when it began, and it lasted until the evening hours were well advanced. I assisted that day in the service of full Mass, when the people were dismissed with the old 'Ite missa est.' Then a little bell sounded at the other end of the cathedral, and those of us who were dis posed walked thither. There we found a preacher in a pulpit, who, as soon as a sufficient audience gathered around him, began another service.
When this service was ended, in one chapel or another of the great cathe-

dral, another service began. This seems to me a dignified way o showing that on the Lord's Day we do not propose to govern people by strict regulations, but they are to make their own rules as to the convenient hour for their worship. In my ideal, in a large Protestant church, in Boston, for instance, it would be well to begin perhaps at 9 o'clock in the morning with a service of Scripture, prayer, and music, not very unlike what we used to call a "vesper service" in our church. It should be a service that any person could join in who intended afterward to leave the town for whatever purpose, on a visit or otherwise, or who had such duties at home, perhaps in domestic service, as might require attention. I should be abso lutely satisfied if one of the noble or gans, of which we have so many, were made of use for an instrumental serv-ice which might last for an hour, and which, as I know well, would carry comfort and strength to many hearts where people do not receive such comfort or strength from merely intellect ual processes.

BAD BOOKS ARE BAD COMPANY.

Some of our sectarian contemporar ies harp a good deal on the action o the Church in forbidding her members to read books which she judges to be bad in morals and false in doctrine. They are inconsistent in this. They must admit that every society or or ganization has the right to determine the conditions of membership and en act rules by which its members shall be governed. A temperance society for bids the use of liquor to its members The new bells were made in Savoy, under severe penalties. It does this water, in fevers, is of great use, and rance, by the Paccards, a famous firm because it considers such use is in jurous to morals, to manhood, to soul and either Trinity or Grace church, which end of the society. No non-member number respectively ten and nine. can complain since the end is in itself good. And yet it deprives a member of a liberty he had prior to member-

The aim and mission of the Church is to bring and hold men— both in what they believe and what they do in perfect accord with the revealed truth and law of God, and thereby lead them to salvation. There can be no carping at this purpose. Any Church that aims at less than this has no reason to exist, is a detriment, an obstacle in the way of man's eternal life, and consequently an instrument of the devil.

To keep this perfect accord between man and his Creator, everything that tends to it must be required and encouraged, and everything that tends to discord should be condemned and forbidden. Nothing affects more the course of man for good or evil than ssociation, company, and the influence of its play on heart and mind. This truth is the basis of the old saws. evil association corrupts good manners," and "show me your company, and I will tell you what you are. was this same truth that made King David say: "With the holy thou wilt be holy; and with the valiant, perfect. With the elect thou wilt be elect, and with the perverse thou will be perverted." (ii. Kings, 22 26.) It made Solomon say: "He that walketh with the wise shall be wise; a friend of fools shall become like to them." (Proverbs, 13 20.) Now, considering the pernicious

effects of bad company, of evil associa-tion, it is the duty of every honest, prudent man to avoid it when possible. St. Paul is emphatic on this point. In his second letter to the Thessalon ians he writes:

"We charge you, brethren, in the name of the Lord, that you withdraw

Church deems it her mission to repeat to her children, and in doing so she is as indifferent to criticism as was the

But what has all tois talk about evil association and bad company to do with forbidding people t read certain

It has this to do with it : There can be no better company than good books, and no worse company than bad ones. A bad man, a teacher of error, does not become less dangerous to faith and morals because he puts his thoughts in permanent print instead of vibrating them momentarily in the air. A bad book can go where its author's pre sence would not be tolerated. Instance the many cases brought to the atten tion of the law officers of vicious scoundrels distributing immoral books among school children. Are authorities wrong, or enemies of books because they forbid the circulation of this corrupting literature, and punish ing the devil's agents engaged in it Is the Government wrong in forbidd ing the passing of such books through

The same principle that justifies and makes it necessary for the civil authorities to take action in this important matter justifies and makes it necessary for the Church to forbid the reading of all books that she deems dangerous to faith or morals. She owes this to her faithful children, as the ship captain owes it to his passengers to warn and guard them from danger.

But is the Church competent to deermine what books are good and what bad in reference to faith and morals? Yes; her divine mission makes her

competent. But, aside from this, it is enough that her children have unwavering confidence in her judgment. The sects have not the courage of their convictions in this matter. They know the evil effects of immoral and anti Christian books on souls and on society, and yet they fail to warn those who look to them for guidance, fail to stamp such books with their official condemnation. To hide their cowardice and to court popularity, they point to the prohibition by Church as an instance of tyranny and opposition to literature and enlightenment. - New York Freeman's Journal

A Word With the Doctor.

Don't think that any medicine will take the place of right living! Don't fret; whatever else you do. don't fret; don't scold; don't worry keep calm and even tempered. This will preserve your face from wrinkles, your body from infirmities, your mind from unrest and friction, and prolong

your life in peace. Don't use any device to preserve beauty, such as paints, powders, washes, dyes or bleaches; the only thing that will really preserve or procure beauty is good health. A clean and healthy body and a sound and active mind are the only beautifiers known.

It is possible to prevent many diseases and cure others by drinking large quantities of water. An eminent French physician says that typhoid fever can be washed out of the ystem by water. He gives his patients what would amount to eight or ten ounces an hour of sterilized water. Experiments have been made with diseases caused by bacteria which demonstrate the curative value of water. In case of cholera, where the system secretes a large amount of fluid, enormous quantities of hot water are of great benefit and will cure many cases without other medicines. Hot an ordinary tumblerful of water as h as can be taken once an hour is one of the very best remedies. The important thing is to get into the system and out of it a sufficient amount of water to prevent the accumulation of ptomaines and toxins within the body.

In Switzerland the heresy of the Old Catholics is dying out very fast. The four churches which were taken from date the Old Catholics in 1874, when that sect was strong in the Swiss capi tal, have been restored to their lawful owners, as there are no people left to worship in them. The Old Catholic clergy remain, but a bill is before the Swiss Congress to reduce their number to the absolute requirements of the service, and that means their suppression.

Don't torment yourself about what people are going to think about this and that action. No matter what you do or leave undone some will criticise you severely, and the very best rule for getting through life with comparative comfort is, after you have made up your mind as to the propriety and advisability of a certain course, pursue it calmly, without paying the slighest attention to the criticisms of the lookerson from the outside. You see, just because they are on the outside they can only see the surface. It does not matter in the least what they think.

Thousands are suffering excruciating misery from that plague of the night, Itching Piles, and say nothing about it through sense of delicacy. All such will find an instant relief in the use of Chase's Ointment. It never fails.

It never fails.

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London, Saturday, July 31, 1897. GRAND MASTER N. CLARKE WALLACE AT GLASGOW.

We have already stated that the celebration of the Orangemen's festival, the 12th of July, was marked this year by a moderation in the speeches which has been hitherto unknown on such an occasion. This was the case in all the larger gatherings in the principal centres of population in the Dominion, but in many of the more obscure localities there were the same ebullitions of bigotry and fanaticism which have regularly marked the celebrations of that anniversary. There, were the same appeals to Orangemen as heretofore to "unite with an unbroken front to resist the encroachments and corruptions of Rome, and its attempts to deprive the people of their liberties."

We are not to infer from the changed tone of the Orange speakers at one annual celebration that the society itself has ceased to be venomous, and we have a proof in the speech of the Canadian Grand Master, N. Clarke Wallace, delivered in Glasgow on the 14th instant, at the triennial gathering of the Imperial Grand Council of Orangemen of the World, that the venom is as rank as ever, though the order has lost much of its power and influence for evil.

Mr. Wallace was elected Grand Master of Canadian Orangeism, at the meeting of the Grand Lodge at Windsor in May last. The contest was between himself as the embodiment of bigotry, and the small section of the Orangemen who are in favor of more moderation and toleration toward Cath olics. It is needless to say that the in tolerant faction won, Mr. Wallace being elected to the Grand Mastership by an overwhelming majority of votes

At the Imperial Council of the World's Orangemen, Mr. Wallace also has been President for the past six years. It is clear that if that august body were an assemblage of men of bave any right to speak in the name distinction for rank, ability and statesmanship, it would not have the Canadian Grand Master for its President but its character may be judged from the fact that it is composed chiefly of such firebrands as Col. Warring, M P., Grand Master of England, Col. Sanderson, M. P., of Armagh, Grand Master of Scotland; Wm. Johnson, of Ballykilbeg, and Rev. Dr. Kane of notables present at the Grand Lodge rights to the very end. meeting only one nobleman, the Earl of Erne, Imperial Grand Master, who is but a nonentity among the peers of Great Britain as far as regards ability and statesmanlike qualities. It is easy to understand that amid such an assemblage Mr. Wallace is regarded as sufficiently prominent for the Presidency. And here we may remark that it is to the credit of Scotland that there is not among all the Orange Lodges of Scotland a single man who was deemed fit to be made Grand Master of the Scotch lodges, so that to find a master they had to betake themselves to Armagh and pitch upon the verbally bellicose colonel who represents that Irish county in Parliament.

Mr. Wallace's speech before the Grand Council was full of boastful bosh regarding the influence of Orangeism in Canada. He "assured the Grand Council that in the Dominion of Canada its vigor has remained unimpaired, the membership having more than kept pace with the growth of popul-

It is difficult to obtain correct statistics of the growth of Orangeism, and though we do not doubt that the number of members of the organization has increased during the last half century, we have no means of ascertaining to what extent the growth has taken place, except the utterly unreliable boastful statements of Orange orators every 12th of July. But it is certain that Orangeism has not years ago the influence of the society was paramount even in the Parliament of United Canada, whereas year after year it has been notably growing less,

to almost nothing. Even in Ontario, the province in which Orangeism is strongest, it has exerted itself to the utmost to gain the adhesion of the people of the Province anti - Catholic school to an policy, with the result that at the last fully carried out with such frightful three general provincial elections the political party which carried on its shoulders the incubus of Orangeism was almost swept out of existence, and there are now symptoms that the future policy of the same party will be shaped to keep the Orange element it is aimed at the destruction of numerand Orange principles in the background, as their only hope for success. Such is the influence of Orangeism now. It has waned with the spread of education and intelligence, and in the near future Canadians who look back at the dark doings of Orangeism will wonder that such an institution should ever have prospered or found a place to grow on the free soil of Canada

Mr. Wallace congratulated his brother Orangemen that the intolerance of the Manitoba Government had wiped out the Catholic school system of that Province, and told them that himself, together with several Orange membars, had succeeded in preventing the Dominion Parliament from consummating legislation to restore Separate schools in Manitoba. So far he was partly correct, but the small coterie of ul tra Orange members would not have suc ceeded in their obstruction if they had not been aided by the apathy of others from whom better things might have been expected. We have only to say, further, at present on this subject, that we bide our time, and we still expec, that the ends of justice will be gained even in Manitoba.

Mr. Wallace took occasion to speak disparagingly of the presence in Canada of the Papal Delegate, Mgr. Merry del Val, during the last few months and he said that "We Canadians will resent the interference of a foreign potentate." He also appealed to his brethren to make the mission of the delegate "impotent and abortive; "for," he added, "if Britain's peers and people join in one, nor France nor Spain, nor Pope, shall do them wrong.

The Pope's Delegate during his stay in Canada endeared himself to all by his affability, equally with his discretion and ability, and men of all parties united in doing him honor. Mr. Wallace utters the only discordant note in the general harmony in regard to this matter. But anything else could not be expected from such a quarter, and we need only say in reference to it that neither Mr. Wallace nor his faction of the people of Canada.

Mgr. Merry del Val came to Canada in the interest of peace and good-wil, and we have reason to believe that he gained his object in part, if not fully nt at all events Catholics, through h labors, will know exactly what position they should take with regard to the school question in Manitoba and elsewhere, and no threats of Orangeism Belfast. There appears in the list of will deter us from maintaining our

> On the Home Rule question Mr. Wallace had also much to say. He is pleased that Ireland has not gained Home Rule as vet. Canadians enjoy Home Rule, and Mr. Wallace knows that this is one of the chief reasons why Canadians are loval. If Ireland had Home Rule she would be loyal too, and this consideration should induce the Imperial Parliament to grant it. But Mr. Wallace does not want to see Ireland either prosperous or loyal. He would rather see it torn by dissensions, because it is a Catholic country.

> The granting of Home Rule is a matter similar in one respect to that of justice to the Catholics of Manitoba. Both matters depend upon the honesty. honor, and good will of a Parliamentary majority, and to this extent Orangeism may have some influence in delaying the result, as it controls some votes ; but that influence is not great, and it will not prevent the final results that justice will be done in both

AN ALLEGED ANARCHIST PLOT.

instances.

Whether or not the story be true, it is now stated on apparently good authority that the Paris police have discovered a widespread and stupendous Anarchist plot to assassinate members of the French nobility, and that the fire at the Charity Bazaar on May 2 was part of the result of the plot. It will be remembered that on the occagrown apace with population, for fifty sion referred to over a hundred lives were lost, among whom were many of the highest nobles of the country.

The Chicago Post of June 24 pub-

have fled to America as soon as they found that their plans were successresults.

The police are at present engaged in gathering evidence of the plot, and are said to have proved that it was cunningly devised, that it has many ramifications through France, and that ous other victims beside those who perished by the great fire.

Several persons have been arrested, and should the evidence warrant it, a demand will be made on the American Government for the extradition of those concerned in the conspiracy, and who have taken refuge in America.

It would be unjust to attribute without proof to any one in particular so horrible an act as the deliberate burning of a great building for the purpose of destroying many lives, but the Anarchists have been guilty of so many atrocious crimes that it is not at all unlikely that this one may have been their work. They are smarting under the punishment meted out to members of their organization who were found guilty of crimes no less atrocious in intent than this one, even though there were fewer victims on the other occasions. It is to be hoped, however, if it be shown that the Paris holocaust was the result of a plot and not a mere accident, that those who are guilty may be brought to deserved punishment. No civilized country can tolerate such atrocities as the European Anarchists have been guilty of, and the only preventative to these crimes is the speedy punishment of those who are found to be guilty of then.

A NEW FORM OF PRESBYTER-IANISM.

The Southern Presbyterian Church has at last, after much discussion, decided that the negro Presbyterians shall form a separate body. This conclusion was arrived at by the recent meeting of the General Assembly South.

The New York Independent expresses regret and astonishment at the de cision, and says it would have been much better to have handed over the negro churches to the Northern Pres byteries in the South, several of which are in existence there. The trouble about this plan would be that the Northern Southerners might not accept the gift if proferred them, and on the other hand the negroes might not consent to be handed over in so uncermonious a manner. They were treated as inferiors by their brother Presbyters, even while they formed one Church with them, and it is very likely they prefer now to form a separate organ zation wherein they will be able to make their own laws and rules of conduct, instead of submitting to further contumely from their white co religion

There would be another difficulty in the way of the Independent's plan. The Northern and Southern Churches have been for some time considering terms of union, and the status of the negroes was the chief difficulty in the way down to the present time. If they had become incorporated with the Northerners, the difficulty in the way of the proposed reunion would be a greater obstacle than ever. The Northerners would probably be more persistent than ever in demanding that the negro Presbyters would sit in the United Synods, as equals with the whites, and to this the Southern whites would probably not assent.

The Independent adds:

"We do not like the idea of racial churches. God made all of one blood His Church feels authorized to set up a

It is very true that Christ did not make provision for having racial Churches when commissioning His apostles to teach "all nations," and to bring His sheep to "one fold and one shepherd." So St. Paul says: "For there is no distinction of the Jew and the Greek; for the same is Lord over all, rich to all that call upon Him : and "there is neither Jew nor Greek there is neither bond nor free:

For you are all one in Christ Jesus. to the promise."

Considering that this was the inten-

French legation at Washington to the hell, and the powers of error and dark- Bishop Thompson overturns the whole effect that the Paris police have a ciue ness have already prevailed? The to the perpetrators of the outrage, but Southern Presbyterian Church is evithe leaders who planned it are said to dently not the one of which Christ spoke when He affirmed it to be an evidence of His Messianic mission that "the poor (negroes) have the gospel preached to them."

> PAN-ANGLICAN THEORIES EX-PLODED.

The Pan Anglican Synod, now as sembled at Lambeth, is undoubtedly an imposing gathering so far as the number and ability of the men constituting it are concerned. There are nearly three hundred Bishops of the Anglican churches throughout the British Empire, and of churches outside the British dominions, and all these are exofficio members of the Council or Synod. Somewhat over two hundred of these are actually present.

These gatherings have been called together every four years since the first Synod of this character was held, but though they have assembled eight times, we fail to see that any advance has been made in settling on any one point the doctrines or discipline of the Church, or rather Churches, represent ed thereat. These Synods have in fact absolutely no authority over the Anglican Churches, and this is admitted on all hands. They may indeed exer cise a moral influence over members of the Church by making them proud of their religion which can muster such a gathering, and the advices they may give may be respected as the sayings of prudent and learned men, but that is all. It is an influence merely natural as distinguished from the supernatural, and we cannot suppose that it will have a permanent influence on the Church in the way of settling, by authority of the Holy Ghost, the disputes and disagreements which are so remarkable among Anglicans, for there is not a diocese, a parish, or a churchman, in Canada or the United States, or anywhere else, who feels it to be a duty to accept and obey the synodal decrees which may, "perchance, be issued by it. We say "perchance;" for it is not even probable that there will be any decrees whatsoever. Such a gathering is not likely to stultify itself by issuing decrees which it is quite aware will have no force of law what-

This position of affairs is so levident to all that it is freely spoken of by the press, and one Protestant American daily says "it would be a bad blunder" to give the wrong name to the Pan-Anglican Synod," for "there is little more than the name in the whole dem onstration. . . The decisions of the Synod have no authoritative character' and "in point of the possession of power, it has not the legislative influence of the smallest of the dioceses of

the American branch of the Church." St. Augustine, the first Archbishop of Canterbury, landed at the lisle of Thanet in the year 596, but he was not consecrated to be an Archbishop until the following year, when it was shown by his success that his mission to the Angles and Saxons would be fruitful. It is to celebrate the 13th centenary of St. Augustine's consecration that the present year was selected for the holding of the Synod, which in the ordinary course would not have been

called until 1898. But the appropriateness of thus celebrating the centenary of St. Augustine's consecration is not seen even by some of the Bishops who are taking part in it. Thus, the Rt. Rev. Hugh Miller Thompson, Bishop of Mississippi, writes from London to the Churchman:

"It is suggesting itself to some that t was a mistake to advance the Pan-Anglican Synod a year, even to make it coincide with the anniversary of the landing of Augustine. Forthatlanding was not the introduction of Christianity into these islands, nor was Augustine the introducer of the specialized which it afterward assumed. He and his line were absolutely barren, and there is no Bishop of the Anglican Communion who connects with Augustine, the exceedingly weak and ineffic ient first Bishop of Canterbury."

This flippant way of speaking of the Apostle of the Angles and Saxons, who succeeded in establishing a fruitful Church with branches extending over the whole of the territory which these tribes occupied, is not justified by the facts, nevertheless it is not to this And if you be Christ's, then you are point in Bishop Thompson's iconoclasthe seed of Abraham, heirs according tic letter to which we propose to call attention here.

Episcopalians and Anglicans have tion of Christ in instituting His been taught to take a pride in the Church is it not like a bit of humor supposed succession of their Bishops on the part of the Independent to infer from the Apostles, and if they possess Government may have the real interthat the Church which makes this dif- such a succession, it could not reach est of religion at heart, it may very ference is really Christ's Church? them through any other medium than Would it not be more in consonance the Catholic line of Bishops of England Government and its officials are dis- we hold the entire Conservative party lished a story which is said to have with the facts of the case to infer that from St. Augustine down to the era of posed to do all in their power to put responsible for the numerous indefens-

and at the present moment it amounts been received by a member of the it is a Church over which the gates of the Reformation; but by one fell stroke obstacles in the way of the free pracclaim of the Anglicans to have this succession. He speaks some truth indeed, but it is a truth which goes hard upon the proud claim of nearly all Anglican divines of the present day, that they have an "historic Episcopate." If it be true, and true it is, that no Bishop of the Anglican Communion connects with Augustine, then Anglicanism is not what it pretends to be-a continuation of the ancient Church which existed in England from the time of Augustine, and even from the earlier period, the time of Fulgen tius and King Lucius. Bishop Thompson rutnlessly destroys the whole "continuity theory" of modern Anglicans, and perhaps unwittingly admits that Pope Leo XIII. was right the handling of the money at all gives in declaring that Anglicans have no valid ordination.

> We have said that in this Bishop Thompson speaks truly. It was an essential characteristic of St. Augustine's Episcopacy that it was by virtue of authority received from Pope Gregory the Great that he was consecrated Archbishop of Canterbury. His coming to England with a company of monks, his being preceded by a cleric bearing aloft the image of Christ crucified, and the fact that he and his monks said Mass, as Catholic Bishops and priests do to day, prove that he was no predecessor of a line of modern claimants to Episcopacy who reject the Pope's authority, and have set up a new Church, with a new head, new doctrines, and a new liturgy, which differs in every essential particular from that used by St. Augustine. But true as all this is, we do not forget that it was to establish the theory of continuity that the centenary of St. Augustine's consecration was the date fixed on for the holding of the Synod.

It was a deception, but it was a deception to which the whole body of Bishops assented by accepting the invitation on such grounds, and now the whole structure of Anglican Apostolic succession is pulled to earth by the un timely declaration of this outspoken representative of the diocese of Missis sippi.

Bishop Thompson unhesitatingly gives up Archbishop St. Augustine to the Catholics; but when saying that it was not Augustine who introduced Christianity into England, he insinuates, without positively asserting ic, that the Anglican Bishops have their succession from a date earlier than that of St. Augustine.

There were indeed Bishops and a Church in England before 597. The Britons had their Christian Church established toward the end of the second century. But that Church was established by the authority of the Pope, equally with that of the Saxons in 597. It was Pope Eleutherius who sent Fulgentius and his suffragans at he request of King Lucius. But even if the theory which some Anglicans maintain were quite true, that the true Church should be the continuation of the ancient British Church, instead of that of the Angles, their case would not be bettered, for the Church of Eng. land of modern times attempted from the beginning to claim its succession from the Primate of Canterbury, and not from the Britons of Wales and Cornwall, who had taken refuge in these localities from the oppression of their Anglo Saxon conquerors.

Bishop Thompson's untimely admissions, just as the Pan-Anglican Synod is beginning its work, show the ludicrousness of modern Anglican pre tensions to be the ancient Church of England, and completely overthrow the claims of those Anglican divines who have maintained the validity of Anglican orders in the face of the Bull of Pope Leo XIII., declaring them invalid, besides making manifest the unutterable confusion in which Anglican theology is involved, between High and Low, and Broad-Churchism. and Erastianism.

CHURCH AND STATE IN FRANCE.

There may be, and we do not doubt there are, certain advantages to be derived from the connection between Church and State in some countries where not only the people, but also the members of the Government are good Catholics, but this is the case only in a few instances, as in some of the South American Republics, and in Belgium, Spain and Austria at the present time. But this state of affairs is very uncertain, and though at one moment the easily occur at another time that the

tice of religion, and even to subvert the faith.

In France the stipends paid to the clergy by the State enable the priests to live without having the onerous duty to dun their parishioners for their pastoral income, and this is generally regarded as a great advantage, but it has its drawbacks.

These stipends are in reality only a small return for the church property which was long ago appropriated by the Government, and their relinquish ment now would be simply the presentation of so much church property to the State, which professes to have seized the property with the object and for the purpose of administering it justly. But the fact that the State has opportunities to the mayors and the local police to annoy the clergy, and frequently to prevent religious practices, such as processions and other public devotions.

A case of this kind occurred recently in Grenoble diocese, where two priests held religious processions in spite of prohibitory injunctions from the police. The priests regarded these injunctions as an undue interference with the liberty of the Church, and disregarded them. The Government has stopped the priests' stipends in consequence, and the Minister of Public Worship has written as follows to the Bishop of Grenoble on the subject :

"These gentlemen after inciting their parishioners to insubordination by means of posters affixed to church doors and by unmeasured lan guage in the pulpit, have disobeyed, on the 24th of May last, an order of the municipal police forbidding processions in the public street. equence I have decided that these two priests shall cease to receive as from that date the supend attached to their functions. You will be good enough, Mr. Bishop, to come to an understand ing with me as to the conditions under which it will be advisable to appoint a successor to Mr. N., who is unable to fulfil the duties attaching charge. As regards Mr. R., his name shall be reinstated on the list of the clergy paid by the State only when you have provided him with another ost equal or inferior to, but not more than equal to, the one he is now fill ng.

In the face of such absurd interfer ence with purely religious matters, it may well be doubted that there is any real benefit derived from the connection between Church and State in France, for if the Church were supported as in America, by the voluntary offerings of the people, the clergy would be independent of such petty exercise of authority.

LIBERALISM IN RELIGION AND POLITICS.

We give place in our columns to the following letter from an esteemed correspondent, notwithstanding the fact that it is contrary to our usual practice to make the CATHOLIC RECORD the medium for political discussion. purpose of the letter is evidently to lower the esteem of the Liberal party of the Dominion in the eyes of Catholics. In inserting this letter we feel ourselves bound to state that Liberalism in religion is something very different from Liberalism as the word is understood in Canadian politics.

By Liberalism, so called, in religion is understood an opposition, or at least an indifference to revealed truth; and as these things are an injury to God, leading to the denial of the truths He has made known to man, this Liberalism is to be unreservedly condemned. But it cannot be said that Canadian political Liberalism has any necessary connection with this practical negation of God or of Catholic truth, any more than it can be said that Conservatism is an adherence to all evils which are of long standing.

We say at once that both Canadian parties have among them men who have given utterance to sentiments which every Catholic must condemn, but on the other hand there are men in both parties who have maintained the right in the face of determined opposition from within the ranks of their respective parties, and at great personal sacrifice. We are disposed to give full credit to these men on both sides of the House of Commons, without committing ourselves to one party rather than to the other.

In regard to our correspondent's reference to Mr. Tarte's language we must say that there are utterances of his, as well as of other politicians, which we do not by any means defend, though in submission to Mgr. Merry del Val's injunction we abstain from sider the whole Liberal party responsible for all his views any more than ible utterances of lace; and such speeches of indivi not induce the C depart from its ne mere party politic We regret the by our correspond denial of faith by French Canadian we are loth to be fact is the result

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JULY 31, 18

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Tarte's language we there are utterances of as of other politicians, ot by any means defend, omission to Mgr. Merry nction we abstain from n now. Nor do we con-Liberal party responss views any more than atire Conservative party the numerous indefenslace; and such quotations from the speeches of individual politicians will mere party politics is concerned.

We regret the incident mentioned by our correspondent in regard to the di Bufalo, declared Venerable in 18 denial of faith by a certain number of French Canadians in his parish, but we are loth to believe either that this fact is the result of the spread of politi. cal Liberalism, or that French-Canadians generally are growing weak in the faith, as "Mica" asserts to be the on the first Sunday of July.

The CATHOLIC RECORD, London, Ont. Dear Sir - Liberalism is making rapid strides hereabouts. The crusade initiated strides hereabouts. The crusade initiated against our clergy is rapidly bearing fruit. On Sunday last, in this little parish, there were five names handed in to a Protestant missionary here as converts to his Church. The French Canadians do not seem to have this their Church on that said knowledge.

The French-Canadians do not seem to have built their Church on that solid foundation that the Irish Catholics built on, and it is gradually going to decay.

Mr. Tarte's threat in the house that he would put those men (referring to the Bishops) in their proper places, is bearing fruit, and his following will follow his example and declare independence when their interests are in the scale. Yours, Mica.

Perkins, Que., Oct. 19, 1897.

EDITORIAL NOTES.

THE Dublin Orangemen prepared an address to the Queen to be presented to her on the occasion of her Jubilee, and a special deputation was sent to London to present it. But it was not presented, as the deputation was informed that Her Majesty "would not receive sectional addresses." The deputation, after allits trouble, was obliged to return without getting a glimpse of

THE Epworth League, which held its general meeting a few days ago in Toronto, was quite a success in regard to the number and respectability of those who attended, as there were about twenty five thousand members present from all parts of the United States and Canada. The objects of this association are somewhat similar to those of the Christian Endeavorers, viz., the advancement of members in holiness, but while the Endeavorers belong to all the Protestant sects, the Epworth League is essentially Methodist in its composition. This telag the case, it might have been expected that it would have been intensely anti-Catholic, but though some of the speakers en-

wise have been of trifling character, and he trusts that Orangemen this year will have self-respect enough to celebrate the triumph of civil and re-

from Gaeta the same Pontiff formally approved the rules of this Congregation, about the same time that he ordered the feast of the Most Precious Blood celebrated by the whole Church

BLAKE AT MANCHESTER.

Manchester, June 5. — The annual convention of the National League of Great Britain, which was held here today, was the occasion of a large gathering. The chair was occupied by the President, Mr. T. P. O'Connor, and speeches were also delivered by Mr. John Dillon and Hon. Edward Blake. Mr. Blake's speech was a brief review of Irish troubles, the party dissensions of the past, an optimisti view of the future and a plea for united action. After referring to the unjust

dealing with Ireland he said: think that reasonable, practical men, who look at that great and imposing demonstration, might draw lessons from it which would enlighten their minds upon the Irish question. The earliest recollection of my life is of a rebellion remember in the year 1837, the year child seeing people casting bullets in moulds, and forces being hastily summoned to meet a rebellion in my own ing amongst the Irish and amongst the general population then was. I have some knowledge of what the condition of feeling is to-day, and there is marked evidence of it in the tone and temper which is displayed by the Legislature of that country, which is displayed by the Legislature of the Cape and which is displayed by the Legislat portant self-governing colonies of this country. Take America, take Africa, take the great continent of Australia and New Zealand, look at them all and see that there has been a progressive feeling of contentment, of loyalty, of desire to make the golden links, not links which chafe or strain, but links links which chart or strain, but messed attachment based upon though some of the speakers endeavored to give the meetings an anticatholic, but, the general body of Leaguers would not allow them to be turned to such a purpose, and the elieft that some form of union was an advantage; that is the spirit and the felling which has been engendered by the general course of the policy of Leaguers would not allow them to be turned to such a purpose, and the efforts toward this end were unsuccessful. This is in striking courtrast with the hard occurred at similar meetings held in Missouri and other States within the past two years, and we congratulate the League on this new feature which marked their recent gathering.

The Rev. Dr. Kane, Master of the Orange Lodges of Belfast, before the 12th of July, addressed a letter to the members of all the lodges, expressing a hope that the annever any would be kept peacefully, and without disturbance of any kind. He says in his letter that of late years attacks upon Catholics by stone-throwing and otherwise have been of trifling character, wise have been of trifling character, wise have been of trifling character, it is not the concession of local liberties, and the dependencies all the world over. (Hear.) One place remains, close to great and which, after all, is that which, after all, is that which, we were elected to accomplish. (Applause.)

Moving Toward Unity.

Now, I have watched this question from perhaps a somewhat more detailed that his island, in which an opposite policy has been expressed the other day by the Irish party (applause)—necessarily a very different feeling, as to the effect and consequences of the sixty years' reign upon that people. When the anomalous continued the propose and the propose and the brave day of the ward which, after all, is that which, after all, is that which, we were elected to accomplish. (Applause.)

Nov. I have watched thi of reasonable attachment based upon that has been attained by the conces sion of the rights of a free people to these different parts; how is it, I say that reasonable men cannot from the testimonials they are now about to

ible utterances of Mr. N. Clarke Walbeen presented to him by King Baldwin are questions of tactics and expeditions from the like you here, and in Ireland. It is not enough for us to give our sighs III., of Jerusalem, for the valorous part ency, of time and method, of opportunis not enough for us to give our sighs he took in the Crusade. The Congressity, of degree, upon which, although and tears and prayers and plous aspir speeches of individual politicians will not induce the CATHOLIC RECORD to depart from its neutral position where mere party politics is concerned.

Speeches of individual politicians will gation of the Most Precious Blood, we may differ and have as many opinions as there are men, there is no ious society devoted to the propagation of principle at all, and we of piety towards the Precious Blood, can only act together by subordinate who like to the propagation of piety towards the Precious Blood, can only act together by subordinate who like the following party politics is concerned. was not founded, however, until 1815, ing loyally our opinions to the opinwhen a zealous canon of Rome, Gaspar ions of others. (Applause.) That di Bufaio, declared Venerable in 1852 even upon these questions which do him to co-operate with them, at any by Pius IX, established it in the largely compose the bulk of the points rate in sentiment and cordial desire upon which there may be differences, for union. I am afraid that it is from even on questions of tactics, of expediency of time and method, of epportunity, of degree, there has not been in ity, of degree, there has not been in the five years I have sat there, nor can I see to day any cause for even serious collision of opinion as to what stand than any truce ought to be done. (Cheers.) I maintain that there has never been an hour in which the gravest crisis in which we leaders. Let the people speak, here and in Irelaud—speak constantly in which the gravest crisis in which we have been concerned in those five years could not have been settled by concordant action on the part of every Irish representative, if there had been a disposition to agree instead of a disposition to differ. (Hear, hear.)

NO CAUSE FOR DISSENSION. But, gentlemen, it is very easy to find cause of difference if that is what you are searching for ; it is very easy to find ground for the suggestion that ome other course would have been better, that some other line should have been taken, that some other atealing with Ireland he said:

We are face to face with the great that is what you want. (Hear, hear.) demonstration of the year, and 1 do But if what you want is to try and find the best course, and having found it by that which is the only method—by full and free discussion and by the acceptance of the judgment of the greater number-to adopt it loyally and cordially and support it, then, I say, that not merely ought there not to be, but of the Queen's accession, as a little there has not been, during all this time any cause for serious division in our ranks. I will test it. At various times during the last few months we had occacountry, Canada. I remember some thirty years later, when I entered into the land question, where we very large-type life, what the condition of feelamnesty question. There has been open agreement, announcements from all parties, effusive announcements, that we all ought to act together on the amnesty question, and men have appeared on the same platform who won't act together in Parliament, but talk of the amnesty question as a common question, so in the question of the over-taxation of Ireland, so in the question of the agricultural grant. Here are pressing, important political questions. Upon all of them there has een a protest that there was nothing to prevent and it was to be eminently desired that we should all act together. Well, I agree so far, but I hold that the power of the party as a political party to accomplish that which em-

I am one of those who believe that the rules would be little needed if the spirstart will have self-respect mough to grant reasonable mer cause from the plant of the class to an extensible specified or the plant of the class to an extensible specified or the plant of the class to an extensible specified or the plant of the class to an extensible specified or the plant of the class to an extensible specified or the plant of the plant of the plant of the plant of the class to an extensible specified or the plant of the pla it were there. (Loud cheers.) If the the desire to act cordially together ex-

talk to their fellow-man-Parnellite That though he may have been - and have tion, will be a much surer ground slightest sign of submission of their opinions as to the past, not to make reunion any cause of triumph over those who may have differed from them, but to accept the proposition that the past shall be buried, and that only the better past which preceded it shall be re-membered; that the hands which elasped one another in brotherhood shall be clasped once more, and we shall all act together, upon the condition that the services of men to Ireland shall be counted without reference to the period of the split, and that the only question as to the position which any man takes shall be, Is he faithful to reunion, and what good is he capable of doing for Ireland? (Cheers) Let us ostracize no man; let us insist on the nomination of no man, let it not be a question of names or of individuals, but a question of our coming together as a people once again, determined to forget the bitter portion of the past, and to decide with reference to the good of the country alone who are fittest and most capable of consolidating and complet ing the union of the people. (A plause.) I say this, that my belief that the temper of the people is such that they would hail with joy and

station" of the nations, is to day able to hold her own in the race of progress. This summer the facilities for visiting our chief city have been much increased. A fast steamer is now ready for service, under the energetic direction of Mr. Reid, our railway contractor, who intends to make connection between Portu Barque, the South Western territories of the Newfoundland railway and Cape Breton, by which route the sea voyage from America will be reduced to a few hours run across Cabou straits, after which the tourist takes a romantic ride by rail right through the heart of Newfoundland — passing on his way the beautiful Humber which may well be called the Newfoundland Rhine; skirting along by the grand exploits with its many melancholy memories of the lost Beothics; and traversing many another fair and varied region, until in a short time he finds himself in the capital of the "New Isle." Those who do not mind the old-time sea voyage may take the direct boat from Boston, so that there will be a choice of routes, either of which will be found much cheaper, more rapid, and far more delightful than a trip across the broad Atlantic. No city has a finer situation or more attractive surroundings than St. John's, and none has had a more varied and stirring history. Though built on the Atlantic seaboard the town is well sheltered from ocean storms. Two lofty and rugged hills guard the entrance to the harbor. There are South Side Hill and Signal Hill or the Block House, the latter is so called because used as a point for signaling vessels entering port. On this height it has been proposed to erect a grand signal station and meteorological observatory, surmounted by a statue of John Cabot, made of Newfoundland granite. From the brow of this colossal statue an electric light would flash over the bosom of the ocean; and such an erection, besides its scientific importance, would serve as a worthy monument to the great discoverer.

Owing to the unique position of Newfoundland as a place for scientific observations such a move

plause.) Is ay this, that my belief is that the temper of the people is such that they would hail with joy and almost absolute unanimity the news that to morrow those who are prominent in the fight had met together and had agreed to shake bands. (Heart, hear.) I say this, that I believe you could count on the fingers of one hand after the men who block the way. I add that they must not block the way. I add that they must not block the way and the men who block the way. I add that they must not block the way of the state of the men who block the way. I add that they must not block the way of the state of the men who block the way. I add that they must not block the way of the state of the men who block the way. I add that they must not block the way of the state of the men who block the way is the principal business throughtare of the state of the men who block the way is the principal business throughtare of the state of the men who block the way is the principal business throughtare of the state of the

than does Quidi Vidi reflect the surrounding hills. And whether seen when the glory of summer is over the land, as on the day of the races; or in winter when it glistens with lee, and flashes with the steel aemes of the skat-ers; at night, when the

one of the beauty-spots of Newfoundiand, Quidi Vidi is ancient dimes was the scene of warlike combat between French and English. In our days the between French and English. In our days the buntaman, the fly of the days of the row boat. The lake is always a scene of excitement and pleasure on the day of the summer regards. On that day men skilled in handling the oar contend for mastery in the bar taces. It is a general holiday and all classes betake themselves to the lake to witness the races and other sports got up for the occasion. Around Quidi Vidi runs a road which passes at the foot of the like through a typical Newfoundiand fishing handled the service of the like through a typical Newfoundiand fishing handled the service of the fishing industry. Quidi Vidi Road is at all times a favorite walk and drive. Many citizens who are fond of a "constitutional." make it a point to go round the pond every day, winter and summer. Cyclists, too, choose it as their lavorite course; and of a summer's morning many of the carly rising generation may be met putting a glide around the lake on the fast flying wheel. The bicycle has attained wonderful popularity in this country within the last new years. Those who wish to visit any of the charming resorts around St. Johns generally do so at electric speed on the wheel that seems destined to revolutional travelling. One of the thing is game of curing on the ite, of hockey in the winter. At these games native clubs enter into friendly rivilry with young men from Canada, residing in the city; and it is asyng much for our young. Newfoundiand sportsmen that on the ice they hold their own, even against athletes trained on the great lakes; but however the games of the contestants.

The St. John General Hospital is placed in a healthful position on a slope of Signal Hill.

JULY 31. 1897,

LIFE IN A TRAPPIST MONAS-

For the CATHOLIC RECORD "Blessed are the meek, for they shall possess the land."

se words of infinite wisdom are so admirably illustrated in the obser-vations I have made within the last few days within the walls of a Trap-pist monastery that I take the liberty of asking your readers kindly to peruse some things which I have here written from my experience therein, and which, I hope, may tend to remove the unfavorable opinions and prejudices entertained by many people in regard

The contrast is great between the horrible results of sin which we so frequently see in the public institutions of large cities, and the air of holiness we breathe in a monastery, just as some trees are very straight and others very crooked. So in the world some are as far ad-vanced in wickedness as are others in holiness, and those people are sadly mistaken who imagine that within the private homes of the land there is as much holiness as within the walls of a

monastery.

With this introduction, let us see what kind of a life is led by a Trappist monk, and whether it is really a life of sanctity and self sacrifice.

At 4 o'clock in the afternoon of Jan. 16, 1897, I rang the door bell of the already famous Oka Monastery, thirty miles from Montreal West, and four miles from Como, the nearest railroad station. Approaching the entrance, I noticed, in large and handsome black letters, on a white board above the door, the following " Beati Qui Habitant in Domo What does this mean? Perhaps it means a grand concert here this afternoon; a great bargain here to day; don't fail to examine our goods; give us a call? On no! "Blessed are they who dwell in the house of the Lord." That is just what it means. A little further, and the following sign, in French and Engfollowing sign, in the servation: "No lish, meets my observation: "These Ladies are Admitted Here." men evidently know how to preserve peace in their homes," said a bachelor

one day.
"Blessed are the meek for they shall possess the land." Not only is this true for the next world but apparently in this. When one is told that but sixteen years ago nothing existed here but stony fields and the silent woods, and that the monks knew not where to lay their heads, he cannot but wonder at the sight before him now, especially so far away from civilization. Here is a four story stone structure of an L shape, the front measuring 372 feet in length, the wing 175, the height in each case being about 70 feet, and width 40 feet, all finished with plaster and paint from roof to cellar, heated by steam and lighted by electricity. It has a slated roof. In this building are upwards of fifty rooms neatly furnished and finished to accommodate

Two seconds after I rang the bell a gentleman met me. man! "Why, they are all lunatics Yes, that is just what the world has been saying! But let me give you Cardinal Newman's shortest definition of a gentleman, and we shall see who is the greater gentlemen, the silent monk of Oka or the street dude of Montreal, the nearest city. "A gentleman," said Newman, "is one who is careful not to offend his neigh-

This gentleman did not treat me coolly because I was not dressed in the latest style, nor did he manifest any fear lest I would not pay for my

board and lodging. In less time than it takes me to write

this I found myself located on the second floor in a room measuring 15 feet deep, 16 feet high and 8 feet wide, by actual measurement. This is one of the fifty or more guest-rooms, finished and furnished alike. A narrow but neat and comfortable spring bed the door, while a decent sofa is on the opposite side. Back of me is a six ane double window 7 feet by 4 feet. showing the outside walls to be about B feet thick. A picture of the Holy Face of Our Saviour and images of saints ornament the walls. The floor is bare but clean, and so are the walls At every entrance is a small fountain containing holy water blessed on Saturday of Holy Week. A plain wooden rocker, another chair, a washstand with towels and soap are among the furniture.

The table on which I write these words is covered with a red cloth, on which is a plain crucifix, a lamp to be used after 8 o'clock when the electric lights go out, and "the rules of The Guest House of Our Lady of The Lake,' written in a beautiful round hand and copied with a stylus pen. "Persons copied with a stylus pen. who come to remain with us for a time of recollection and solitude," it reads, are requested to observe that La Trappe is neither a pleasure resort, a hotel nor a sanitarium, but is the House of God open only to those who desire tolead a penitential life in peace, silence and solitude. They are requested to frankly accept the following regulations. These are twelve simple rules very easy to observe, this sheet being cased with a glass in a frame of hard wood varnished with oil.

After a while in this room I am introduced to the guest-master dressed in a long white robe with hood. courteous bow and a hearty hand. "Ah! you have come to shake hand. stay with us, I suppose," said he laugh-ing. "Well, no, Father, if I understand you ; I am come to make a retreat first and to visit your monastery said he, with a beaming smile. if you will excuse me I shall be back sees me)."

in a minute." " Excusez moi sil vous plez, je serais de retour dans un mo-ment." And he goes after the learned Father Bernard, who takes charges of retreats. A gentle rap at my door, and a tall monk from France, of middle age, wearing a full beard of short growth, and dressed in the costume of the order, meets me for the first time. A graceful bow, a hearty shake hand and I am made to feel at home with How happy and cheerful are monks

"Blessed are the peace-makers, for they shall be called the children of God." Only those who meet these pious men can realize what beautiful souls are illumined in the beaming faces of these hard working religious. How these hard-working religious. How
thoroughly they understand human
nature, and how ready they are to answer you politely, it matters not
whether you call on them a hundred
times a day or not. If you apologize
to them, "Oh that is my pleasure,"
they will say, "that is our mission
upon earth, to work and save souls."
Where else do we get such answers?
If my readers think that to be holy If my readers think that to be holy means to be seen with upturned eyes they are mistaken. Many are the false pictures of the kind. To be holy is to feel happy and cheerful in every sens ord. Such are the silen

monks of Oka. At 5 o'clock the gong rang for sup per, and the guest master ushered me into the guest dining room or refectory. in the basement, where a place at the table was assigned me. "You are kindly requested to keep silence here," is the sign-in French-that meets the

visitor's gaze.

The fare is simple. "We never give visitors meat," said the guest-master to me," and of course we never take any ourselves—you have before you all that we ever offer to visitors, even the Archbishop, when he comes.

At 6:30 in winter all guests are expected to attend the "Salve Regina or evening prayer in the chapel; and about that hour I followed him, passing through almost endless corridors, till we reached the chapel on the fourth Here are four rows of wooden floor. stalls lengthwise, two rows on each side facing towards the centre, and in these the Trappists, numbering about eighty, stand or kneel for hours at a time. Those wearing the white habit, and they only, are members of the choir religious, and their solemn singing of the evening hymn which is ac-companied by the notes of an organ and chanted in a half-tone exactly as it was in the time of St. Bernard, is truly sublime.

Never shall I forget my first impres sion of the morning service at 2:30 o'clock. At times the lights were turned down but not altogether, leaving so many monks and brothers in white and brown garments, to look like phantoms in the distance, while chanting in half-tone and long rest goes on. From the writer's experience it was highly edifying. As if by unseen angels, two candles are lit on the altar at the opposite end of the long room; again, all is dark and

This is only a temporary chapel. The monastery chapel, in the L part of the building, is a grand stone structure under construction, which will soon be completed. Its ceiling is of Roman architecture, its height from its centre to the floor being 70 feet; its greatest length is 180 feet; its width for 90 feet at the centre is 83 One feet, the rest being 30 feet. of the monks who kindly showed me his edifice said to me very earnestly : "We have the ceiling high and plastered white, as you see, to inspire holy thoughts." Yes, the monk knows it; sublimity inspires divine thoughts.

At every corner of the monastery are signs reminding us of deaths Here and there on the walls of cloisters or halls where monks may occasionally be found reading or writing, are these impressive signs, in French, painted in black and red letters, "What does it profit a man if he gain the whole world and lose his own soul?" "A bad death is irreparable." "We die well or "The means of finding ill but once." "The means of finding God is not to search relying on our own strength, or as if He were far off. "To possess God it is not necessary to have great talents; it is necessary to have a heart and to love." "Obedience is better than sacrifice." "Charity is the pupil of the eye;" he who violates it injures a very delicate thing;" and "Without silence and recollection devotion is but a shadow." "I count a thousand one hundred thousand years, one million times a thousand years, as many million times a thousand years as there are leaves in the woods, blades of grass on land, grains of sand at the seashore, drops of water in the sea, atoms in the air, stars in the heavens. and I know not what eternity is.'

The Trappists do not, as it is commonly thought, daily dig a portion of their own graves. When one of them When one of them dies and has been buried, a new grave is their begun beside the one just filled, as a reminder to all survivors that some one of them must surely take his place therein. So, too, when each seeks the cemetery enclosure, in hours of holy meditation, and, standing bareheaded among the graves, prays softly for the soul of his departed brethren, he may come for a time to this unfinished grave, and will

When shown their refectory or dining room I certainly did not see fine linen nor silver ware. Their tables are long, bare wooden benches with very necessary. stools for seats. Their dishes, solution in the seas. Show and to visit your monastery are of wood and tin. Over the door, in plain letters, are of wood and tin. Over the door, in plain letters, are that beaming smile. "Now, it has beaming smile. "Now, less words: "Dieu me voit (God wear white woolen robes with cloaks of the honor and greater glory of the same color and material reaching God?"

vegetables," said the monk who showed me this department. "We never taste meat, fish or eggs. We use but a mouthful of cheese and butter at some meals. On three days of the week we have rice or milk, never rice and milk; the rest of the week vegetables. Our drink, besides water, is either tea or coffee, and occasionally home made From Easter till September 14th, we have two meals, the first be ing at 11 and a collation at 6 in the evening. The rest of the year we take one full meal at 11.30 and a light collation at 5 30.
"Do not men break down under

such rigid and austere discipline and such poor fare?" my instructor was

"At first the life is exceedingly severe, but we gradually get accustomed to it. There is very seldom any sickness among the Trappists. They generally die from old age and seldom generally die from old age and seidom before eighty years of age. Through the kind privilege of our good Father Abbot," continued he, "the lay brothers who are of a weak constitution may take a small meal before going to work in the morning, but that is against the common rules of the order."

Yes, it is a severe life; we never speak to one another except to our Superior, and that in case of extreme necessity, with permission. We never receive newspapers, and can write only occasionally to relatives, our letters being read by the Father Abbot.

Excepting when confessing his sins and sinigng the offices of the Church the Trappists' tongue becomes, as far as possible, a superfluous member. He speaks only by permission to his Superior, and always simply to the point. Even for necessary speech he is taught to substitute a language of signs as fully systematized as the speech of the deaf and dumb.

Should he, while at work, for example, wound his fellow-workman, sorrow may be expressed by striking his breast. A desire to confess is shown by lifting one hand to the mouth and striking the breast with the other The maker of cheese, again crosses two fingers at the middle point to let you know that it is made half of milk and half of cream. It silence, says the Trappist, that shuts out new ideas, worldly topics, controversy. It is silence that enables the soul to contemplate with singleness and mortification the infin ite perfection of the Eternal. Men em inent in law and medicine, who form erly belonged to rich families and fash ionable circles in various parts of the world, are members of the order.

"In the chapter room," said my learned instructor, "is where the Trappists who have violated the rules of the order make their self-accusations prostrating themselves upon their face on the floor and begging pardon of God and their brethren. It is there, also they receive their penance, which, at times, is very severe. On every Fri day morning all Trappists go through the ordeal of whipping their naked shoulders, and "the way they volun-tarily whip themselves," said a secular priest to me the other day, "is simply wonderful. There must be saints among them." "Oh what fools!" some will say. But who are actually the greater fools, those who support occasions of sin, in cities, or those who avoid dangerous occasions? "As ye live so will ye die." Far easier it is to suffer the torture of whipping one's body than to cure certain diseases often contracted in the outside world. May this be sufficient to show the possibility of monks living a life of perfect cele-bacy? If any of my readers doubt the answer to this, it is because he needs a little more whipping than ever he received, or he must have read novels written by culprits who were much in need of horse-whipping.

At 2 o'clock in the morning on week days, at 1:30 on Sundays, and at 1 o'clock on feast days, such as that of St. Bernard (Aug. 20), their patron saint, or that of Easter, the Trappist rise and file into the chapel Then begins the singing of Canonical offices, Matins, and Lauds, to last till 4 o'clock, when private Masses begin which last till 5:30, about twenty Masses going on at the same time. That over, they go to the chapter-room, where they accuse themselves of their faults and receive penances. Then the lay brothers go to work, while the monks are at liberty to write and study till 7 o'clock in summer and 7:45 a. m. in winter, when they must proceed to the chapel again for the office of Tierce, High Mass and Sexte, after which they do manual labor till 11 o'clock. They have then their noon office, followed by dinner, after which they do manual labor or study till 4:30 p. m., when Vespers begin At 6:30 in winter and 7:30 p. m. in summer they have "Salve Regina" or Office of Complime, followed by retiring for the night. Whether digging for the night. Whether digging potatoes in the field, or mowing hay in the meadows, monks will always chant their day office. Altogether they spend about seven hours in church every day, and have about two hours for study in summer and four in win-

In winter the Trappists retire a o'clock, immediately after "Salve Regina." In summer they sleep for an hour in the middle of the day, from 12 to 1 o'clock, and retire at 8 o'clock till 2 o'clock in the morning, it is what pray Heaven, if he be next, to dismiss his soul in peace. Not a word is spoken, even by the Abbot. If something extraordinary happens, if a friar be taken very sick, for instance, word is brought to the Abbot and he sends for a physician or does what is

Those who are priests and those who

to their heels, and with large flowing sleeves. On the close in the control of the control my learned instructor. who wear the heavy brown habit, with hood," continued he, "are not monks but lay-brothers, and such they must be called." On account of this differ ence between brothers and monks many mistakes have been make by magazine contributors in writing on this subject. If this article is authentic, though any credit but give it to my learned instructor at Oka, who so kindly supplied me with valuable information.

The lay brothers are not required to attend the singing of the various offices. After attending Mass they go to work which they begin between 6 and 7 o'clock in the morning. The mitred Abbot works just as hard as the rest. Idleness to the Trappist is the enemy of the soul. Whatever a monk's previous station may have been he must perform, according to to abbatial direction, the most menial service. The Abbot is obliged to conform to the rules just as rigidly as the humblest laborer in the monastery. He sleeps with his clothes on, like the others, upon a straw mattress placed upon a shelf in a cell, about six feet wide but open at the top. Each dormitory with thirty or more such stalls is always well ventilated.

When at work monks always wear their black scapulars, the brothers their brown ones, in front and behind reaching below their leather belts. On the scapular is another hood of the same color and material as the first. Their robe is turned up to the knees and held so by means of ropes to their hips. The lay brothers who attend the barn and laundry, and wherever dirt is likely to fall on their habit, wear a brown canvas overall. But neither friars nor monks when at work wear their long cloaks with hood. That they use to attend church service.

Quite a variety of occupations are found in a monastery. steam saw mill and a planing mill, a cider mill and a grist mill, a cheese and butter factory, a grape press and a large forge, there is a tin smith's shop and a pharmacy; a saddlery, where the broken gear used for the cultivating of the soil is mended; a tailor's shop where the worn garments are patched; a shoe maker's shop, where the coarse, heavy shoes of the friars are made and cobbled; also a barber's shop, where some of the Trap pists' beards are shaved twice a month and the Trappists' head is monthly shorn. During winter the most of the monks at Oka wear full beads, and the head of some of them is not shaved.
"To what do you chiefly owe you

" my instructor was asked. s good to us. We work only 'God is good to us. for His glory. We strive to re-claim the waste places of the earth and make them fruitful. The men work hard, and you see it costs us very little to Our clothing does not cost much, and our food practically nothing. Our lives are devoted to work, prayer and meditation.'

"How do you carry on business with he outside world?" "When we have the outside world?" "When we have produce to sell our Father Abbot commissions some one who goes to Montreal and does the business transactions for the house. We have a lot of stock horses, cattle and pigs, and we make revenue out of them.

Their farm, the writer may add, is a grand object lesson to farmers and visitors. The sight of their one hundred cows, twenty horses, two hundred hogs, and one hundred young pigs. besides the poultry, would repay ones time and expenses in travelling miles to visit their establishment.

It is so much so that the monks at Oka have now one of the best colleges of agriculture in the country attached to their abbey, and this college of agriculture is now partly supported by the local Government, in order to encourage farming

in the Province of Quebec. Their fields differ in appearance from those of French Canadian farmers on the way between Como and Oka. The boulders which in some places covered the ground to such an extent as to make it difficult for a sheep to find pasturage, have been gathered into well-shaped stone walls or fences. Some fields have been denuded of stones altogether and young orchards have been planted therein. an appearance of systematic industry on as we come upon the estate of

the silent monks. It is no exaggeration to say, it is even a well known fact, that the best cheese made in this country is made at Oka. The following are the wellknown brands of their celebrated first made in France, now cheese, made at Oka and nowhere else in this country. "Port du Salut," "Camembert, and "Gruyere." They always find ready markets for it in all parts of the We might say that Oka is famous for its cheese and medicinal Years ago an eminent physicwines. ian in France, a Doctor De Breyne by name, left the world and became a The wines at Oka, so famous in America, are made according to the scientific instructions and discoveries

of that learned scientist and physician. Their fruit nursery, renowned all over Canada, is one of the best in this country. They sold last year upwards of 15,000 young apple They sold last That is their specialty sides this, they cultivate a vast number of plum trees, cherry trees, straw berries, raspberries and the best of wine plants which they sell every year in large quantities. Shall we ask, then, how the Oka Trappists pay for

As the above and following show, what the monks did for the cause of what the monks did for the cause of science, industry, and learning, as well as feeding the worthy poor, dur-ing the middle ages they continue doing at the close of the nineteenth century. Visitors to the monastery are always well received and cared for, hospitality being one of the rules of the order. of the rules of the order. Food and shelter it has never denied even to the poorest, and it asks no compensation, accepting as such what the stranger may give. But the greatest personage in the land reeives exactly the same treatment as the humble wayfarer who may seek a

The first monastery of this order was established by St. Robert, in 1,098, then called the Cistercian order. The second Abbot was St. Alberic; the third St. Stephen; and St. Bernard, who established one hundred monas teries in Europe, was the fourth. is looked upon as the patron of the Cistercian Order of Monks. A narrow gorge called La Trappe, in France, which gave entrance to a Trappist Monastery founded by Rotron Count of Perce, in 1,140 and kept by a colony of Benedictine monks, gave the name Trappist. In 1,664 the order was revived and organized by DeRance, godson of Cardinal Richelieu.

The establishment of "Our Lady of the Lake," or the Oka Monastery. my instructor said to me, dates from 1881, the year in which the "bad government of France "expelled the Trappists from that country. Three monks came to Canada, and the Sulpitians, a very wealthy corporation with head quarters in Montreal, gave the one thousand acres of waste land which the silent monks are rapidly transforming in to a magnificent farm. pile now at Oka represents the growth of that wonderful mustard seed which from a small beginning became a widespreading tree, and it illustrates the text: "Blessed are the meek, for they shall possess the land."

Besides the Oka Abbey in this country, there are "Our Lady of Gethse mane," near Louisville, Kentucky, U S., a third monastery near Dubuque, lowa, U. S.; a fourth near Winnipeg, Mabitoba; a fifth at Tracadie, Nova Scotia, and a sixth, Our Lady of Mis-stasini, at Lake St. John, P. Q, belong ing to the Trappist Order. The last tery, established four years ago. Quebec Government gave the land free for this monastery, to encourage agriculture and colonization.

Richard E. Delaney.

Honored by the Holy Father.

The London Tablet relates a touch ing incident that recently took place at Kremsier, in Moravia. The Archbishop of Olmutz, Mgr. Kohn, is the son of very poor parents—hard-working peas ants—who at the cost of many priva-tions had procured for their child the blessings of his early education. The Holy Father, desirous of rewarding this good old couple, had sent them by their son two special distinctions-s cross for the mother, and the badge of St. Gregory the Great for the father. The aged couple, accompanied by their other children, attended the Archbishop's mass in his private chapel and communicated at his hands. hearing a second mass, he solemnly conferred the decorations sent from

Catholic France.

Two-thirds of the price fifths of the brothers and sisters who labor in missionary countries are of French nationality. It is also said that of one hundred and nineteen priests who have suffered martyrdom during the present century ninety five were French. A great glory for Catholic France, and something that ought to be remembered during these days when we hear so much that reflects on our

Remember — only such medicines were admitted for exhibition at the World's Fair as are accepted for use by physicians, in the practice of med Ayer's Sarsaparilla, Cherry Pectoral, and Aver's Pills being included in the list. They are stand



Per full particulars see advertisements, or apply to LEVER BROS., LTD., 23 SCOTT ST., TORONTO

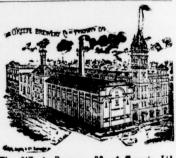
Fifty Years Ago.

This is the way it was bound to look When grandfather had his "picter took." These were the shadows cast before The coming of Conjurer Daguerre And his art; like a girl in a pinafore Some day to bloom to a goddess fair. Men certainly were not as black, we know As they pictured them, 50 years ago.

Ayer's Sarsaparilla

began to make new men, just as the new pictures of men began to be made. Thousands of people fronted the camera with skins made clean from blotch and blemish, because they had purified the blood with Ayer's Sarsaparilla. It is as powerful now as then. Its record proves it. Others imitate the remedy; they can't imitate the record:

50 Years of Cures.



The O'Keefe Brewery CO. of Terente, Ltd. SPECIALTIES: High-class English and Bavarian Hopped Alec Pilsener Lager of world-wide reputation. E. OKERFE, W. HAWKE, J. G. GISSON Pres. Vice-Pres. Rec-Tres



High-Class Church Hobbs Mfg. Co.

London, Ont.

ASK FOR DESIGNS.



AUCTION SALE OF TIMBER BERTHS.

> Department of Crown Lands [Woods and Forests Branch] Toronto, June 2nd, 1897.

Toronto, June 2nd, 1897.

Notice is hereby given that under authority of Orders in Council, TIMBER BERTIS-as hereunder mentioned in the NIPISSING, ALGOMA and RAINY RIVER DISTRICTS, viz.,—the Townships of RATHBUN, KELLY, DAVIS, the North half of SCADDING and that part of HANMER South of the VERMILLION RIVER, all in the District of Nipissing; the Township of COFFIN ADDITIONAL and certain small areas on the SPANISH and BISCOTASING waters in the District of ALGOMA; and berths 35 and 37 sale of 1892, D 3, D 4, D 5, D 6, on MANITOU LAKE, and certain small scattered areas in the District of RAINY RIVER, will be offered for Sale by Public Auction, at the Department of Crown Lands, Toronto, at the hour of ONE o'clock p. m., on WEDNES. DAY, the EIGHTEENTH day of AUGUIST hour of ONE o'clock p. m., on WEDNES-DAY, the EIGHTEENTH day of AUGUST

Sheets containing conditions and terms of Sale, with information as to Areas, Lots and Concessions comprised in each Berth, will be furnished on application personally or by letter, to the Department of Crown Lauds or to the Crown Timber Offices at OTTAWA and RAT PORTAGE.

J. M. GIBSON,

Commisssoner of Crown Lands. E. B —No unauthorised publication of this advertisement will be paid for. 975-8

WESTERN ONTARIO'S SUMMER RESORT. "THE FRASER,"

PORT STANLEY, ONTARIO.

PORT STANLEY, ONTARIO.

(ESTABLISHED 27 YEARS.)

WAS built in 1870, and is now open for the season. People who have heretofore gone to the expense and inconvenience of long and wearlsome trips to the seastide, and other distant summer resorts, are gradually awakening to the fact that they have near their one doors one of the prettiest spots on the Continent, where they can obtain all the advantages of a summer outing—lovely climate, bathing, boating and salling—without the discontorist of railway travel. The Fraser House is tousted most pleasantly upon a lotty till secontorist of railway travel. The Fraser House is matted most pleasantly upon a lotty till secontorist of the mandaing a magnificent view of tee beautiful scenery surrounding it on every feet and commanding a magnificent view of the beautiful scenery surrounding it on every of the Fraser "has a seating capacity for 100 guests. The proprietor recently erected as addition to the House, which will increase the accommodation by ten rooms. The bar room has been removed from the hotel, and a barber shop and other accessories have been proided.

Three Lake Eric and Overolt River Railway trains leave the Fort ally connecting at London and at the Thomas, running east, west and north to all important points.

The Eighth Sunday COMMON H · How much dost thou We all love justice

love of justice would to us. There is n morally dead as not ment of justice welli and the public opini never failed in the manifest injustice. the abstract! When amine the matter in personal aspects we reason to doubt wh justice is so sincere seems, for we fine which everlastingly ice there is a vast that the lofty sentin claimed from pole rather than absolute have justice done t apprehend it : but clined to do justice t to the golden rule? sert that there is n demn the flagrant i this day's Gospel: b are there who look the parable to ourse unjust transactions and resolve to repa of our ability? How much dost

awkward question moet; not that th debtors whose debts tunes, not their f there undoubtedly a not hosts of dishor debts are the resul gance or dissipation and turn and quibb way in order to e tions. Yet these p for upright Christi certain fact once for be an honest man, Christian, who doe reasonable effort t The man or the

endeavor to pay t and shall not ent heaven. Do you n man who owes h baker, or his groc refuses payment, to spend for drinks cursions, and perh side or the moun man? Would y in debt for the old five or ten or fi neighbor in a pin neglects to pay i quested to do so ag

But what is one to pay one's del to starve family, but you a lawful debts are rigid retrenchmen and all superfluit should be cut off. Justice in the thing to talk about

esty is the real How much dost th tical questions that put to his own c ber that there is reckoning appoin your soul "You prison:" and, in t Jesus: "Amen, shalt not go out fr repay the last fart

News comes from

shrine of an Angl

Hawtrey and thir Dr. Hawtrey, prov of Eton, Mrs. Moly mother at the c The impressive ce by a crowd of sy residents, French and American. I her first Communi communicated for Hawtrey was rece on June 24, by th an American prie of Boston, who he some years back. was converted strangers, with w she is not acquai had first visited I 14th this year, the Lady's second app the supernatura that she at once s

-Catholic News. After a "Hood's Sarsapa scrofula. I was we Hood's Sarsaparilla me strong and well had catarrhal feve Hood's Sarsaparilla complete cure." S. Polis, Nova Scotia.

version we have

the manifest po

FIVE-MINUTE'S SERMON.

The Eighth Sunday After Pentecost

COMMON HONESTY.

"How much dost thou owe ?" (St. Luke xvi.

We all love justice; to question our love of justice would be a gross insult to us. There is no human soul so morally dead as not to feel some sentiment of justice welling up within it : and the public opinion of mankind has never failed in the end to condemn manifest injustice. But all this is in the abstract! When we come to ex-amine the matter in its concrete and personal aspects we at once find good reason to doubt whether the love of justice is so sincere and universal as it seems, for we find that in a world which everlastingly prates about justice there is a vast deal of the most crying injustice, and we begin to fear that the lofty sentiment so loudly pro claimed from pole to pole is relative rather than absolute. We all want to have justice done to ourselves as we apprehend it; but are we equally in clined to do justice to others, according to the golden rule? I venture to assert that there is not a single person in the congregation who does not condemn the fiagrant injustice set forth in this day's Gospel: but how many of us are there who look within, who apply the parable to ourselves, condemn the unjust transactions in our own lives, and resolve to repair them to the best of our ability?

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J. M. GIBSON, oner of Crown Lands.

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O'S SUMMER RE.

RASER,"

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ndon, Ont.

Cures.

'How much dost thou owe?" is an awkward question for some of us to moet; not that there are no honest debtors whose debts are their misfortunes, not their faults. Many such there undoubtedly are. But are there not hosts of dishonest debtors whose debts are the result of their extravagance or dissipation? and who twist and turn and quibble in every possible way in order to escape their obligations. Yet these people, too, take up the cry of justice, and would feign pass for upright Christians and honorable Now we might as well face the certain fact once for all. No one can be an honest man, much less a sincere Christian, who does not make every reasonable effort to pay his lawful

The man or the woman who is in debt and who does not conscientiously endeavor to pay the last farthing is little less than a fraud and a hypocrite, and shall not enter the kingdom of heaven. Do you mean to say that the man who owes his butcher, or his baker, or his grocer a bill, and who refuses payment, when he has money to spend for drinks and cigars and excursions, and perhaps a trip to the sea-side or the mountains, is an honest man? Would you consider that woman honest who constantly buys new dresses and bonnets while she is in debt for the old ones? What sense of justice has the person who borrows five or ten or fifty dollars from a neighbor in a pinch, and afterwards neglects to pay it back, though requested to do so again and again.

But what is one bound to do in order to pay one's debts? You are not to starve yourself or your family, but you are bound to live on the very verge of poverty until your lawful debts are paid. The most rigid retrenchment must be observed and all superfluities, even the least,

Justice in the abstract is a grand thing to talk about, but common honesty is the real thing to practise.

"I've brought you my new waist to show much dost thou owe? and when show you," said Lula; this is for my are you going to pay? are the practical questions that every debtor should ma?"

and help others to climb.

Every word of this is tr put to his own conscience. Remember that there is a supreme day of the old lady in a cheerful tone, but experience of millions will verify. reckoning appointed for all debtors, and if you appear before that dread tribunal with the burden of debt upon your soul "You shall be cast into Jesus: "Amen. I say to you, thou "I was only thinking of the past,

News comes from Lourdes of the conversion to Catholicity at the famous shrine of an Anglican lady, Miss Mary Louisa Hawtrey, cousin to Mr. Charles Hawtrey and third cousin to the late Dr. Hawtrey, provost and head master of Eton, Mrs. Molyneux acting as godmother at the conditional baptis The impressive ceremony was attended by a crowd of sympathetic visitors or residents, French, German, English, and American. Holy Mass followed at the High Altar. Miss Hawtrey made her first Communion, and a considerable number of ladies and gentlemen communicated for her intention. Miss Hawtrey was received into the Church on June 24, by the Rev. T. A. Metcalf, an American priest of the Archdiocese of Boston, who has resided in Pau for some years back. The lady when she was converted was surrounded by strangers, with whose very language she is not acquainted. Miss Hawtrey had first visited Lourdes on February 14th this year, the anniversary of Our Lady's second apparition to Bernadette, when she felt so strongly impressed by the supernatural atmosphere and objects amid which she found herself that she at once sought proper instruc-tion in Christian truths. In this conversion we have a striking illustration of the manifest power of Divine grace.

After a Severe Cold.

-Catholic News

OUR BOYS AND GIRLS.

A Short Sermon Children who read my lay, This much I have to say, Each day and every day Do what is right! Right things in great and small; Then, though the sky should fall, Sun, moon, and stars, and all, You shall have light.

This further I would say:
Be you tempted as you may,
Each day, and every day,
Speak what is true;
True things in great and small;
Then, though the stars should fall
Sun, stars, and moon, and all,
Heaven would show through.

Figs, as you see and know, Do not of thistles grow, And though the blossoms blow White on the tree, Grapes never, never yet, On the limbs of thorns were set: So if you a good name would get, Good you must be.

Life's journey, through and through, Speaking what is just and true, Doing what is right to do Unto one and all. When you work and when you play, Each day and every day; Then peace shall gild your way, 1 Though the sky should fall —Alice Cary

-Alice Cary Lula's Birthday Guest.

Little Lula Johnson was a pet and only child, and when her mother asked her what she would like to have as a present for her twelfth birthday, which was approaching, and she re-plied that all she wanted was a pretty new dress, her mother replied, "Certainly, my dear, you shall have the dress, and you shall have a birthday party, too, and invite all your best

This delighted Lula very much, and she ran at once to find the latest fashion magazine to decide how her new dress should be made, and the same morning went to the stores to bring home samples of cloth to show mamma.

Now Lula had a grandmother, who lived with her parents, and who was growing quite old. She was very little seen, for she staid in her room most of the time, and I am sorry to say that Lula's parents did not show her the attention that people ought to pay to their old mother. Still, though her heart often ached at their neglect, she made no complaint, but patiently worked away doing the mending for the family, and whatever other little things she was able to. She loved Lula very much, and when the little girl told her of the new dress and of the coming

party she felt glad to see her happy.
"Mamma, have you sent out the invitations to the party?" asked Lula a day or two before the birthday arrived. "Yes," said her mother, "they have all been sent some time ago."

"But there is one you forgot, mamma! Never mind, though, I will invite her myself." "But, Lula, there are too many

now, and the rooms are small."
"Oh, well, mamma, she will not take up much room, and she does not

"Yery well, my child," said Mrs.
Johnson, "have your own way. It is

your party."
That afternoon the waist of the new dress came home from the dressmaker, and after it had been admired by her father and mother, Lula carried it up stairs to show it to her grandmother. As she entered the room she found the old lady hard at work knitting. 'What is that grandma?" she asked. "Oh, nothing much, dear ; it is only

a little work to pass my time.

Lula saw that she had to turn her head quickly to prevent tears falling on the

"What is the matter, grandma,

prison:" and, in the words of the Lota
Jesus: "Amen, I say to you, thou
shalt not go out from thence until thou
repay the last farthing."

"I was only thinking of the Pass."
my child, when I was your age. I
was so happy. But now I am old, and
though my birthday comes on the same

day as yours, nobody thinks of it."

Lula threw her arms around her neck, and giving her a loving kiss, said: "But grandma, your little Lula thinks of you, and you will celebrate your birthday with me. I come on purpose to invite you, because mamma said I could invite whoever I wanted to, and I want you more than anybody. Now don't say anything to mamma and papa about it, but get ready and

come to my party."

That evening the skirt of the new dress came home, and when it was shown to papa he comThere is plimented his little daughter's taste, and said: "Now, I must put some money in the pocket of your new dress for good luck. It will be my birthday

gift to my daughter."
So when he handed the skirt back to Lula she put her hand in the pocket

and pulled out a bill.
"Oh, it's a \$5 bill!" she cried.

"You're too good papa, and I know what I'll do with it." The time for the party came and the rooms were all aglow with lights, and beautifully decorated with flowers. Lula was very happy as her little guests began to come in, and she re-ceived them in her beautiful new dress. The children were all ushered into the playroom, where they amused them-selves with various games until the time for supper came. Then the piano began to play a pretty march, and the children were ushered two by two into the dining-room and seated around a "Hood's Sarsaparilla has cured me of scredula. I was weak and debilitated and Hood's Sarsaparilla built me up and made me strong and well. After a severe cold I had catarrhal fever. I again resorted to Hood's Sarsaparilla which accomplished a complete cure." SARAH E. DEVAY, Annapolis. Nova Scotia.

her happy as well as myself. Because she is old, she should not be forgotten ments. nor neglected. So now I present her on the question, how are our young with this beautiful cap and this nice men equipped in this particular?

with grandma and wished her happi-It was a very happy birthday, and

treated her dear old grandma. Lula's parents, too, went to bed that night a good deal ashamed to think that their little daughter had behaved better toward their old mother than they had themselves. "Why, do you they had themselves. know," said Mr. Johnson to his wife, "the darling child went and spent the money which I gave her for her birth-day gift for presents for grandma!"

CHATS WITH YOUNG MEN.

Under the head of "Plain Talk" we came across the subjoined observations in one of our contemporaries which will well repay perusal by every young man capable of understanding the seriousness of the tasks and efforts and requirements which even a moderate degree of material prosperity involves.

I have heard a great deal recently in reference to the necessity for young men learning a trade but it seems to me that the need exists for a plain talk to the young men who are s take the places of our gray-haired workmen. As the matter stands our young men are more interested in prize fights and baseball than in the consideration of their own future and the choice of a trade or profession. Most of them read too little considering as I did once that there is nothing obtained by reading but that all knowledge is obtained in the school of experience. This is true to a certain ex-tent, but if they do not devote time to useful reading they will find when they take up their trades that they are mere automatons-the brains required in the work must be supplied by others.

To learn a trade thoroughly requires not only practice but brains and study. The young man who is ambitious to succeed in his chosen calling should consider well the importance of break dance. I could not enjoy my party if | ing away from the associations which lead him to squander the money in billiard halls and similar resorts which should go towards the purchase of books and other aids to a higher education.

A certain amount of recreation and pleasure is, of course, desirable as well as the society of helpful friends, but the young man who can not enjoy his own companionship occasionally is in a bad way. Take a few hours every week if not every day to devote to the study of your trade, visit the library and other places where you ca find valuable information—perfect yourself in your calling and make your services indispensable. Aim to be at the top

Every word of this is true and every experience of millions will verify.

It applies not only to those who are

beginning a career in the mechanical trades but as well to every young man who has his way to make in commer cial business or in the professions Constant and unremitting study of everything bearing upon the work in which we propose to engage, or at least the acquisition of as much knowledge as we can reasonably encompass is indispensable to success. The conditions of labor in every line are becoming harder and harder, so that success de pends mere than ever largely upon one's superiority both in the theory and practice of his calling. No young man can hope to make any substantia or permanent headway until realization of what is demanded has becom firmly fixed in his mind and serves for a beacon as it were by which to steer for the coal upon which he has fixed

There is another consideration to which the attention of Catholic young men should be more commonly directed than it is, namely that as young men they have a mission in the world which it is incumbent upon them to fulfill. Father A. A. Lambing has written admirably on this subject, and we cannot do better than quote from his essay After touching upon the immunity of adolescence from the sterner duties entailed by the supreme gift of true faith Father Lambing describes what is exacted of young men of good lives who have reached maturity of years and reason. As the heads of families in years to come they will be settled down in life and though they will have to move in the world and hear much against their religion still they will generally be so fixed in its practice that there will be little danger of them being influenced by what they hear. And as they advance in years their very age will be a protection by the respect which it commonly inspires. But as young men they are in the very whirlpool of a feverish and in a meas ure unrestrained life among others of Hood's Pills are the favorite family cathartic, easy to take, easy to operate.

Hood's Pills are the favorite family cathartic, easy to take, easy to operate.

Hood's Pills are the favorite family cathartic, easy to take, easy to operate.

Hood's Pills are the favorite family cathartic, easy to take, easy to operate.

the place reserved for herself at the others hold sacred; who have little head of the table, and then presented idea of the supernatural, and no reverher grandma to the company, saying ence for it. Add to this that these that this was grandma's birthday, tco, enemies of cur holy faith generally and that they were celebrating it to-gether. pride themselves in being posted on all the objections that are commonly urged After supper was over the children against religion in general, and the all returned to the parlor, and Lula Catholic religion in particular. It chair for her in the middle of the room, and then made a little speech. Said she: "My dear little friends, as this is they are as often resuscitated, and he my grandma's birthday I wish to make will be thought vanquished who is not

On the question, how are our young shawl to keep her warm. I love her same writer says: In childhood they very much, because she is a good learned the catechism, more or less grandma, and mends my clothes and perfectly as to the letter, and under-tells me nice stories." The old lady put her arms around
Lula and kissed her, while the tears
dropped from her eyes, and all the
children came around to shake hands
telis me nice stories."

expected to understand it. We seldom
get the full benefit of all that we read,
and never long remember all that we
have learned. Much of it passes from memory altogether, and the greater part of what remains becomes indefinite and vague, so that a large number all the children went home thinking of the nice way in which Lula had outline and generalities of religious

teaching.
There are reading circles and other organizations in many congregations, and it is an encouraging sign that these are multiplying, and, when properly conducted, they are productive of great good. But they include only the minority—perhaps not one in every five of our Catholic young men. The rest are almost hopelessly at the mercy of their indifferent, irreligious, infidel or scoffing companions. may feel certain that what they hear is exaggerated, misconstrued or false. but they are not able to prove that it is so; and they must hang their heads in confusion, give the enemy the victory, and not infrequently suffer a weakening of their own faith in the teachings of religion.

Much might be done by them individually to better equip themselves for the battle of life, in this particular, by the careful study of some of the excel-lent books of instruction which the Catholic book market now affords; but much more can be supplied by the united efforts of the young men of a congregation, a town or a district, in reading circles and in the organization of societies of mutual aid and brother ly intercourse. In unity there is strength; there is mutual encouragement, mutual assistance and a mutual sharpening of the mental faculties, and when properly conducted, there is especially a school of training in the formulating of arguments and in the orderly and forcible expression of ideas It is the Christian duty, and it is for the personal advantage of our Catholic young men, to arm themselves for the struggle in which many of them have

already entered, and in which all must,

sooner or later, take part. They are the hope of the Church: religion and

morality is in a great measure in their

hands, and they must see to it that they are not derelict in so important a trust. The purveyor of "Scottish News" for the English Churchman draws attention to the fact of the presentation to the Provost of Banff, as a memorial of the Diamond Jubilee, of a gold chain of office bearing a medallion in the centre of which is "carved" a Ma-donna and Child. The writer is pleased to regard this as "Romish superstition," and thinks "they might have adopted many other subjects more appropriate and in keeping with the intelligence and Protestant sentiment of the town." It is hardly compli mentary to Banffshire intelligence to assume that it is so obtuse as not to perceive the association between this symbol, copied from a very old chain worn in Catholic times, and our com

Wherever the sun shines Dr. Chase's remedies are known, and no music so sweet to many a poor soul as the song of rejoicing over restoration to health in the use of them. Ask your dealer about them.

mon Christianity. - London Catholic

NERVOUSTroubles are due to impoverished blood. Hood's Sarsaparilla is the One True Blood Purifier and NERVE TONIC.

No one need fear cholera or any summer complaint if they have a bottle of Dr. J. D. Kellogg's Dysentery Cordial ready for use. It corrects all losseness of the bowels promptly and causes a healthy and natural action. This is a medicine adapted for the young and old, rich and poor, and is rapidly becoming the most popular medicine for cholera, dysentery, etc., in the market.

Grover C. Connelly, of Richmond Corners, N. B., says of Dr. Chase's Catarrh Cure: "I am pleased I used Dr. Chase's Catarrh Cure. I had it in a very severe form for nearly five years. I used several so called cures, but got no relief. None of them did me any good. One box of Dr. Chase's Catarrh Cure completely cured me.

"Just as Good as Scott's Emulsion"

You hear it in nine out of ten drug stores.

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REV. J. M. McGUCKIN, O. M. I., Rector.

"DOWN BRAKES, AND REVERSE!"

When a train is discovered rushing on to a frightful collision, it is a thrilling instant as the engineer whistles "Down and reverses his lever. Brakes alone are not enough; the whole propell-ing power of the engine must be reversed



worse all the time until I had pain in the paper part of my chest and severe cough, which grew worse at night and in the morning, with expectoration. Quite often I would cough up what seemed to be mattery scabs, after which I would experience a burning and smarting sensation in my throat. I took the doctor's prescriptions without number, but all did not seem to do me any real good. At last he told me to try cod liver oil. I took sixteen bottles of the oil; this seemed to help me for a while and then I would be as bad as ever. Next I tried the extract of mait. I took five bottles, and not deriving any benefit from the malt, (I was feeling so weak I could hardly get around) I concluded I would write to your Institute for advice. About eighteen months ago I wrote describing my symptoms. I immediately received an answer advising a course of treatment, which I began at once. I bought five bottles of Dr. Pierce's Golden Medical Discovery, and one bottle of his 'Pavorite Prescription' and three of the 'Pellets.' I began taking the medicines as directed and immediately began to improve in every way. I have obtained more lasting benefit from these medicines than from all others combined. Indeed Dr. Pierce's medicines have done wonders for me. I enjoy quite good health and have not taken any medicine for over six months."

Miss Mary Whitman, of East Dickinson, Franklin Co., N. V., writes: "For nearly ten months I had a bad cough, and instead of getting better, it grew worse, until I was advised by a friend to try Dr. Pierce's Golden Medical Discovery. I hesitated at first, for it seemed to me nothing would give relief only death. My parents were anxious about me, and I was said to have consumption. I tried your medicines, and before I had taken many doses there was a great change. When the second bottle was empty I had no cough and was a great deal stronge."

Dr. Pierce may be consulted by letter, free of cost, by addressing him at No. 663

Dr. Pierce may be consulted by letter, free of cost, by addressing him at No. 663 Main Street, Buffalo, N. V.

One copy of a good, practical, medical work is worth more in a home than a thousand works of fiction. Dr. Pierce's Common Sense Medical Adviser is the best home medical book extant. It contains 1,008 pages and three hundred illustrations and is written in plain, everyday language that any one may understand. Over a million homes own copies of it and 680,000 of them paid \$1.50 each for and 680,000 of them paid \$1.50 each for their copies. A new and large edition will be given away absolutely free. If you want a copy in a paper cover, send thirty-one one-cent stamps, to cover cost of customs and mailing only, to the World's Dispensary Medical Association, Buffalo, N. Y. If you desire a French cloth binding, send fifty stamps.

VERY LIBERAL OFFERS

An Opportunity to Possess & Beautiful Family Bible at a Small Outlay.

That is how it is something the circulation. There are times with disease.

There are times with a fr ight full pace that no or di in ary methods will prevent disease. There are plenty of methods will prevent disease and put off disaster for a little while but that isn't enough. What is needed is a medicine that will instantly reverse the entire wasting, degenerating process. When people are losing flesh, strength and vitality, they need Dr. Pierce's Golden Medical Discovery, which acts directly upon the vital forces, completely transforming the entire nutritive organism and totally reversing the wasting, deblitating process which is at the root of all diseases. It enables the digestive and blood, it stops the wasting of tissue, builds up solid, muscular flesh and hold. It stops the wasting of tissue, builds up solid, muscular flesh and hold. The Holly BIBLE (A SMALLER EDITION).

The Holly BIBLE (A SMALLER EDITION). The Record for grow worse all the time until 1 had pain in the upper part of my chest and severe cough, which grew worse at night and in the outper part of my chest and severe cough, which grew worse at night and in the outper part of my chest and severe cough, which grew worse at night and in the outper part of my chest and severe cough, which grew worse at night and in the outper part of my chest and severe cough, which grew worse at night and in the outper part of my chest and severe cough, which grew worse at night and in the outper part of my chest and severe cough, which grew worse at night and in the outper part of my chest and severe cough, which grew worse at night and in the outper part of my chest and severe cough, which grew worse at night and in the outper part of my chest and severe cough, which grew worse at night and in the outper part of my chest and severe cough, which grew worse at night and in the outper part of my chest and severe cough, which grew worse at night and in the outper part of my chest and severe cough, which grew worse at night and in the outper part of my chest and

(A SMALLER EDITION)

Translated from the Latin vulgate. Neatly bound in cloth. Size 10 x 7 x 2, and weighs 3 pounds 6 ounces. This book will be sent to any address on same conditions as the larger edition for Four Polilars and a year's credit given on subscription to THE CATROLIC RECORD.

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-OBJECTS OF THE-New York Catholic Agency

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2nd. No extra commissions are charged the patrons on purchases made for them, and giving them besides the hencit of my experience and facilities in the actual prices charged.

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Toronto's Leading Fashionable Tailors

222 QUEEN ST. E. All work guaranteed first-class and up-to date. Try us and you'll stay with us. Prices Right.

Y, ONTARIO. d is now open for the who have heretofore inconvenience of long the seaside, and other are gradually awaken-

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FRASER, Propietor,

Resolution of Condolence. Hamilton, July 19, 1897.

Editor CATHOLIC RECORD:

Editor CATHOLIC RECORD:

Dear Sir and Brother—At the last regular meeting of Branch 37, the following resolution was unanimously carried:

That we, the members of Branch 37, extend to our Brother, Rev. Chancellor J. J. Craven, our respected and esteemed Spiritual Adviser our sincere sympathy and condelence in his bereavement, by the death of his father, whom God, in His goodness, called to his eternal reward July 14. And that a copy of this resolution be sent to Rev. Chancellor J. J. Craven, the CATHOLIC RECORD and The Canadian.

Yours fraternally

A. Bourque, Fin. Sec.

At the regular meeting of Branch 105, C. M. B. A., London, held June 24, 1897, the following resolutions were moved by Bro-Frank Smith, seconded by Bro. John Feeney:

Feeney:
That whereas it has pleased Almighty God to remove from our midst by death our esteemed Bro., Dr. M. J. Hanavan.
Resolved that, while bowing to the will of God, we, the members of this branch, desire to God, we, the members of this branch, desire to express our sincere sorrow at the sudden death of our late brother, and we desire to extend our sincere sympathy to the widow and family of our late lamented brother, and we pray that God will comfort and sustain them in the loss of a loving husband and kind father.

father.

Resolved that these resolutions be spread on the minutes, and a copy of the same sent to the official organ, The Canadian, and to CATHOLIC RECORD for publication.

At a regular meeting of St. Peter in Chain Branch, No. 71, Trenton, Ont., held on July 7 the following resolutions were unanimously

Branch, No. 71, Trenton, Ont., held on July 7, the following resolutions were unanimously adopted:

Whereas it has pleased Divine Providence, in His wisdom, to call to his eternal rest, on the 22nd of June last, our late lamented Brother, Edward Quino, of this branch. And whereas by his decease the branch has lost an esteemed and worthy friend, his wife a model husband, and his children an affectionate father, be it, therefore,

Resolved that we desire to extend to the widow, the family, and the sorrowing relatives of our departed brother our heartfelt sympathy and condolence in this their hour of sore affliction and trial, trusting that he whom we mourn is now in a world where care and sorrow are unknown. Further, be it
Resolved that, cut of respect for our departed brother, our charter be draped in mourning for thirty days; that these resolutions be inscribed in the minutes of this branch of this date; that a copy of the same be sent to the official organ and local papers for publication, and that another copy be tendered to his widow.

K. S. J.

RESOLUTIONS OF CONDOLENCE.

At the regular meeting of Columbus Com-naudery No. 219, Knights of St. John, the ollowing resolution was unanimously

following resolution was unanimously adopted:
Whereas it has pleased Almighty God, in His infinite wisdom, to call to her eternal reward the beloved mother of our esteemed Brothers Jas. and Frank J. Burns, be it Resolved that the members of Columbus Commandery, No. 219, extend to the bereaved Sir Knights our most sincere and heartfelt sympathy in their affliction, and we pray that the Creator of all good may strengthen them and give them grace to bear with Christian fortitude the sad and severe loss they have sustained. And be it, further, Resolved that a copy of this resolution be sent to our afflicted Brothers; that it be spread on the minutes; and that a copy be sent the CATHOLIC RECORD, Catholic Register and Knight of St. John for publication.

C. O. F.

To the Officers and Members of the Catholic Order of Foresters of the Province of

Brothers-The thirteenth annual conven Brothers—The thirteenth annual convention of our order in session at the city of Columbus, Ohio, in February, 1897, having decided that State and Provincial Conventions should be held on the fourth Tuesday in August in each year, in accordance with the said decision and resolution the third Annual Convention of the Provincial Court of the Province of Ontario will convene at the town of Cornwall, Ont, on the 24th day of August, 1897, at the hour of 10 a.m. Reports of receipts and disbursements and of your officers for the year 1896. Will be made and various accounts audited. The members for your Provincial Court for the ensuing year your Provincial Court for the ensuing year will be elected, and all proper consideration piven to proposed changes in the constitu-

member of a new court.

The expenses of all representatives shall be paid by the Provincial Court and to include the actual transportation fare by the shortest possible route, and \$2.50 per day for each day of actual time spent in going to, attending and returning from the convention as certified by the Committee on Finance.

The Provincial court officers beg to tender to High court and other subcrdinate officers their most grateful thanks for their uniform courtesies tendered to them during the year.

courtesies tendered to them during the year

Fraternally yours,
W. T. J. Lee,
Provincial Chief Ranger,
Pro. Sec.
Arthur Morel,

Pro. Sec.
Arthur Morel,
Pro. Sec.
Arthur Morel,
Toronto, July 26, 1897.

St. Joseph Court, No. 370, held their regular meeting in Dingman's Hall on Thursday eve, 22nd inst. The attendance was large, considering the hot weather. Chief Ranger J. J. Howarth presided. Two applicants were received and four candidates imitiated, six more being previously balloted for, but were not present owing to their papers not having arrived in due time from the H. M. Examiner. Bro. Wm. Mitchell, D. H. C. R., Chairman of Audit Committee, read a lengthy statement, showing a very encouraging report for the members of the large increase of membership during the past quarter and the substantial amount in the court and contingent funds. Bro. M. F. Mogran was duly elected delegate to the Provincial convention; Bro. Geo. Duffey, Alternate. The chairman of excursion committee reported of the event having taken place to Peterborough, but could not report anything definite until next meeting.
The increase of membership for the month of June was 1957.

As our Medical Examiner is imperatively instructed to make the most rigid examination of each candidate, consequently several are rejected who are not physically sound and up to date. Notwithstanding this, it has been shown unless the candidate has proven he has complied with his religious duties within one year of date of application he is also rejected by the investigating committee.

Our membership have increased over six thousand since the six of January. Of these it can be said they are picked material, young ard in the pint of condition, and, more than this, practical Catholics who by their faith and exemplary character will surely impress upon desiring applicants that the Order is composed of worthy and loyal citizens.

A face which is alway serene possesses a

A face which is alway serene possesses a mesterious and powerful attraction; sad hearts come to it, as to the sun, to warm themselves again.—Abbe Roux.

FATHER KNEIPP'S CURE.

The Result of His Knowledge and Experience-Disease in the Blood-His Advice and Treatment Given to Twenty-Thousand People.

Advice and Treatment Given to Twenty-Thousand People.

The announcement in the Free Press of Thursday, 17th inst., of the death of Right Rev. Mgr. Sebastien Kneipp, or Father Kneipp, as he was familiarly called, caused the writer much regret and pain. Thousands of others who like him, have had their sufferings alleviated or altogether ended by following his mode of treatment and advice, have experienced those same feelings. They are such as one realizes upon losing a dear friend or benefactor. Father Kneipp was born near Munich, in Bavaria, in 1829. In the introduction to his far famed book, "My Water Cure," first published in Germany in October, 1886 and which in 1892 had passed through the thirty sixth edition he says: "I was over twenty one years of age when with my Wanderbuch—i. e, public book, serving as passport to travelling journeymen—in my pocket I left my home. This document described me as a weaver apprentice, but since my childhood, something very different, habeen inscribed on the leaves of my heart. I wished to become a priest." He goes on to relate the trials and difficulties he had to undergo in his efforts to attain the object he had so much at heart. "After succeeding in entering the gymnasium at Gronenbach," he continues, "The work was not easy and to all appearance fruitless. After five years of the greatest efforts and privations, I was morally and physically broken down.

"On one occasion when my father came to fetch me home from the town for my vacation, we halted at an inn, and there still rings in my ears the words spoken to him by the landlord, 'Weaver,' he said to him, 'you

tion, we halted at an inn, and there still rings in my ears the words spoken to him by the landlord, 'Weaver,' he said to him, 'you are fetching the student for the last time.' Nor was the landlerd the only one who spoke them. I myself had long since abandened all hope and waited my end with resignation.' Then he tells of how he accidentally met with "an insignificant little volume which was a treatise on cold water cure."

"This little how." he adds. "is written by

was a treatise on cold water cure."

"This little book," he adds, "is written by a doctor; its prescriptions are mostly exceedingly violent and severe. I tried them for a quarter of a year, for half a year, I experienced no perceptible improvement, but also no bad effects. This gave me courage. Then came the winter of 1849. I was again in Dillingen. Two or three times a week I sought out a lonely spot and bathed for a few minutes in the Danube. Rapidly 1 hurried to the bathing place, more rapidly yet I hurried home to the warm room. I never derived any harm from these cold exercises, but also as I deemed small benefit. In 1850 I entered the Georgineum at Munich. There I found a poor student whose blight was even worse than my own. The doctor of the seminary refused him the health certificate in dispensible for his admission to holy orders, because—so ran the verdict—he has not much longer to live. I had now a dear companion. I initiated him into the mysteries of my little book, whose maxims we set about practicing with cheerful rivalry. Before long my friend received the coveted certificate and is still alive. I myself grew daily stronger, became a priest and have now—Feb. 1891—exercised my holy functions for over thirty years. My triends are good enough to flatter me by saying that even now at the age of over sixty eight, they admire the strength of my voice and the vigor of my body. Water remained my best friend. Who can wonder therefore it on my side I feel for it the trust of friendship?"

"Those only who have been in want and misery, themselves can appreciate the mis-

"Those only who have been in want and misery, themselves can appreciate the misery of thers. The number of suffering people I met with and the yet greater number and variety of their complaints, incited me to extend my cold water experiments and to perfect my system of cure. To my first counsellor in the science of cold water cure, the aforementioned little volume, I owe much heartielt thanks. Soon, however, I recognized that the system, such as it was here recommended, required modification. The applications it enjoined were often too rough, too violent for the human constitution. Such exaggerated treatment only serves to bring the cold water cure into discredit and to reinforce the ranks of those who blindly condemn whatever they do not or but imperfectly understand.

"Most emphatically I warn all against too violent for too frequent applications of cold water which can only have the result of transforming this healing element into an agent of destruction and changing the patient's confidence into terror and disgust.

"During thirty years I have studied and tested every single application on my own person. I frankly acknowledge that at three repeated intervals I was obliged to remodel my system, and relax the treatment from severity to mildness and thence to greater mildness still."

The foregoing in Father Kneipp's own words tells of the origin of his cold water "Those only who have been in want and

The foregoing in Father Kneipp's own ords tells of the origin of his cold water

officers for the year 1835 7 will be made and various accounts audited. The members for your Provincial Court for the ensuing year will be elected, and all proper consideration riven to proposed changes in the constitution.

Each of the subordinate courts in Ontario is hereby directed to elect one representative, and in case said representative is unable to attend, one alternate; the said representative or alternate should be a member of the court for at least one year and in case of new courts not organized for one year. Charter members can be elected as representatives or alternates, but no transfer member from another court shall be considered a charter member of a new court.

The expenses of all representatives shall be read by the Provincial Court and to in.

1. Of dissolving the germs of diseased matter contained in the blood.
2. Of withdrawing the diseased matter from the system.
3. Of restoring the purified blood to its proper state of circulation.

the system.

3. Of restoring the purified blood to its proper state of circulation.

4. Of bracing the weakened constitution and rendering it it for renewed exertion.

At the earnest urging and solicitation of his numerous friends and associates Father Kneipp published the result of his experience and practical knowledge in his book. "My Water Cure." which has since been followed by three other volumes. "Thus Shalt Thou Live." "My Will," and "The Care of Children." Those works are spread over the continent, and the first brought out by William Blackwood & Sons, of Edinburgh and London, made famous the medest and retiring village priest, hitherio unknown beyond his immediate neighborhood. From every part of Europe and even from distant America and Canada, crowds of patients began to flock to the little village of Worishofen, all anxious to try the virtues of the water cure. The London Graphic in one of the May numbers, in 1891, devotee several columns to a description of Father Kneipp and his water cure system, which was most interesting. Among other details it was mentioned that during the leeven months from the lat of May, 1893, to the lat of April, 1894, the number of patients who sought advice and treatment from Father Kneipp was over nineteen thousand and included all classes and creeds, from the prince to the peasant and from the bighest ecclesiastical dignitaries to the humblest and most unassuming members of secular and religious communities.

The Father made it an imperative rule that

most unassuming members of secular and re-ligious communities.

The Father made it an imperative rule that his patients should go about bare footed.
Though in full dress for the promenade, the church or the theatre, the feet had no cover-ing. The exercise, which under treatment prescribed was walking bare foot.

ing. The exercise, which under treatment, prescribed was walking bare foot.

1. In wet grass.
2. On wet flags or stones,
3. In fresh fallen snow.
4. In cold water.
The best effect is produced by walking barefooted in new fallen snow, which is setting that, is in a soft slushy state. The Father states that, "I am acquainted with persons who are accustomed to prolong these snowy walks for an hour, and even beyond that with best results; but, as a general rule, from three to four minutes will be sufficient.
For the healthy, as well as the sufferer, he recommends the snow tramp. To show how it is often a direct means of cure in certain illness, the following two cases out of many may be cited:

be cited:
"A person," he relates. "who had suffered
from chiliblains, which used to suppurate and
cause much pain for many years, was advised
and a cure. She folfrom chilibraths, which used to suppurase cause much pain for many years, was ad by me to try snow-walking as a cure. St lowed my advice, and was soon perfectly of her distressing complaint."

"Quite recently a young girl came to me complaining of a violent tooth-ache. 'If you walk five minutes in the fresh-fallen snow

your tooth ache will speedily disappear, I said to her. She ran out into the garden, and did so, whence she returned some ten minutes later with the joyful announcement that her tooth ache was completely gone."

The translator of "My Water Cure." said to be an English Protestant lady of high distinction, says: "Pere Knelpp might be a very rich man if he had chosen to accept what is offered to him, instead of which we find him livine in the utmost simplicity of surroundings, deriving no personal benefit from the exercise of his powers. He regards the matter from a higher point of view, considering his gift as one which he is bound to employ to his best ability for the relief of humanity. In business matters he is innocent as a child, the fees he accepts being barely sufficient to keep him from actual loss by his charity. My own bill for his medical advice, during a period of five weeks, amounted to the gigantic (?) sum of ten marks; while a gentleman of my acqualctance was charged only six marks for a course of treatment extending over two months."

About four years ago Father Knelpp went specially to Rome to preserbe for Pope Leo. He promised the Suoreme Pontiff that, under Divine Providence, he would live for several years by following the rules he laid down. It was on the occasion of his visit that the Father was raised to the dignity of Monsignor or Domestic Prelate of His Holiness.

Although Father Knelpp was averse to receiving anything like adequate remuneration for his medical advice and perscriptions, yet some noble monuments of his charity have been erected. Among these may be mentioned the "Kurhaus." the "Kenderasy," the asylum for children, and the Lupus hospital. three spaceous buildings which cost the good and benevolent priest at least half a million marks.

The writer, in paying so feeble and inadequate a tribute to the memory of this excellent.

three spacious buildings which cost the good and benevolent priest at least half a million marks.

The writer, in paying so feeble and inadequate a tribute to the memory of this excellent and world-renowned ecclesiastic, deems; it a dury to state that although prostrated for months at a time, for many years, by attacks of rh-umatic gout. In which his sufferings were intense, he has enjoyed almost entire freedom from pain since he followed the treatment prescribed for him by Father Kneipp, three years ago. This mainly consisted in cold baths, three times a week, at a temperature varying from 60 degree F. In summer, to 31 degree F., in winter, the entire body submerged, from one to three minutes, according to the season. He derived special benefit from walking in the snow bare-forded. It works to him a source of great great least mound he be instrumental, throad processes and the source of great great least mound as a body of the state of the

Ottawa, June 18, 1897.

An event to which people are accustomed to look forward from year to year is St. Joseph's church pienic, which takes place every civic holiday. The date this year is August 2nd (Monday next), and the committee in charge have made a good start by securing from Mrs. Leslie the magnificent grove on the corner of Jones avenue and Queen street east—a place eminently suitable for picnic purposes, possessing as it does the requisite amount of shade (a most essential feature on a hot day), and making altogether a most desirable locality in which to spend a delightful holiday.

The committee are making every effort to provide for the comfort of those who will

delightful holiday.

The committee are making every effort to provide for the comfort of those who will make it their business to be present, and as a day's outing is generally looked for those who wish to make the most of the holiday should make it a point to be on hand early.

The gates will be open at 9 o'clock. Dinner will be served by the ladies at 12.

In order to insure getting the games through in good time the programme will be commenced between 1 and 2 o'clock.

A first class orchestra has been engaged for the day.

London Separate Schools.

Balow we give, in the order of merit, the names of the London Separate school pupils who were successful at the last entrance ex-amination to the Collegiate Institute. The number of marks required to pass was 422:—

Alexander Power, 562; Geoffry Mullins, 555; Lawrence More, 516; Leo Garvey, 545; John Doyle, 545; Leo Cushing, 569; John Teeney, 59.

Teeney, 599.

SACRED HEART SCHOOL.

Minnie Hurley, 632; Helen Morkin, 628;
Beatrice Friend, 569; Mabel Kenny, 537;
Grace McFadden, 524; Birdie Moffatt, 492;
Teresa White, 487.

HOLY ANGELS' SCHOOL.

Elizabeth Ronan, 566; John Flynn, 546
May Treanor, 542; Minnie Clark, 528.

A Talented Catholic Teacher.

We are pleased to note the success achieved by a young Catholic teacher, Mr. Thos. J. Dwyer, at the recent session of the Provincial Normal school, Ottawa, Mr. Dwyer, who was the only Catholic gentleman in a school of ninety-three students, succeeded in carrying off the gold medal awarded to the student obtaining the highest marks during the term and at the examinations. Mr. Dwyer is a son of Mr. John A. Dwyer, of Peterborough, and received his early education at the Separate school in that town.

OBITUARY.

Duncan J. McLellan, Harrisons Cor-ners.

It is with sincere regret we are called upon to chronicle the death of Duncan J. Mc-Lellan, son of John D. McLellan, of Harri-

Lelian, son of John D. McLelian, of Harrisons Corners.

He had been suffering for some time from dropsy, but had apparently recovered. However the extremely warm weather proved too much for his weakened constitution, and on Monday morning it became evident that he was sinking rapidly. Rev. Father McDonell, of St. Andrews, assisted by Rev. Father Fox, of Lochiel, came at once and administered the sacraments for the dying.

He also had the happiness of having at his death-bed two Sisters of Charity from Kingston, one of whom is a sister of deceased.

Much sympathy is felt for his bereaved parents whose hope and comfort he was.

The funeral, which took place on Friday the 16th, was one of the largest ever seen at St. Andrews. After solemn Requiem Mass the remains were interred in St. Andrew's cemetery. In your charity pray for his soul. Requiescat in pace!

Leo XIII.'s Protest.

Rome, July 15 -A letter from the Pope to Cardinal Oreglia di San Stefano, Dean of the Sacred College, was published to day.

His Holiness thanks the Bishops who assembled at the recent canonizations and signed an address declaring their attachment to the Holy See. The Pope exhorts the Bishops to inculcate this feeling upon the Catholic world, and concludes:

"Every day the necessity appears greater for replacing the Holy the position Providence assigned to it. As long as the difficulties which oppress us endure we will continue to complain of the violence done the Papacy and to demand the rights safe guarding our liberty.

The Milwaukee Catholic Citizen is the authority for the statement that the Catholic News is said to have absorbed \$80,000 in trying the experi ment of a dollar weekly. An expensive lesson, certainly, for whoever paid the bill. - True Witness.

Crosses borne with patience are like storms at sea, which seem to swamp the ship, which thay are really bearing towards the shore. Life without a cross is the heaviest cross of all.—Bl. Sebastian.

Story of a Conversion.

A letter written to a Protestant friend by the late Sir John Thompson, premier of Canada, has been made public, says the Weekly Register. It tells briefly the story of his conversion, and illustrates anew the perplexities and discouragements which confront

so many converts to the Church:
"I had been attending the Church
of England and Roman Catholic
services assiduously for a period of
four years, and had been reading all the controversies I could get my hands on, and finally yielded when to believe and not to profess appeared to be wretched cowardice. I had very few Catholic clients; no influential Catholic friends. I believed the day of my baptism closed my chances to profes sional advancement, or any other. I felt that I had but one recourse-my shorthand. I knew I could not support my wife and myself if matters came to the worst. But I felt that there was no use in putting all this before the public, and that it was better to stand by the certain light that I had; that se were not matters for public discussion, but matters of conscience Even if I had discussed them, I must have added that, after twenty years of experience and consideration, would do it again ; and do it a thou sand times, if it were necessary, even if all the blessings and prosperity which I have had were turned into misfortunes and afflictions.

The courage of this particular convert was splendidly rewarded in the event, for Sir John Thompson not only reached the most honorable office in Canada, but he won as well the respect of the people, irrespective of race or religion . - Sacred Heart Review.

Shortly after the death of Sir John Thompson the above edifying account of his conversion appeared in the CATHOLIC RECORD under the title of "Reminiscences."—ED RECORD]

Pere Marquette.

The statue of Pere Marquette, unveiled last week at Marquette, Mich., is a bronze replica of the splendid work in marble, by Trentanove, placed in the Statuary Hall of the Capitol at Washington by the state of Wisconsin. The heroic old missionary and explorer has thus won another deserved honor in spite of the objections of a few narrow-minded and bigoted persons. will always remain one of the greatest and most picturesque figures in the earliest history of the territory that now includes the States of Michigan, Wisconsin and Illinois. - Buffalo Com

HELPLESS FOR A YEAR. Bowed Down With Rheumatism and

From the Post, Sackville, N. B. Records like the following carry conviction with them, and in a prac-tical sense it might be said that this is still the age of wonders. Mr. Edward Downey, of Maccan, N. B., says: "1 have been a resident of Cumberland Co. some years. I have been a great sufferer for upwards of ten years with sciatic rheumatism. I was tortured with severe pains which at times would become almost unbearable, and I think I suffered almost everything a man can suffer and live. I was so crippled that I could not work, and part of the time was not able to even move about. became so weak, and my system so run down that I despaired of ever getting better. My case was an almost hope-less one, and as I had abandoned work I was almost helpless for over a year. I heard of Dr. Williams' Pink Pills and I was induced to at least give them a trial. In a short time I began to recover, and the agonizing back and limbs, so that I was enabled to walk out of doors. Before I had used more than half a dozen boxes l was almost entirely well and could do a hard day's work. I have a good appetite and began to gain flesh and feel like a new man. I am free from aches and pains, and have Dr. Williams' Pink Pills to thank for it all." The reporter could not help feeling that Mr. Downey's case was a striking one, as he now presents a stout well-built figure, straight limbed and as smart in his movements as a young man of tweny.

DIOCESE OF LONDON.

The Goderich Star refers as follows to the visit of His Lordship Bishop O'Connor to that town on the 11th instant:

The confirmation service at St. Peter's last Sunday was largely attended, and most impressive. Bishop O'Connor was assisted by Revs. Fathers West and Dixon, and the class numbered twenty six candidates. His Lordship, in asking the customary questions, made a clear and simple explanation of the principles of the Church, and gave sound and commendable advice on the benefits and graces flowing from a religious life. His words, if followed up by the children, should give them much happiness throughout their lives. As in customary in this diocese, all the boys in the confirmation class were pledged to abstain from intoxicating liquors till they should have completed their twenty first year. Judge and Mrs. Doyle acted as sponsors for the children, and the choir sang most impressively, "Come, Holy Ghost." Before concluding the service, the Bishop praised the congregation for what they had already accomplished in their new church, and exhorted them to continued faithfulness, and sacrifices for the House of God.

MARKET REPORTS.

London. July 29. — Wheat, 60c per bushel.
Oats, 242-5 to 26; per bushel. Peas, 36 to 39c
per bushel. Barley, 24 to 28 4 5 per bushel.
Rye, 28 to 30 4-5c per bush. Corn, 39 4-5 to
33 3-19c. per bush. Beef was easy at 84-50 to
35 3-19c. per bush. Beef was easy at 84-50 to
35 3-19c. per bush. Beef was easy at 84-50 to
35 3-19c. per bush. Beef was easy at 84-50 to
55-00 per out. Lamb, 9c a pound wholesale.
Dressed ocalves, 5c. a pound. Mutton, 6 cents a
pound. Dressed hogs, 87 per cut. Ducks, 50
cents to 60c a pair. Butter, best roll, 8 cents.
Clock, be. Eggs sold at 9 to 10 cents a dozen.
Wool, was steady, at 17 to 18c a pound. Hay,
86 a ton.
TORONTO.

TORONTO.

Toronto, July 29.—Wheat, white, 73e; wheat, red, 72e; wheat, goose, 62e; barley, 25 to 27e; oats, 25 to 27e; pass, 49e;; rye, 52 to 53e; burkeys, per 1b., 11 to 12e; ducks, per pair, 40 to 80e; chickens, per pair, 30 to 50e; geese, per 1b., 8 to 9e; butter, in brolls, 15 to 16e; eggs, new laid, 10e; hay, timothy, \$11.00; hay, new, 85.59 to \$7.00; straw, sheaf, \$6.00 to \$7.00; straw, rye, \$8 beef, ninds, 05 to 8e; beef, fores, 35 to 16e lainb carcass, per bound, 9 to 10e; veal carcass, per 1b., 6 to 7e; juntton, per 1b. 5 to 7e; dressed hogs, \$5.50 to \$7.00.

Montreal. July 29.—We quote No. 2 white oats in store, 291c, export 29c; local peas, 521 to 56.50.

Montreal. July 29.—We quote No. 2 white oats in store, 291c, export 29c; local peas, 521 to 58c;, buck wheat, 41; to 42c; and 79c, 191 to 51c. Flour—Further sales were made of 30,000 and at another advance of 30 another advance of

PORT HURON.

Port Huron, Mich., July 29—Grain—Wheat, per bush., 70 to 17c; oats, per bush., 20 to 1c; corn, per bush., 22 to 24c; tye, per bush. 31 to 35c; buckwheat, 20 to 22c per bush.; bar ley, 45 to 50c per 100 lbs.; peas, 50 to 35c per bush.; bans unpleked, 25 to 36c, per bush.;

ley. 45 to 50c per 100 10s.; peas. 50 to 50c per bush.; plushed, 30 to 40c. per bush.; Produce — Butter, 7 to 10c per 1b.; eggs. 9 to 10c per doz.; lard, 5 to 6 cents per pound. Hay and Straw—Hay, old stock, 57.00 to 8 per ton; new stock, 56.00 to 57.00 per ton, on the city market; baled hay, 86 to 810 per ton in car lots; straw—S5.50 to \$4.00 ton. Wool—Washed, 14 to 18 cents per pound; unwashed, 10 to 15 cents per pound. Dressed Meats.—Ber, Michigan, 36.00 to \$7.00 per cwt. Live weight, \$2.50 to \$3.75 per cwt.; Chicago, \$5.00 to \$7.50 per cwt. 10 to \$4.00 to \$4.50 to \$4.50 to \$4.50 to \$3.75 per cwt. \$2.50 to \$3.75 per cwt. \$3.50 to \$3.75 per cwt. \$4.50 to \$4.5

Mutton = 95.00 to \$4.50 per cwt. Lamb=88 to 89 per cwt. Lamb=88 to 89 per cwt. Vol.88 to 87.00, per cwt. Foultry—Spring chickens, 12 cts. per pound cwts. 7 to 8c per lb.; alive. 5 to 7c per pound curkeys, 10 to 125c per pound.

Latest Live Stock Markets.

TORONTO.

TORONTO.

TORONTO.

Toronto, July 29.—About half the export upply was left over. Prices ranged from sito 4.40 per 100 lite.

In butchers' cattle, as usual, really choice stuff sold well at from 3½c. to 3½c. per 10c. but other grades were off from 10 to 20c. per 100 lite. Good bulls are wanted at from 3 to 3½c. per nound.

Good Dan's are waters.

There is a demand for choice stockers of rom 900 to 1,400 lbs., at from 3 to 33c, per ib.

Milk cows—Prices range from \$20 to \$35 each.

Jambs \$2 75 to \$3 each.

Export sheep are easy at 3c per lb.; ewes are sor h 5c, and bucks 23c, per lb.

Calves \$3 to \$6 each. Hogs—Best selections \$5.85 were paid to day.

EAST BUFFALO. East Buffalo, July 29.—Cattle — Quiet but teady, and not materially changed from the urrent prices of Monday. Canada stock steers, 365. Veals, 85.25 to 85.59, and a few extra at 5.75. Hogs—5 and 10c lower; Yorkers, with elected hoes in, 84 to 84.65; medium and mixed, 3 70 to 83.80; heavies, 83.65; roughs, 83.20 to 3 30, stags, 89.51 to 83.00; skipny pigs, 83.20 to selected hogs in, \$4 to \$4.00; medium and mixed \$3.70 to \$3.80; heavies, \$3.65; roughs, \$3.90 te \$3.00; skippy pigs, \$3.50 to \$3.00; skippy pigs, \$4.50 to \$4.50; springs, fair to extra, \$5.50 to \$3.50; choice to best export wathers, \$5.50 to \$3.75; choice to best export wathers, \$5.50 to \$4.55.

Coleman's CALT DAIRY, HOUSEHOLD AND FARM

CANADA SALT ASSOCIATION

WAVERLEY BICYCLES RUN EASIEST

No owner of a Waverley Bicycle ever regretted his purchase. No rider of a Waverley ever felt that he possessed less than the best that could be produced.

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INDIANA BICYCLE CO. Indianapolis, Ind.

:00:20000000:0000000000000000 WESTERN

LONDON, SEPTEMBER 9th to 18th, 1897 CANADA'S FAVORITE LIVE STOCK AND AGRICULTURAL EXHIBITION.

The most complete Live Stock Buildings in America. More improvements and extensive additions this year. Every Stockman, Agriculturist, Manufacturer, Dairyman, Artist, Inventor, etc., etc., specially invited. Entries close Sept. 9th, in all Departments. Success assured.

SIE HASSEN BEN ALI, The Arab Prince, Has been secured to furnish and superintend the stage attractions. Auction Sale of Booths and Privileges August 15th, on the Grounds at 2 p. m. For Prize Lists, Programme and Maps, apply to LT.-COL. F. B. LEYS, President.

THO3. A, BROWNE, Secretary.

Canada's Favorite Live Stock Exhibi.

The Western Fair, London, is again to the front and is providing further accommodation and improvements to their already excellent stock buildings, necessitated by the increase of entries last year in these departments.

The Directors of this time how the proper course to pursue in maintaining the proper course to pursue in maintaining the proper course to pursue in maintaining the Live Stock and Agricultural Fair of years at Live Stock and Agricultural Fair of years and every year since has been marked by an ancement no all the departments. This annual line provement is largely due to the thought lines and care of the management, and the facultural the agricultural interests are given first place. Over thirty four thousand dollars were appended in exhibition buildings last year, and others being found necessary are in course fair buildings are worth a visit to the city to see.

construction for the coming Fair. London's Fair buildings are worth a visit to the city to see.

Exhibitors of first-class stock, machinery or produce of any kind looking for purchasers cannot go to a better place than the Visitern Fair to get what they want—ready sales at good prices.

The Prize Lists are ready for distribution, and a simple application to the Secretary Mr. Thos A. Browne, will secure a copy. It is well just here to say the cloing date for making entries is September 9th.

While the Association gives particular attention to the exhibitors and their exhibits they at the same time are aware of the necessity of having some first class special features to edify and amuse their visitors during the afternoons and evenings.

Sie Hassen Ben All, the Arab prince, has been engaged, not only to bring with him his wonderful troupe of Arabs, but secure the best talent in America along other lines. His knowledge of the business and his conquisition of good, clean, high-class attractions will be on hand. The official programme will be published the first week of August, and is free to all.

RISH BENEVOLENT SOCIETY — ANNUAL picnic at Port Stanley, Tuesday,
Aug. 3, 1897. Sports, rames and dancing for
men, women and children, for which cash
prizes will be paid. Full brass band and
string band, ba-eball match, London vs. St.
Thomas, and many other special attractions,
Proceeds for the relief of poor. P. Mulken,
President; Arthur Huff, Secretary. 570-2

NOTICE TO CREDITORS AND CLAIMANTS

In the Estate of Daniel McDonald,

Pursuant to the provisions of the Revised Statutes of Oatario, 1887, Chapter 110, and amending acts, notice is hereby given that all creditors and other persons having claims upon, or against or claiming to share in, the estate of Daniel McDonald, late of the township of Biddulph, in the county of Middlesex, gentleman, deceased, who died on or about the 3rd day of July, 1896, are hereby required to deliver or send by post prepaid to Messrs, Magee, McKillop and Murchy, London, Ont. sclicitors for Andrew McDonald, the administrator of the estate of said deceased, on or before the 1st day of November 1897, a statement in writing of their names, addresses and occupations, together with full particulars of their claims, duly verified, and the nature of the securities, if any, held by them. And notice is further given that after the 1st day of November 1897, the said administrator will proceed to distribute the assets of the said estate among the persons entitled thereto, having regard only to the claims of which notice shall have been given as above required and the said administrator will not be liable for said assets or any part thereof so distributed to any person of whose claim or claims notice shall not have been received by the administrator or his solicitors at the time afreesid, Magee, McKillop & Murphy,

London, Ont.
Solicitors for Andrew McDonald,

Administrator.

London, July 15, 1897. Administrator

LOYOLA COLLEGE. Conducted by the Jesuit Fathers. 2084 St. Catherine St., Montreal.

A Classical School under Exclusively English

Direction - Opening Sept. 1st. Only a limited number of Boarders can be accommodated.

For further information address REV. G. O'BRYAN, S.J., Prest.

2084 St. Catherine St., Montreal

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DR. WAUGH, 597 TALBOT ST., LONDON, Ont. Specialty, Nervous Diseases. DR. WOODRUFF, NO. 185 QUEEN'S AVE.

pasal catarrh and troublesome throats tested. glasses adjusted. Hours. 12 to 4. OVE & DIGNAN, BARRISTERS ETC. 418 Talbot street, London. Private

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AGENTS.

Second edition "Queen Victoria" exhausted.
Jubilee Edition on press. Best history of the
Queen Victorian Era published. The only
Canadian work accepted by Her Majesty.
Sales unprecedented-knock the bottom out of
all records. Canvassers scooping in money
Even boys and girls sell it fast. Big commission or straight weekly salary after trial trip.
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Toronto, Ont.

TEACHER WANTED.

A CATHOLIC TEACHER, MALE OR female. Holding a 2nd or 3rd class certificate, having experience. State salary. Address Jas. Byrne, Sec., Byrnedale P. Oslê

WANTED FOR JUNIOR AND INTERMEdiate departments of North Bay Separate
school, two Catholic female teachers holding
2nd or 3rd class professional certificates for
Ontario, and capable of speaking and teaching
French and English. Duties to begin Sepi.
1st. Apply, stating qualifications, salary and
experience, to Rev. D. J. Scollard, Sec. Teas.
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289.

U. M. B. A.—Branch No. 4, London Meets on the 2nd and 4th Thursday of every south, at 8 o'clock, at their hall, Albion Block, &ichmond Street. G. Barry, President, J.O'Mearalst Vice-President; P. F. BOYLS, Escording Secretary



STRATFORD, ONT. A live, go-a-head school that thoroughly prepares young men and women for business life. Attendance this year double that of last year. Only one kind of business caucation given to our students, and that the best. W. J. ELLIOTT, Principal.

VOLUME

The wind comes wiry green and of redwing black readypool; It brings me soothi on the hill.

And I bear the thr robin's morning know where the sassafra er-berries gro

what has become of Baker's hill?
And what's become tasta Snell.
And of Roxie Root ton for a spel They were the bath and of Roxie Root shared my you have where are the What has become

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And hear her genite tace
And hear her genite tace
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And the garden with winter

O cottage 'neath those girls That but a little ant noise ? O trees and hills dows, do yo dows, do you where I shall years ago You see I'm old long and for I am looking for they are!

LEAGUE OF THE APOSTLE

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