The Catholic Record.

London, Saturday, July 29, 1899 VERY REV. DR. E. F. MURPHY HONORED.

The RECORD has much pleasure in congratulating the Very Dr. Murphy, Vicar general of Halifax, on his elevation to the dignity of Prothonotary Apostolic. His many friends throughout the Dominion will be glad to learn of the promotion, and will, whilst noting it as a special mark of the favor of Rome, recognize it also as a tribute to the zeal and devotion which have characterized the priestly career of Dr. Murphy.

He has been for a number of years a prominent figure in the ecclesiastical circles of the city by the sea. As secretary to Archbishop Hannan, and as Cathedral Rector and Vicar General, he has given ample proof of executive ability and whole-souled service to the cause of religion, and, best of all, and more efficacious for the salvation of souls and the upbuilding of God's kingdom on earth, he has worn ever the white flower of a blameless life. We wish him ad multos annos.

"BACHELOR PRIESTS."

Bishop Foss of the Methodist Episcopal Church is the latest aspirant for honors in the field of misrepresentation. Sometime ago in an address on India at Providence, R. I., he told a pretty story about the failure of missions conducted by "bachelor priests."

The good Bishop was so taken up with the Methodistical mission results that he overlooked the fact, evidenced by authoritative statistics, that there are in India 1,788,225 Catholics to 77,963 claimed by those ministers of the gospel who obey the injunction of St. Paul.

An inquisitive person wrote the Bishop as to the meaning of the term " bachelor priests" and their place of residence. After much hesitancy he minded gentry who have exchanged declared the bachelors referred to in his address are not Roman Catholics. The dignitary is very much indignant at his being run to ground. He has said good things, so he affirms, about priests. and advances it as proof positive of his unwillingness to offend Catholics.

We are quite willing to believe it, what he means.

IRISH UNIVERSITY EDUCA-TION.

The Irish Bishops have protested against the unwillingness of the Goverument to do justice to Catholics in the matter of University education. They want to know why 100,000 acres the education of a small section of the asm. He is to-day what he was when community in Trinity College, an es- he threw in his fortunes with the party tablishment that is practically anti-Catholic and anti-Irish. Mr. A. Balfour has no hesitancy in giving his sympathy to the movement, but says he is powerless to do anything.

The walls of bigotry must be beaten down before Englishmen will see that Ireland has some rights. All their professions about good will to men and the humbug of " hands across the sea " are based on nothing better than sentiment and hypocrisy.

Perhaps the spirit of the Penal laws broods o'er them yet. The law that proscribed education for Catholics and which entailed for its violation a forfeiture of estates and of civic privileges, and sent many a youth who afterwards wrote his name in golden letters on the annals of the old land, to learn from the hedge school. master under the "blue canopy of heaven,"was in force until the beginning of the present century, and may still be the source of inspiration for British Commoners.

Perhaps they are afraid because during the last seventy two years the

men who were looting houses and said, "the darkness prevented the con- their fury. - Father Faber.

stables from seeing their assailants." The North of course was always black, and there may be something in the explanation of Mr. Balfour.

Down south, however, they are all right, optically.

An esteemed friend writes to know why we are so "bitter towards religious bodies without the Catholic Church."

We plead not guilty. We have but sympathy for our brethren, and our earnest wish is that there be one flock and one shepherd. We have been, as our friend expresses it, "bitter" towards calumny only. We endeavored to give things their proper names. When we saw a mass of groundless charges we called it falsehood and calumny; and when we heard a minister describing the Church as she is not, we referred to him as an enemy to the truth, feeding on fairy tales as stale, flat and unprofitable as they are repagnant to common decency, to say noth ing of enlightened instinct. We intend to do the same in the future.

Our friend evidently belongs to the "milk and water class of Catholics" that is despised by honest Protestants and regarded with compassionate pity by those who believe in acting out their faith. He is 'liberal" of course, broadminded, etc., and is much in demand at social functions and as a ward heeler. It never seems to strike him that his faith is simply a trust, that it should be prized more than "broad acres or gold," and that he should repel an insult against it as he would one against his mother.

He will pose as a representative Catholic, one in fact who has arrived at the ultima thule of Catholic practice, without however making his claim good by anything better than vain assumptions of superiority. An honest Catholic will, though perhaps not versed i 1 the arts and sciences, do more for the extension of God's kingdom on earth than myriads of the so-called broadtheir selfhood for an emasculated thing by them called prudence, and by others termed cowardice.

Rumor has it that Edward Blake will return to Canada. No one will deny that the hon. gentleman has given a whole-souled service but the Bishop should strive to say to the Irish cause. Attacked and calumniated, misunderstood and misrepresented, he has gone his way unwavering in his devotion to Ireland. The past few years, with their burden of disunion and treachery and party feuds, would have condoned the retirement of any public man.

They must have sorrowed the heart of Mr. Blake, but they did not dampen | cometh of the soil of Ireland are reserved for his courage or extinguish his enthusi--a man convinced of the righteous ness and ultimate triumph of the cause, and willing, by any sacrifice on his part, to make the representatives of Ireland as strong and as disciplined as they were in 1886. He forgets and forgives-but he never forgets that Home Rule depends on the "unity, intensity, energy and grim determination of the Irish." "Meantime," as he said in his Glasgow speech of 1898, 'what is left for you and me, men of the rank and file of the movement? To strain every nerve to secure the reconciliation on which success depends, but anyway to fight all the harder the more desperate the struggle, to use cordial sympathy towards friends, patience and long suffering with separated brethren, stern determination towards the adversaries of our coun-

THE WANDERING PIPER.

try.

The Correspondent newspaper, dated Toronto (late York) 5th July, 1834, relates the following interesting incident:

dent:

Catholic schools of Ireland have, though crippled financially, outstripped all others.

NOTES BY THE WAY.

It is a sign of the times when the R.
I. constabulary pursue and attack Orange rioters. Those valiant custodians of the peace actually used their batons on a crowd of innocent gentlemen who were looting houses and

The flames of hell would burn many made, because, as Mr. Gerald Balfour the Precious Blood had not allayed

negative side of the evil of non-relig-Tae absence of a religious training. The absence of a religious influence is not by any means the most serious drawback. This might lead to nothing worse, in many cases, than carelessness in the practice of religious duties. But there is a far more powerful and deadly form of intellectual narcotic-a fatal influence of re cent development, which, once it has brought the mind within its potency, nor poppy, nor mandragora, nor any specific in the spiritual pharmacopela, may ever be able to expel. This deadly upas blight is the outgrowth of

criticism. other things he told his pupils :

other things he told his pupils:

"Your religious telief is even less than your knowledge. You came with a creed that told the date of the creation of the world out of nothing: of man out of dust; of woman out of man; that told just when and there and how God had come into the world from the outside; that told you precisely what you must believe, and what will happen to you if you doubt; that told how and by whom the Bible was written; when and on what terms the affairs of the universe would be wound up. That creed for the most part has been taken from you; there was nothing experimental and vital in it. In place of that great tree with spreading brauches we have given you a planted seed; in place of the system, a principle. Live the life of reverence for the order of nature and devotion to the good of mun, and therein you know and love and live the life of God."

How a man is to know and love and

How a man is to know and love and live the life of God when the knowledge of God is taken from him must appear perplexing to a thinker. But un happily the youth who listens to such specious substitutes for religious teach ing do not possess much claim to that description, in its true sense. What description, in its true sense. What which to find such a document. It is appeals to their tastes, the r youthful objected by some that S. Bernard does spirits, their animal propensities, their desire for the removal of all moral restraints, is the sort of creed to suit them best. No wonder that the non-Catholic college is, as a rule, the hotbed of infidelity—the place where "the educated devil" is turned out, when such is the teaching that is being instilled. With such poison entering the moral veins every hour of the day, while the school is open, can there be any wonder that there is a moral pestilence over the land! We tell the Catholic, man or woman, who elects to send son or daughter to abodes of learning where the name of God is obliterated and religion speered at, that they

are incurring an awful responsibility. "Woe to him by whom scaudal cometh," says our Divine Lord. What scandal more frightful than destruction of the spirit of reverence for the

things of God? It may safely be said that no non Catholic college is free from this leper-taint. Infidelity pervades them all, in greater or lesser degree. In some it is existent in more virulent form than at Bowdoin, because more unac knowledged. It is not every president who is so frank as the Ray. Dr. De What he aims at openly can be Witt. done by others without attracting any undesirable notoriety. The Briggs and McGiffert cases are only prom inent examples of the working of the system; lesser instances might be picked out by the hundred. Catholic parents cannot plead ignorance now, when they consult the spirit of worldliness rather than the spirit of religion, in regard to their children's ducation in the higher schools. They have been duly warned; on their own neads be the consequences if they neglect the timely monition.-Phils delphia Catholic Standard and Times.

OVER FOUR THUNDRED MINIS TERS CONVERTED.

The new edition of "Converts to Rome Since the Tractarian Movement to May, 1899," compiled by Mr. W. G. Gorman (Swan Sonnenschien), gives some interesting statistics. According to this authority no fewer than 446 bility," 417. The army officers who have 'verted are set down at 205; Christ Church providing 55 of these; of his property and reduced him to the rank of a small agriculturist.

30; Brasenose and Magdalen, each 22; and University, 20. The total from Cambridge is given as 213, which is

COLLEGES.

In recently setting forth the reasons why Catholic parents should prefer the Catholic College to the non Catholic one, we confined our argument to the negative side of the evil of non-relig. while only nine came from the four Scottish universities.

It is now nearly thirty years since we published in the New York Herald a translation of the prophecies of Sc. Malachi and then their authenticity was widely discussed. The arguments pro and con have passed out of our deadly upas blight is the outgrowth of that modern curse yelept "the higher since that the weight of normal evidence sittlesses" riticism."

Some of the upholders of this terrible

The extraordinary applicability of Some of the upholders of this terrible cult have the courage of their convictions. They openly declare their revolt and the aims and methods of an education based upon the elimination of the idea of any Divine revelation to mankind. We ought to be grateful for so much. To be forewarned of danger is in itself a blessing in a sense, since then we can take defens-Arnold Wion was a prophet. From the day in which we first discerned the day in which we first discerned the day in which we first discerned the application of "Crux de Cruce" to the sorrow of the Church and of Pius IX., we looked forward to the "Lumen in we looked forward to the "Lumen in In his baccalaureate sermon delivered at the closing exercises there this search at the closing exercises there this search are the search at the closing exercises there this search are the search at the closing exercises there this search are the search are th son, this clergyman-scholar made no the indicated star of his arms, but also disguise of his principles. Amongst in his genius, character and encycli-

> that day, deposited. There, above all other places, the student was most likely to come across old, forgotten or uaknown manuscripts We have no reason to doubt the truth and honesty of Arnold Wion, or that he found the manuscript which he gave to the world in that most likely of all places in not allude to this prophecy, which is quite true. He may not have known of it. St. Malachi, as has been said, may not have mentioned it to him; but St. Bernard tells us of the belief which held the public mind in the days of St. Malachi, that the saint was endowed with the spirit of prophecy. After having related a circumstante somewhat analogous to the case of cicheus and Our Lord, he adds, 'and the disciples were convinced that, even in this case, Malachi had the spirit of

prophecy. "
It has not been our good fortune to see the entire list of prophecies as given by Wion, but Richard Arch-deacon, a learned Irish theologian, of deacon, a learned frish theologian, or the Society of Jesus, who lived in the seventeenth century, had given us in his "Tripartite Theology" the complete list to the end, from the time of plete list to the end, from the time of through. His heart bounds with a perpetual apology to their non-through. Pope Sixtus IV., who died in 1484. He has also given the generally re ceived interpretation of the fulfillment of the prophecies from that date up to the Pontificate of Clement X, who died 1679. Of three only of those, he says, no one has explained their application, but of the remaining twenty five the application of the prophecy to the person, to some circumstance connected with the Pope to whom it is assigned, is most surprising; and what seems really strange is that eleven of these applications or interpretations have reference to the armorial bearings of the Pope's family, just as we found the designation of the prophecy in Cœlo," in the star which occupies the dexter chief of the arms of Pope

One of the strongest objections urged against the authenticity of St. Mala-chi's prophecy is that in the case of Sixtus V. the interpretation is referred to his armorial bearings, and that he was of rank so humble that his family could not have had such arms, such tales as that told by Gregorio Leti, namely, that he was originally a swineherd, having long passed current. The recently published life of Sixtus, by Baron Hubner, has corrected this. The truth of his origin is this: He was of Slavonic origin. When the victorious Turks overran I-lyria and threatened Dalmatia. many of the intales as that told by Gregorio Leti, Anglican clergymen have "gone threatened Dalmatia, many of the in-over" in the period mentioned. Next habitants of the latter fied by sea to in number comes 'members of the no- Italy, and among them the family from which the future Pope descended. children married into respectable famihave 'verted are set down at 205; children married into respectable families, held middle class rank and municipal profession, at 129; public officials, at 90; medical profession, at 60; children married into respectable families, held middle class rank and municipal offices—in a word were recials, at 90; medical profession, at 60; spectable people. Piergentile, the naval officers, at 39; baronets, at 32; father of Sixtus, was the fourth in large members of religious or the palmatian emily and 200 secular clarge. From the palmatian emily and 200 secular clarge. From Dake of Urbin, and the taking and ders and 290 secular clergy. From Oxford there have been 445 converts,

THE POISON OF NON-CATHOLIC less than half that from Oxford. Of days, and, as the honest poverty this 213 no fewer than 79 were from which is the result of loss, by misfortune or war, may deprive of recent possessions, but not of the honor or pride of ancestry, the title to their ancient "arms" would be still cherished by the impoverished family hence the objection to the application of the prophecy to the arms borne by Sixtus quite disappears. We are told that the modern writers reject these prophecies as forgeries. Those writers accept the grossest errors and reject Christianity. They think that the in-dications of prophetic knowledge contained in them are too trifling to be Divine; so also do they think of the prophet's miracle, the floating of the xhead on the water, as related in the Old Testament. They are unworthy of notice. - American Herald.

A DISTINGUISHED PRELATE

Monsignor Brindle, who has been consecrated, in Rome, Bishop to assist Cardinal Vaughan in the diocese of Westminster, will be sorely missed in the Army, where he was idolized by officers and men of all creeds. Monsignor Brindle, who is sixty-two years of age, studied for the priesthood at the English College in Lisbon, and during the early days of his career was assist ant priest at Piymouth cathedral. In 1874 he was appointed Chaplain to the Forces. In 1885 he became a first-class chaplain with the rank of colonel. He has seen much active service, and has been mentioned four times in official despatches, and possesses a greater number of medals than any other military chaplain, Protestant or Catholic. He especially distinguished himself at the Battle of Tel el-Kebir, and has reeived the D stinguished Service Order During the last Soudan War he walked on one occasion a distance of twenty miles to administer religious consola tion to a dying soldier.-Liverpool

RECENT CONVERSIONS TO THE CHURCH.

The work of conversions to the true Church goes on without interruption. A recent convert writes to say that no pen can describe the consolation of soul, the joy, the gladness that becomes the happy lot of those who hearken to the Church's summons, and, following the dictates of conscience and guided by the gentle light of divine mercy, are privileged to find a refuge and a home in the bosom of Holy Years ago the great Amer Church. ican philosopher, Dr. Brownson, re counting his experience said: "The convert to the Church is the prisoner liberated from the Bastile; a weight is thrown from his shoulders, the manacles fall from his hands and the fetters from his feet; he feels as light and as free as the air, and he would chirp and sing as the bird. This world changes its hue to his eyes; and he runs and leaps under the blue sky of a boundless universe. His thoughts, his mind, his very soul is lighted up and revels in the freedom of truth. He feels that he has something whereon he can stand, that he has no longer to bear up the Church, but that the Church can bear him up. He is conscious of an unfailing sup sense of unlimited freedom, and with a joy unspeakable."-American Heral i.

SENSATIONAL PREACHERS.

Writing in the Independent, the Rev. Dr. Storrs tells of a young minister who, discoursing on the liberty which he thought preachers should enjoy to oreak loose from dogmas in order to draw nearer to Christ, took for his text, Loose him and bring him thither,' the words of Oar Lord concerning the young ass. For this young man, who lacked only the sense of humor, Storrs has words of pity; but he de-nounces with deserved severity the irreverent pulpit-pounder who adver-Popping the Questised a sermon on tion," and then addressed the large crowd of young people who came to hear him on those tender and majestic words of Our Lord to Peter : "Lovest thou Me?" Whatever hope there may be of arresting the secularization of the Protestant pulpit and discouraging its sacreligious tendency to sepsationalism lies in unspar-ing denunciation by educated and religious · minded ministers like Dr Storrs; and we will do our Protestant friends the justice to say that when they do discuss such evils they do so bravely and without reticence Storrs quotes these lines of Cardinal Manning for the benefit of his con-freres: "It is what we are that preaches; and we are not only what we know but what we feel, what we realize, what by experience has be come a part of ourselves. Every man speaks readily of that which chiefly fills his mind. If we lived more for God, with God, and in God, we should have little difficulty in speaking about Him."-Ave Maria.

To all men perhaps, but certainly to the thoughtful and the good, all life is a continual growing revelation of God.

Writing to the Catholic Columbian, Rev. B. M. O'Boylav, of New-

ark, Ohio, says:
"In the hot days of summer, when so much is said against long sermons, it would be well to know precisely what is commanded on the subject. The Third Council of Baltimore (Titulum vii., 216), after lamenting the lack of religious instructions in some districts gives the following command: 'To remedy such an evil by ϵ fficacious remedies, we command that on Sundays and solemn feast days, even in summer time, all who have the care of souls, by themselves or, if legitimately prevented, by others fitted, at all Masses whatsoever at which the faithful are present, whether these Masses e sung or private (unsung) or even at a very early hour celebrated, that the gospel of the day occurring be read in the vernacular tongue, and if time permit, that the people be instructed in the law of the Lord for at least the twelfth part of an hour, every other pretext and custom to the contrary notwithstanding.

"This is a literal translation of the precept, and it is quite clear that the five minute sermon (the twelfth part of an hour), which the Paulist Fathers so zealously preach and publish every week, is not a 'fad,' as some would have it, but a strict duty, to be con-scientiously complied with. The cause that led to the promulgation of this law was the lax notion some people had about the duty of preaching on the one side and of hearing the Word of God on the other. The Council of Trent is also very clear on this head. are apt to say, 'The Council of Trent is not of obligation in this country,' which is a most misleading assertion There is nothing in the Council of Trent but is of obligation in this and every other country, except what the Church has specially exempted or dispensed. The five minute sermon is intended to reach those who cannot at-tend at the regular Masses to hear a more complete discourse. No one ever complains of a sermon which has food and drink for the mind and heart, no matter if the weather were at ninety degrees in the shade and the preacher were to continue for six or seven times

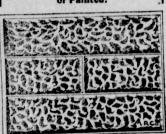
five minutes.
"The zealous Catholic expects a sermon on Sunday, and the zealous priest will never fail, when possible, to give it to him; and I hope the time will never come when any season of the year will be considered unfit for the work of God and the salvation of immortal souls

SHALLOW CATHOLICS.

There are certain Catholics who are

forever getting worked up and flurried over anything d rogatory to the Church. They a e so afcaid lest the allegation may be true, and want the thing explained, and then grow sceptical over the explination. Somebody says that this Pope did so and so, and that Pope did semething else, and if this be true, why then the Church is all wrong, and my goodness! what will we do! First of all, the kind of Catholic who gets agitated over these matters is generally one whose faith is Secondly they are ignorant, about as ignorant as their non Catholic friends, of the Church, its constitution and its history. Now Catholics should at the outset understand that the Church is a divine institution, infallibly guided in its teachings, impregnable by divine promise against the gates of hell. She is therefore indefectible. When then anything is alleged against her, which would violate her infallibility or indefectibility, Cathoics may put it down as a calumny without further concern. But a distinction is to be drawn: in matters not concerning her infallibility or indefectibility, the men charged with her guidance, may err, and many times, no doubt have erred, as in matters of mere discipline or temporary regulation. When, then, something is ass in derogation to the Church, distinguish: if the matter be not of faith and or of her prerogative of indefectibility. a mistake is possible. At the same time, it remains to be proved ; nine times out of ten, critical investigation will show it to be a calumny, for we must not forget that calumny has been the stock-in-trade of Protestant peoples for three hundred years, with the result that the lie is a thousand times more likely to be alleged against her than the truth to be told. - Church Progress.

If spring came but once in a cen-tury instead of once a year, or burst forth with the sound of and not in silence, what wonder and expectation would there be in all hearts to beheld the miraculous change! But now the silent successions sion suggests nothing but necessity. To most men, only the cessation of the miracle would be miraculous : and the perpetual exercise of God's power seems less wonderful than the with-drawal would be. We are like children, who are astonished and delighted only by the second hand of the clock, not by the hour-hand. - Longfellow.



It makes a wonderfully durable and economical covering for new buildings, or for improving old ones.

Gives a most handsome effectis very easy to apply - offers fire proof protection - and can't be penetrated by dampness.

By deciding in its favor you'll get the best results, at least expense. Write us if you're interested, we'll send full information.

METALLIC ROOFING CO., Limited Manufacturers, Toronto.

SCHOOLS

SADLIER'S DOMINION SERIES

SADLIER'S DOMINION SERIES
Sadlier's Dominion Reading Charts, 26 Read
ing Charts and one Chart of colors, mounted of
14 boards, size 23\(\) to 32\(\) inches.
Sadlier's Dominion Speller, complete.
Sadlier's Dominion First Reader. Part I.
Sadlier's Dominion First Reader. Part II.
Sadlier's Dominion Second Reader.
Sadlier's Dominion Third Reader.
Sadlier's Dominion Fourth Reader.
Sadlier's Ominion Fourth Reader.
Sadlier's Outlines of Canadian History,
Sadlier's Grandes Lignes de l'Histoire d'
Canadia.

anada. Sadlier's Outlines of English History. Sadlier's School History of England, with

Saminers action.

Sadiler's Actiont and Modern History, with the same and a colored maps.

Sadiler's Calcion of Butler's Catechism.

Sadiler's Child's Catechism of Sacred History, New Testament. Part I.

Sadiler's Child's Catechism of Sacred History, New Testament. Part II.

Sadiler's Child's Catechism of Sacred History, New Testament. Part II.

Sadiler's Catechism of Sacred History, large addition. Sadlier's Bible History (Schuster) Illus trated. Sadlier's Elementary Grammar, Blackboard lier's Edition of Grammaire Elementaire ar E. Robert. Sadlier's Edition of Nugent's French and English, English and French Dictionary with pronunciation.
Sadlier's (P. D. & S.) Copy Books, A. and B
with tracing.

D. & J. SADLIER & CO.

CATHOLIC PUBLISHERS. TORONTO, ONT. 1669 Notre Dame St., MONTREAL, QUE.

PLUMBING WORK IN OPERATION Can be Seen at our Wareroom SMITH BROTHERS

Santary Plumbers and Heating Engineers. LONDON, ONTARIO. Sole Agents for Peerless Water Heaters, Telephone 538.

PLAIN FACTS FOR FAIR MINDS

THIS HAS A LARGER SALE THAN I any book of the kind now in the market It is not a controversial work, but simply a statement of Catholic Doctrine. The author is Rev. George M. Searle. The price is ex-ceedingly low, only loc. Free by mail to any address. The book contains \$50 pages. Ad-dress Thos. Coffexy, Catholic Record office London, Ont.

ONTARIO MUTUAL LIFE

\$20,000,000 This Company holds serve on the Actur IN FORCE

BY A PART OF BY A PART OF THE PA





Are supplied in various qualities for all

purposes Pure, Antiseptic, Emollient.

your Dealer to obtain full particulars for you. C. CALVERT & CO., Manchester. 1 and Enlarged Edition.

There er damen, s. j FATH. e Most Instructive and

uphlets Extant one of th Useful Par

Ast.

of Father Damen. They
we most celebrated ones de
renowned Jesuit Father
vate Interpretation of the
te Church the Only True
confession," "The Rea." Is the Lectures
comprise five of the livered by that was hamely: "The Pri Bible," "The Vatho Church of God," "Presence," and "Pop the Catholic Church to any address on recompress on the Catholic Church of Coders may be sent to THOMAS OTHERS THOMAS OF THOMA onfession," "The Real ular Objections Against The book will be sent pt of 15 cts. in stamps. OFFEY . - London, Ont. Untholic Record Office, VEYARDS

SANDWIGH OF PECIALTY.

BANDWIGH OF PECIALTY.

ALTAR W. STANDARD OUT CLARGE OU ENNEST GIRARDON SANDWICH, ONT.

By LADY GEORGIANA FULLERTON.

LAURENTIA: A Story of Japan in the Sixteenth Contury

CHAPTER XII.-CONTINUED. "I am going to my Father's Court in Heaven; I don't want to hear about any

"My litt'e child," said Grace, looking

Heaven; I don't want to hear about any other."

"My litt'e child," said Grace, looking upon the boy with a kind of respectful awe, "I have something to say to you from that lady I told you of."

"Ah!" said the child, "I have often thought of what you said about her; she was to send me a cross I think."

"She has offered up for you a more painful cross than the one you will find, my child, prepared for you at Nangaza-qui,—she is your mother, and ste is the wife of the King of Arima. She might have told him, and he would have sent armies of soldiers to get possession of his son; but, Augustine, he is a heathen, and she would not claim you from your Christian fathers, though her heart was yearning to save you."

"TOSANE me, lady! Did you not say my mother was a Christian?"

"Thank God ble is."

"Then she must be glad that I go to heaven; and she will come there soon herself—tell her I shall be looking out for her. Grace,—is not that your name?—I should like to send my mother something." The boy thought a moment, then he said, "Come to the high tower, where we are going first, and try to get as near as you can to the cart when it moves away! I think I shall then have something to give you for my mother."

"I will endeavor to do so," said Grace; and then, her heart being too full to converse any longer, she went into the chapel, which was decorated with flowers and brilliantly lit. Father Baptiete, that true religious, that "worthy captain of a glorious troop," as the Jesuit historian calls him, was saying a last prayer before the altar (lately raised to the seraphic saint of Assisi,) and asking his blessing on his children, and then turning towards the crowd within and without the church, he raised his hands, and pronounced a few parting words, which remained forever stammed in the hearts of his hearer."

the crowd within and without the church, he raised his hands, and pronounced a few parting words, which remained forever stamped in the hearts of his hearers. The hour had come; the guards who were to conduct the prisoners first to the place of execution in the town and then to Nangazaqui, were arrived. The carts were waiting at the door of the convent; one by one the victims took their places.

were waiting at the door of the convent; one by one the victims took their places. Father Baptiste was the last. He held the child Augustine in his arms.

One of the chief bonzes, who had come to feast his eyes with the sufferings of the Christians, cried out to the boy, "Come to me, Augustine; I can save thy life and make thy fortune."

"Will you let me be a Christian, and save the fathers also?"

"No, I speak to you alone. Do not you know what they are going to do with you?"

you?"
"Yes," cried the boy with intrepidity,
"they are going to tie our hands behind
our backs and to cut off our ears, and

"they are going to tie our hands behind our backs and to cut off our ears, and then they will take us to Nangazaqui and crucify us there. I had rather die with the Fathers than live a heathen."

The carts moved slowly along the streets, towards the place where the fis part of the sentence was to be executed. Then it became apparent that it was not through ignorance of their approaching fate that the three little mattyrs had been so bold in word and in action. They bore, without a groan, the cruel treatment which was inflicted upon them as well as on the other prisoners; and as they left on the other prisoners; and as they left Meaco, and even whilst the blood was

Meaco, and even whilst the blood was streaming down their innocent faces, they were the first to intone the psalm "Laudate Paeri Dominum."

Grace, who with her father, and Andrew, and Agatha, and a great number of Christians, was pressing as near as possible to the cart to catch the accents of that glorious chant, found herself close to the little Augustine. He caught sight of her, and eagerly stretching out his hand, which he had disengaged from the cords, he put something into hers.

"Take this to my mother," he whispered, "and tell her that it hurt me very much when they cut off the tips of my

This and other relics of the same kind were bedewed with tears, and, as in the days of the early Church, carried away by the Christians with tender and affectionate devotion. When Father Organtin, who with his priests had been commanded by the authorities to remain within the walls of the college, received those first tokens of his children's and his brethren's sufferings, he lifted up his voice like Hezekiah and wept aloud. "Behold," he exclaimed, "Behold, my Divine Saviour, the first-fruits of the present persecution! Grant that the blood which waters the earth may bring forth many saints to praise Thy holy name by their lives and by their ceaths."

CHAPTER XIII. MARTYRDOM.

The signal for departure had been given, and the long pilgrimage of suffering, the "Via dolorosa," of that heroic band was begun. The cart slowly passed through the towns, the villages, and the plains of the Ximo, through Ozaca and Saccai on to Nangazaqui, the Christian city of the Alexandra of

and the plains of the Ximo, through Ozaca and Saccai on to Nangazaqui, the Christian city.

Many Christians at Meaco implored to share the fate of the prisoners, but Fazambura, the brother of the Governor of Nangazaqui, who had been entrusted with the execution of the Emperor's orders, had given positive directions that this singular favor should be universally refused, and would not even allow the relations and friends to accompany them in the carts, or to ride by their side, so numbers followed them on foot, with tears, with prayers, and with hymns of praise. After a while the Christians of Meaco fell off from the cortege, and others took their places. From each town as they passed, men, women, and children joined that extraordinary procession, every day newly escorted by fresh gathering crowds. But there was one pigrim who never wearied, who never retracted her steps, whose strength seemed supernatural; whose eyes were ever fixed on one of the carts, and the tones of whose melodious voice were heard pouring forth its thrilling notee of praise at morning dawn and at the sunset hour, leading the choir of that triumphant march, and marchoir of that triumphant march, and mar-

challing the weeping crowds on the road of sorrow, whilst she never shed a tear herself. This was Laurentia, the bride and the sister of the two Matthiases. She begged of the Christians, in each place through which they passed, clothes (for it was fearfully cold) and food for the prisoners. She ministered unceasingly to their wants. The heathens watched with amazement that pale delicate woman, who looked more like an attendant spirit than a being of flesh and blood, as she hovered around the carts and spoke words of encouragement to each of its occupants in turn, reminding them of their high hopes and of the blessed heaven in view. She had herself surrendered all thought, all cares but one—life had no longer any meaning for her, but in the reflected light of eternity.

At Ozaca a pilgrim joined the escort who never spoke to any one, who walked alone, apart from the rest, whose face was concealed, but who also rendered every possible service to the captives, and never handed anything to them but on his knees. His voice never was heard but when the psalm Miserere was sung:

never handed anything to them but on his knees. His voice never was heard but when the psalm Miserere was sung; then it rose with a mournful and sweet power, like the wail of the wind at night in the halls of a deserted house.

At Saccai the Christians were deeply moved, and, at the sight of their mutitated and bleeding brethren, on the point of rising in insurrection. Then the procamation which was carried at the head of the procession was changed, and the profession of Christianity, which in the first had not been denounced, was now

of the procession was changed, and the profession of Christianity, which in the first had not been denounced, was now deela'ed to be high treason to the State. Laurentia was arrested and accused to being a Christian. Then the pale cheek glowed with joy; the eye, sunken with fatigue, gleamed with a new brightness; the step, which was beginning to fa'ter, grew more bold and more firm; and with an unspeakable expression of fa'th and of hope she spoke words like those of Esau when pleading for his birthright, "Bless me also, O my God! Hast thou not a cross for me also, O my Father?"

She was numbered with the prisoners: that blessing was granted to her. And then the companion of her labors, whose face she had never beheld, was also brought forward and charged likewise "with having been with these men from the beginning." She raised her eyes to see who was this new comrade in suffering and in glory. He was bound and standing by the side of Philip the Mexican. She thought for a moment that she was dreaming. No, it was him—it was her brother! But how changed! Not a trace of color on his marble cheek, but it was not the paleness of fear that had blanched them; not a black hair on his young head; a night had done the work of years, and he stood before her greyheaded in youth, and bent like a man bowed down with a heavy burden.

young head; a night had done the work of years, and he stood before her grey-headed in youth, and bent like a man bowed down with a heavy burden.

Did wild thoughts pass through her mind? Did she cast one passionate glance back at the past? Did the tide of earthly love and earthly yearnings turn once again in that hour? No; the sacrifice had been complete; the surrender entire. No other cry burst from her lips than a fervent "Deo gratias." She never teared, the never doubted; she trusted God and she trusted her brother. Their eyes had met. The reward had been given. The prayer of one about to die had been heard—onward they went, onward on their way to glory and to death.

ward on their way to glory and to death.
When the holy band arrived at Omura
an aged man was there, who after many efforts and struggles succeeded in approaching them. This was Father Rodriguez, the Emperor's interpreter.

The Rector of the College at Nangazaqui had received the following touching testes from Esther Restitation.

qui had received the following touching letter from Father Baptiste:

"We set out from Meaco four-and-twenty in company, all of us condemned to be crucificed at Nangazaqui. Three religious of the Society of Jesus, six of the order of St. Francis, the rest Japanese and catechists. We are all content to die for the faith. I beg, in the name of all the prisoners, that your reverence will use your interest with the judges in order that we may have leave to receive the sacraments and the Bishop's blessing before we suffer; and we could wish to see all your Fathers there at the same time, to whose prayers we heartily com-

time, to whose prayers we heartily com-mend ourselves." pered, "and tell her that it hurt me very much when they cut off the tips of my ears; but I did not cry because I am a martyr, and I send her this bit of my flesh to put her in mind of the sufferings which her little son has endured for Christ's sake. Perhaps she will show it to my heathen father, and in heaven I will pray for them both."

This and other relics of the same kind were bedewed with tears, and, as in the days of the early Church, carried away by the Christians with tender and affectionate devotion. When Father Organtin, who with his priests had been commanded by the authorities to remain that Father Rodriguez obtained leave them. It was with the greatest united by that Fatter Rodriguez obtained leave from the guards to speak with the prisoners. But at last, by dint of prayers and efforts, he succeeded, and with outstretched arms and streaming eyes he there were to that holy company who stretched arms and streaming eyes he drew near to that holy company who were about to die, as he had so longed himself to die. No sooner did Father Baptiste see him than he fell on his knees and cried out, "Father Rodriguez, I and my brethren implore the pardon of the Fathers of your holy society for the trouble we have given you since our arrival in Japan. We are now about to yield up our lives for our common mother the

our lives for our common mother the Church, and we crave, as dying men, your pardon and your blessing."

Father Rodriguez had also fallen on his knees, and would not assume any other posture till he had compelled Father Baptiste to rise. Then from the fulness of his heart he poured forth the tenderest expressions of love and of admiration.

"There is nothing toforgive," he cried; "greak not of pardon. O blessed martyrs."

"There is nothing to forgive," he cried; "speak not of pardon, O blessed martyrs of Christ, or else, in the name of the Society, let me crave yours for what we may have done to grieve you. O venerable Father! O holy and blessed brethren! God be with you in this hour of suffering and of triumph. Pray for us whom you leave behind, unworthy to follow you, unworthy to share your glory and to walk by your side." Then turning to Paul Michi, to James

Then turning to Paul Michi, to James Kisai, and John Gotto, the three Jesuit brothers, and to the little child Augustine, who had grown up amongst them as a flower in a forest of pines, he fell on their necks, and wept over them in speechless emotion, even as the early Christians when parting with St. Paul.

The town of Nangazaqui was in an extraordinary sta'e of agitation. The Christians from the whole of the neighboring country were crowding to the scene where the great tragedy was to take place, and Fazambura became alarmed at the excitement which was beginning to disturb the public mind. He had promised Paul

Michi, for whom he had an enciest friendship, to lodge all the prisoners in the
town for one night, previous to the execution, and to allow them the happiness of
conferring with the priests at Namazzaqui, of hearing Mass and going to Communion; but he now retracted all these
concessions. He was frightened at the
power exercised by those chained, suffering and doomed men. The bonzes had
gathered around him, and reproached
him bitterly for the means the Emperor
was taking of spreading, they said, rather
than annihilating the Christian religion.
"Strange method," they exclaimed, "of
discrediting this foreign worship, to carry
about the country those men who smile
at sufferings, and glory in disgrace. The
enchanted tongue of that Paul Michi, who
never opens his mouth but he makes converts; the eloquence of that Father Baptiste of the Ascension (as they call him,
and well they may, for he seems ever in
a kind of ecstacy, half way between earth
and heaven,) are seducing on the road as
many persons, as can get to speak with
them. Another such exhibition, a dozen
more such mattyrs, and we may as well
shut up the temples, and call the King of
Spain to reign over us. We will let the
Emperor know that there is no one, however high in office or position, who can
withstand the influence of Paul Michi's
arguments." This was said in so pointed
a manner that Fazamburs grew deeply
alarmed, and commanded that fifty crosses
should be erected on a hill outside the

arguments." This was said in so pointed a manner that Fazambura grew deeply alarmed, and commanded that fifty crosses should be erected on a hill outside the walls of Nangszaqui, and hurried on the preparations for the execution as much as he could; but he sent a private message to Father Rodriguez, that at the hermitage of St Lazarus he might meet his brethren once more and administer to them spiritual consolation.

In that little wavside chapel, which

his brethren once more and administer to them spiritual consolation.

In that little wayside chapel, which Isafai with the aid of Mancia Ito had erected on his return from Europe, and which he had thought of enlarging one day and dedicating to Mary, Star of the Sea, the procession halted. Fair was the view of sea and land from that promontory. It was a bright cold day; bright as the martyrs' hopes, and cold as the grave that was preparing for them. Father Rodriguez confessed the Jesuit brothers, and received the vows of those who had not yet been finally admitted into the society. Every one of the band of martyrs approached the tribunal of penance in that solemn hour; and when they came out of the chapel, and the word was given, and the march was resumed, Fazambura marvelled at the joy and peace which was beaming in their faces. He expressed his surprise to Father Rodriguez, who eagerly embraced the opportunity of explaining to him the sublime truths of the Christian faith.

The man of the world listened to him the startier of the chapel and the ways fine?" he

opportunity of explaining to him the sublime truths of the Christian faith.

The man of the world listened to him with attention. "It is very fine," he said; "perhaps it may be true; but to die on the cross would not at all suit me."

The Father took occasion to entreat that the two prisoners who had been made on the road should be released. He pleaded that they were not included in the original list, and that it must be contrary to the Emperor's will that they should be executed with the rest. "I have taken His Majesty's pleasure on the subject," was the answer. "The case is a peculiar one. The man was appointed painter in Her Majesty's bousehold, and left it to dwell amongst men who have proved traitors and foreign enemies. He needs must die. As to that pale, darkeyed sister of his, who was nearly swallowed up by the earthquake at Fuximi, and who was also at one time in great favor with the Empress, she is not to die, but an order has been sent for her banishment to the Island of Cozuxima. but an order has been sent for her ban-ishment to the Island of Cozuxims where she may worship as she pleases with the sea fowl and the wild fishermen who alone dwell there."

And now the long pilgrimage was drawing to a close. The crosses had been erected on a height, which became after wards so often the scene of the death of Christians that it received the name of the death of the death of the control of the co Calvary, or the Mount of Martyrs. When the procession halted, and the prisoners had descended from the carts, the boldeer of the spectators held their breath in silent awe, pity, and admiration. Augus-tine and his two young companions dis-covered instantly that there were three tine and his two young companions discovered instantly that there were three crosses smaller than the rest, and they ran up and took possession of them with a joy which deeply affected even the heathen Governor. Anthony's parents, who inhabited Nangazaqui, hastened to be heather than the rest, and they have a smaller than the rest, and they have a smaller than the rest, and they had once sat under the shade of the pink blossoming almon trees of the palace at Meaco. The scene was changed, so were their lives. The two brides of Japan had found their vocation—one, in the hour in which she had been who inhabited Nangazaqui, hastened to the boy's side, and though they were Christians, they pleaded with their child that he was too young to be a martyr. He would never reply but by asking if he was "too young to go to heaven—too young to save his soul?" Others were encouraged by their friends to bear bravely the sufferings of a moment, and so to win an eternal crown. One young man, when his fatner addressed him in this strain, kissed his rosary and held it out to him as the last token of his love and of his faith. The priests, the men, and the children were bound each to his cross, not to him as the last token of his love and the his faith. The priests, the men, and the children were bound each to his cross, not nailed to it as their Lord—theirs was not nailed to it as their Lord—theirs was not to be the lingering torture of the three hours' agony; but the spear was to pierce their hearts even as His was pierced for their sake. There were some short and tender partings, hurried blessings, murmured prayers. Father Rodriguez and his companion, Father Passius, went from one to another of the martyrs, went from the total property of hearty of hea went from one to another of the martyrs, suggesting thoughts of heavenly comfort and divine consolation. Then a deep silence followed, only now and then broken by the words, "Jesus, Mary," uttered with intense feeling. The signal was about to be given, but ere it was made, Father Baptiste was heard intoning in a loud voice the canticle of Zacharias, "Benedictus dominus Deus Israel." The other martyrs joined in it. The shrill voices of the children swelled the triumphant chant, and a woman bore her part

and dark were the storms that threatened the church of Japau.

The children as welled the triumphant chant, and a woman bore her part in that dying melody; but before the palm was ended the ground was deluged with blood; and twenty-five martyrs had given up their souls to God.

A cry of anguish and of triumph burst from the crowd of Christians, who could no longer be restrained. They rushed to the crosses; they knelt at their feet; they gathered up the blood; they carried off the clothes of the martyrs. Many were praying aloud, weeping, or gazing in silence on those beautiful corpses hanging serenely between heaven and earth, some with the eyes modestly bent down, and others looking up to heaven as if fixed in some wonderful ecstasy. Father Rodriguez went up to Laurentia, who was sitting between two crosses like that blessed one, the thought of whom had supported her through her long martyrdom of the heart. She had stood till the end came; when all was over she sank down on the ground, and remained there as silent and as motionless as the bodies

THE END,

of the saints around her. It was an extraordinary scene, a wonderful subject of thought, that so many human souls, wideling differing in all but their faith, should have arrived at the same glorious end. The Spanish Franciscan priest and his companions, medicant friars, born under other skies, come from the far-off realms of the Western continent to evangelize this remote island in the East; and amongst them, wearing the same dress, living now under the same rule, that poor prodigal from the shores of the New World, Philip the Mexican, driven from his native land by the contempt of his countrymen and the indignation of his parents, and drifted from shore to shore by the billows of a merciful ocean into the port where angels were in wait for him. Japanese youths, born amidst the idols of a false religion, and at last ciad in the armour of the ascetic army of St. Ignatius; children on the threshold of life; men in the full strength of manhood; the aged on the verge of the grave. Those noble warriors of the Cross, those champions of Christ's army, those heroes of the Church.—"Let them rest in peace." We need not speak of them here; they do not need our idle praise, for they are raised on our altars, and every year we say from our hearts on the anniversary of their death, "Pray for us, O holy martyrs of Japan." And now what was the fate of those who remained behind? Where is Laurentis, the widowed bride, the bereaved sitter? What has become of her? She is banished to a wild island of the ocean, where she is henceforward to dwell, copying the example of her who languished fifteen years in this cold world after the ness of Calvary, or the sepulchre, but on the height and set for her, not amidst the darkness of Calvary, or the sepulchre, but on the heights of Mount Olivet. The imprial gravits have carried, her thither

light had set for her, not amoust her dark-ness of Calvary, or the sepulchre, but on the heights of Mount Olivet. The im-perial guards have carried her thither, and left her there on the day which fol-lowed the execution of the martyrs. A great number of Christians accompanied her to the shore; her old friend, Matthew her to the shore; her old friend, Matthew the comb-seller was there, and Anselm the apostolic stroller. Both had made their way to Nangazaqui in the hope of being included in the noble army of martyrs who had just won their crowns; but long as they had worked in the burthen and heat of the day, the hour of rest had not yet rung for them: yet a little while they had to tarry and carry the cross on which they had so longed to stretch their weary limbs. As the maiden passed them and heard their murmured blessings, she was seen to weep. "Pear them and heard their murmured bless-ings, she was seen to weep. "Pear friends," she said, as she entered the boat and they were bidding her farewell, "I weep not for my blessed ones, but for myself, because the hope of dying for Christ is now taken from me."

"Take courage, my child," replied Matthew; "the Church honors the con-fessorship of long and painful suffering equally with the triumphs of the marequally with the triumphs of the equally with the triumphs of the tyrs." It was his own consolation.

Laurentia spent the remainder of her life in the Island of Cozuxima; the only companions of her solitude being seven or eight poor fishermen, who, out of their scanty provisions, gave her enough to sustain existence. It was but little she needel; and in the words of a letter to Father Operating the her father upon that occan Organtin, "she felt richer upon that ocean rock than she had ever done in her days of youthful joy and hope, and could ill have brooked to live elsewhere." Cczuxhave brooked to live elsewhere. Cozurima was to her what the cave near Marseilles was to St. Mary Magdalen: what her cell is to the true Carmelite nun. In its forlorn solitude God was pleased to pour into her soul an abundance of spiritual consolations. She heard in spirit every Mass that was offered in the wide world. In her eyes the barren rock was Mount Calvary. The only tressures she coveted—an abridgment of the Scriptures, "The Lives of the Saints," an hour-glass to regulate the time of her meditations, two lights, a little bell, and a picture of a priest saying Mass. Her life was one incessant contemplation. In the fissures of the cliff she saw the cave of Bethlehem; in the fisherman's boat the barque in which the cili she saw the barque in which Jeans sat; in every tree a cross; and in the moanings of the wind at night, or the voice of the great deep, she heard the cry of the "Miserere" and the hymn "De

Profundis." Grace Ucondono came once to see he the minister of a great spiritual gift to the soul of her friend; the other, when at the foot of the cross she had received a second baptism of blood. The one, had been called to active work in courts and in hovels; she had a restless love of souls, which found its vent in action; he whom she had once loved with a human affection was treading in the steps of the successors of St. Francis Navier, and fighting the battle of the Cross with every weapon which intellect, and talent, and energy, as well as divine grace can furnish; and she rejoiced in the thought. The other, had been carried to the very gates of heaven, and seen her beloved ones pass through those bright portals before; and had remained transfixed in the minister of a great spiritual gift to the ones pass through those bright portals before; and had remained transfixed in contemplation of that celestial vision. Her struggles were spiritual ones, her weapons were prayers; she pleaded; she suffered; she worshipped. St. Theresa was her model, and the little barren isle of the ocean her Mount Carmel. Both these Christian maidens were blessed, both lived wholly detached from earthly ties; and it was well for them that it was so. It was not a time to marry and to give in marriage, as Paul Sacondono had said. There were fierce breakers ahead, and dark were the storms that threatened and dark were the storms that threatened the Church of Japan.

olic and one of England's leading men of affairs of the present day, the Cath-olic Standard and Times is able to place before its readers the full text of an interesting and important address delivered by Archbishop Ireland, of St. Pauls, at the annual meeting of the Catholic Union of Great Britain on June 27. The Duke of Norfolk pre-sided and the assemblage included many of the leading Catholics of Eng. land. After the transaction of routine business the distinguished presiding officer read a letter from Cardina Vaughan expressing deep regret at his inability to be present. Referring to Archbishop Ireland's presence, His

THE SERMON OF LAY ACTION. Notable Address by Archbishop Ire-land Befere the Catholic Union of Great Britain.

Philadelphia Catholic Standard and Times.

Through the kindness of His Grace the Duke of Norfolk, a sterling Cath-

Eminence said : To-day I trust another step forward is being taken towards an enduring spirit of co-operation between Catholics and the people of the two countries that are divided by the Atlantic. God grant, too, that the Catholics of the two countries may enter into a holy rivalry with one another in the foreign missionary fields of the Church, and that wherever our influence extends we may exert it to strengthen the hands of Peter in his evangelization of the world.

" Next year I hope that the Cardinal of Baltimore and the Archbishop of New York may honor us with a visit and take a foremost part in the ceremonies of the dedication of the Cathedral of Westminster, and thus more closely unite in friendship the Catholies of the United States and of England.

Archbishop Ireland was greeted with prolonged cheers. His address was as "Your Grace, the president of this

memorable occasion, I am before the Catholic Union of Great Britain, a body of gentlemen worthily represent-ing the Catholic Church in this great country. I see before me some of most distinguished gentlemen of the British nation—men known to the Empire by the heriditary traditions of their family, by their own great public services to the country and to the Church, by their talents in literature and science. It is certainly a gathering before which any Catholic, I might say any man, would be pleased to stand. I can easily conjure up before me at this moment the history of the Catholic Church in England during many centuries, during its centuries of glory, its centuries of suffering, its centuries of defense. There are in this hall men whose families preserved the faith during long years of trial and suffering, and thus connect the Church in England to day with the Church of Anselm and Becket, and Thomas More and Fisher. (Cheers) A glorious Church it was the Church of England in those old days, a Church of saints, a Church of doctors, a Church of great men. And there are in the assembly gentlemen who represent the new spring in the Catholic Church of England, men converts to the holy faith, who remind us of a great provi-dential revival of our holy faith in England and throughout the Englishspeaking world. The present and the past are here, and God permits us to look forward and to see in some part the future. May that future be all we wish it to be, that it be all that the great interests of Holy Church de-

mand. "O! the misfortune for the Catholic Church that on a fatal day England was led away from her fold. In the whole history of the two thousand years during which the Church Catholic has lived nothing ever hap-pened so deplorable, nothing ever happened with such dire results to religion as the falling away of England. O England, Catholic England of olden days, how Catholics of all English-speaking countries, how Catholics of the entire world regret that ever there was a schism between thee and the Apostolic See of Peter! As the years go by, as the new age dawns upon the world, we understand more fully that it was possible heretofore to understand the great loss to the Church when

England fell away.

A WORLD WIDE INFLUENCE. "To day the influence of England is world-wide. To day across all oceans and throughout all continents the Eng lish language is spoken. The future of so many continents, of so many hun-dred millions of human beings depend upon the influence of England. O God of truth! O God, founderof the Catho-lic Church, if to day the full influence of England crossing the oceans and continents were Catholic! Oh the triumph in the world of the Church Catholic! Oh the glory of the Catholic Church in the great twentieth century

that is now opening before us!

'God has willed it should be other wise, and we must face the facts, but in a spirit of new courage and new determination, so that we co-operating with God's grace and power, that the great influence of the English race in the world may be still made tributary to the Catholic Church. "But fortunately for the Church all

ties were not broken between England, between the British Empire and the See of Peter. There remained here and there on English soil a holy leaven, the old English Catholic families who in darkest days had the courage of martyrs and who passed through those darkest days with soul-inspiring faith, and then, God permitting and God ordering, across the channel is the sister isle, Ireland (cheers), where the holy Catholic faith remains strong and intact. God had His supreme

JULY 19, 1 o Ireland! perha not realize the gr was opening before self alone did He som the faith. I great power and England through God preserved the "To-day, desp ath century on English soil it strong, steadfas wherever the En

ward — and it from the Arcti-from the Pacific further yet, thro is beneath it a Catholic Church elements which, and properly
agencies in the
absolute heresy
countries, and
—we pray it ms make the great Empire an infl Holy Catholic C So we Cath ward to the gr

the world to peoples, are h stand, and very you rejoice who England, but, Holy Church (Cheers.) And British influen for religion. day thanks En The Church tomission to de within her. I the Church and faith in thr h the ve not raid of (Loud

His Church. to-day, and t England into five hundred y into the fold of day England countries in d her influence. A POSITION your responsi address a bod shoulders I

weighty responsembly which

It is your mis

you may be a

as you may your mission

rovidence throughout t

English influ mission of E is immense. may say ever positions re As Catholics service of reties which h quering and You must h ligion that g peculiar to y each man to serve its g aggressiven which never to which so due. It is countries Catholics service of ties which their count

phant.

"I am sp

of England

country to

especially |

is my duty office and

but as a B

ing in son (Cheers.) the laity days and Church me self. All officials of rections. war ; it is Bishops at out the la on the fia iers. Th to Catholi lay actio things to Bishops c alone by is to be d to headq Do it and (Cheers. preach b

the cour will see the true they wil eerves ! tee exer

es in preserving there the faith. purposes in preserving there the faith.
O Ireland! perhaps thou thyself didst
not realize the great mission that God
was opening before thee. Not for thyself alone did He preserve in thy bosom the faith. It was in view of the
great power and the great mission of
England throughout the world that
God preserved the faith in Ireland.

God preserved the latte in Treatment ... To-day, despite the schism of the "To-day, despite the schism of the sixteenth century, owing to the leaven on English soil itself, and owing to the strong, steadfast faith of Ireland, wherever the English flag is lifted upward—and it is lifted upward from the Arctic to the Antarctic, from the Pacific to the Atlantic. from the Arctic to the Atlantic and, from the Pacific to the Atlantic and, further yet, through India and Austra-lia—wherever it is lifted upward there is beneath it a representation of Holy Catholic Church (cheers), and there are Catholic Church (cheers), and there are elements which, blessed by God's grace and properly worked by human agencies in the Church, save from absolute heresy and schism these great countries, and which will with years are represented by the so-contribute to -we pray it may be so-contribute to make the great influence of the British Empire an influence on behalf of the Holy Catholic Church.

So we Catholics, as we look forward to the great future opening in the world to the English speaking the world to the English speaking peoples, are hopeful. I can understand, and very well, gentlemen, how you rejoice when you look forward to the future, for not only as sons of England, but, aye, even as sons of Holy Church you can rejoice Holy Church you can rejoice. (Cheers.) And with the extent of this British influence goes to day liberty for religion. The Catholic Church today thanks England for that liberty. The Church to-day is allowed full pe mission to develop all the strength within her. It is a free battle between the Church and infidelity, and we who faith in the divine sap coursing

the veins of Holy Church are not raid of the result in years to com. (Loud cheers.) God is with His Church. His arm is not shortened to-day, and the power that brought England into the fold one thousand five hundred years ago is able to bring into the fold of the Catholic Church to day England herself and all the great s in distant oceans subject to her influence. (Cheers.)

A POSITION OF RESPONSIBILITY. English Catholics brings home to you your responsibilities. I do not know if anywhere in the world to-day I could address a body of Catholics upon whose see descending such snoulders I see decenting such weighty responsibility as this very as-sembly which I am addressing now. It is your mission, few in numbers as you may be and weak in many respects as you may admit to yourselves, it is your mission to co operate with God's providence to bring back holy faith throughout this island and to make English influence throughout the world serve the cause of Holy Church. The mission of English speaking Catholics is immense. God has provided them I hands the duties of Postmaster General may say even with many natural dispositions required for this mission.
As Catholics you must put into the service of religion those noble qualities which have made your race conquering and triumphant in the world You must have in the service of religion that great personal initiative s peculiar to your race which tells each man to do his very best, which tell each man to seek out wherein he may serve its great purpose. You must put into the service of religion that aggressiveness which has characterized the English people throughout their history, and that perseverance which never stops before obstacles, and so much of your victory is due. It is well in many respects that the future of the Church in so many countries to day depends upon the Catholics of England having in the service of religion those great qualities which in so many ways have made their country so glorious and so trium-

sh-

ars the

hat

d is

and

olic

hut

tary

lea-

rage

iring

el is rong phant.
"I am speaking to the Catholic laity
of England, and I love to speak in any
country to the laity, and I would say
especially here to the laity of England
I am a Bishop of Holy Church, and it
is my duty to sustain the dignity of the to maintain all its rights, but as a Bishop known well and know ing in some degree the world, I say that the Church must not be in practice on the field of battle too ministerial. (Cheers.) We need soldiers; we need the latty more than ever. In former days and in countries Catholic the Church moved along as it were of it-self. All that was necessary for the officials of the Church was to give directions. Not so now. This is a day of war; it is a day of conquest; and the Bishops and priests of the Church with-out the laity are as so many captains on the field of battle without the soldiers. The great sermon to be preached to Catholics nowadays is the sermon of lay action. There are a thousand things to be done which priests and Bishops cannot do ; a thousand things to be done which priests and Bishops alone by themselves cannot know. You are out in the world, you see what is to be done and you should do it at once. Don't be waiting to report back to headquarters that here and there some service may be done to religion.

Do it and report that you have done it. (Cheers.) By your example you preach better, a hundred times better han we can from the pulpit, I mean to the country at large. Your fellow-citizens will not come to hear us, they will see you, and if they find in you the true citizen and the devoted patriot they will say: O, the Catholic Church

make a step forward and examine into other doctrines and practices of the Church which they did not see at first.

"Let the Catholic laity then be vigilant and zealous for work in favor of religion; let the Catholic laity be ex-emplary in every way, and one thing which the laity alone can give and which is so necessary to day is this—the public influence of religion, the public influence of the Church. Men judge, as I remarked, by what they see. If you, the Catholic latty, remain on one side quiet, merely saying your prayers, no matter how well you say them, if you do nothing else the great British Empire will move along without you; will move along without being influenced in the least by you; will move along believing that you are half dead, or believing that you take no interest whatsoever in the welfare of the mighty Empire. And if I do not mistake much, the Englishman likes to see people at work for Eng land. (Cheers.) The Englishman likes to see tangible results, he likes a fair courageous fighter, and if you come forward with the full courage of your convictions determined to do the best for your Church and for your country, he will say: Well, you are a good fellow and you ought to have your rights. (Cheers.)
REGARDING AMERICA

"i'speak now, of course, of Catholics in general in English-speaking countries, because I was going to say I noticed this among our own people in America. Catholics, owing to the circumstances of the past, owing to the estracism which declared against them socially and politically, got into the habit of being very quiet and believing really that they were not called to go right out into full daylight and take part with others in all great pul lic, national, social, moral and intellectual movements. my small sphere preach to Catholics in America: You must be public spirited, you must do your best, first of all to show yourselves the most ardent Americans, the most devoted citizens, and you should be ready, if the opportunity offers, to put yourselves forward, in public life, so as to be able to serve your country and to serve it honestly, and there should be no intellectual movement, there should be no literary club, there should be no moral reform movement going on in this country without Catholics being largely repre sented in the membership. I am discouraged whenever I find in place a good movement the betterment of humanity, any for the elevation of citizens in general unless I discover Catholic names in the membership. Of course, I am speaking especially of America, because so far as I know you have in England that public spirit. In this respect I know the president of this meeting does his duty (cheers). The Catholic world rejoiced when the wires spread

(cheers) I have seen but little of London, but what I have seen has encouraged me. I visited one of the greatest literary clubs and found Catholics And I know your literature, there. and I find Catholic names there also. 'So the situation is hopeful. I can only say : May it be better yet. I can only say of every great movement of citizenship: Let the Catholics be more numerously represented than ever. Let no Catholic remain away in his little corner, on hi thinking he is doing well by taking care just of himself and of his family around him. And let the newspapers of the day, the great reviews, put forth Catholic names. It is said that the pen is mightier than the sword-a common expression, but it can well be repeated because of the truth it represents. If you wish to know what will bring influence to England, it is the ideas that will go abroad from England. Everything has been done to make it easy thing has been done to the world over. You say anything worth being said in London, and away in St. Paul and San Francisco to morrow morning we will read it. You write any-thing deserving to be read, and we on our Western prairies will find the book

the news that he had taken into his

the pamphlet or the review. And what we say in America our friends will find it in Australia and in all the islands of Oceanica, all through India and China. Why, what a temptation, what an irresistible temptation it is for English Catholic talent to produce itself when the great channel which is to carry it over the world is the omnipresent and omnipotent English lan-guage. We Catholics the world over are influenced by you. You are after all the mother country of English speak-ing lands. You are here near the great seat of the government of the Empire, and you must so work and so think and so act, that with all the influences of the Empire going out from London and England, Catholic in-fluenes will go out with them, and then it will be well for the Church, it will be

well the country. being received by you as an Ameri-can, as a Bishop from the Mississippi, and His Eminence Cardinal Vaughan, and His Eminence Cardinal Vaughan, in a letter to our chairman, kindly makes allusion to the fact and expresses a wish that close union and deep affection may always unite the Catholics of the United States and the Catholics of Eugland. We Catholics of America owe much to you. Our first Catholic colonists under the banner of Lord Baltimore were from here.

of Lord Baltimore were from here. The first citizens on the soil of America they will say: O, the Catholic Church terves some great purpose. If they who declared openly for religious who declared openly for religious dece exemplified in the laity the truths which priests and Bishops preached throughout the whole history of the from the pulpit in the abstract form,

when a Bishop was to be consecrated for the Church of the United States, for the Church which to-day possesses nearly one hundred Bishops, he came to England to have holy oils poured upon his head (cheers) Our Catholic literature is the same, our language is the same. A thousand ties bind us. We desire as American citizens your friendship. We are willing as American citizens to accord our own. We desire war between England and America (cheers) We hold out mutual hands of friendship between these two great countries. Our commercial interests are the same, and while so closely united in friendly relation as English men and as Americans, let us be united doubly so in close friendship, in close links of leve as English Catholics and

OUTLOOK IN AMERICA. "Thank Providence the position of the Catholic Church in the United States to day is most encouraging.
We have received accessions from every country in the world; every

as American Catholics. (Cheers.)

country has sent its em'grants to us.
"We have received, as I said, Cath-olics from England itself, from Ireland, from Germany, and they are now coming to us from Bohemia and Poland and the Slavic regions of Austria, from Italy and even from Lebanon itself. And with all these different accessions we are not a dis-united, divided Catholicism. America has the wonderful talent of assimilat ing all the different peoples that come to her, and of making out of them a great race for the future. We are willing, as I said, we are determined to be friendly with you, but also rivals in this work of friendliness for doing great things for God and for humanity.

"And so the Catholics of all nationalities thrown together in America unite, become Americans and work well together. And with all these accessions from emigration we have, thank God, a goodly accession through conversions, the number of conver sions differing from State to State and from city to city according to the inluence of the Catholic Church in each and every place. We number today, I safely say, nearly thirteen millions. The official statistics given in the di rectory state we are barely ten; that we are about ten. But I am about sure with others who have carefully examined the case that we are fully welve or thirteen millions-about onesixth of the whole population exclusive of our new brethren who are coming into our fold from the West Indies (laughter and cheers) What is most remarkable during the last ten or fifteen years in the Church of America is this, that the Catholics are growing in social and civil influence. Necessarily in the past they were in large num bers newcomers and comparative-ly poor, and the prejudice did arise to some extent that Catholics were not thoroughly American. Well, we went to work, and for the last ten or fifteen years we have shown ourselves so American that all have said: Why, the best Americans are Catholics in peace and in war! (Cheers.) And I would render this tribute to my American non-Catholic citizens that they are fair minded, that they are honor able in their dealings, that they are neighborly, and the prejudice of the past has almost totally disappeared certainly has disappeared in public life. (Cheers.) We have had a; few years ago a Catholic in the Cabinet; Catholics on the Supreme Bench to-day, and so throughout all the great public life our Catholics are represented. It remains with themselves, I say that of my country, it resolves to conquer position and honor. The American people will only help them to gain all that they deserve.

(Cheers.)
"We watch with the deepest interest the Catholic movement among you, gentlemen. We derive courage from what you do, and, of course, it will be a great honor for us if you watch what we are doing and if sometimes you come among us to see what kind of people we are. Let these links of friendship between English Catholics and American Catholics be cemented; we shall do our share; we shall come from far to see you, and we trust that from time to time you will come to see us. And when you come to America see the Catholics there; go out and see the great workings of the American people. For you to do that you must cross over many miles, but we will bring you in all comfort across our prairies. Yes, a great mission is open before us. I say before us, for certainly the influence in the future of Great Britain covers many, many, thou and miles of land and sea. And when God in His Providence has opened such a vast area to these countries He has His reasons for it. The new world era is coming to us as an area of liberty.

Britain covers many, many, thou and miles of land and sea. And when God in His Providence has opened such a vastarea to these countries He has His reasons for it. The new world era is coming to us as an era of liberty under authority, and of authority in the plentitude of liberty.

''God has reserved for the twentieth century to speed across the world the sweet fragrance of liberty. God has reserved for the twentieth century to speed across the world the sweet fragrance of liberty. God has reserved for the twentieth century to fillerty in the future of the whole world. And what are the two countries that lead in this great development of liberty in authority and of authority in liberty? Great Britain and the United States. God bless them both!" (Cheers)

The Duke of Norfolk moved a vote of thanks to the Archbishop for his

The Duke of Norfolk moved a vote of thanks to the Archbishop for his deeply interesting and most import-The motion was second. ant address."

LIST OF BOOKS.

For Sale at the Catholic Record Office G. Knight
Choughts on the Sacred Heart. By Right
rev. John Walsh, D. D.
Conth of May. Thirty-two Instructions.
From the French by Rev. Thos. Ward,
Church of St. Charles Borromco, Brooklyn, N. Y.
Passion Flowers. By Rev. Edmund Hill, Passion Flowers. By Rev. Edmund Hill, C. P. Mariae Corolla. By Rev. Edmund Hill, C. Post of the Cross. By F. W. Faber, D. D. 1 59
Bethlehem. Do 150
Precious Blood. Do 150
Hymns. Do 150
The Training of a Priest. By John Talbot
Smith.

The Training of a Priest. By John Tablot
Smith 125
Moral Principles and Medical Practice.
By Rev. Charles Coppins. 8. J. 150
Brother Azarias. By John Talbot Smith. 150
Christian Virtues. By St. Liguori 75
Veneration of the Blessed Virgin. By Rev.
B. Rohner, O. S. B. 125
Discourses to Mixed Congregations. By J.
H. Newman. 125
Life of St. Catharine of Sienna. By Edward L. Ayme, M. D. 100
Marriage. By Pere Monasbre, O. P. 100
Marriage. By Pere Monasbre, O. P. 100
Marriage. By Pere Monasbre, O. P. 100
A Treatise of Prayer. By the Blessed John
A Treatise of Prayer. By the Blessed John Fisher. Spiritual Exercises for a Ten Days' Retreat. By Very Rev. Rudolph V. Smet

On Christian Art. By Edith Healy.... Sermons on the Blessed Virgin. By Very Sermons on the Blessed Virgin. By Very Rev. D. C. McDermott.
Christ in Type and Prophecy. By Rev. A. J. Maas. S. J. The Via Media 2 Vols. By J. H. Newman. Popular Life of Catharine McAuley. Edited by Sister's of Mercy.
Six Sermons on Devotion to the Sacred Heart. By Rev. Ewald Bierbaum, D. D.

The Ceremonies of Low Mass
How a Schoolmaster Became a Catholic.
By James P. Taylor. (Paper).
Life of Bishop John N. Neumann, C. SS.
K. By Very Rev. F. Magnier, U. SS. R.
Charity. The Origin of Every Blessing.
Summer Talks about Lourdes. By C. M. Charly. Talks about Lourdes. By C. M.
Caddell... Sook
Holy Week Book
New Stament. Revised and Corrected.
New Stament. Revised and Corrected.
The Catholic Soldier's Guide. By George
Venninger. S. J.
New Manual of the Sacred Heart. 50
Purgatory. By Mrs. James Sadlier. 150
Adventures of a Protestant in Search of a
seligion. By Iota. 125
Father Ignatius in America. By Father
Michael. O. S. B.
Some Lies and Errors of History. By Rev.
Reuben Parsons. D. D.
Our Christian Heritage. By Cardinal Gibbons. 125

bons
The Pictorial Church for Children. By Rev.
J. Brelevit H. Allies
System of the State of New
York. By John Millar, B. A
Squests for Masses. By William Dillon,

D. D.
Devotion to St. Joseph. By Rev. Father
Jos. A. Patrignan.
The Convert. By O. A. Brownson
Essay I. By Cardinal Wiseman.
Do. H. Do. Great Evils of the Day. By H. E.

Manning
The One Mediator. By W. Humphrey, S.J.
Goffine's Instructions. Manning
The One Mediator. By W. Humphrey, S.J. 1 35
Goffine's Instructions.
Man's Contract with God in Baptism.
From French of Rev. P. J. Eudes.
An Appeal and a Defiance. By Cardinal
Dechamps.
(different bludding). 20, 25, 40, 50, 1,00, 150
Comfort for the Sick. Translated from
French by Anna T. Sadliter.
Spititual Bouquet.
Zeal for Souls; by a Missionary Priest.
History of the Separation of Church and
State in Canada, edited by Rev. E. R.
Stimson, M. A.
Socialism; by Rev. V. Cathreire, S.J.
Alaskana by Prof. Bushrod W James.
Teachings and Counsels of St. Francis
Xavier.
Criterion: by Rev. J. Balmes
Prize Essay of American Public Health
Association: by Mrs. Mary Hinman Abel
The Mistakes of Ingersoil; by Kev. Thomas
McGrady

D'Hulst
hysical Culture; by E. B. Houghton
rench Grammar; by Rev. Alphonse Du
four S. J four S. J

Meditation on the Sufferings of Jesus
Christ thy Rev. F. Da Permaido, O. S. F. 1 00
Evidences of Religion; by Louis Joain ... 1 50
The Clergy and the Pulpit; by M. L'Abbe
Isldore Mullois ... 50

Evidences of Religion; by Louis John Livabbe Isidore Mullois St. Benedict; F. C. Doyle. O. S. B. The Teaching of St. Benedict; F. C. Doyle. O. S. B. The Teaching of St. Benedict; F. C. Doyle. O. S. B. The Teaching of St. Benedict; F. C. Doyle. O. S. B. The Teaching of St. Benedict; F. C. Doyle. O. S. B. The Teaching of St. Brennan, A. M. Sermons on the Most Holy Rosary; by Rev. M. J. Frings.

An English Carmelite; by Father Thomas In the Gospels; by Rev. W. Humphrey. Other Gospels; by Rev. W. Humphrey. Clabors of the Aposles; by Right Rev. Labors of the Aposles; by Right Rev. Labors of the Aposles; by Right Rev. Leouis de Goesbriand, D. D. Zeal in the Work of the Ministry; by L'Abbe Dubols. Edwards 'Ottechlam of Hygiene; by Jos. F. Edwards, A. M. M. D. True Politeness; by Abbe Francis Demore. The Mysteries of the Faith, The Incarnation; by St. Alphonsus Maria de Liguori. Striving after Perfection; by Rev Joseph Banna, S. J. Life of Benedict Joseph Labre; by Mrs. Marian Vincelette.

Striving after Perfection; by Rev Joseph Banna, S. J.
Life of Benedict Joseph Labre; by Mrs.
Marian Vincelette.
Bone Rules, or Skeleton of English Grammar; by Rev. John B. Tabb
Primary History of the United States.
Short Instructions in the art of Singing
Plain Chant for the use of Catholic Choirs
and Schools; by J. Singenberger.
The Ceremonles of High Mass; by Rev. J.
Hughes. Anthropology and Biology;
by Rev. Thomas Hughes. S. J.
Catechism for the Sacrifice and Liturgy of
the Mass, from a work by Rev. John MacDonald.

bier... Ursuline Manual... Vacation Days ; by the author of " Golden

New Testament.

Memorial—Life and Labors—Right Rev.
Stephen Vincent Ryan, D. D., C. M.; by Rev. Patrick Cronin, LL. D.

Harmony Between Science and Revelation; by Bight Rev. J. De Concilio, D. D.

Pope Leo XIII., His Life and Letters; illustrated, by Rev. Jas. F. Talbot, D. D. 1 50 Revelations of the Sacred Heart to Blessed Margaret Mary; by Mgr. Bougadd..... 1 50 Sister Anne Katharine Emmerich; by Rev. Francia McGowan, D. S. A. Stater Anne Katharine Emmerich; by Rev. Francia McGowan, O. S. A.
The Holy Mass Worthlly Calebrated; by Rev. Father Chaignon, S. J. 50
Short Fapers for the People; by Rev. Thos.
C. Moore, D. D. 200
Loyalty to Church and State; by Mgr. Sa. 1 00
tolill Stelence and Faith; by Rev. J. A.
Zahm, C. S. C. 1
Zahm, C. S. C. 3
Zahm, C. S. Zahm, C. S. 3
Z

C. Donnelly
Life of St. Ignatius of Loyola; by Father
Daniel Bartoli, 2 vol.
The Life of Our Ladye; by Cardinal
Vaughan
Church and Science; by Cardinal Wiseman
The Wealth of Nations; by Adam Smith,
LL, D. F. R.
Cardinal Wiseman's Works
Selections from Feedlon.
Catholic Christianity and Modern Unbellef; by Right Rev. J. D. Richards, D.

Catholic Christianity and Modern Unbelief; by Right Rev. J. D. Richards, D. D. J. Victories of the Martyrs; by St. Alphonsus. 1 The Holy Eucharist; do J. H. Newman's Essays on Miracles. ... 2 The Glories of Mary; by St. Alphonsus. 1 The Incarnation of Jesus Christ; do. ... 1 The Holy Mass; do. ... 1 The Holy Mass; do. ... 1 Modern History of Ireland; by Mitchell. History of St. Francis of Assis; by the Rev. Abbe Leon Le Monnier; translated by a Franciscan Tertiary. With preface by H. E. Cardinal Vauchan, Archbishop of Westminster. Published by Kacan Paul, French, Tubner & Co. Ltd. Price. 4 Christian Education or the Duties of Parents by Rev. Wm. Humphrey, S. J. Published by Thos. Baker, Soho Square, London, Encland. St. Anthony. Aneedotes Proving the Miraculous Power of St. Anthony, From the original of Rev. Dr. Joseph Keller. St. Anthony, Aneedotes Proving the Miraculous Power of St. Anthony; from the original of Rev. Dr. Joseph Keller. Plain Facts for Fair Mind; by Searle, (paper).

Plain Facts for Fair Mind; by Searle, (paper)
Father Damen's Lectures; (paper),
The Sacred Heart. Anecdotes and Examples to Assist in Promoting Devotion to the Sacred Heart, From the Original of Dr. Joseph Keller.
Natural Law and Legal Practice, Lectures Delivered at the Law School of Georgetown University, by Rev. Rene I. Holsind, S. J.
Our Monthly Devotions, by Very Rev. The Guild Life of St. Anthony of Padua; by Father Leonoldde Cherance, O.S. F. C. Paper, 15 cents; cloth.

Under the Black Eagle; by Andrew Hilli

Alvira; by Rev. A. J. O'Rielly, D. D. In the Track of the Troops; by R. M. Bal-The Martyrs of the Coliseum; by Rev. A. J.
O'Reilly, D. D. O'Reilly, D. D. Mosses From an old Manse; by Nathaniel Hawthorne. Tanglewood Tales; by Nathaniel Haw-Lorna Doone; by R. D. Blackmore.
Dombey and Son; by Charles Dickens.
Stories of the Promises; by Mrs. M. A.
Sadler and her daughters.
Tene of Jorinth; by Rev. P. J. Harold, paper cover.
The Children of the Golden Sheaf, by
Eleanor C. Donnelly: (Poems).
The Vicar of Wakefield; by Oliver Gold-Aunt Honor's Keepsake; by Mrs. Jas. Sad-Aunt Honor's Keepsake; by Mrs. Jas. Sadlier.
In The Turkish Camp and other Stories.
By Mary Richards Gray.
Willie Burke; or the Irish Orphan in
America. By Mrs. J. Sadlier.
The Old Curlosity Shop; do. (paper).
Lover's Posms.
Great Expectations; by Chas. Dickens;
(paper)
Uncommercial Traveller; do., (paper)
Ivanhoe; by Sir Walter Scott.
Oliver Iwist; by Chas. Dickens
A Klondike Picnic; by Eleanor C. Donnelly.

M. Sullyan. (paper)

nelly. New Ireland; by A. M. Sullivan; (paper

quise".
Songe and Sonnets; by Maurice Francis
Egan
A Gentleman do.
Lucille; trans. from French of Stephanie The Queen's Nephew; by Rev. Joseph By Branscome River; by M. A. Taggart.
The Miner's Daughter; by Miss C. M. Caddell

dell
The Tithe Proctor: by Wm. Carleton
The Poetical Works of Eliza Cook
Do. of Whittier

50

The Canary Bird : by Canon Schmid Our Dumb Pets, Tales of Animals and Birds. Birds. Animals and Abbey of Ross; by Oliver J. Burke, A. B. T. C. D. T. C. D...
Conversion of Ratisbonne; by Baron Theodore de Bussieres...
That Football Game; by Francis J. Finn,

Never Burn a Candle at Both Ends. Mever Burn a Candle at Both Ends.

If you do your light will soon be gone and you will be in the dark. Don't think you can go on drawing vitality from the blood for nerves, stomach, brain and muscles, with out doing something to replace it. Hood's Sarsaparilla gives nerve, mental and digest ive strength by enriching and vitalizing the blood. Thus it helps people who are overworked and tired.

HOOD'S PILLS are non-irritating, mild, effective.

A Cure for Rheumatism.—The intrusion of tric acid into the blood vessels is a fruitful cause of rheumatic pains. This irregularity is owing to a deranged and unhealthy condition of the liver. Anyone subject to this painful affection will find a remedy in Parmelee's Vegetable Pills. This action upon the kidneys is pronounced and most beneficial, and by restoring healthy action, they correct impurities in the blood.

For Nine Years.—Mr. Samuel Bryan, Thedford, writes: "For nine years I suffered with ulcerated sores on my leg; I expended over \$100 to physicians, and tried every preparation I heard of or saw recommended for such disease, but could get no relief. I at last was recommended to give Dr. THOMAS' ECLECTRIC OIL a trial, which has resulted, after using eight bottles (using it internally and externally), in a complete cure. I believe it is the best medicine in the world, and I write this to let others know what it has done for me."

MMMMMMMMMM

" One Good Turn Deserves Another."

It is so easy to go through life doing good and helping to make others happy. A lady who had been ill with a complication of troubles, having been thoroughly cured and now enjoying perfect health, felt it a duty to tell her friends that the specific that brought her back to health was Hood's Sarsaparilla.

Thus, after Hood's had served her well, she felt it deserved a good turn at her hands. Thousands tell the same story of blood purified and health restored. Hood's Sarsaparilla possesses merit peculiar to itself.

Sick Headache-" For a long time I was troubled with sick headaches. Different medicines failed to give me relief. I took Hood's Sarsaparilla, my husband havtook Hood's Sarsaparilla, my husband hav-ing been cured of salt rheum by it, and soon ing been cured of salt rheum by it, and soon it made me feel like a new woman.'
ROBERT MCAFEE, Deerhurst, Ont.

Impure Blood - "My wife suffered with pain and distress from an affection of the throat caused by impure blood. She was almost in despair when she turned to Hood's Sarsaparilla. Six bottles of this medicine completely cured her." John Wecknar, Galt, Ont.

Back Ache-"My mother had severe Back Ache— My moner has severe pains in her side and back. She was obliged to give up work. A friend persuaded her to take Hood's Sarsaparilla and soon she was able to do her work, free from pain and had a good appetite." Maggie Mosgan, Nasonworth, N. B.

No Strength—"My whole system was run down. I was weak and could hardly get around to do my work. I began taking Hood's Sarsaparilla and after using five Hood's Sarsnparilla and after using five bottles I found that my strength had re-turned and appetite much improved." Mrs. Kelley, 318 Dufferin Street, Toronto, Ont.

Nerve Food—"My wife was stricken with nervous prostration. She suffered from headaches. She became weak, low-spirited and her appetite was poor. I am glad to state that Hood's Sarsaparilla has completely cured her of all her ailments." G. Bellamy, 321 Hannah St., Hamilton, Ont.



Cobbett's "Reformation."

Just Issued, a new edition of the Protestant Reformation, by Wm. Cobbett. Revised, with Notes and Preiace by Very Rev. Francis Aidan Gasquet, D. D., O. S. P. The book is printed in large, clear type. As it is published at a nei price of 25 cents per copy in the United States, 30 cents will base to be charged in Canads. It will be sent to any address on receipt of the will be sent to any address on receipt of the will be sent to any address on receipt of the sum, in stamps.

CATHOLIC RECORD Office.

London, Outarlo

Windows no work. WINDOWS Church & Cathedral COMP'Y, ke a Specialty of MFG. SS

O'KEEFE'S Liquid Extract of Malt One bottle of O'Keefe'



L'quid Extract of Malt will do what it requires two of other makes to accomplish.

accompilsh.

If you are run down or have no appetite, and cannot sleep, take a wineglassful of O'Ke Liquid 1. ttrac^{*} four times a day (one bottle will last two days) and you will be surprised at the results in

W. LLOYD WOOD, Wholesale Druggist General Agent, TORONTO

PROFESSIONAL.

DR. CLAUDE BROWN, DENTIST. HONOR. Graduate Toronto University. Graduate Philadelphia Dental College, 188 Dundas st. Phone 1381. DR. STEVENSON, 391 DUNDAS ST. London. Specialty—anaesthetics. Phone

DR. WAUGH, 537 TALBOT ST., LONDON, Ont. Specialty—Nervous Diseases.

D.R. WOODRUFF, No. 185 Queen's Avenue. Defective vision, impaired hearing, nasal catarrh and troublesome throats. Eyes test-ed. Glasses' adjusted. Hours: 12 to 4 LOVE & DIGNAN, BARRISTER , ETC., 418 Talbot St., London. Private funds to

GOOD BOOKS FOR SALE.

We should be pleased to supply any of the following books at prices given: The Christian Father, price, 35 cents (cloth); The Christian Mother (cloth), 35 cents; Thoughts on the Sacred Heart, by Archbishop Walsh (cloth), 40 cents; Catholic Belief (paper) 25 cents, cloth (strongly bound) 50 cents. Address: Thos. Coffey, CATHOLIC RECORD office, London, Ontario. indiving of the series of the

JOHN FERGUSON & SONS,

180 King Street,

REV. GEORGE R. NORTHGRAVES, Author of "Mistakes of Modern Infidels."

THOMAS COFFEY.

Publisher and Proprietor, Thomas Coffey.

Messrs. Luke King. John Nigh. P. J. Neven and Joseph S. King. are fully authorized to receive subscriptions and transact all other business for the CATHOLIC RECORD. Rates of Advertising—Ten cents per line each

Approved and recommended by the Archishops of Toronto, Kingston, Ottawa, and St. ioniface, the Bishops of Hamilton, Peterorough, and Ogdensburg, M. Y., and the clergy troughout the Dominion.

Surrougnout the Dominion.

Correspondence intended for publication, a well as that having reference to business should be directed to the proprietor, and murech London not later than Tuesday morning Arrears must be paid in full before the pape an be stopped. the stopped.
When subscribers change their residence it important that the old as well as the new adless be sent us.

London, Saturday, July 29, 1899

BISHOP McEVAY.

Active preparations are being made by the clergy of the diocese of London and the laity of the city, to extend to our new Bishop, Right Rev. Mgr. McEvay, a hearty welcome on the occasion of his arrival in our midst. There is manifest a unanimous and whole-souled desire on the part of priests and people to greet his Lord ship in a manner worthy his high dignity and great personal worth. In leaving Hamilton Bishop McEvay will sunder many intimate and pleasant relationships. For the past ten years his Lordship has been connected with the Hamilton diocese, during which period he has occupied responsible positions in the affairs of the Church and by his splendid administrative ability and excellent foresight has earned the esteem and respect not alone of his fellow-priests, but of the community in general. The knowledge of his many good deeds in the Hamilton diocese has preceded him to London, and His Lordship may rest assured that as chief pastor of the London See he will find as warm-hearted, as true and as loyal spiritual children as can be found in the Dominion.

ST. ANNE DE BEAUPRE.

Thousands of devout pilgrims are reported as visiting the sacred shrine of St. Anne of Beaupre this year, and many miracles have been wrought in favor of devout pilgrims. One of the most remarkable of cures effected is that effected on Mr. Hector Poulin cf Pittfield. Indiana, who was cured of paralysis, from which he had suffered for thirty years. On arriving at Ste. Anne de Beaupre he had to be carried from the cars to the church, where he heard Mass. He was taken to the Communion railing, and there he prayed to Ste. Anne that he might have the use of his limbs. Soon afterwards Mr. Poulin, it is said, was able to walk Mr. Poulin says he experienced a strange sensation passing through him | ship." The use of the words "symas he finished his prayer. He is now pathetic demeanor" signifies, of be thoroughly cured.

" WAYS THAT ARE DARK AND TRICKS THAT ARE MEAN."

An amusing account is given in the Episcopalian Churchman of the characteristic manner in which one "good Mrs. Fisher" managed to get her supply of Protestant Episcopal Prayer Books distributed among the members of a Polish congregation which is in rebellion against the Catholic Church's administrations. On attempting to ly visit. distribute the books, the Polocks asked: "Are they Catholic?" The lady Evangelist answered: "Yes, they are Catholics; and I turned over the leaves and showed them : here is Christmas, and here is Easter, and here is Pentecost, and Trinity Sunday :- yes, they are Catholic." But when the Poles turned to the title page and saw "according to the use of the Protestant Episcopal Church," they gave them back and said : "No, no, we do not want that. These books are Pro testant and we are Catholic: we could not go to Church and use these books. Mrs. Fisher went home disappointed and sad, and was so worried she could not sleep till a bright idea occurred to her, and in the morning she tore out the title page, and then easily palmed all the books upon the Poles. This is set down in the records as the conversion of an independent Polish congregation to Episcopalianism!

A DISAPPOINTMENT.

The annual great convention of the Christian Endeavorers and the Epworth League held respectively at Detroit and Indianapolis this month were a great disappointment to the promoters in regard to the numbers attend-

It was confidently predicted that 50,000 Christian Endeavorers would recovering what she lost by the disasassemble at Detroit, and preparations trous war of 1870.

were made accordingly on a grand scale by the citizens, but their anticipations were so far from being realized that those who made these preparations lost heavily. Boarding houses which expected thirty or forty guests had only four or five, and grocers and other bustness people who made their preparations on a similarly large scale were equally disappointed, as it is estimated that not more than 12,000 delegates actually attended the convention, and there were not more than 26,000 strangers in the city altogether. This was certainly a large number, yet it was a great falling off from the attendance in former years, and to that extent was a great disappointment.

Twenty thousand delegates of the Epworth League were expected at Indianapolis, but the actual number in attendance last week was only 8,000, and there was a similar disappointment. The railway authorities prepared a large line of cars for the Michigan delegation, but only 16 persons went aboard the special train at Detroit, from which city 200 were expected, and in other places the disappointment was equally

The principal cause of this falling off was undoubtedly the discouraging attitude recently assumed by the ministers and the Church press toward the two Associations, as they have reached the conclusion that the two societies have injured the Protestant churches by practically substituting club meetings for Church services. The Minis terial association which recently met at Newark, N. J., almost unanimously arrived at this conclusion, as may be seen by an article in another column.

A PEACEFUL INDICATION.

The incident of the Emperor Wilam's visit to the French school ship Iphigenie at Bergen, Norway, on July 6, is having a soothing effect upon both France and Germany, and the press in the two countries, which hitherto had only hard words to interchange with each other, have now become very friendly. The visit is regarded from the international point of view as a visit to French territory. which only a short time ago would have been regarded by the French people as an insult to France. The French papers, however, now take the matter as an offering of the olive branch of peace, and this is likewise the interpretation put upon it by the German press.

There was an interchange of compliments on the occasion between the Kaiser and the French President. The former sent a telegram to President Loubet praising the military bearing and sympathetic demeanor of the young sailors of the Iphigenie, which, he said, made a deep impression on his " sailor's heart and spirit of comradeourse, that the Fren pressed delight at the Emperor's visit. He also expressed his own delight that he had the opportunity of showing his good will to France by making the visit.

In reply, President Loubet says he is deeply touched by the Emperor's telegram, the honor conferred on the French sailors, and the hearty manner in which the Emperor conveyed the impression made on him by the friend

So seriously has this movement toward friendship been taken in Europe, that Oscar, King of Sweden and Norway, has expressed his intense gratifi cation that the interchange of courtes ies between the two countries which have hitherto exhibited only hostility toward each other, should have occurred on his territory. He hopes that the occurrence may be but the harbinger of a complete reconciliation between them. He adds that upon these two countries the peace of the world mainly depends, wherefore it is highly to be desired that a mutual good feeling should be established between them.

There is good reason to believe that the Emperor is anxious to attend the coming Paris exhibition which is to be held in 1900, and that the present move is a preparatory step toward rendering it possible for him to make the contemplated visit. Whether or not this is the motive which led to the unexpected event, it cannot but have a good effect toward reconciling the two nations. It is not to be expected, however, even should there be a rapproachement between them, that Germany will loosen its hold upon the captured provinces of Alsase and Lorraine. If the reconciliation should take place, therefore, it must indicate that France has abandoned all hope of

ARE THEY NEW SECTS?

At the meeting of the Newark Preachers' Association, composed of Protestant clergymen of various denominations, the majority being Methodists and Presbyterians, the question of societies for young people was discussed, and, indeed, it appears that the meeting was called especially for the purpose of discussing this very subject.

Complaint was made that the number of members and probationers of the Churches had considerably declined, and in the discussion of the causes which had led to this decline it was seriously admitted that the societies which of late have been most enthusiastically supported by the sects themselves, as tending to the revival of religious feeling among the sects, are the chief cause of the decline of the Churches: viz., the Epworth League for the Methodists, and the Christian Endeavorers for the Presbyterians.

The complaint is made that these societies have become religious clubs which have manufactured their own form of worship, being a law to them selves, and hence they now take the position of independent churches which monopolize the attendance of the young people, and bring about intercourse between members of their own congregations by their social gatherings, to such an extent that there is no longer felt any interest in attending the regular Church worship, or in welcoming strangers thereto. If it were not for these societies, it was remarked, the energy devoted to promoting their interests would be applied toward propagating the Churches, and by withdrawing the interest which members previously had in the Church they become actually a menace to religion.

Concerning these societies, the Philadelphia Lutheran expresses very pointedly the general opinions entertained by the ministers, as follows:

tained by the ministers, as follows:

"There are institutions that add strength to the Church, and there are leeches that suck the Church's blood. Chief among the former (not to speak of her seminaries, coleges, schools, orphans' homes, hospitals, etc...) are her catechetical, parochial, and Sunday schools, and her benevolent and missionary societies. Any organization within the Church that does not work along either educational or missionary lines is likely to prove a leech—it consumes energy, but imparts none. The curse of modern Church activity is the centrifugal tendency of its organized forms, which scatter energy in a thousand directions, but do not bring it to bear on the distinctive work of the Church. There are societies within societies, wheels within wheels, machinery within machinery, and while there is a great dead of noise and friction, comparatively little comes of it. friction, comparatively little comes Much energy has been spent, but t

We are not at all surprised at this complaint, nor are we surprised that the result of the societies in question should be what the ministers and the Lutheran organ declare to be the

Protestantism has been teaching its votaries for the last three hundred years that the Church has no authority to teach what the private individ ual cannot discover for himself in the Bible, and it is folly now to complain that the individuals, lay men and women, boys and girls, have practically decided to make one or two new churches for themselves.

The Epworth League and the Christian Endeavorers have just as much right to set up the new Churches numbered 349 and 350 whichthe Episcopalians, Lutherans, Methodists and Presbyterians had when they started in busi ness on their own account. It is in each case the principle put into practice that each individual has the right to draw from scripture what doctrine he pleases, or no doctrine at all, if he thinks proper. There is this difference, however, in the two cases: the Endeavorers, etc., set aside Churches which are admittedly fallible, whereas these Churches have set aside the One. Holy, Catholic and Apostolic Church which has its succession from Christ through His Apostles, and which is truly, as described by St. Paul, the Church of the living God, against which Christ has promised that the gates of hell shall not prevail, and which He has commissioned to teach His doctrine, He Himself "aiding and assisting them by His Holy Spirit to teach the whole truth " always.

It is true the Epworth League, the Endeavorers, the Salvation Army and similar organizations have no ministry through ordination derived from the Apostles, but neither have the sects such a ministry, and these societies have the same right to have a Church without sacraments as the sects have to establish a Church with so-called sacraments, but without the grace-dispensing efficacy which Christ annexed to the sacraments which He instituted, and without the Sacrifice of the New Law.

If the well known primary principle the State vendetta code.

of Protestantism be true, it is quite time for the boys and girls to tell their ministers they are not needed any more. We are quite aware, of course, that

the principle is not correct, but that it is of obligation on all Christians to hear the Church which was instituted by Christ, and whose teachings must be accepted under penalty of being as the heathen and the publican. But these words do not refer to any of the sects which are complaining of the establishment of new sects to their severe loss. Christ established only one Church to last to the end of time, and this one Church cannot be found among those which were established by

period. The Catholic Church alone is the one which has had a continuous existence since Christ established His Church, and she alone holds the authority to which Christ commanded the world to

Inther in the sixteenth century or by

ome one else at some succeeding

submit. We have said that the two ner Churches, so called, may be numbered as sects 349 and 350, respectively, because the number of sects officially reported to exist in the United States is

The sects have sown the wind : it is not wonderful that they are now reaping the whirlwind.

A DEADLY FEUD.

Kentucky is at present the scene where is being enacted the horrible tragedy of a permanent vendetta which originated some fifty years ago in relation to the value of a raft of

In the quarrel which ensued blood was shed. Such quarrels usually proceed from a dispute in reference to property. When a man's cupidity is excited he is frequently willing to defend what he considers his right, at any cost, even the cost of the life of his fellowman, and thus, even when the value of the property in dispute is small, a strife in regard to its possession is often followed by most serious results.

On the mountains of Kentucky the ex talionis, "an eye for an eye and a tooth for a tooth," prevails very generally, and if one member of a family has been killed in a feud, whatever may be its origin, the whole family feels that it would be disgraced if it neglected to take revenge for the injury by the retaliatory murder either of the assassin himself, or as the next best thing, of some one of his nearest relatives; and the retaliatory murder being perpetrated, the whole family of the person so murdered feels it equally incumbent to take revenge again, and thus the feud is perpetuated.

No one thinks of waiting for the slow process of the law to avenge the homicide, but every member of the family injured, or at least one of them who may be a son, a brother or a nephew, solemnly swears not to rest till vengeance is satisfied. Another murder is perpetrated soon after when a similar vow is made on the other side, and thus the atrocity is continued indefinitely.

The feud to which we have already referred as now going on is called the Howard-White-Baker feud, from the names of three families taking part in it, the Whites and Howards being connected by relationship on one side, and the Bakers being their opponents.

It is notorious that the course of justice is slow in Kentucky, and uncertain also, so that it frequently happens that the guilty are allowed to escape, and this is one of the reasons for which there is no respect for the law, and no confidence that justice will be done by punishing those who have been guilty of the most atrocious crimes.

Further, it has so happened that a recent murder which has been committed was perpetrated by one Tom Baker who was brought to trial before a court of justice—an unusual greatly since 1896. thing in this State of feuds, where the lawfulness of private vengeance is generally tacitly recognized by custom, contrary though it is to the law. Tom Baker, however, was shot down by one Bev. White in the yard of the court house, while the prisoner was under the protection of a battalion of the State militia. This Bev. White was also himself sheriff of the county in which the occurrence took place, and the prisoner whom he saw was under his protection-a fact which made the treachery more gross. But, as the slang expression of the locality has it, Bev. White "got a bead upon Tom Baker," and he could not resist the temptation of killing his man when he had the opportunity, in accordance with the general usage of replied: "Oh, better."

When this treacherous deed was done a characteristic scene took place. Baker's wife appealed to her sons and relatives who were present, asking them " would they permit the deed to go unpunished?" Goaded to intense anger by the occurrence itself, as well as by the exciting appeals of the woman, her relatives all promised that they would wreak vengeance on the perpetrator of this last murder. Among these avengers, the seventeen-year old son of the murdered man swore that the duty of avenging his father was upon him above all, and that he " would never rest until Bev. White is dead," It is to be expected, therefore, that in the course of events, there will be another murder committed as soon as the oppor tunity is found to kill Sheriff White.

These mountaineers are fully con vinced that they are perfectly justified in thus taking vengeance, and no argument will convince them that they thus commit a crime. They are said to be not altogether a lawless community, and the Savannah News (Georgia) says of them even that generally speaking, they are quiet, hark working, home-loving, and inoffensive. They are hospitable to acquaintances and strangers alike, notwithstanding their isolation, and lack of education may often lead them to be suspicious of the latter." But here comes in their peculiar trait which Ingersoll's lectures, in the propagation renders them so vindictive when their property is touched, or when they imagine themselves to have been wronged. The News adds:

Whatever property they come into possession of they guard jealously, and it is with regard to property that the greater number of these quarrels and fights occur. It was a dispute relative to the value of logs that started the lioward White Baker feud."

It thus appears that avarice and worldly-mindedness is at the bottom of this whole deplorable condition of things. The fact is that these people have actually lost all the religious feeling which their forefathers had so strongly, and the result is that they are practically agnostics and unbelievers in religion, and their present condition is just what might have been expected when religion disappeared from among them. It is the natural result of unbelief in God that the precepts of morality should be entirely disregarded, and the existing absence of restraint on human passions is but a natural consequence of the practical Ingersollism of these people. Their ancestors of two generations ago were really pious people after their fashion. They feared God, and for the most part observed the precepts of the decalogue at least, but, with the passing away of religion, all respect for the laws of morality has passed away likewise. If in so short a time these people have lapsed from civilization into the Pagan ism of nineteen centuries ago, how much more gross will not that Paganism be in the course of another generation or two?

"Why has religion thus so rapidly disappeared among a once religious people?"

There are two causes to which we must attribute this, and we venture to say no other can be assigned for the facts of the case. One is that Protestantism itself has decayed into practical infidelity, and the other that education has become godless. It is to be expected that when religion is banished from the schools, as it has been not only in Kentucky, but throughout the United States, Christian morality will go too; and it is only a question of time when all over the United States we shall see a similar condition of affairs existing.

DEATH OF COL. INGERSOLL.

Colonel Robert Green Ingersoll, the noted infidel writer and lecturer, died suddenly and unexpectedly at his summer home, Walston-on Hudson, N. Y., on Friday, 21st ult., from heartdisease, from which he had suffered

In that year he was taken suddenly ill during the Republican National Convention in St. Louis, and was compelled to return home before the close of the Convention. For a short time past his health was poorer than usual, but on the evening before his death he felt better, and seemed to be in better spirits than he had been for many days. On Friday morning he rose as usual and breakfasted with his family, and then sat in a hammock on his veranda until at about 12:30 o'clock, when going up stairs, he turned into his wife's room and remarked that he had better not eat much as his stomach was troubled. Next he crossed over the room and sat in a rocking chair. liament on the Liberal side by a major. On being asked how he felt then, he

These were his last words, and im- test the strength of the opposition to

mediately afterward Mrs. Ingersoll noticed that he was dead. His age was sixty six years.

We regret to add that he died without expressing any return to faith in God or religion, or any hope of a future of happiness. His infidelity appears to have grown in him from having been inculcated on him from his tenderest years. His father was a Congregational minister of lax faith bordering on infidelity-a fact which caused a good deal of friction between himself and his parishioners. What. ever creed he had was of the stern Presbyterian mould which leaves man to fate, and makes God appear to doom the majority of mankind to eternal damnation. This doctrine was thought by Robert G. Ingersoll to be essential to Christian faith, and it appears that his mind, revolting against such a belief, took refuge therefrom at last in a total denial of Christian teaching.

Much injury has been done by the Colonel's propagandism of unbelief through his blasphemous books and lectures, which have but little of logic or good reasoning in them, though it cannot be denied that he was an accomplished orator, and that he sapped the faith of many by his well-rounded sentences and elegant elocutionary powers, which many mistook for solid argument. It will take years to repair the evil accomplished by Colonel of Infidelity.

AN EPISODE OF THE RITUAL. ISTIC WAR.

Sir John Austin, who has resigned his seat as a member of Parliament for one of the divisions of Yorkshire, is one of the few Catholics who represent English constituencies. Some dissatisfaction was expressed by his Low Church constituents because of his voting against the Church Discipline Bill brought forward for the purpose of restraining the High Church party from their Ritualistic practices. Sir John pointed out that the Ritualists are by far the most numerous party in the Church of England, even if they do not constitute an actual majority; and that at least one half of the clergy, including a considerable majority of the Bishops, are opposed to the proposed legislation, which was also badly beaten in the House of Commons, showing that the people of England do not want to interfere with the freedom of the National Church to manage its own affairs.

By these considerations he justified his vote, but the Kensitites are noisy even beyond their numbers and influence. It is claimed, indeed, that they constitute a majority of the laity, but this is very doubtful in view of the facts we have already stated. Be this as it may, however, we cannot but think that Sir John voted in the most rational way, especially as he is a consistent and conscientious Catholic. If, as a Catholic, he had voted to coerce the Church of England, his Anglican constiluents would have good ground for dissatisfaction with him, and we should think that even the Evangelical Liberals should be pleased with his refusal to ioin in the hue and cry of the tag-rag who spend the Sunday in disturbing the public worship in their own churches when the service is not conducted precisely on the lines which they have laid down as being alone in conformity with the pure teaching of the Apostles.

We have had in our own Ontario some specimens of the absurdities of the contentions of the tag rag wouldbe dictators of the proper form of church services, and we are not inclined to admit that there is any sense of propriety in an unruly mob which could object, with acts of violence, to the chanting of "Kyrie Eleison" in the church, which means "Lord have mercy on us." Are such men to be the sole dictators of the Church liturgy? But, at all events, Sir John Austin only voted for the liberty of the Church to manage its own affairs, without interference from Parliament, for the present, at least; and it should be borne in mind that present appeararces indicate that he voted in accord. ance with the wishes of two-thirds of the people of Great Britain, inasmuch as the Bill of the Evangelicals was defeated by a two-thirds vote of the House of Commons, which may be reasonably supposed to represent the will of the people. In any case, Sir John's courage is worthy of admiration, and we feel a pride in him as a Catholic who is at the same time moderate and uncompromising in his faith.

Sir John Austin was elected to Parity of over one thousand votes, and he resigns his seat purposely to put to a him offered Liberals are opposition or re-election, the Conserv any candida so as the issi to the Gover the incongr sitism is or and should gauntlet in a Protestant come a lau on account fortunate th opportunity strength of There is the case, by majority of mount imp we have al

JU LY

Austin is a he would Bill. which local option his constitu regard to tion was h last election tions on th claimed th with his k objection c this score happen th aide those will enter This alway are held : doubtedly We could issue, so th sitism mig Since th election h was oppos

as a Liber

inated by

the riding

John bas

sitite oppo

the vote b

2.893. T

given to party sin was begu THE All the thoughtfu the new effect lit Leo XIII. ed upon and tem world ass day with ried in p imparting came from in darkn

she sumn

whirlwin

human d

The R but the itself up of the Cr lic and longer at all h of an ho his conv Union dent. at its la searchin of the well to the righ would b the city eternal Catholic words I

Is it can and Apoority of times; a primitive clean sw from the first En by the a point to of English whole C turies? vails as Englan agitatic ask their any rea Church, sion fro believe in the A

Lord great :

Liberals are not expected to offer any opposition on his presenting himself for re-election, and it is believed that even the Conservatives will not bring out any candidate against him, the more so as the issue is the support he gave to the Government in helping to defeat the incongruous Discipline Bill. Kensitism is on its trial in this election, and should it not dare take up the gauntlet in a constituency so thoroughly Protestant as Yorkshire, it will become a laughing stock to the nation on account of its impotence. It is fortunate that we shall have so soon an opportunity to estimate the political strength of the Kensit movement.

There is another issue involved in the case, but is not considered by the majority of people to be of such paramount importance as that to which we we have already referred. Sir John Austin is a brewer, and on that account he would not support the local Veto Bill, which is somewhat similar to the To the Right Rev. F. P. McEvay, D. local option law of Ontario. Some of his constituents object to his course in regard to this matter; but the question was before the electorate at the last election, and as Sir John's intentions on this point were openly proclaimed then, and he was accepted with his known views, no reasonable objection can be raised against him on this score now. It may, of course, happen that other considerations beside those which we have indicated will enter into the coming contest. This always happens when elections are held ; but the main issue will undoubtedly be the anti-Ritualistic Bill. We could wish that this were the only issue, so that the full strength of Kensitism might be accurately ascertained.

Since the above was written the election has taken place. Sir John was opposed by Mr. Roberts, who ran as a Liberal Independent, being nominated by the Liberal Association of the riding of West Yorkshire. Sir John has been re-elected over his Kensitite opponent by a majority of 2,975, the vote being, Austin, 5,818; Roberts, 2 893. This is the hardest blow yet given to the Low Church Kensitite party since the anti-Ritualistic war was begun.

THE CHURCH AS SHE IS.

All the world is in turmoil, and thoughtful men fear to look to what the new century may bring. Peace Conference has effected and can effect little. The Church, of which Leo XIII. is the infallible head, found ed upon the divinely strengthened rock, stands unmoved amid the storms and tempests with which a hostile She is as radiant to world assails it. She is as radiant to-day with the light of truth, as unwearied in preserving to man the treasures of redemption, as beneficent in imparting the blessings of Heaven, as when all fair and comely she first came from the Redeemer's hands. She never ceases to invite those who are in darkness to hasten to enjoy the di vine radiance of heavenly truth, and she summons to the calm and peace those who are weary of the burden of their miseries or tossed about by the whirlwinds of varying doctrines and human deceits.—American Herald.

LORD HALIFAX.

The Ritual controversy in England may not be settled for a long time yet, but the conviction seems to be forcing itself upon at least one man engaged in the discussion that the great article of the Creed, "I believe in one Catho-lic and Apostolic Church," can not longer be igaored. Lord Halifax is for insisting upon it "at all cost and at all hazards." This is the attitude of an honest man with the courage of his convictions. The English Church Union has a providential presi In his notable address at its last meeting he propounds some searching questions, which members of the Church of England would do well to ponder. If Lord Halifax knew the right answer to them himself, he would be able to distinguish between the city of confusion built on the shifting sands of error and the city seated on a mountain, whose foundations are eternal truth. It is amazing to a Catholic that one so candid as to pen words like these should hesitate to follow in the footsteps of Newman:

low in the footsteps of Newman:

Is it consistent with belief in one Catholic and Apostolic Church to insist that the authority of the Church ends with primitive times; and, after deciding the date when primitive times come to an end, to make a clean sweep of the teaching of Christendom from that date till the year 1549, when the first English Prayer Book was established by the authority of Parliament; and at that point to invest the formularies of the Church of England with an authority denied to the whole Church during the preceding ten centuries? This also is a view which widely prevails amongst members of the Church of England; and it is a distinct gain when an agitation like the present compels men to ask themselves how far it is consistent with any real belief in one Catholic and Apostolic Church, and whether the necessary conclusion from such premises is not, instead of "I believe in the Anglican Communion."

Lord Halifax needs prayers ut vi deat. We cherish the hope that he, too, though a layman, may become a great father of souls. - Ave Maria.

him offered by the Kensitites. The ADDRESS AND PRESENTATION TO BISHOP-ELECT McEVAY.

Hamilton, July 15 .- Bishop Dowling visited Berlin yesterday for the closing of the first retreat of his priests. He was accompanied by Mgr. McEvay, Bishop-elect of London. Since the announcement of Mgr. McEvay's promo-tion to the See of London many move ments have been set on foot, both in the cathedral parish and by the socie ties in connection with the church. with a view to giving the late rector a tangible proof of their esteem. The Bishop-elect, however, had firmly set his face against receiving any addresses or presentations, and hence all sucl movements had to be abandoned. An exception was made, however, in favor of his brother priests of the dio cese, who took advantage of his visit to Berlin yesterday to give him a mag nificent proof of their esteem and af fection, in the shape of a beautifully engrossed address and many costly gifts pertaining to the office of Bishop The address, which was read by the Vicar General of the diocese, M. Heenan, of Dundas, was as follows: Mgr.

D., Bishop Elect of London:

May it please Your Lordship When the information reached us that the Vicar of Christ had raised you to the sublime dignity of the episcopate, we, your brethren of the clergy, were moved by mingled feelings of joy and sorrow. We rejoice in your promotion to the office of Bishop, the highest in the Church of Christ, because we know your virtues, your qualities of mind and heart fitted you for that exalted position; at the same time we experienced a feeling of regret, know ing that the command "ascende suped to you meant a loss to erius" addres the diocese of Hamilton, where for the last ten years you have served faithfully and efficiently. Whilst it is fully and efficiently. Whilst it is therefore a pleasure for us to recall that during this period your relations with the Bishop, the priests and the people of this diccese, have been so harmonious and cordial the prospect that these pleasant relations must now come to an end, can awaken among us only emotions of sorrow. But omitting further mention of own personal love, we wish, on the present occasion, to congratulate you on the fresh proof of the Holy Father's confidence and esteem, contained in your appointment to the See of Lonion, and to assure you that you will take with you into that new sphere of duty, where a heavier burden and a greater responsibility await you, our best wishes and our earnest prayers for your happiness and for a long life of successful labor in the cause of re-

ligion. We believe your success in your late responsible position in the city Hamilton is the proof of excellent administrative ability, and we look for ward, therefore, with great confidence to your success in the wider field of government to which you now been called.

On bidding you good-bye, we ask your acceptance of these episcopal insignia as a souvenir of your friends.

Signed, on behalf of the priests of

the diocese of Hamilton, July 14, 1899: Apostolic; E Laussier, Venerable Archdeacon; J. J. Craven, Chancellor. Bishop-elect McEvay was much touched, and responded as follows:

am very grateful for the kind words of sympathy, affection and encouragement contained in your beautiful address. I certainly owe a deep cannot be followed in his idealistic debt of gratitude to all the good premises and conclusions. Father priests of this diocese for the great confidence they have always place ed in me, and the courtesy they have shown me on all occasions since my arrival in Hamilton.

On account of the position I held my relations both with the older and younger priests were very intimate. have the greatest respect and veneration and love for the good priests who have long borne the burden and the heat of the day-men like Mgr. Heenan, the late Vicar-General Elena, the late Jesuit Father Dumortier and my dear friend, the Venerable Archdeacon Laussier, priests who have never swerved from the line of duty, who had only one guide in life, and that was the holy will of God, who have been an ornament to the diocese of Hamilton and who reflect honor on the high and holy office of the priesthood.

Regarding the younger priests, many of them were with me for years at the cathedral, and we lived like brothers in unity and peace. I often was given credit for work which they really did. I take this occasion to give them my heartfelt thanks for their zeal, their loyalty and their obedience, and I am proud to be able to state that the warm friendship then contracted has never grown cold, and that the confidence we had in each other continues to the present time. You may be sure I will always be delighted to hear good things abo young priests, and I hope they will long be spared to do great work in the service of the Lord.

It is perfectly true that my rela-tions with the good Bishop of this diocese have always been most sincere and cordial, and I hope they will be the same in the future as in the past. We all believe in the sacred text which tells us that "The Holy Ghost places Bishops to rule the Church of God," and we believe also that the solemn promise we made on the day of our ordination, to obcy and reverence our Bishop, should never be broken, and if any success has attended efforts I attribute that success entirely to the blessing of Almighty God, wh

I appreciate with all my heart the magnificent episcopal insignia, which n your generosity you have procured for me. It will be a pleasure for me to treasure these costly gifts as a souvenir, and to use them on all important

occasions. I know that many of you cannot leave your parishes to attend my con secration, but be assured you will always be welcome in my new ho In conclusion, I wish you every blessing and humbly request you to pray f me that God may bless the work His vicar on earth has been pleased to appoint for me in the important diocese of London.

SUMMER SCHOOLS.

At the first meeting of the Catholic Summer School at Cliff Haven, N. Y., Rev. J. R. Teefy, C. S. B, President of St. Michael's College, Toronto, was the lecturer. In his opening remarks the reverend gentleman explained briefly that he had come upon the in-vitation of a mutual friend, the Rev. John Talbot Smith, and that a suggestion from the secretary had given him the idea of his subject. This was en titled Ancient and Modern Summer Schools. Like every other effort in education a Summer School is very difficult to be estimated. We cannot measure an idea or weigh a right principle. Its value, however, as far as it can be estimated, will depend upon the programme to be presented and upon the associations to be formed. It is a great thing for Catholics to know one another better, for families to come for a portion of every year, and, business cast aside, live together on terms of friendship through the mere introduction of Mother Church.

As to the programme of studies it no doubt presented variety enough, to the teacher, it seemed to lack system. Even a variety from year to year would incline the lecturers to be come too desultory. A programme consisting of a course of four years could be arranged which might be much more satisfactory to all concerned. The lecturer confirmed this opinion by criticizing the philosophy which was presented and the mathematics which were omitted from the programme. Another important duty devolving upon the school is to point out good reading matter.

In taking up ancient summer schools Father Teefy pointed out that the earliest school was a summer school—when God taught Adam in the garden of Eden. What was the form of the teaching we could not say, but it was not the dull, slow methods now employed when we teach one another.

The second great summer school was that formed by the Divine Teacher on the hillside and lake shore of Judea and Galilee. He taught as none had taught before. His text-book was the Cross, and the humble learned His lessons best. Where the temples of religion were erected, halls of learning arcse, and religion and civilization walked hand in hand for the sanctification and elevation of the race. The last summer school to which Father Teefy referred was the Academy of He dwelt for a few moments upon the great work Greece performed in supplying future ages with art, literature and freedom. He explained briefly the character of education among the Athenians, and showed the influence of Socrates upon philosophy. The greatest among the students of Socrates was Piato, who must surely be admired for his work, even if he Teefy was listened to with great interest.

THE APOSTLE OF THE LEPERS. Father Damien, the Brave-Hearted

Priest Who Fought Anarchy, Sickness, and Poverty for the Love of God and Humanity.

(From the New Voice published by Funk & Wagnalls Co.)

[Medical Director G. W. Woods, the author of this article, who is now in charge of the United States Naval Hospital at Brocklyn. knew Father Damien intimately, having spent several months in Hawaii, and having paid a number of visits to the leper settlement of Molokal—whence letters were frequently received from the leper priest until his death.]

Joseph Damien de Veuster, the so-

called "Apostle to the Lepers," was born in the little village of Iremeloo, a suburb of Louvain, Belgium, Jan. 3, 1841. He was the youngest of seven children, and the family were in hum-ble circumstances, but the father seems to have striven hard to give them every possible advantage, and the mother was a woman of more than usual gifts and virtues.

It seems to have been the wish of the youthful Joseph to lead a religious life, but his elder brother preceded life, him in taking orders, and it was not until his 19th birthday that he took formal steps himself. On a visit to his brother, Joseph had begged his father to let him remain, his first intention being to enter the monastery as a sim-ple lay brother. He did not aspire to the higher position of the priesthood until his brother and their superiors, observing his remarkable scholarly at tainments and godly life, urged him to take the higher step.

VOLUNTEERS TO TAKE CARE OF THE

The day of action for Damien, as he was now called, came sooner than he anticipated. His brother's studies anticipated. His brother's studies were finished and he was to go to a mission in the South Seas; but when the time came he was dangerously ill with a fever, and Damien, who instantly volunteered, was allowed to go in his place. He worked for several years on different islands in the Paciic, and at last in the Hawaiian group; Thou wilt alway rejoice in the evening of the Holy Ghost tells own words, "By special providence our divine Lord, who during His pub-

us an obedient man speaks of victory. lie life showed such particular sympathy for lepers, 'traced' my way to-

ward Molokai. He was attending the dedication of a chapel on the island of Maul when he heard the Bishop of Olba expressing his grief at the impossibility of caring properly for the lepers, especially of sending them a resident pastor, for which position no priest had expressed a desire or willingness to be delegated an appointment fulfilled completely the long-pent-up aspiration of the youthful, ambitious missionary, and Pere Damien at once volunteered. "I will go to Molokai," he said, and on the evening of that day he left on a cattle steamer, accompanying a body of lepers condemned to expatriation. A BRAVE HEARTED PRIEST WHO FOUGHT

FAITH. The Molokai of to-day is so utterly changed by the hand of heroic charity and the generous help of the Hawaiian Government under King Kalakaua and his successors that it is hard to realize its frightful condition when Father Damien landed there in 1873. The awful motto of the place—" Aole kanawai ma kea wahi" (In this place there is no law") -is terribly suggest ive of the absence of protection under civilized rule, and the brave hearted priest saw before him not only struggle with possible anarchy, sickness, pov-erty and filth, but a still harder fight

ANARCHY, SICKNESS, POVERTY ANI

for morality and religion.

The settlement consisted of a chapel, a Protestant house of worship, a store, and a few rude houses; but many lepers slept upon the ground, and ou young priest made his lodging for this night under the protection of a widespreading hautree, which was eventually to be the location of his grave.

HIS GODLY LIFE WON ALL HEARTS.

His welcome was not an enthusiastic one. He turned his attention first to the renovation of the little chapel and his own diminutive house, that he might transform the former into a worthy place for Christian worship, in which work he found no willing hand but his own. Gradually, however, his godly life won all hearts, and soon the chapel and priest's house assumed a Soon, with respectable appearance. naterials furnished by the "board of health" and private benevolence guided by the good priest, a hospital was completed, and neat wooden s began to take the places of the old native thatched huts. PERFORMED THE WORK OF FIFTY.

In this work Father Damien wa rchitect, builder, carpenter and painter, yet finding time to attend the sick and the dying, to dress the wounds of the poor, multilated beings who came to him begging for help, besides administering the holy offices of the ample brought to him without ques Church. "He also inculcated tempertion, through the "Board of Health," ance, sexual morals, family life, the avoidance of gambling, cleanliness of person and attire, and instructed the people in gardening, cooking, and many little household arts, adding greatly to their comfort. It is a greatly to their comfort. It is a wonderful recital of the work of an energetic man performing the work of fifty by example and precept, and the inspiring of others with his own marvellous energy, so that all who came under his influence became 'helping hands.' Such zeal inspired the Gov ernment to every proper effort. All that was asked for was freely and lavishly given, and in 1876 no munity leprous or otherwise, under Government support in any country, was better housed, fed or clothed.

HIS SUCCESSFUL TEMPERANCE CRUSADE. The good priest was at first unpopular, and his attempts at reform angrily or sullenly resented—particu-larly his crusade against the manufacture of a terrible intoxicating liquor which they made from the kava root, a plant growing on the island, and which literally turned men into beasts. The suppression of this vice was his first triumph. He soon became the ever present and indispens-able friend of the lepers—dressing, building their houses, teaching their children, ministering to their spiritual wants, and digging their graves for them when they died. Gradually the appreciation of this heroic self sacrifice grew upon them; and when, after ten years of his life with them, the inevitable was manifest, and he knew himself to be a leper, the most reluctant were won over and they fell themselves to be indeed his children. A PEN SKETCH OF THE FAMOUS MAN

I first met Father Damien in 1876. I was attached to the United States steamship Lackawanna at this time, and with the object of making a report on the subject of leprosy I secured letters from the Hawaiian Board of Health, with permission to make a prolonged stay and have every facility afforded me for an investigation of the dread disease on the island of Molokai. I landed on an October evening at the village of Kaluapapa, the chief northern landing-place of the island, where I was met by a cortege of lepers, mostly on horseback, the procession headed by Gov. Ragsdole, himself a self exiled leper. With him rode Father Damien, who impressed me profoundly. He was then in the perfection of routiful health and vigor. fection of youthful health and vigor, about thirty-three years of age, with a smooth, thin face, and features con-stantly irradiated by a beautiful smile. He had a fine head, covered with black, curly hair. "This is my black, curly hair. work in this world," he said to me. "Sooner or later I shall beme. come a leper, but God grant it may not be until I have exhausted my capabilities for good to these, my unfortunate, afflicted children. I not be have endeavored to help them not only morally and materially, but as a heal-er of physical wounds." What a contrast to him whom I saw some years later—a physical wreck with disfig.

ured, swollen head, pendulous ear lobes, a lion's countenance, and distorted fingers; shorn of all physical beauty, but still at work conscientiously for the good of his afflicted parishioners ! I was conducted to the governor's house, where I was to be the guest of the Government, and in apartments devoted to the "board of health comfortably lodged, my meals being cooked and served by a non leper.

MAN OF CULTURE AND EDUCATION In the evening Father Damien came to the house accompanied by his Molokai band of leper boys, who made really good music with drums and lageolets - the latter fashioned Father Damien himself out of old tin coal-oil cans. He spoke excellent English, and told me the story of his and advent at Molokai, as well as his later life, which had now been so oothed by the "board of health" that it had become an easy path for him, only later to be roughened by the attacks of disease and cruel slander.

His conversation was charming and his experiences graphically told, which Gov. Ragsdale supplemented by an account of his own remarkable life including his self denunciation as a eper, and some charming recitations from the poets, especially Byron and Moore-for the governor was highly educated, and had been a practising lawyer at Hilo before coming to Molo-FATHER DAMIEN'S SCIENTIFIC TREAT

MENT OF LEPROSY. During my stay I made an earnes

study of leprosy, and with Father Da-mien visited the afflicted fellows daily in the hospital and at their homes watching the patient care bestowed or gold Father, and the them by the scientific treatment of their wounds and deformities — for no geon at that time wa sur. at-Our to the settlement. work over, we went to Mass, perhaps, or to Vespers, and then to dinner or supper, where a frugal meal was par taken of, the only luxury being a beer brewed from pineapple parings by the good Father himself. He was always cheerful, indefatigable in his performance of the duties of his Church, and tireless in helping in the village work of contruction and repair; and yet much of the was revolting, especially the atmosphere of the little church crowded with worshippers, where the odors from the leprous sores were offensive beyond belief, often nauseating the priest at the altar, compelling him to seek the open window. My stay was short at Molokai, but it was long enough to impress me with the wonderful energy of this noble man in good works though no cure has yet been ample brought to him without ques-

care of those similarly afflicted. FINALLY SUCCUMBS TO THE DREADFUL

everything demanded, and made an ideal settlement, far in advance of

DISEASE. But his fearless exposure in attending to the sick and dying, without any precaution against contracting the disease - which was intentional, so that the lepers might not feel, by any manifestation of delicacy and fear, that he was repelling them - could have but one result, and he became a leper, succumbing to the disease in

In a letter which I received from him the year before, he told of a terrible storm which had done much damage on the island, especially to the Church, the tower of which he had built with his own hands the year of my visit. Of himself there was only slight mention. He said: "The slight mention. He said: "The disease is progressing. My face and hands are undergoing a transforma There is much misery here, but Almighty God knows what is best for us, and we are resigned to His holy will. I should have liked to see the Bishop again, but the bon Dieu is calling me to keep Easter with Himself." On the 15th of April, 1899, he died.

There have been critics of Father Damien's life and his intercourse with the lepers. But the mouths of these critics, and especially that of the originator of the slander about "the comfortable Honolulu manse," have been shut forever by a great defender

-Robert Louis Stevenson. One letter of this great man is alone sufficient to satisfy any lingering doubts of Damien's greatness.

STEVENSON'S ELOQUENT EULOGY OF THE HERO AND MARTYR.

When Stevenson visited the "lazar etto "the martyred priest was already sleeping his last sleep under the tre which had sheltered him on the night of his arrival. His memory was fr and no halo of time or the imagination yet encircled it. The novelist heard plain facts about a plain man, a peasant, therefore not always kingly in his ways. The conclusion, however, is inevitable; he was not only a good man, he was a great man. "What," says he was a great man. "What," says
Stevenson, "is a little personal neatness, more or less, in the
face of an heroic death? I tell you," he continues to the "reverend gossipers," "all the reforms of the lazaretto are properly the work of Damien—Damien crowned with glories and horrors, toiling and rotting in that pig sty of his under the cliffs of Kalawao. At a blow, and with the price of his life, he made the place illustrious and public; and that, if you will consider largely, was the one you will consider largely, was the one reform needful, pregnant of all that should succed. It brought money, it brought (best individual addition of all) the Sisters, it brought supervision, for public opinion and public interest landed with the man at Kalawao. If ever a man brought reforms, and died to bring them, it was be. There is not a clean cup or towel.

Regiopolis Collego, Kingston. Address Independent of the college of the control of the college of the control of the college of the colle forms, and died to bring them, it was the dealer property the them to the them

in the bishop home but dirty Damien washed it. The man who tried to do what Damien did is my Father, and the Father of all who love goodness; and he was your Father, too, if God had given you grace to see it.

AFFECTING SCENE IN ST. PETER'S.

The London Daily Mail's Rome correspondent, telegraphing on the 29th Few, if any, of the people ult . says: witnessing the gorgeous ceremonies in commemoration of the martyrdom of SS. Peter and Paul, are aware of an terday late in the evening in the historical basilica.

Leo XIII. left his apartments after

dusk on a holy pilgrimage. He came down to the church, which was closed o the public, accompanied by Cardinals Rampolla and Mocenni, and supported by one or two attendants, and descended into the crypt under the high altar.

There the successor of a long and

uninterrupted line of pontiffs, who date from the earlier times of the Roman empire, and have played such an important part in the his-tory of the world — there he knelt and prayed long and fervently before the tomb of the apostles, the founders of his faith and of his claim to unlimited sovereignty. He knelt alone in his white robes in the surrounding gloom, his attendants standing at a distance with lighted

When he rose, long after 9 o'clock, and was joined by the Cardinals, he was visibly moved, and painfully tottered up the stairs of the crypt and into the sedan chair which was waiting for him in the nave of the silent church.

HOW TO TREAT A CATHOLIC PAPER.

HOW TO TREAT A CATHOLIC PAPER.

Treat your Catholic paper considerately and courteously, says the Catholic Citizen. Treat it as a good friend whom you would favor if you could; and whose good opinion you wish to retain.

If there is ever a doubt in your mind, give your friend the benefit of the doubt.

Regard your Catholic paper as a co worker in the cause. It holds up the flag of the faith. See that the standard-bearer is supported.

When you do business with the Catholic paper, try to do it pleasantly, cheerfully and with kind words.

Above all—(and this is the best courtesy) do business according to the business rules which the Catholic paper requests you to follow. Be sure that, if you comply, there will never be any misunderstanding.

C. O. F.

St. Joseph Court, No. 370.

St. Joseph Court, No. 370.

The last regular meeting of the above Court was a suprisingly large one for the middle of summer, owing, no doubt, to the fact that Bro. J. W. Mogan, Representative to the International Convention at Burlington, Vt., was to be present. Bro. Mogan, though representing the Provincial Court at the Convention, gave a clear and concise report to this Court, and the members listened very attentively to all the legislation that had been passed.

He took pride in informing the Court that he had succeeded in having the suggestion presented to him by St. Joseph Court, carried into effect in the Constitution Committee, and ratified by the main body, namely "When a member transfers from one Court to another and has been a member of the Order for six months and should then fall sick, the Court that accepted him must pay him sick benefits at once." By the old law he would have had to be a member of the Court that accepted him for six months (though he were a member of the Order for ten years) before receiving any sick benefits.

This particular expression of the delegate those provided by other nations for the

enefits.
This particular expression of the delegate
was applauded very loudly.
At the conclusion of the report a hearty vote
of thanks was tendered Bro. Mogan, by the

At the conclusion of the report.
At the conclusion of the report of thanks was tendered Bro. Mogan, by the Chief Ranger.
The annual excursion of the court was held on Monday, July 17, to St. Catharines, and was a very decided success, the members and their friends, to the number of about three hundred and fifty, attending.

a very picasant sail across the lake

and fifty, attending.

After a very pieasant sail across the lake they arrived at St. Catharines, the committee in the meantime providing each excursionist with a very pretty badge upon which was printed "Catholic Order of Foresters, St. Joseph's Court, No. 370."

The excursionists on their arrival distributed themselves between the Murray House, Russell House and St. Catharines House, where the wants of the inner man were attended to, after which they proceeded to Montebello Park, when the games and amisements were gone on with, to the entire satisfaction of every body.

Park, when the games and amusements were gone on with, to the entire satisfaction of every body.

Dody, and their friends paid their respects to very bear and their friends paid their respects to very Rev. Dean Harris at the "Deanery," and were received by him in a very courteous manner and given a hearty "Caed Mit to Failthe." After visiting his beautiful church and Lyceum they were conducted by him to his residence where a very pleasant half hour was spent, the Rev. Dean exhibiting his medals etc., (of which he has a very large number) showing that in his younger days he was no mean athlete. At the conclusion of their visit, they were invited to again come to St. Catherines, and he wished the Order every success.

If the Catholic Order of Foresters created the impression on Dean Harris that the Dean created in the minds of the members, the success of the Order is assured in that part of Southern Ontario.

At 8 o'ciock the excursionists boarded the boat, and after a pleasant sail arrived come about 9:30 p. m. well, satisfied with their 'day's outing.

It is presumed that the coming Provincial

about 9:30 p. m. well, satisfied with their day souting.

It is presumed that the coming Provincia Convention, which takes place at Pembroke, in August, will pass considerable legislative for theorder in this Province, more power having been given Provincial and State Courts. Prominent amongst the recommendations will some for the appointment of a Provincial Organizer, and no doubt arrangements will be made for some action to be taken as regards the "Friendly Society Bill" which comes before the House of Commons at its next session.

With best wishes.

Fraternally yours,
M. J. Mogan.

Toronto, July 22.

Toronto, July 22.

TEACHER WANTED.

TEACHER WANTED, FOR SCHOOL. Section No. 5, Logan, A female teacher holding a second class professional certificate, Duties to commence August 21. Testimonish required. State salary in application. An organist capable of leading a chorr in St. Bridget's church will be paid a small salary for such service. Address all communications to Michael J. Regan, Sec. School Board, Bornholm. Ont. TEACHER WANTED (FEMALE), HOLD-Ting a second or third class certificate, is required for Separate school section. No. 12, Glen Robertson, for one year. State salary, Apply to D. J. McDonaid, 4-9, Lancaster, P. O., Ont. 1881-2.

WANTED, TEACHER TO TAKE CHARGE Of Business and Shorthand Department, Regiopolis College, Kingston. Address: The Dean.

Bacrel Heart Review. PROTESTANT CONTROVERSY. BY A PROTESTANT MINISTER.

XLIV.

In our last we have shown how more than doubtful it is whether we can divide the decrees of Trent into the doctrinal and disciplinary by merely observing whether the Anathema is attached to them or not. For a convenient offhand division this rule serves very well, but does not appear to be scientifically strict. We have found that it will hardly apply to Canon III. De Confirmatione. To say that the Bishop is the sole ordinary minister of this sacrament of itself implies that priests may be allowed to administer it, as we know that in the East they do so universally, and in the West not infrequently. The Canon does not even say that the ordinary action of the Bishop is by Divine right. To say that confirmation by a Bishop, duly administered, is always valid, and by a priest, unless at least tacity allowed by the Church is void is in. XLIV. and by a priest, unless at least tacitly allowed by the Church is void, is, indeed, a doctrinal statement; yet is is not found in this Canon. The Fathers doubtless held it, but they have not seen fit to define it. They have left it to the Holy See in the way of current administration, supported by theological consent. The purpose of the Canon thus turns out to be practical, not speculative. It has all the marks of a least incidentally dogmatic, is not found in it. It should seem, then, that the Anathema here is not properly a seal of Dogma, but that it marks rather the great practical importance of the Canon, which is directed against levelling tendencies of Wittenberg and Geneva, both denying all essential distinction between Bishops and priests. It implies, but hardly expresses, the

condemnation of a heresy.

Take another matter, discussed by
the learned Recollet friar, Chrismann, in his Regula Fidei, published in 1854, with the approbation of the order and of the Archbishop of Freiburg. Chrismann inquires whether the Anathema found in the decree De Reformatinne Matrimonii, and directed against those who shall deny the intrinsic validity of clandestine marriages, sine parocho et testibus, is doctrinal or only disciplinary and decidedly supports the lat-

ter judgment. As far as a Protestant is entitled to dissent from a learned Catholic, I should here decidedly differ from Chrismann The Council here is not, as he seems to represent, simply imposing silence on a wearisome controversy. On the contrary, it condemns the negative, and exalts the affirmative as the only s opinion. Moreover, the Council is plainly moving within the range of original tradition. From the begin ning Christians, equally with Jews and Pagans, held that marriage consists es ntially in the nuptial consent, and that this was signified by the procession of the bridegroom to the bride's house, bringing her back then to his The Christian use that soon grew up of soliciting the Bishop's ben-ediction, or a priest's, did not reconstitute marriage, but gave it an add ed solemnity and sanctity. This sacer-dotal benediction, often, moreover, the only certain evidence of intended Christian marriage, had in many minds overshadowed the essence of the nuptial consent, and the Council seems here, on the indisputable ground of primitive tradition, to be clearing away this confusion by a dogmatic To contradict this Anadefinition. thema, therefore, appears to me distinctly to incur the note of heresy, and not merely of schismatic factiousness, and this I judge to be the general mind of the Church. I speak with submission, and if wrong beg to be set right but I propound this as my present

However, although Chrismann seen to be wrong in this particular application, his general reasoning appears very sound. Doubtless, as he remarks, the Church is not bound to confine the Anathema to heretical propositions. She does not, indeed, anathematize simple errors, still less opinions that are not certainly errors, and that may turn out true, even though at present they contradict common opinion in the Church. She does not profess infallibility in the range of opinion, but of faith. Yet, though she does not condemn simple error, she has a right to condemn, and to anathematize, obstin-

ate contentiousness.

We must remember that, strictly speaking, no statement, even if here tical, lies under anathema. A sentence is not a member of the Church, and therefore cannot be put out of it. A sentence has never been baptized, and therefore can never be excommun The words, poor helpless things, are always innocent enough. They can not go to heaven, and they cannot be condemned to hell. It is the men and women who maintain them that are under the censure, not the propositions, except by metonymy Now, may not a person, who is oppos-ing no part of Apostolic Revelation, and who therefore is plainly not a here-tic, be so factious and fractious and inconsiderate, in maintaining some other opinion, which he cannot prove, as to throw the whole Church into confusion? Would not such a man deserve censure, and might he not even deserve anathema? Certainly he might.

Let us take a conceivable illustration. Say that the Church, for a thousand years, had included a certain small number of Pythagoreans, and that these had followed their master in maintaining that the earth goes round confidence by the sublime spectacle of

thus early that they have no teaching force in astronomy, and that, therefore, Pythagorean astromony can not be herstical. Yet might it not, when the medieval world, both of thought and religion, had settled definitely on another foundation, have become a decidedly disintegrating force to make active propaganda for this Pythagorean opinion? Assuredly. This had been simply a sudden great intuition of the Samian philosopher, and it floatbeen simply a sudden great intuition of the Samian philosopher, and it floated about in the world of thought isolated and unfruitable. It did not come out as a result of coherent reasoning in the past, and it did not yield itself as a basis of evolving reasoning for the future. It was incoherent with the established body of scientific thought, to which religious thought, in its outward tablished body of scientific thought, to which religious thought, in its outward form, had accommodated itself. The time was to come when a place should be found for it, but that time was yet centuries ahead. Meanwhile it was not practically true, but false, for that is false which the body of accessible evidence condemns. Active efforts, therefore, of these supposed Pythagorana to make disciples would not have eans to make disciples would not have helped truth, and would decidedly have injured religion. This premature par-tisanship might therefore have been very reasonably condemned, perhaps even anathematized. It would here not have been the speculative dream, which in the end proved objectively true, that was put under the ban, but premature and factious endeavor to disciplinary decree, but the doctrinal gain adherents for it without any statement which would have made it at statement which would have made it at the hody of established knowlreasoned evidence, or any congruity with the body of established knowledge. That wise philosopher, Pope Sylvester II., had he reigned in 1630, would probably have avoided the un-fortunate bearing of Urban VIII. towards Copernicanism; but in the year 1000 he would doubtless have discouraged the Pythagorean astronomy had it shown itself, and he would have proved himself a wise man and a care ful pastor in so doing.

Indeed, this is no more than society does continually, and with good reason and effect. Many men, of a dreamy, visionary disposition, have intuition which, one, or five, or ten hundred years from now, may prove themselve true and important, and may take a leading place in the system of knowledge. Yet if these thinkers now persist in importunate endeavors to com pel society to listen to them, although their opinions contradict the necessary conclusions of ordered knowledge, as at present possessed, they do not prove themselves philosophers, but as lightly discouraged as "cranks. are

"Matter out of place" is Dirt, and even Truth, out of place, with no links of attachment to other truth, not unfrequently, alike in the Church and in the world of Science, may be, in its effects, condemnable Error. This train of thought is worthy of

following been out further. Charles C. Starbuck. Andover, Mass.

LEAGUE OF THE SACRED HEART. The Triumph of the Papacy.

GENERAL INTENTION FOR AUGUST,

Recommended to our prayers by His Holiness Leo XIII.

American Messenger of the Sacred Heart. On the twenty-ninth day of August, 1799, the venerable Pontiff Pius VI., who had occupied the Chair of Peter during the troublesome times from 1775 to 1799, died a prisoner in exile, in his eighty-fourth year, at Valence, in France, whither he had been taken by order of the French Directory. Though a prisoner of state, he had been notified to go to Dijon at his own expense, but paralysis of the lower part of his body made the execution of this order impossible. Before receiv-ing the Holy Viaticum, he uttered the following prayer before the Blessed

"My Lord Jesus Christ! Behold here in Thy presence Thy own Vicar, the Pastor of the Catholic Fold, an exile, a captive, and dying most will-ingly for his flock. In this extremity, I ask of Thee two favors, and I ask for them Thee as from my Father and my Master. The first is that Thou wouldst accord to all my enemies, and to each one of them in particular, Thy full forgiveness. The second is that Thou wouldst restore to Rome the Chair of Peter and the pontifical throne; that Thou wouldst restore peace to Europe; and that, above all, Thou wouldst restore to France, which is so dear to me, and which has deserved so well of the Church, Thy holy religion in all its fulness.

This prayer, so worthy of a Vicar of Christ, is still, with slight modification, a timely one as we approach the centrary of the death of Giovanni Angelo de Braschi, the two hundreth and fiftysecond occupant of the Throne of the Since his death six Fisherman. Since his death six Sovereign Pontiffs have occupied that throne, all of them the object and, to some extent, the victims of the revolutionary spirit which has prevailed in Europeduring the past century, and two of them, Pius IX. and Leo XIII., gloriously reigning, actually prisoners as he was for devotion to the rights of the Church. Christ deigned to hear the prayer of His Vicar, and in the person Pius VII. He quickly restored to R me the Chair of Peter and the pontifical throne, at a moment when the tools of the Directory were boasting that they had crushed the power of the Pope, and had euen abolished it for ever. It is proper then that we should

is showing in France and in every Before Pius VI., no Pope from St. Peter's time had reigned for nearly twenty five years, and few had experienced a more continuous series of troubles than he. Succeeding to the Pontifical throne after Clement XIV., he needed the greatest activity and courage to attempt to remedy the disorders which that Pontiff had been unable to represent with a content with a cont able to repress. Not content with re-forming abuses, he strove diligently to improve both morally and materially, the States subject to his temporal power. The improvement of the port of Ancona, the restoration of the Appian Way, the draining of the Campagna and of the Poutine Marshes, the

erection of the Sacristy of St. Peter's and of the Vatican Museum, and the reparation and embellishment of a great number of the Roman monunents, are works that bear testimony to his enterprise and indicate what great things he would have done to beautify the Eternal City had not his energies been preoccupied in combating heresy, repressing schism, and contending with the revolutionary principles and forces which prevailed in lower Europe at the close of the last

As early as 1780, five years after

Pius VI. had become Pope, he was called upon to resist the Jansenistic Emperor of Germany, Joseph II., who, under the influence of Dutch Jansenists, pretended to institute ecclesiastic-line forms which were really subvared. al reforms which were really subversive of all religious authority. Without declaring himself Supreme Head of the Church in his Empire, Joseph II. arrogated to himself the right to convoke a national council; to forbid the promulgation of any decree which he might deem inopportune or injurious to his power; to hear the appeals of ecclesiastics whose misdoings had brought them under censure or penalties imposed by their proper superiors to establish or remove diriment impediments to matrimony; to prescribe changes and additions to the ritual and liturgy, and to determine and control the studies of candidates for the To check the evils conpriesthood. sequent on this assumption of ecclesi-astical power, the Pope deemed it ad-visable to go to the Emperor, who received him with politeness, without, however, desisting from his ecclesias-tical reforms. For six long years the Pontiff had to endure the usurpations of the Sacristan Emperor, as he was termed, who grew more and more med diesome and exacting until in 1788, his subjects in the Belgian provinces revolted against him, and he was forced to appeal against them to the very papal authority which he had en-deavored to limit, undermine and de-

The triumph of Pius VI. over Joseph

II. was but a prelude to a still greater one which he achieved over the Grand Duke of Tuscany, brother of Joseph II., and the Jansenistic synod of Pistola, convened by the Dake, at the sugges tion of the Bishop of Pistoia and Prato, Scipio Ricci. Like all the Janseniste of his time, Ricci knew how to subsidize the press for the propagation of his heretical opinions and practices Like them he was always ready with such spectous pretexts as the needs of the age, the spirit of the times, and the necessity of accommodating Catholic belief and practice to the taste of heretics and unbelievers and of magni-fying the duty of adhesion and subservience to the State. He advised the Duke Leopold to circulate catechisms in order to spread his views among the people; he himself issued pastorals against devotion to the Sacred Heart of Jesus, made light of Indulgences, abolished the use of privileged alters," tried to introduce the vernacular into the liturgy, and sought to put convents under the influence of confessors who would propagate Jansenism. Finally, in the true spirit of Jansenism, Ricci was in conduct and speech obsequious enough to the Roman Pontiff to throw himself at the feet of Pius VII. protesting that he had never held the doctrines condemned by his predeces the Bull Auctorem Fidei, according to the sense in which they were con-demned; and that he had always been ready to correct any of his sayings which might give occasion of misinterpretation-this in spite of his unsatisfactory expression of submission in 1799, and of sentiments in some of his letters written after his protestations to Pius VII., which show that he still the day when his views would find ad-

The machinations of Ricci were formidable chiefly because he was sup-ported by secular power, and aided by a number of proselytes who hoped to prosper by his personal influence, and by able expounders of Japsenism brought together from different European countries in which the sect stiff flourished. His errors called for con demnation, not so much because they were new or presented in an original way, but rather because they had been selected from the works of heretics like Wycliffe, Luther, Baius, Jansenius and Quesnel, and afforded the Pope a favorable opportunity for comprising them in a syllabus of errors, which would serve to keep clergy and faithful alike from being tainted by them. They were condemned by the famous Bull Auctorem Fidei Issued August 28. 1794, eight years after the so called synod of Pistola had been convened by the Dake of Tuscany to make a last olemn manifestation in behalf of Jan-

In this Bull Pius VI. has left us a noble proof of his loyalty to the faith, and of his zeal for strict Catholic tradition and usage. It may be said to

as the Liberalists and Secularists of our own time. Unfortunately it could not prevent the political consequences, particularly in France, where the revolution was largely due to the influence of Jansenistic principles among the French clergy during the previous two centuries. It was this revolution which saddened the declining years of the august Plus VI. and ended at which saddened the declining years of the august Pius VI., and ended at length in making him a prisoner and exile at the time of his death. He was forced to witness the confiscation of the goods of the Church in France, the bloody death of his most devoted bishops and priests, the defection of a greet number of priests, who gaves greet number of priests who gave as ent to the irreligious measur Republic by taking the oath of the Civil Constitution, and the abominable spectacle of traitorous priests intrud-ing on sees left vacant by the death or exile of lawful and loyal occupants. The fearless Pontiff condemned the intruders in the Bull Caritas, which cost him first his papal possessions in French territory, and soon after his temporal power and liberty. Rome was taken; the Roman States were organized as a Republic; the Pontiff was led away captive, and the powers of the earth looked on complacently as the minions of the French conqueror boasted they had abolished the Papal power forever. Dying an exile in the midst of his enemies, the saintly Vicar of Christ still raised his voice in confid ence, and uttered the prayer we have given above, knowing Him in whom he trusted, and well rewarded for his confidence by the triumph of the Papacy in the person of his successor,

With the same confidence the present Vicar of Christ calls on us to raise our vices of christ caus on us to raise our voices in prayer for a triumph as signal and as complete as was that of the Papacy one hundred years ago. With reason he can make this prayer, whose own long tenure of the Papal office has been one series of triumphs; and with reason he can summon us to prayer, since it is one of our perpetual motive or thanksgiving that he has been spared to us so long and so marvellously in the vigor of mind and body which has enabled him to labor so vigilantly and strenuously for the maintenance of strict Catholic doctrine and practice Prisoner though he is, his achievements have obtained for him so much influ ence that some misguided minds affect to think he is really all the more power to think he is really all the more power ful because he is stripped of his tem-poral authority and possessions. It is strange how men who value as they do every human and worldly advantage, can pretend to think that one who could use every good thing in the world to the best purpose, should be content to be deprived of what is law fully his, because forsooth he has so much influence without it : as though he could not have more still if bless with the temporal means that rightfully belong to him, or, better, to the Church, whose faithful steward he is. They forget that in seeking to regain his temporal power, the Pope is not seeking what is his own but what is Jesus Christ's, that he has more at heart the reparation of a sacrilegious injustice, than the satisfaction of any personal ambition; and that he can properly onsider the admiration shown him as insincere until such time as men restore him what is his, or at least pro test against the injury done to the Holy

See in his person. In union, therefore, with our venerable Pontiff we must pray for the rough of the Papacy, for a world wide respect for its authority, for the speedy restoration of its temporal power and possessions, and for a sincere submission to the various enact ments of the one who has been chosen to rule the Church of God. There is much reverence for Leo XIII., not only among Catholics, but among those who do not believe at all, or, at least, as we do ; but with many, even with some Catholics, this reverence may be the tribute of fear more than of love; his authority is so supreme and his influence so great, that they feel these must be reckoned with for the favor of his opinion or influence. Some, too, affect to regard his authority as divine in its origin and most beneficent in its exercise, but their submission is more in word than in deed, and they never fail to attribute to natural causes decisions or decrees that are opposed to their

own way of thinking.

The triumph of the Papacy means therefore, that justice be done by the



Lasts long lathers freesoap-low in price-highest

in quality—the most economical for every use. That Surprise way of washing—gives the sweetest, whitest, cleanest clothes

with easy quick work. Follow the directions. Saves weary work-much wear and tear.

Surprise Soap is the name-don't forget.

e calcación calcación

ESTABLISHED 1848. State University 1866. Created a Catholic University by Pope Leo XIII.

TERMS: \$160 Per Year.

Catholic University of Ottawa, Canada

Under the Direction of the Oblate Fathers of Mary Immaculate. Degrees in Arts, Philosophy and Theology. Preparatory Classical Course for Junior Students.

COMPLETE COMMERCIAL COURSE. Private Rooms for Senior Students, Fully Equipped Laboratories. Practical Business Department. Send for Calendar.

REV. H. A. CONSTANTINEAU, O. M. I, Restor.

THE WESTERN FAIR

LONDON, SEPT. 7 TO 16, 1899 AS GOOD AS THE BEST AND BETTER.

ENTRIES CLOSE SEPTEMBER 6. Machinery Hall capacity doubled. Three large buildings made into one. Also new on Grand Stand. Over \$1,000 added to Live Stock classes.

Great Special Features, unexpelled in previous exhibitions.

Separate Entry Form for each department.

Make entries early. Space and stabling allotted in the order they are made.

Write for new style Prize List.

LT. COL. W. M. GARTSHORE,

J. A. NELLES.

estoration of the Pope's temporal posssions and authority, and that true obedience be paid to his decrees. When the world and the Church unite together to do him justice and offer him the courtesy of obedience, then only will his triumph be complete; for then only will he be able truly as the Supreme Pontiff and High Priest to offer to Christ what belongs to Him and what he has been appointed to obtain and keep for Him; then only will men be moved to see in him the Vicar of Christ, to whom as King belong the Gentiles for an inheritance and the utmost limits of the earth for a poss sion; and then, too, from his beneficent administration of the goods of the world which are rightfully his, and

from his benevolent rule over the wills of the faithful, will all men derive the His Master is, and the impulse to acknowledge and serve Him as their

THE LONDON MUTUAL FIRE INSURANCE COMPANY

D. C. McDONALD, PRESIDENT. MANAGER.

The Only Mutual Fire Insurance Compan.
Licensed by the Dominion Government. The advantages of the "London Mutual," in a local sense, are that—It is the only Fire Company owning its own property and paying city taxes. That if a fire occurs within a day an adjustment is made by one of the experienced Inspectors of the Company and the full indemnity is paid at once without any vexators delay. GOVERNMENT DEPOSIT, - - \$59,038.75

A. W. BURWELL, 476 Bichmond-st , City Agt. Agent also for the London and Lancasi Life Co, and the Employes'.

Carling

WHEN ALE is thoroughly matured it is not only palatable, but wholesome.

Carling's Ale is always fully aged before it is put on the market. Both in wood and in bottle it is mellowed by the touch of time before it reaches the public.

People who wish to use the best Ale should see to it that they receive Carling's.

Its easy enough to get it, as nearly every dealer in Canada sells Carling's Ales and Porter.

LONDON.

BENZIGER'S CATHOLIC HOME ANNUAL.

We have a few copies left of the above inter-esting and readable Home Annual—which con-tains stories written by the best American Cath-olic authors, being beautifully illustrated throughout, and containing a colored picture

New Volume of ... CANADIAN POEMS

Dr. Thos. O'Hagan has lately published a new volume of Canadian poems entitled 'Sonrs of the Settlement," to which very many complimentary references have been made, amongst others the following:

"I specially like the fire and lyric spirit of your poems on Ireland. Your true melody is in them all." -Charles Dudley Warner.

I especially like your Poem "A Christman Chant."

hant."

—John G. Whit'ier.

"Songs of the Settlement" by Dr. O'Hagan, is a volume of poems with a true Canadian -Toronto Globe:

"Your poetry has Irish sweetness and fla--Katharene Tynan Hinkson. I have found your little book full of the true breath of poetry.

-Louis Frechette.

-Louis Frechette. These poems are well wortby perusal, being patriotic in spirit and popular in sentiment. The volume is attractively bound in extra silk finish twilled cloth, with design in gold and gilt top. For sale at the CATHOLIC RECORD Office. Price 75 cents.

Address: Thos. Coffey, London, Ont.

ALLAN LINE Royal Mail Steamship Company.

Established 1852.
Thirty two Steamers, aggregating 130,000 tons. Building—Tunisian, 10,000 tons; savarian, 10,000 tons. Twin screws. Montreal. Quebec and Liverpool. Royal Mail Service. CALLING AT LONDONDERRY.
From From
iverpool. Steamer. Montreal.

13 July	
20 July Parisian .	3 Aug-
27 July Laurentia	n 10 Aug.
3 AugCalifornia	n 17 Aug-
10 Aug	21 Aug.
17 Aug Parisian .	31 Aug.
24 Ang Bayarian.	7 Sept.
The new SS. Bavarian, 10,000 tons	twin screws, will sail
from Liverpool August 24, and from 1	
Cabin- \$50 and upwards. A redu	ction of 10 per cent. is
SECOND CABIN-To Liverpool, Lot	ion of Londonderry,
STEERAGE - Liverpool, London, G.	for the voyage, \$22.50

and Californian, \$23.50. Cape Town, South New York to Glasgow, calling at Londonderry

rom Glasgow. State of Nobraska. 5 Aug. 1419. Mongolian. 19 Aug. 19 Aug

WESTERN ONTARIO SUMMER RE-

"THE FRASER," PORT STANLEY, ONTARIO.

WAS built in 1870, and is now open for the season. People who have heresofregone to the expense and inconvenience of lorg and wearisome trips to the seaside, and other distant summer resorts, are gradually awarening to the fact that they have near their own doors one of the pretitiest spots on the continent, where they can obtain all the advantage of a summer outing — lovely climate, basing, boating and salling — without the disconforts of railway travel. The Fraser House is situated most pleasantly upon the lofty of the looking Lake Erie from a height of 130 feet, and commanding a magnificent view of the beautiful scenery surrounding for the Fraser has a scatting capacity for 20 uests. The proprietor recently erected and distinct of the handsome dining room of "The Fraser" has a scatting capacity for 20 uests. The proprietor recently erected and a saddition to the House, which will increase the accommodation by ten rooms. The draw has been removed from the house which will increase the accommodation by ten rooms. The draw has been provided. Three laws the Port delly, connecting at London and as 8t. Thomas, running east, west and north to all important points.

The Original London Harpers (Tony Cortese) The Program of the long of the preser during July and August. ESTABLISHED 27 YEARS.)

Favorably Known Since 1826. BELLS
Have Furnished 25 000
Church. School and Other | Purest, Best

lor of

dumb,

of our

sp ttle

and of

these

(Luke

heari

8, 15

to wh

heare

nanc

on St

God'

enun

Kains

Joh

out

cetv

ann

by ev vo go for fire an

the control of the single of t

TIVE - MINUTED SERVOR.

Eleventh Sunday after Pent ON SPIRITUAL DEAFNESS

Ephpheta which is, be thou opened. Marc. 7, 3i.) Ephpheta, that is be thou opened, our Lord said when He performed the miracle of loosening the tongue of the dumb, and opening his ears, thus giving him speech and hearing. The same words have also been pronounced over us when the priest, in imitation of our Divine Saviour, in the sacrament of baptism touched our ears with ment or paptism touched our ears with spittle and said: Ephpheia, quod est adaperire, that is, Ephpheia, which is, be thou opened. Yes, be thou opened, 0 ear of man, in order to hear God's holy words, that you may under

stand them, keep them in your heart and obey them every day of your life. Beloved Christians, the priest spoke these words when he baptised you, but has his prayer been also effectual Did our Lord see you among His faithful disciples, when He said : "Blessed ful disciples, when He said: "Blessed are they who hear the word of God" (Luke 11, 28,) "and who in a good and very good heart hearing the word, keep it, and bring forth fruit in patience." (Luke 8, 15) Or did the Holy Ghost refer to the word, by the mouth of the you also, when by the mouth of the prophet Isais, He said: "Who is blind but my servant, or deaf but he to whom I have sent my messengers." (Isais 42, 19) Alas, to how many hearers of the word applicable! Can we count the number of worldlings who for hours will patiently listen to the most frivolous talk, but who will not listen to the word of God for one half hour, who can enjoy scurrilous dectures, but have as great a repug-nance to the heavenly food of the sou as the invalid to the food for the body Can we count the number, who in tentionally neglect to hear the sermon on Sunday, who even leave the church when, during the holy sacrifice of Mass God's truths are dispensed to the faith ful, because they are unwilling to listen to the words of eternal life. Can w enumerate all who have an aver sion to hearing anything that per-tains to God and to the sal-vation of their own soul? To what class do these indifferent hearers To those who are of God. or Hearken to what our Lord says: "He that is of God, heareth the words of God. Therefore you hear them not because you are not of God."
(John 8, 47) No, such despisers of God's word are not of God nor will they come to God: their end is eter-

Again, there are many Christians who hear the word of God, but it does not produce in their hearts any fruit of eternal life. They listen to the sermon without attention, with-out due respect and without an earnest desire of hearing that which is beneficial for their soul. Or if the instruction, like the good seed, was received in their hearts, they permit the devil the world and passion to pluck it out, and will not permit it to grow and fructify. The most serious truths may be propounded, they pay no at-tention, and act as if God's truths were announced for strangers but not for them. They may be repeatedly ex-horted to do penance and amend their life, but they will produce at most only weak intentions, that are forgotten before they leave the church. Thus they hear sermons Sunday after Sun day from the beginning to the end of the year, and yet remain the same blasphemers, drunkards, spendthrifts and dissolute violators of every divine

and human law.

What a disgracful contempt of God's holy word! What a fearful responsibility for so many graces received and so shamefully abused. What can ous and devout painter roamed about touch the sinner's heart if the word of at his own will, beloved by the ser God is ineffectual? What can open his eyes and show him the terrible birds. But this was soon to end.

abves before which he stands, if divine One night, when most of the villagtruth no longer has power to enlighten him, correct and convert him! As long as man is susceptible of the word of God, Heaven is still open for him, even if he had lost it a thousand times by falling into moral sin. If, how ever, the sinner has become deaf to the voice of God announced in His holy gospel, there is no salvation for him, for he will not hear until the terrible judgment will be given: "Depart from Me, you cursed into everlasting fire which was prepared for the devil and his angels." (Matt. 25, 41.)

Behold, you despiser of God's word, this will be your eternal lot unless you comply with the words spoken over you in the sacrament of baptism Ephpheta, be thou opened. Cast your self, like the deaf and dumb man in this day's gospel, at the feet of your divine Saviour and beg of Him most that He cure you of your spiritual deafness, open your ears that they hear the word of God and that it sink deep into your heart and bring forth fruit in patience. Say with the prophet Samuel: "Speak Lord, for thy servant heareth." (I. Kings 8, 10) But the faithful servant does not only hear the commands of his master, he also complies with them. Yes, O sinuer, thus speak and act. We will open our ears and our hearts to the voice of grace, to God's holy word. We will earnestly desire to hear it that we may know God better, serve Him more faithfully, love Him more truly and thus requite His infinite love. We will receive every word that comes from the mouth of God as food for our souls, and as faithful disciples of our Lord virtues and graces for life everlasting. Amen.

A GREAT record of cures, unequalled in medical history, proves Hood's Sarsaparilla possesses merit unknown to any other MEDI^{*} CNE.

OUR BOYS AND GIRLS.

Ave Maria.
An Anecdote of Goldsmith. Once there was in England a poor woman, who had often heard of the good deeds of a certain Dr. Goldsmith, and who felt emboldened to ask him to prescribe for her sick husband without an assurance of ever receiving any pay. "He has lost his appetite," she wrote to the poet, "and is in a very sad state, and we are very poor."

Goldsmith answered this letter in

person, and satisfied himself that the man was really as ill and destitute as

his wife had represented.
"I will send you some pills in an hour," remarked Goldsmith, as he took his departure.

In a short time the good poet's man-servant arrived at the invalid's house with a small box, which when opened was found to contain ten guineas, and a card on which these words were written: "To be used as necessities require. Be patient and of good

The author of "The Deserted Vil lage" was often in sad straits himself, but sufferings and privations seem to have had the effect of making his heart all the more tender and compassionate.

A Noble Deed.

There are several instances in his tory where men have refused a cup of water, although perishing of thirst, but have given it instead to a comrade whose necessities were greater. Here is a true incident, which may well take rank with those examples of lofty hero-

The brave Sir Ralph Abercrombic received his death wound at the battle of Aboukir; and his faithful soldiers carried him to his ship on a litter, and placed a folded blanket under his dying head, that it might rest more eas

"How comfortable my head is now!" he said, faintly. "What have you put

"Just a soldier's blanket," they answered, deeply touched.
"But whose blanket?" he insisted

" what is the man's name?" "Dancan Roy, of the Forty Second,

Sir Ralph." Sir Ralph."

"Weil, take it away, and have it sent back to Duncan Roy. If he gets through this day alive, I want him to have his blanket to night. I don't believe I could die in peace if one of my poor lads was deprived of a comfort for

my sake. Another blanket was found, but Sir Ralph was soon beyond aid. We can easily imagine how Duncan Roy, of the Forty-Second, kept his blanket, if he survived the carnage of the day, as a token of affection from the brave commander, who loved his soldiers more than his own comfort.

The Boyhood of a Famous Artist. The great painting "Christ be

fore Pilate " had such an extended and triumphal experience in this country that many of our young readers doubt-less had the pleasure of seeing it; to others it has become familiar through engravings and descriptions; there fore, to all a little story of the child-hood of the painter Munkacsy will no doubt be acceptable.

When the Hungarian war was ended, the boy found himself an orphan. He was only seven years of age, and what would have become of him at the time if his good godmother had not flown to the rescue no one can tell. She, however, not content with merely giving the lad a home, undertook his education. She owned a beautiful estate up among the mountains of Giula; and there, for a little while, the boy who was one day to become a fam-What can ous and devout painter roamed about

ers were at a distance attending some fete, a band of robbers came galloping down from their den in the mountains and took possession of the good god-mother's house. All of the servants were beaten until some of them died. Little Munkacsy, perhaps on account of being a child, was not hurt; but he was gagged and tied to one who was fatally injured. While lying thus bound he saw the marauders beat his poor godmother, trying to induce her to tell where the money and jewels were concealed. She held out bravely, only yielding when it was necessary to save her life. Then the robbers, havsave her life. Then the robbers, hav-ing done all the mischief they could,

took their booty and departed. All night long the cruelly wounded people lay there upon the dining-room floor : and it was not until the light of day streamed in upon the awful sight that one, the steward, succeeded in extricating himself and setting the others free. A doctor was brought as soon as possible; but the godmother of Munkacsy was beyond mortal help, and in three days she died, leaving the little lad again to the mercy of the world.

The record of his life from that time was a sad one; and it was only after the most terrible privation and patient endeavor that he rose to the place he now holds in the world of art. - Fran-

The Shepherd Lord

Every school boy knows about the War of the Roses, but there are many stories connected with that long and disastrous contest which seldom come to the knowledge of any save those who love to ramble through the wayas faithful disciples of our Lord wind love to faithful the disciples of our Lord wind love the faithful that it may bring forth abundant fruits of life overof virtues and graces for life evertord, is one. The De Cliffords were firm adherents of the Lancastrian interests; and in battles which left the

father. Richard, still younger, was also missing .

This was extremely embarassing to the King; for the Clifford name was so hated by his party that nothing short of the imprisonment of the little lads would satisfy public clamor. They were sought high and low, but a mother's anxiety had promptly put them beyond the reach of revengeful persecution. When questioned she only said they had been sent beyond the sea to be bred there. Were they dead? She did not know. The truth was that the poor little Richard had escaped to a land farther than that be yond any sea; but the sturdy Henry was safe in his own England, in the family of a humble shepherd, fed, reared and employed like his own son Here he stayed until he was fifteen years old, when, a rumor of his survival having reached the court, he was taken to the Scottish border. Here he passed fifteen years more, shepherd in everything but blood; occasionally holding private communication with his mother, but having the mortificainto the hands of his hereditary enemies. On the accession of Henry VII. the

young shepherd took his place in the House of Lords; but so rigorously had his seclusion been maintained that he was unable either to read or write, which caused him at first to be held in derision by the educated peers. The ridicule, however, soon ceased. He had studied a book, of which they were ignorant, that in which Nature tells her story; and his knowledge of natural phenomena, especially of the movements of the heavenly bodies, supplemented by the learning which he took immediate steps to gain, soon placed him beyond the scorn of any one. The most learned monks of the kingdom were employed to instruct him, and his proficiency was such that before long he became an authority even to the scholars of the land.

another direction he became skilled. Shepherds are not warriors. He could tend and fold and shear his sheep, but he could not use a sword yet he became an experienced soldier fighting with distinguished bravery. at the head of a large retinue, at the battle of Flodden. He lived to be seventy years old, none the less happy or useful because of the thirty years

CHATS WITH YOUNG MEN.

TAKING ADVANTAGE OF OPPOR-TUNITIES.

It is a true saying that opportunity is kind, but only to the industrious The Persians have a legend that a poor man watched a thousand years before the gate of Paradise. Then, while he snatched one little nap is opened and shut.

Do we always take the best possible advantage of our opportunities? Is every means placed within our reach utilized by us for the purpose of attain-ing the end for which we were created? When this important question is fully considered, many in-stances are recalled to mind wherein moral advancement and intellectua development might have been pro moted by opportunities disregarded by When these advantages are with in easy reach, we sometimes conside matters of miner importance but let the opportunity pass, and the advantages are lost forever. Nevertheless, this realization of our own thoughtfulness is very often not con ducive to our amendment, since this negligence is of repeated occurrence Day after day the same opportunities present themselves, and as often do they glide by unheeded. Many persons are in such a position as enables them daily to participate in the most important practices of their religion, but seldom do they think of taking advantage of this most favorable oppor-Many can attend Mass tunity. evening devotions every day, but such a golden opportunity is entirely dis-regarded. Many others can, without any inconvenience whatever, approach the sacraments monthly, but their con duct in this respect too often does no meet the requirements of the Church Now let these persons be placed in such position as will prevent frequent participation in these practices, and immediately will they come to the sorry realization of their indolence-soon is their conscience filled with shame and remorse. How often will they exclaim 'What a treasure of spiritual wealth might I have placed to my credit ha but realized the importance of taking advantage of such favorable opportun

How many more names of brillian minds would shine on the pages of his-tory had the intellectual faculties of many a gifted man been properly de-veloped? Often we hear exclaimed, "What a clever man that Mr. So and So would be if he only had a chance?" Assuredly, he had a chance but neglected to take advantage of it. haps in his school days, when he should have been storing up abundance of useful knowledge, he spent much of his time in devising plans by which he might escape from attending school. How many times did he play truant? How many days did he attend school

and did not pay the least attention to the salutary instructions of his teacher? True, all may not have had the advantage of attending school, but in the great majority of instances, the above is the case. Again, many a youth is sent to college. His parents are rich, and he has no fears for the future, considered from a worldly point of view. He pays little or no attention Yorkists victors and seated Edward IV.

upon the throne, the little Henry, aged but seven, lost both father and grand.

It pays into or no acception to his studies, and thinks only of having "good time." Too often he puritier, Great Nerve Tonic, Stomach Regulator. To thousands its great meritis known,

but whose application to study and excompanions. Now let both be placed at the mercy of the cold, unfeeling world, and in most cases the latter youth is found equal to every emerg ency. The straitened circumstances of his boyhood days forewarned him of what he might expect from the world, and, since "to be forewarned is to be forearmed," he is fully equipped to encounter all difficulties. His habits of close study and his strict observance of rules, laid the foundation

of the man, hence he is able to read

human nature and to conduct himself

as becomes a well behaved and worthy

citizen. On the other hand, consider, for a few moments, the youth whose object was to have a "good time." He finds himself thrown on his own resourcesship without a rudder at the mercy of the waves : no port in sight, nor means to reach one, would circum-stances permit. The clouds of delusion roll away and the uncertain flickerings of his vain folly enter the windows of his remorseful soul. Too late, alas! too late, he comes to a sudden realization of his utter helplessness! Now he deplores the loss of many valuable hours. He lives to long repent the folly of his youth.

Again, we often come in contact with persons who have received a fair intellectual training, and who employ it only to boast that they possess such an education. They manage somehow to eke out a miserable existence. Drink ing and carousing, they never think of providing means to support themselve in their old age, and when this period of life has arrived, they are thrown, a

miserable burden, upon their kindred. How many instances are there in which grown-up persons could easily promote the improvement of their nental condition, if they were only alive to the importance of advantage of the opportunities afforded them? It would be much more profit-able for "corner loafers" to be at home reading some good book or paper nome reading some good sook or paper instead of standing on the corners or lurking in the alley-ways, cursing, swearing, or engaged in immoral con-versation. How much more advantageous would it be for many country youths to spend their evenings at home in perusing the pages of some useful production, instead of roaming about he lanes and highways, shouting, and singing i offensive songs, to the great annoyance of their neighbors.

Many young men who do utilize their leisure moments in reading, too often squander many precious hours in devouring the purposeless pages of the dime novel, or the endless columns of

love stories in trashy magazines.

How can the heads of families give sound advice and point out to those under their care their errors, if they themselves are not well instructed? How can the elder members of the family teach the younger ones and show them good example if they them-selves do not learn salutary lessons and govern their actions accordingly Many instances could be adduct wherein people have become renowned personages by making good use of timely opportunities. Charles Dickens was a poor boy, but through his own exertion, he became the most popular novelist of his day. Columbus was poor and friendless, but through cour-age and enterprise, gave to us a new world and at the same time cast around his name a halo of unfading glory Numberless examples might be shown but let these suffice.

It is plainly evident that our duty in this respect is to be always on the alert, and not let one opportunity pass without deriving some good

Let each one, therefore, endeavour to take the best possible advantage of coment to any person having in v the opportunities which God places at his disposal, in order that he may do nonor to God, to his neighbor, and to himself. - Adapted from The Collegium.

SIMPLE REMEDY FOR SUDDEN CHILL.

A simple remedy for sudden chill is to drink a cup of as hot water as can be swallowed, but if it isn't obtainable, or the sufferer " would rather die than take it." as is sometimes the case, then resort to a yet simpler method, that of inhaling three or four breaths and ex panding the lungs to their fullest extent, holding every time the inhaled air as long as possible and then slowly letting it forth through the nostrils. In doing this the inflation of the lungs sets the heart in such quick motion that the blood is driven with urusual force along its channels and so runs into the tiniest veins. This radiates a glow down to the toes and finger tips and sets up a quick reaction against the chill. The whole effect is to stir the blood and set it in motion as from rapid exercise.

What It Will Do.

What it Will Do.

Polson's Nerviline, the great pain cure, never fails to give prompt relief in the following complaints:—Sprains, bruises, cuts, tie douloureux, rheumatism, spinal pains, neuralgia, toothache, lumbago, sciatica. Buy to day at any drug store a 10 cent sample bottle and test it in any of the above complaints. It never fails, for Nerviline composed of the most powerful pain subduing remedies in the world. Get a bottle at any drug store. You will be made happy. Ten and 25 cents a bottle.

Impurities of the Blood.—When the action of the kidneys becomes impaired, impurities of the blood are almost sure to follow, and general derangement of the system ensues. Parmelee's Vegetable Pills will regulate the kidneys, so that they will maintain healthy action and prevent the complications which certainly come when there is derangement of these delicate organs. As a restorative these Pills are in the first rank.

LABATT'S PORTER.

Undoubtedly the Best brewed on the continent. Proved to be so by Analyses of four Chemists, and by Awards of the World's Great Exhibitions, especially Chicago, 1893, where it received 96 points out of a hundred---much higher than any other Porter in United States or Canada.

"OCCULT POWERS."

"OCCULT POWERS."

Somebody has written a book with the purpose of showing people how to acquire "occult powers" so that they may use those powers "to achieve success in business, to recover health and to protect themselves from disease." What a tremendous amount of dreary nonsense our age is guilty of. Dilirimenta is what the old philosophers used to call certain classes of metaphysical vagaries. Surely the solemn follies of the present day, such as are propounded in this book on "occult powers," are only fitly described by this old appellation. Listen to this bit of unadulterated foolishness from "occult powers;" after saying the essence of every material atom is vibration, the luancy runs thus: "Your atoms constantly change to the poles of your thought. The occultist's power is only the action of instructed thought, etc." The gibberish of a baboon is on a plane with this. Yet stuff of this kind is seriously accepted by some people and is tolerated, if not welcomed, as a contribution to thought in this century, so choked with the melange of opinions constantly pouring forth from a sleepless printing press. The chaos of the intellectual world is something appalling. Nothing but flotsam and jetsam strewing the high seas of thought. Freedom of thought (God save the mark!) has become simply chaos of thought. Everybody thinks as he pleases, and as a result most of the thinking is nonsense. Sane thought, i. e., logical thought is out of court. Any vagary, any absurdity finds vogue, applause and sale. Christian Science, Occultism, Buddhism, any ism old or new is taken up with acclaim and hailed as a great discovery. There seems to be more lunacy outside of insane asylums than in them.—Church Progress.

A BIT OF WISDOM.

In that admirable serial of priestly wisdom, mor running in the American Ecclesiastical Review under the title "My New Curate," the following bit of counsel should be printed in letters of gold: "Better talk over their heads, young man, than under their feet, And under their feet, believe me, metaphorically, they trample the priest who does not uphold the dignity of his sacred office of preacher. 'Come down to the level of the people! May God forgive the fools who utter this banality? Instead of saying to the people, 'come up to the level of your priests, and be educated and refined,' they say: 'Go down to the peoples' level.' As if any priest ever went down in language and habit to the peoples' level who didn't go considerably below. Never were truer words spoken, and none more needed at the present hour. The great fault in this country is going down to the peoples' level, until everything is dragged into the mud of vulgarity under their feet. Our preaching and our music are in the mire in consequence. We are the victims of an absurd democracy, which has immersed us heels and head in vulgar commonplaces. The notion that the people, the low average of humanity, are the arbiters of taste is a fallacy, which our clergy, as natural leaders, should above all others combat and root out. Refinement and elevation come from the cultivated, who are the few. Preach high, and the people will soon learn to appreciate. This does not mean to preach abstrusely on metaphysical topics, but it means to preach upon elevated themes in a becoming manner, to cultivate an accurate and refined imagination with which to illustrate and concretely illumine doctrine. And so in music; let us have music with the spirit of the liturgy. We are now the victims of beer hall music. The people are easily led upward by a leader whose aspiration is lofty and whose judgment is discreet.—Church Progress. In that admirable serial of priestly wisdom,

THOROLD CEMENT.

Fenwick, Ont., Jan. 16, 1899.

Estate of John Battle, Thoroid, Ont.:

Dear Sirs,—I built in the year 1877—twenty-two years ago—my residence, which is a concrete one, out of your Thoroid Hydraulic Cement, and it gives me pleasure to state that, after neariy a quarter of a century, the building is still in first-class condition. I have often wondered why, when building houses, people do not go more into the use of concrete, as I consider a building made of this material is very much cheaper and more durable than one of brick, stone or wood. I nave much pleasure, therefore, in recommending your Thoroid Cement to any person having in view the cree-Fenwick, Ont., Jan. 16, 1899.

Yours truly, W. H. FRY. P. S.—Permit me to add that I prefer it to brick, as the nature of it is cool in summer and warm in wither, and when built with a smooth finish is much more attractive than brick. I intend to build another house of the same material.

W. H. F.

material. W. H. F.

If you wish to get a nice little library, the best thing to do is to become a subscriber to "Our Boys" and Girls' Own," the new illustrated Cathelic monthly. For every new subscription you send, you will get a 50-cent book free. '50-cents in postage stamps, sent to Benziger Brothers, 36 Barclay St. New York, is the easiest way to pay for a year's subscription. Write for sample copy.

There are so many cough medicines in the market, that it is sometimes difficult to tell which to buy; but if we had a cough, a cold or any affliction of the throat or lungs, we would try Birkle's Anti-Consumptive Syrup. Those who have used it think t is far ahead of all other preparations recommended for such complaints. The little folks like it as it is as pleasant as syrup.

Mother Grayes' Worm Exterminator does

Mother Graves' Worm Exterminator does not require the help of any purgative medicine to complete the cure. Give it a trial and be convinced.

The never-failing medicine, Holloway's Corn Cure, removes all kinds of corns, warts etc.; even the most difficult to remove cannot withstand this wonderful remedy.

ECZEMA And Every Form of Torturing

Disfiguring Skin and Scalp **Humors Cured by**

SPEEDY CURE TREATMENT.—Bathe the affected parts thoroughly with HOT WATER and CUTICURA SOAP. NEXT apply CUTICURA Ointment, the great skin cure, and lastly take a full dose of CUTICURA RESOLVENT. This treatment will afford instant, relief permit rest and sleep, and point to a speedy, perma-nent, and economical cure when all else fails Sold everywhere. Price, The Set. \$1.25, or, CUTICHEA SOAP, 25c: OINTMENT, 50c.; RESOLVENT (half size), 50c. POTRE DRUG AND CHEM. COAF., Sole Props., Beston. 32. "How to Cure Ecoum, 50.page book, free."

Students have a larger earning power who cquire the following lines of preparation nder our efficient system of training. It as no superior: 1. Book keeping. 4. Telegraphing - Com-Shorthand. mercial & Railway

Typewriting. 5. Civil Service Options 2. Shorthand

COLLEGE Established

Educational.

BELLEVILLE

BUSINESS

Students may commence Telegraphing on the first of each month, and the other departments at any time.

J. FRITH JEFFERS, M. A. Address: Belleville, Ont. PRINCIPAL.

FALL TERM OPENS SEPT. 5th. Business Pollege

STRATFORD, ONT.
Write to day for Catalogue. It's the finest business college catalogue in Canada, and represents the most progressive and best school. W. J. ELLIOTT, Principal.

YOUNG PEOPLE ...

NORTHERN M Susiness Offeger

Owen Sound, Ont. This institution has the most complete courses of study in Canada. Those who have examined our business course declare it to be without a rival.

Write for Catalogue to C. A. FLEMING, Principal.

TWO THINGS ...

in this school go hand in hand—Theory and Practice. Why are our Shorthand Graduates always successful? Because the work of the classroom is completed in the office. Actual experience in taking letters, transcribing from graphophone, handling mimeograph and copying press. A school that teaches to know CENTRAL BUSINESS COLLEGE, TORONTO.

W. H. SHAW, Principal. LOYOLA COLLEGE, MONTREAL.

Classical Course Directed by the

ENGLISH JESUIT FATHERS

CLASSES RESUMED SEPT. 5th. REV. WM. J. DOHERTY, S.J.,

ST. JEROME'S COLLEGE

BERLIN, ONT.

Complete Classical, Philosophical and
Commercial Courses, Shorthand
and Typowriting.

For further particulars apply to— REV. THEO. SPETZ, Presiden

ASSUMPTION + COLLEGE

THE STUDIES EMBRACE THE CLASS.
ICAL and Commercial Courses. Termincheding all ordinary expenses, \$150 per annum. For full particulars apply to Rev. D. CUSHING, C.S.B.

INDIAN MISSIONS.

ARCHDIQUESE OF ST. BONIFACE

THAS BECOME A NECESSITY TO appeal to the generosity of Catholics throughout Canada for the maintenance and development of our Indian Mission. The resources formerly at our command havein great part failed us, and the necessity of a vigorous policy imposes itself at the present moment, owing to the good dispositions of most of the pagasi Indians and to the live competition we have to meet on the part of the competition we have to meet on the part of the sects. Persons heeding this call may communicate with the Archbishop of St. Boniface, or with the undersigned who has been specially charged with the promotion of this work.

Our Missions may be assisted in the following manner:

1. Yearly subscriptions, ranging from \$5 to \$100.

Legacies by testament (payable to the

2. Legacies by testament (payable to the Archbishop of St. Boniface). Archbishop of St. Boniface).

3. Clothing, new or second hand, material for clothing, for use in the Indian schools.

4. Promise to clothe a child, either by furshing material, or by paying \$1 a month in case of a girl, \$1.50 in case of a boy.

5. Devoting one's self to the education of Indian children by accepting the charge of Jay schools on Indian Reserves—a small salary attached.

6. Entering a Religious Order of many contractions.

Jay-schools on Indian Reserves—a small salary
strached.

5. Entering a Religious Order of men or
women specially devoted to work among the
Indians; e. g. (for North-Western Canada) the
Childe Franciscan Nuns (Quebec), etc.
Donationseither in money or clothing should
be addressed to His Grace Archbishop Langevin, D. D., St. Boniface, Man., or to Rev. C.
Cahill, O. M. I., Rat Portage, Ont.

C. Cahill, O. M. I., Indian Missionary.

BOYS' AND GIRLS' ANNUAL FOR 1899.

FOR 1899.

THIS BEAUTIFUL AND VERY ENTERtaining little Annual for 1899 contains something to interest all boys and ciris, and as it costs only the small sum of FIVE CRNTS; it within the reach of all. The frontispiecits very nice illustrated; the Real Presence of Jesus the product of the Real Presence of Jesus the Bessed Sacament:—The King of the Precipiec (illustrated); How Jack Hildreth Freed Winneton from the Comanches, by Marton Ames Taggart, author of The Blissylvania Post Cffice; Three Girls and Especially One, By Branscome River, etc., etc.; Fast Asleep (illustration); Past Mending (illustration); Mary, Queen of Heaven (illustration); You're Out (illustration); Playing with Kitty (illustration); Stolen Fruit (illustration); An Army of Two; A True Story; Our Blessed Mother and the Divine Infant (illustration). This little Annual has also an abundance of games, tricks and puzzles—The Magic Dart, Shadows in Diaguise, The Impossible Cat, Fire, The Inverted Glass, A Home Telephone, To Preserve Flowers, Another Way To Keep a Bouquet Fresh; as well as splendid recipes for Home-made candy, Altogether it is one of the nicest little books that we know of, for the price—five centa, Thos. Coffey, Catholic Record Office, Louiress:
Thos. Coffey, CATHOLIC RECORD Office, Lou

CLARKE & SMITH. Undertakers and Embalmers 113 Dundas Street, Oen Night and Day. Telephone ([6]

THE MAN WICH THE GOLD.

" For it is easier for a camel to pass through eye of a needle than for a rich man to enter o the Kingdom of God.") Bowed by the weight of stocks and bonds he

Upon the balcony of his hotel.

The emptiness of everything he sees,
Save trusts and gold and restless lusts of

What made him dead to all that makes life fair. A thing that never hopes nor loves nor dreams, ed and puffed, a brother to the hog? se was the hand that wrinkled up his brow?
Those breath blew out the sunshine from this brain?

Surely the Lord God never made this thing trample on the life blood of a land; For him there are no stars, there is no sun, Save as they light the way while others' toil.

Did once a mother full this thing to sleep? And did it ever play and laugh and sing? Oh God there nothing is to equal this; This bloated aponsor of the world's blind greed. This nurderer of souls, this poor proud flesh; This bideous menace to the universe.

What knows he, think you, of the scraphim? Slave of the stock exchanges, what to him Are eyes that upward look. And ears that listen for the robin's song. The glint of dawn, the blushing of the rose? Go pity him, you tiller of the soi! Life's misery is crushing at his breast; Go pity him, you tiller of the soi!; The plundered is the prophet of the plunderer.

Oh ye who rule and teach and sway the land, How will you answer for this thing to God? Will stocks and bonds and trusts buy back a soul?

soul? soul? soulify the crimes of years, Walf figures mollify the crimes of years, Walf pity o'er the heart strings, make base-

ness pure And raise the eyes from avarice? Oh ye who rule, and teach and sway the land. What will ye say when asked about this man? How answer God's plain question in that hour When mighty Justice bares your coward souls?

souls?
When canting lies are stripped of purple robes
And every recess fells the searchlight's glare
What will ye say of life's successes then
After the silence of the centuries? -Teresa Beatrice O'Hare, in Boston Pilot.

pecial to the CATHOLIC RECORD ARCHDIOCESE OF OTTAWA.

Anne's parish census shows four hundred sixty families, an increase of 10 per cent. cty families, an increase of 15 per ctal relve month. Father Pallier, O. M. I., is presently of on, and is the guest of the Oblate Father

cation, and is the guest of the obligation of the Mattawa, Que, A retreat for the penitents in charge of the uns of the Order of Our Lady of Charity (Goed hepherd) was commenced at the monaster; In Tuesday of last week. Rev. Father Hen ult, O. M. L., of the University is the preach

Rev. Mother St. Paula of la Congregation de latre Dame is a guest at Gloucester street

Notre Dame is a guest at Gloucester street convent.

A number of boys and girls sent out by the English Catholic Protectine Society are expected during the monno of Angust.

A pigrimage to St. Andrés will leave the city and vicinity on St. Anne was commenced in St. A Novena St. Anne was commenced in St. Anne sparist church on Tuesday of last week. The Forty hours' Devotion commenced in the same church on Monday last.

The Forty hours' Devotion commenced in the same church on Monday last.

The First Communion on Wednesday of last week. Rev. Father Kavanagh assisted the paster, Rev. Father Kavanagh assisted the matter of the street of the communion on the ceremony. The A. O. H. of this city had an excursion by moonlight on Ottawa river on Tuesday night. St. Peter's, Montreal, will have the services in future of Rev. Father Rousseau, O. M. I., late musical director at the University. Rev. Father Gagnon, parish priest of Maria Gaspe, was a guest of the Archbishop last week.

Rev. Father Touchette was in the city last.

week. Rather Touchette was in the city last week. Rev. Father Touchette was in the city last week making arrangements for the completion of his church at Cassellman. It will be a frame building veneered in brick, and will be ready for dedication this fail.

The annual retreat of the Grey Nuns commenced at the Mother House on Thursday of last week. There were about two hundred of the Sisters in attendance from various parts in Ontario and the United States. Rev. Father Lacoste, O. M. I., of the University, was the preacher,

ARCHDIOCESE OF TORONTO.

Special to the CATHOLIC RECORD.

Toronto, Oat., July 24, 1824,
The general meeting of the Society of Saint
Vincent de Paul, under the auspices of the
Central Council of Ontario, was held yesterday afternoon, in St. John Schapel. His Grace
Archbishop O'Connor presided, and scated
around him were Rev. Father Frank Ryan,
Rector of the Cathodral; Very Rev. F., P.
Rhoioder, Chancellor of the Archdiocese: Rev.
Father Marijon, of St. Michael's College.
There was a large attednance of members
present. Special to the CATHOLIC RECORD.

There was a large attendance of present.

Mr. J. J. Murphy, the Central President, prefaced his remarks with the congratulations of the society to His Grace, this being his first visit to the society since his elevation. Continuing, the President sketched the work and present condition of the society in Toronto and the province. His Grace in addressing the assembled members said he was much pleased to be in such a representative gathering of Catholics bent on the dressing the assembled members are representative gathering of Catholics ben. on the works of charity. He said the interest he had always taken in this society would be continued in view of the splendid showing of the society for the past year. He said once upon a time he wondered why the society had not increased numerically more; now he believed the society was a living example of how God's work was done by the few and the weak. Mr. Murphy's report, His Grace said, showed how God had blessed the works. Speaking of the fluancial statements presented and they of the society of saint vicent de Paul to have a surplus. He advised them not to have a surplus. He advised them not to have a surplus. He advised them not to have a surplus, for when they had not enough God save it to them: more han enough, God sometimes took it away. His Grace concluded with a strong advice the meetings most regularly and then gave his Episcopal blessing. Before concluding he promised personally a handsome contribution to the society's funds.

DIOCESE OF PEMBROKE.

Laying of the Corner Stone of the Catholic Church at Killaloe.

Laying of the Corner-Stone of the Catholic Church at Killaioe.

From the Pembroke Standard's report we take the following extracts:

The interesting ceremony of blessing the corner-stone of the new Catholic Church—St. Andrew's — Killaioe on Saturday was duly and solemnly performed by His Lordship. N. Z. Lorrain, Bishop of Pembroke, with the assistance of a number of priests. In the corner-stone was scaled a tin box containing the leading current newspapers of the day, together with a document, printed in Latin, giving the ammes of the ruling powers in Church and State; the name of the Bishop who blessed it; of Rev. M. F. Fallon, who preached the sermion; of Rev. F. L. French, Brudenell, who had charge of the erection; of Mr. Wim. McDonald, who donated the beautiful site; of Mr. L. J. Fauteux, the architect; and of Messrs. James & Devine, the builders.

After the ceremony, His Lordship delivered a short address, in which he stated the inclemency of the weather called upon his hearers to exercise their submission to the will of God. He culogized the congregation of St. Andrew's Church for the great zeal and generosity they had displayed in the crection of heir new church, and e-pecially mentioned the generosity of Mr. Wim. McDonald in donating the beautiful site on which the church stood. His Lordship strongly urged the congregation to exercise thes ame zeal till they had their church completed.

At the completion of His Lordship's remarks, a sclemn high Mass was celebrated by Rev. J. Forget, Eganville, with Rev. J. J. McInerney, Brudenell, as deacon and Rev. L. French, Pembroke, as sub deacon. His Lordship was attended at the throne by Rev. B. Janowskie, Wilne, and Rev. P. Corkery, Huntley, while Mr. John Ryan of Renfew acted as mister of ceremoules.

At 1250 the serimon of the day was preached by Rev. M. F. Fallon O, M. I., of St. Joseph's

logical discourse.

The Enterprise says; The new church now

rapidly nearing completion under the supervision of Messrs. Devine Bros., contractors, is a large structure, occupying a prominent position in the thriving little village, and when completed will be a credit to Father French and his people. The iron cross, which is now in position on the church, immediately attracts the eye. It is ten feet high, cross arms four feet, and weighs four hundred pounds. Mr. E4, Fitzgerald, blacksmith, of Killaloe Station, was the maker, and he is deserving of praise for his beautiful handiwork.

The rain interfered sadly with the refreshment programme which the ladies had profusely provided. We understand that the excess left over was to be offered at another gathering on Thursday: by which a liberal addition to the funds is anticipated.

Owing to the wet weather on the day of the laying of the corner stone at Killaloe the programme of sports was not carried out until the following Thursday, when a social was held on the church grounds. The drawings for the various articles took place after the amusements. The following are the results:

Elk head valued at \$50, won by Mr. T. E. Argue, of Carp, Ont; doll, won by Genevieve Bulger, of Eganville; Meerschaum pipe, C. M. B. A. contest, won by Mr. William Roach, won by Miss Hannah Neian of Killaloe.

DIOCESE OF HAMILTON.

Clerical Changes and Appointments.

The following changes and appointments made by the Bishop of Hamilton are officially amounced: Reprop of Hamilton are officially announced: Rev. Father Slaven, of Galt, has been chosen to succeed Mgr. McEvay as a member of the Bishop's Diocesan council, and he is appointed pastor of the parishes of Dundaik, Proton and Melanethon.

pustor of the parishes of Dundalk, Proton and Melancthon.

Rev. Father Craven, hitherto Administrator of St. Patrick's church. Hamilton, has been appointed pastor of Galt, Preston and Hespeler.

Rev. Father Cory Administrator of Dundalk, succeeds Father Cory Administrator of Dundalk, succeeds Father Craven as Administrator of St. Patrick's church. Hamilton.

Rev. Father GReilly, of St. Patrick's church. Hamilton. has been transferred to St. Basil's. Brantford.

Rev. Father Dojle, of St. Basil's. Brantford is transferred to St. Patrick's church. Hamilton. Rev. Father Mahony is appointed administrator of the cathedral.

Rev. Father Holden is appointed Chancellor of the diocese.

Rev. Dr. Walter is appointed Bishop's Secre Rev. F. Harber Donovan is transferred from Dundas to the cathedral staff.
Rev. George Cleary, who had been lent to London diocese, returns to Hamilton diocese as assistant to Vicar-General Heenan, at Dundas.

DIOCESE OF ALEXANDRIA.

Cornwall's New Hospital.

On Sunday, the l6th inst., the corner stone of the new Hotel Dieu, of Cornwall, wassolemnly blorsed and laid by His Lordship Bishop Mac-donell in the presence of over two thousand people. The celebration was to have taken place the Sunday previous, but was prevented

people. The celebration was to have taken place the Sunday previous, but was prevented by rain.

Immediately before the ceremony proper, the lecture of the day was delivered by Rev. Jas. Cailaghan, P. S. S., chaplain of the Hotel Dieu, Montreal. The name of the reverend gentleman is a guarantee of the excellence of his oration, which is herewith given almost in full; while the impression it made on the large number present, whose close attention was held throughout, is a testimony of the influence wielded by the speaker and of their appreciation of what he gave utterance to.

The Rev. Father look for his text:

"Let the charity of the brotherhood abide in you. And hospitality do not forget, for by this some, not being aware of it, have entertained angels," (Heb xiii, 1.2.)

Christianity is the noblest and sublimest form of philanthropy. It has out-done in loftiness of thought, and in purity of sentiment the beau-ideal of Grecian and Roman art in the age of Pericles or Augustus, and imparted to poetry and literature, music and painting, sculpture and architecture, a supernatural coloring quite unknown to pagan civilization and refinement. It has improved whatever it touched and conceived and executed what Gentility never achieved nor even surmised. In ministering to the sick it has displayed marvellously its superior creative genius.

In the dark period of idolatry and superstition the term "hospital" was not recorded in any dictionary or vocabulary. The Goddess Venus, with all her amorous fascinations, turned a deaf ear to the wailings of wee and the moanings of pain, and the arm of pagancivil law dispatched and externinated priliessiv the infirm and the deformed, the aged and the rephan.

The mosaic legislation, too, ostracised leproval and decreed the victim's immediate removal.

the (rphan.
The Mosaic legislation, too, ostracised leprosy and decreed the victim's immediate removal from the encampment in the desert or from the

and decreed fire victims infinement from the city.

Christianity appears, and lo! every species of human infirmity, from the least offensive to the most loathsome, is nursed by its tender hand, and a home at times paidtal opened to welcome the "hospes" or gain of Christ is the inventer and expounder of the "hospital" and the parable of the "dood Samaritan" a forecast of the institute of a lawyer, who asked Him, "Who is my nuglibor," said: "A certain man went down my least of the said of the "dood Samaritan" a foredam of the said of the said

wine, and setting him upon his own beass, brought him to an inn aud took care of him. And the next day he took out two pence and gave to the host and said: Take; care of him, and whatsoever thou shalt spend over and above, I at my return shall repay thee. I have a spend over the state of these three, in thy opinion, was neighbor to him thaf rell among the robbers! But he said. He that showed mercy to him. And Jesus said to him, Go, and do thou in like manner. (St. Luke x., 29 37.)"

The hospital nurse is that "good Samaritan." She does not heedlessly go by the injured man on his way from Jerusalem to Jericho, that is, on his pikerimace through life to "that undiscovered country from whose bourn no traveller betturns," she stops on the road, lifes him ur in her arms, drops into the wounded particlers him, lays him down on a soft and one Samaritan, Scythian or Barbarian, fir do of the control of

of remuneration: in a word, exercises in his behalf an apostischip or ministry that even the priest or levite may be unable or unwilling to discharge.

The up-to-date nurse being aware that if Christ's own Church as He fashioned it, is perfect in every detail from its very origin, medical science is perfectible only, and as such susceptible of great and constant improvement, and being desirous of coning with the modern requirements of the profession, cheer fully submits to a regular course of training under the cleverest practitioners available.

Accordingly she peruses hor mannal or textbook, memorizes her lessons, notes down her teacher's expluations, strates the principles of hygiene, the use of disinfectants, the sterilizing process, the art of sick cookery, and giories at the end of her scholasticate in carrying off the honors and distinctions of her class. The progress of medicine and surgery within the last half of the nineteenth century calls for special formation.

The theory and practice of the X rays, the application of chloroform, ether and other anesthetics, the discovery of the "bacille" that hitherto hidden world of "microbic germs" of disease, the applicances of the electric battery in the treatment of counters bodily ailments, have revolutionized the taxies of the old school and won for the contemporary descent the days of the fabled Acculapius, Koch, Pasteur, the Abbe Kneipp have sternized their memory by their eminent and valuable services in the crusade against the inroads of

The woman is nurse by nature:

"When pain and anguish wring the brow A ministering angel, thou,"—Walter Scott.

Her gentle and winning ways, her polished manners, her invincible patience, her keen perception and observation, her thoughtfunes, her decisive and prompt action fit her admirably for that office. Virtue enhances her nature. "It is virtue that doth make woman most admired." — Shakespeare, Henry VII. Act I., Scene 4. She resembles the rose whose fair flower being once displayed doth fall that very hour." Twelfth Night. Act IV., Scene 4.

Scene 4.

"Seek to be good," writes Lord Lyttleton, to a lady friend, "but aim not to be great." A woman's noblest station is retreat. Her fairest virtues if from public sight.

Divine grace perfects her virtue: ded by members of the Pembroke, Repfrew and Brudenell choirs.

At 12:30 the sermon of the day was preached by Rev. M. F. Fallon, O. M. I., or St. Joseph's parish, Ottawa, and was a very eloquent and egical discourse.

The new church now — James Russel Lowell.

The woman perfected or the valiant woman of the Bible is the one favored by nature and uplitted by Kace and thus put in touch with her eternal destiny. The sister in religion is the type deprived womanhood. The hospital new virgin and source by vocation. She is the Mary and the Martha of the Gospel, and couples the contemplative life with the active. A triple vow consecrates her to God; a fourth unites her to her patients. The constitutions of her order, God's own time piece regulate all her movements, prescribe the quantity and the quality of her daily food, was, even her hours of sleep. At hospital work she is an angel on the sweet errand of mercy. Borne upon the wings of charity she files from ward to ward, from bed to bed, carrying the cooling draught to the parched lip, the dainty dish to the sickly palate, the hopeful remedy to the diseased part, without a nurmur and with a smile upon her countenance. Like Mary at the foot of the Cross, she stands till the end and weeps and sighs with the expiring Christian. When all hope of recovery is fied, she obeys the divine injunction promulgated by the Apostle St. James: 'Is any man sick among you, let him bring in the prests of the Church and let them pray over him, anointing him with oil in the name of the Lord,' closes his eyes in death and rectice on bended knees the "De Profundis" for the repose of his departed soul. In the midnight hours as in the turmoil of noontide, she is ever at her post like a sentinel on quard and fearless of death whether in the chambers of pestilence or on the field of battle, amid the roaring of the cannon or the whizzing of shot and shell, and while the rest carousing upon the highway of vice, she had not called the proper of the cannon or the whizzing of shot and shell, and while the rest carousing upon the highway of vice, she sensition and a higher motive than lucre or expectancy of a grateful return or a longing for fame or popularity urges her in the accomplishment of her task. The glory of Christand the salvation of souls are

rer the spirit, utilizes all the magnetism of her powers to lead back the lost sheep to the fold.

She toils, too, for a far more liberal reward than this world can give. Jesus, for whose sake alone she gave up once for all the glitter of fortune, the pomp of position, the ties of nature, yea, even her own personal liberty is her only recompenser and the sacrifice of life itself, if required, to please Him, would not cost her a single tear. She sees in the patient the image of her crucified Redeemer, who identifies Himself with him. Her guest is not an angel, but Christ, as we read in St. Matthew.

Then shall the king say to them that shall be on his right hand; "Come ye blessed of my Father, possess you the kingdom prepared for you from the foundation of the world. For I was hungry and you gave me to eat; I was stranger and you took me in; naked and you clothed me; sick and you visited me; I was in prison and you came to me." Then shall the just answer him saying; "Lord, when did we see thee drink? And when did we see thee a stranger and took thee in: or naked and covered thee? and when did we see thee sick or in prison and came to them? And the king answering shall say to thee: "Amen I say to you, as long as you did it to one of these my least brethren, you did it unto me." (xxv.) 31 40)

Alexandria diocese may well pride in the

answering shall say to thee: "Amen I say to you, as long as you did it to one of these my least brethren, you did it unto me." (xxx., 3140)

Alexandria diocese may well pride in the new building that it is about to rear to the God of love and mercy. Cornwall will ever enjoy the double privilege of possessing it and reckoning it among the many important edifices that crowd its thoroughfares. You, people of Cornwall, together with the other devoted labourers in this youthful and thriving portion of Christ's vineyard, you are the architects and builders of this institution. With your wealth the foundations will be sunk deep and broad, and with your offering upon them will rise a superb superstructure to bear evidence to your Christian sentiments. Your gold and silver you could not lend out in better securities or on more favorable terms. The investment must yield compound interest, for God is the chief capitalist in every charitable enterprise. He blesses the kind heart and open hand with all manner of prosperity, and scorns the miser who shares not with the needy the abundance of the divine gifts. Your brothers by nature, who are strangers to the household of the faith, will co-operate with you in furthering a work that does not belong to any one creed but rests upon the broad basis of universal charity.

You are especially honored, too, in having as servants of the sick a religious order whose name is closely associated to the sweetest reminiscences of our county in the primeval days of the colony. The Hotel Dieu, of Cornwall, is a spiritual daughter of Kingston, and though the date of the child's birth does not extend be yond February 9, 1887, yet the vigor which she exhibits denotes the vitality of the mother who begot her.

Kingston, too, is an offspring of Montreal, or the ancient "Ville Marie" giadly hails Sept. I. 1815 as her uatal feast, and gratefully remembers Rev. Mother Marie de la Ferre, foundress and first superioress of the Parent house at la Fleche, in Anjou, France, lish May, [612, conjointly wit

ity apon the undertaking, and to bless with the impressive ceremonials of Holy Church the corner-stone, the symbol of strength and stability.

It will perpetuate and immortalize him, remain a lasting mark of his zeal in the cause of suffering humanity and add another link to the long chain of his benefactions in every career of usoffuloss, the proceeded to bless the state, accompanied by Very Rev, Vicar General Corbett of St. Columban's Church, Very Rev, Dean DeStunhac, Church of the Naturity, East Cornwall, and Rev, D. Gillis, Douglastown, P. Q. In a cavity under the stone was placed a scaled jar, containing the date of the ceremony, a number of current Canadian coins, lists of the names of the men most prominent in Church and State including those of the principal papers, Catholic and secular, and some medals and small statues. After the blessing His Lordship placed the stone in position on the south-west corner of the manentrance; thus concluding the religious portion of the programme.

Speeches followed by the Mayor, Dr. Alguire, Col. R. R. McClennan, Doctors Maloney and Hamilton, P. E. Campbell, Revev of the town, and Michael McEniry—all of whom expressed their appreciation of the work done, and congratulted Father Corbett, the Sisters and alwon mad any part in the advancement of the institution, on the maturing of their plans and the success of their efforts in the cause of charity.

The building, which is to be of dressed lime-

who had any part in the advancement of the institution, on the maturing of their plans and the success of their efforts in the cause of charity.

The building, which is to be of dressed limestone and brick, will measure, with the central portion extending from the main entrance to the rear, 70 feet. There are to be three stories above the spacious basement. With beauty of design have been united strength and solidity in the walls and building; and while being in point of architecture an ornament to the town, it will be fitted with the conveniences and appliances necessary for the proper treatment of disease, and best calculated to ensure the comfort of the sick. The erection of this new building testifies in itself to the progress made by the institution since its inauguration a little over two years ago, and is an index of its service to suffering humanity in the district of which it has become so necessary a factor that people are wondering how they got along previously without?

The need of a hospital was felt for years, but it was not until the winter of '97 that the project took definite shape. Under the direction of Father Corbett, with whom the existence of such an institution was a cherished desire from the beginning of his pastorate in Cornwall, and whise energy, experience and foresicht gave assurance of the success which time has realized, the property on West Water street, known as the Sandfield estate, was obtained. The la geresidences, once the home of the late Hon. Jin Sandfield McDonald, was renovated and fited with the necessaries of a hospital. Carge of it was given to the Sisters of the Hutel Dieu of Kingston, who opened it to the public Dieu of Cornwall. Since that time the

number of patients steadily increased until the capacity of the building was kept taxed to its utmost. The need of larger quarters became apparent, and steps were taken to provide them. Plens were prepared by Architect Tanguay of Quebec, the contract let to Mr. Louis Chevalier of Cornwail, and work was begun in May on the land adjoining the old building.

The fact that Father Corbett is the chief mover in the new undertaking assures its success and will serve to inspire confidence in those who are generously helping on the work. He is to be congratulated on this new monument to his labors, which along with the magnificent St. Columban's church, will meet the needs of the present, remind future generations of his devotedness to charity and religion, and of their obligations to an earnest and provident pastor.

Resolution of Condolence.

Montreal, July 9, 1899.

Resolution of Condolence.

Montreal, July 9, 1899.

At a meeting of St. Anthony's Branch, No. 50
C. M. B. A., the following resolutions of condolence were unanimously adopted:

Moved by Rec. Sec. T. P. Tansey, seconded by lst Vice President W. P. Doyle, that,

Whereas we have learned with deep regret of the death of our Grand Organizer, Bro. W.
P. Killackey, be it, therefore.

Resolved, that while humbly submitting to the will of our Divine Redeemer, we desire to extend to the sorrowing sister of our decases diviother our sincere sympathy in the loss she has sustained by the dath of a kind and loving brother; also to the Grand officers of our association, in the loss they have sustained by the death of a faithful and painstaking officer, always obedient to the wishes of his superiors and having always the interests of our association at heart. We trust that Gol, who does all things for the best, will give them strength and courage to bear with Christian fortitude the heavy cross which He has deigned to place upon them. Be it, further,

Resolved that copies of these resolutions be forwarded to the sorrowing sister of our deceased Brother and to Grand Secretary S. R.

Brown, and also to the CATHOLIC RECORD and True Witness for publication.

A. O. H.

Division No. 3 held its last regular meeting on Thursday evening, July 29, in Camern Hall, Toronto. The capacity of the hall was taxed, as there were many visitors from the other divisions. County President J. J. Bren nan installed the following officers for the ensuing term: Pres., F. Moore; Vice-Pres., J. Curran; Rec. Sec., W. Donnelly; Fin. Sec., F. Lyons; Treas., D. Madden; Serg-at-arms, J. J. Brennan; Sentinel. T. Dempsey; Marshal, J. Hurst: Standing Committee, P. J. Lone, D. Flynn, S. Moore, J. Mellroy, J. Grainger; Finance Committee, J. J. Brennan; S. Moore, P. S. Love.

It is the intention to assist Div. No. 5 to make a creditable showing at Musical Vespeis to be held at St. Hien's Church on Sunday evening, August 6, in honor of Ireland's Emancipator, Daniel O'Connell.

A SUCCESSFUL LONDON BOY.

We have much pleasure in reproducing the following article, published in a late number of the Creamery Journal. It has reference to a native of London, Mr. Frank Cassidy. When quite a young man Mr. Cassidy, with his widowed mother, removed to Chicago. He is a nephew of the late Adolphus Mahon, an old and wealthy resident of London, and first cousin of Messrs, John and James Mahon, who, it will be remembered, cid a banking business and carried on the Globe Works in this city about fifteen years ago:

We are always pleased to record the success of our young men; and it may be said that, whether at home or abroad, success is always attarned by those who prove themselves worthy. Such has been the case in regard to the subject of this sketch, and we have no doubt he will attain a still higher position in the service of the great corporation to which he is attached:—

Frank Cassidy is known to nearly every shipper of butter in the northwest. He began his railroad career as a telegraph operator We have much pleasure in reproducing the

Frank Cassidy is known to nearly every shipper of butter in the northwest. He began his railroad career as a telegraph operator when eighteen years old, with the Great Western railway of Canada. After he had mastered the problem of dots and dashes he went with the Michigan Central, at Ann Arbor and other places, where he worked in different capacities. A few years later ne went with the C. R. I. & P. as chief operator at Rock Island, a position which was considered important, as at that time the Illinois town was a great railroad center.

Three years later Mr. Cassidy was tendered a position with the Chicago & Northwestern in the freight department at Chicago. At this time F. J. Reichmann, now manager of the same offlee, and there was a stubborn contest between the two young men as to who could get to the office the earlier in the morning. Mr. Cassidy finally won out by sleeping under his desk at night.

It was not long until Mr. Cassidy found a

THE CORONATION OATH.

THE CORONATION OATH.

Despite the warnings of "the brethren" recently, the Catholic Truth Societies still are responding to the agitation began by the St. Joseph's Branch, Ottawa, re the abolition of the "Coronation Oath." The following motion was passed by the St. Mary's Branch, Toronto, C. T. S., and has been forwarded to the Secretary of St. Joseph's Branch, Green on record its entire approval of the resolution passed by the St. Joseph's Branch of the Catholic Truth Society of Ottawa, on the 16th day of February last, in regarding the Coronation Oath and its accompanying objectionable declaration against several fundamental Catholic doctrines.

And, furthermore, to declaration against several fundamental Catholic doctrines in the Ottawa Society shull be taken up by all the Ottawa Society shull be taken up by all the Ottawa Society shull be taken up by all the Ottawa Society shull be taken up by all the Ottawa Society shull be taken up by all the Ottawa Society shull be taken up by all the Ottawa Society shull be taken up by all the Ottawa Society shull be taken up by all the Ottawa Society shull be taken up by all the Ottawa Society shull be taken up by all the Ottawa Society shull be taken up by all the Ottawa Society shull be taken up by all the Ottawa Society shull be taken up by all the Ottawa Society shull be taken up by all the Ottawa Society shull be to the Superior of the Ottawa Society, believing as we do that the fairminedeness of the members of both Houses of Imperial Parliament of Great Britain will cause them to see that it in the interest of the Empire, and in accordance with British justice and fair play that the Coronation Outh and Declaration accordance with British justice and fair play that the Coronation Outh and Declaration accordance with British justice and fair play that the Society pleaders taelf to do all in its power by legal means to accomplish that most desired object, And it is, further.

Resolved that the Recording Secretary do forward a copy of these resolutions to the Secreta

THE CANADIAN MESSENGER.

Editor CATHOLIC RECORD.—The Canadian Messenger of the Sacred Heart for the coming month of August is an unusually interesting

month of August is an unusually interesting number.

The article on the "General Intention" for August, from the gifted pen of the brilliant son of a brilliant father—the Rev. Lewis Drummond, S J., appearing as it does at the close of the centenary of the death of the—shall I say Martyr-Pone of the eighteenth century—Pius VI., of Immortal Memory, is an exceptionally able and interesting production. In it the writer, after describing the dragging from one prison to another by the French Re-

public of the Venerable Pontiff till at last, worn out by sickness and fatigue, he breathed his last at Valence on the 29th August, 1799, he gives a succinct history of the trials and triumphs of his venerable successors down to the cressor.

triumphs of his venerable successors abwards the present day.

A*I have said, the article is of paramount interest, even as a brief historical sketch, and I am sure your reproduction of it in the Carticle Record would give universal satisfaction to all readers. The Record is noted for the excellence of its selections; here, is one which is sure to enhance its reputation.

[In our next issue we will have much pleasure is somewhere, it sensed using the article to which our correspondent to the correspondent of the property of in reproducing the article to which our correspondent refers.—Ed. CATHOLIC RECORD.]

CARMELITE PILGRIMAGE.

The Carmelite Hospice of Niagara Falls, Ont., lately opened for its great work of religious devotion and hospitality, quite surpassed the fairest hopes entertained for its success, on Sunday last, the great pilgrimage on the feast of Our Lady of Mount Carmel. Not with standing that the leaden skies of the morning's early hours were most discouraging to the dovoted pilgrims they flocked from both sides of the river as though a city were sending forth its inhabitants.

early hours were most discouraging to the devoted pilgrims they flocked from but sides of the river as though a city were sending forthits inhabitants.

Buffalo's devoted pilgrims and generous patrons numbered one thousand six hundred, and the whole concourse might be estimated at twice that number.

The ceremonies began with High Mass at 10 o'clock, in which religious functions, dignity of ritual, animated oratory, and the heartfelt devotion of the pilgrims were blended with inspiring effect.

The music was furnished by the united talent of several church choirs, and was fully worthy of the occasion. It was the oratorical display, however, that effects special admiration and lent effect to ceremony and music. Rev. Theodore McDonald, the venerable veteran of his order, whose hoary locks seem like a score of his laborious days in the past, and whose generous and beaming countenance, relaxing so readily to kindly smile, added paternal authority to fervid words of his suejact, mounting to many a climax of incid exposition and stirring exportation.

I wo well-known orators were in reserve for the aftern on, Very Rev. A. J. Kreidt, eneral superior of the Carmelites, and founder grace of moulded sentences, well poised delivery and calculated effect, dwelt on the practical benefits that in general. He indicated the monument works of the Carmelites in past times, and write that in general. He indicated the monument works of the Carmelites in past times, and sparking originality, greeting and encouragement to the diplicated the monument works of the Carmelites in past times, and sparking originality, greeting and encouragement to the diplicated the monument works of the Carmelites in past times, and sparking originality, greeting and encouragement to the pilgrims.

He won their hearts by generous interest in his great religious work which they amply exhibited afterwards with their purses, and rith the power of the pilgrims.

He won their hearts by generous interest in his great religious work which they amply exhibited

Much has been accomplished in the unfinished grounds for the contort of the guests so that many a grassy spot and shady nock invited re-pose, and the opening of the lunch basket. The fine spread of canvas was particularly pleasing, affording abundant shade to heads bared in worship.

The purpose of the Hospice may be briefly stated as a resting-place of Christian hospitality, where refreshment for body and split are supplied, and the mind directed to the highest interpretation of picturesque nature surrounding.

laterpretation of present present and business and recose, at least one shrine should be reared where God's voice in the cataract may be interpreted and man's spirit be attuned to its ceaseless hymn of praise.

OBITUARY.

WILLIE J. CONNELLY, KENNICOTT.

WILLIE J. CONNELLY, KENNICOTT.

It is with regret we record the death of Willie J. son of Mr. and Mrs. Patrick Connelly, who departed this life on June 21st, in the sixteenth year of his age. About a year ago he contracted a cold, which at the time was little thought of, but gradually developed until it got beyond reach of medical skill or all that kind and loving parents could do to swa service in another world far brighter than this. He will be greatly missed by both old and young, as he was a particular favorite with all that knew him, he being of a kind, mild disposition and having a cheerful word for every one. One hundred and fifteen rigs place in the Catholic cemetery, Michell. Besides a heart broken father and mother, four brothers and four sisters are left to mourn the loss of a loving son and brother. May his soul rest in peace!

MASTER JOHN HEVEY, LONDON.

Heartfelt sympathy is on all sides expressed.

between the two young men as to who could be specified to the office the earlier in the earlier

MR. EUGENE BAILEY O'KEEFE, TORON IO.
On Thursday, July 21, Mr. Eugene Bailey
O'Keefe, son of Mr. Eugene O'Keefe, Toronto,
died at the family residence. Mr. O'Keefe had
been ill for a considerable period, but the
disease was not considered serious until about
half an hour before his death, when terrible
agony was endured until the end. Rev. Dr.
Tracey, of St. Michael's Palace, Toronto, was
in attendance. Mr. O'Keefe was about thirtyone years of age, and was an only son. He was
very well-known in Toronto. As Mrs. O'Keefe
is very ill the funeral was held privately, on
Friday afternoon. Much sympathy is felt for
Mr. O'Keefe in his sorrow; and in this sympathy the Catholic Record earnestly joins,
praying our Heavenly Father to have mercy
on the departed soul and to comfort the bereaved father and family. R. I. P.

THE WESTERN FAIR, LONDON.

THE WESTERN FAIR, LONDON.

There seems to be no limit to the expansion of this great Live Stock and Agricultural Show of Western Canada, which will be held Sept. 7th to 16th. Each successive year the cry is for more space. The Directors are in the fortunate position of having plenty of funds to meet the demand. As was originally intended, an extensive addition is being made to the Machinery Hall, nearly doubling its capacity. The Agricultural, Horticultural, and Dairy Buildings have been moved and reset so as to form one immense Exhibition Hall, and an addition of one hundred and fifty feet has been built thereto.

thorton. Also a new permaent building over one-hundred and fitty feet long is being built for public offices such as Express Talephone, Telegraph, Press and to crown all a large open sand second and to crown all a large open sand second bundred feet long in every to the public having additional refreshment booths and dining halls in connection herewith.

fort to the public having additional refreshment booths and dning halls in connection therewith.

The above alterations and additions, together with other imprevements which are being made, will greatly beautify the "Queen's Park" Fair Grounds.

The prizes offered have been increased by over \$1,500,00, one thousand of the amount going for Live Stock classes.

The Prize List itself is greatly improved, being very much condensed in size but containing more information and put up in better form than any we have yet seen. The entry forms are most complete and labor-saving; a separate form being provided for each department; the Exhibitors having only to make a mark or cross opposite the section they wish to enter in; all details and necessary information being fully set forth in each, and depriving even the most procrastinating individual of any excuse of lack of time, as any entry paper can be filled out in less than two minutes.

The Special Attractions will be ahead of anything ever given before, both in number and kind.

Give to the poor, and thou shall have treasure

Give to the poor, and thou shall have treasure in heaven. (Mark‡x, 21.)

MARKET REPORTS.

LONDON.

London, July 27.—Grain, per cental — R. d. winter, \$1.15 to \$1.18; white winter \$1.15 to \$1.18; spring, \$1.15 to \$1.18; to ats, \$1.00 to \$1.05, peas, \$0.05, peas, \$0.00; barley, \$0 to \$1.05; corn, 75 to \$0c.; buck wheat, 90c to \$1.00.

Dairy Produce—Eggs, fresh laid, per dozen, 14 to 15c; butter, best rolls, 16 to 18c; butter, best crock, 14 to 16c; butter, creamery, 14 to 15c; cheese, pound, wholesale, \$1 to 9c.

Farm Produce—Hay, per ton, new, \$6.50 to \$7.25; straw, per load, \$2.50 to \$3.00; straw, per ton, \$5.00 to \$6.00; honey, per pound, \$c. to 10.

per ton \$5.00 to \$6.00; honey, per pound, \$c. to 10, Poultry — Ducks, dressed, per pair, 90c.; fowls, per pair (undressed), 50 to 50c.; fowls, per pair (dressed), 50 to 50c.; chickeus (spring), 65 to 80c. Mest—Pork, per cwt., \$6.00 to \$6.15; beef, cow. \$5.00; beef, heifers and steers, \$5.00 to \$5.50; real, by carcass, \$5.00 to \$6.95; hunton, by carcass, \$5.00 to \$6.95; hunton, by carcass, \$5.00 to \$6.95; hunton, by carcass, \$5.00 to \$6.90; hunton, by carcass, \$5.00 to \$6.00; hunton, by carcass, \$5.00 to \$6.00; hunton, \$1.00; hunton, \$1.00;

\$4.00.

Fruit—Apples, per bushel, 50 to 60c.; rasp.
berries, black, per quart, 5c.; do. red, per
quart, 7c.; gooseberries, per quart, 6c.; currants, per quart, 4 to 5c.; do., black, 9to 10c.

Live Stock—Live hogs, \$4.50 to \$4.00; stags,
per 1b., 2 to 2k; sows, per 1b., 2 c; pigs, pair,
\$3.00 to \$5.00; fat beeves, \$3.50 to \$4.00.

per 10., 2 to 2gc; sows, per 10., 2c; pigs., pair, \$3.00 to \$5.00; fat beeves, \$8.50 to \$4.00.

TORONTO.

TORONTO.

Toronto, July 27.—Wheat—Very little offering; demand only fair, and market steady; white and red quoted at 68c. west, and goose quoted at 67c. west; Manitoba wheat was steady at 71c. for No.1 hard afloat Fort Williams and 79c, west. Flour quiet; cars of straight roller in bols, quoted at \$3.15. Toronto freights. Milifeed—Fair demand, and market steady; cars of shorts quoted at \$11 to \$14.50, and bran at \$11 to \$14.50, west. Rye quoted at 48c, to 50c, on a 19c, freight to Montreal, September and October. Corn steady, at \$3.00 for cars of bags, \$3.90 for bls, here, Peas nominal at 66 to 67c. for export, but 2c. more might be paid for home milling; they are quoted at 55c. on a 19c. freight to Montreal, September and October.

MONTREAL

Latest Live Stock Markets.

TORONTO.

TORONTO.

TORONTO.

TORONTO.

TORONTO.

Toronto, July 27.—Export cattle was off here from 25 to 30c. per cwt. The best shipping cattle sold at from \$4.50 to \$4.80, with \$5 per cwt. as an outside price. Light shippers sold at from \$4.20 to \$4.40 per cwt.

There was a slow inquiry, and prices were easy for all butcher cattle except the small quantity of choice stuff that was on hand. Prime butcher cattle did sell up to \$4.25 occasionally, but from \$3.75 to \$4 was an average quotation for really good stuff to-day.

Export bulls are worth from \$3.50 to \$4 per cwt; the demand is fair.

Stockers showed no improvement to day, being weak at from \$3 to \$3.30 per cwt.

Calves are worth from \$2.50 to \$5 for ordinary, but for prime veal calves a market is sure up to around \$10 each.

Sheep—Ewes are worth from \$3.25 to \$3.50; and for choice ten cents more was paid.

Lambs are steady at from \$3 to \$4.50 each, or about six cents per lb, Good lambs are, a ready sale just now.

There was close on 2,000 hogs here, and prices are steady and unchang d. Prime hogs (scaling from 160 lbs. to 220 lbs.), 5b per lb, was paid; for light, fat and heavy fat the price is 4fe per lb; but poor lean hogs are fetching 3c. per lb. Stags sell at 2c. per lb. Store hogs will notsell.

East Buffalo, N. Y., July 27.—Cattle—

The undersigned will receive applications for two vacancies as Teachers in the English

and Commercial Departments of the Catho lie High School, Montreal. None but those holding certificates as having passed the qualifying examinations, and as to mora character, need apply. Applications, stat-ing age, length of experience, and salary expected, etc., may be addressed until the 15th August next to REV J. QUINLIVAN, P.P.,

St. Patrick's, Montreal. Montreal, 21st July, 1899. 1084 2



SEALED TENDERS addressed to the undersigned and endorsed. Tender for Sumplying Coal for the Dominion Buildines, will be
received at this office until Friday, th August
next, for the supply of Coal for the Buildings
throughout the Dominion.

Specifications can be seen and forms of tender obtained, at this office, where all necessary
information can be had on application.

Persons tendering are notified that tenders
will not be considered unless made on the
printed form supplied, and sizned with their
actual signatures.

Each tender must be accompanied by an accep'ed bank cheque, made payable to the order
of the Honorable the Minister of Public Works, equal to ten per cent of
amount of the tender, which will be
forfeited if the party decline to center into a
contract when called upon to do so, or if he fail
to complete the work contracted for. If the
tender be not accepted the cheque will be returned.

The Department does not bind itself to accept the lowest or any tender.

E. F. E. ROY.

Secretary.

Department of Public Works, CEALED TENDERS addressed to the under-

Department of Public Works, Ottawa, July 8th, 1899. Newspapers inserting this advertisement with unturner with the paid for it.

U: M. B. A.—Branch No. 4, Louden

Meets on the 2nd and 4th Thurslay of every month, at 8 o'clock, at ther hall albion Block, Richmond Street, James F. Murray, President; P. F. Boyle, Section?

VOLU

THE SISTER

The following by a lady after well known lift translated it friche beauty of it marred by tractic will be read it great pleasure Where bullets it will be read Far louder that Or the tempest Are men half n Besmeared with

But there amid God's own swee Kneeling on th Her hands to G For the dying Whose brave y Her words are God grant to h

A pillow of fre Are gently pla And many a fe Nor leaves him Then as God's She presses on Everywhere sl The good she o Let wounded's She gives a Si She has but G And serves Hi The dying sol

Her death c groom's Her life's lam

For all and al With Thee he The Apost

> The life J. M. Ville

lish by La been read sake of thos his name I with the fol chronologic greatest do God during
Don Bose
a hamlet of August, 18 his curric ordination on the 5th

> the true h al in its er ginning of gathering

children raiment, tion and re In 1844 ual direct

the 8th of chapel of a known in Institute 1846 that in the per oratory af sufferings establish e otherwise crowned b Church of was solen June. F crescit er and seem The orato his childr tions in 1

> spread be of the wo This d felt neces both sexe and brin the evan inasmuc ian Reli Don Bos immorta They had acquirin ity, spir educatio first Sale

produced ard sacre ance, and

lated int

Mirabell second 1864, 81

1870 the