

A WAR CHAPLAIN'S STORY.

Father Corby's Experience With the Irish Brigade.

HE WENT WITH HIS REGIMENT INTO THE BLOODIEST BATTLES OF THE WAR—PERFORMED HIS MINISTRY WHILE THE BULLETS RAINED LIKE HAIL AROUND HIM—REMINISCENCES OF ARMY LIFE.

Wherever a Catholic priest is needed, he is sure to go. Dangers do not daunt him, hardships do not hinder him, pestilence cannot perturb him, nor the certainty of death drive him away.

When the civil war summoned the men of the North and South to conflict, legions of Catholic citizens swarmed to the defence of the Union.

With the Catholic battalions were priests who had left their peaceful homes to accompany the army in its campaigns, ministering to the spiritual needs of the troops.

Of Notre Dame belongs to the guardian and interpreter to look after this amount to millions.

est request the corresponded to see the crown. He took him to a garret immediately above his apartment.

Among these brave clergymen who were with the Federal forces in the days that tried men's souls from 1860 to 1865, the Very Rev. William Corby, C. S. C., is conspicuous by reason of the length and the merit of his services.

For three years he was in the Army of the Potomac. He served under McClellan, Burnside, Hooker, Meade and Grant, marching and counter-marching in Virginia, Maryland and Pennsylvania.

Some of his reminiscences of chaplain life in the army may entertain and edify the priests of a younger generation who have only the victories of peace to cultivate and who know of war only through the pages of history.

Father Corby offered his services to the Government in the autumn of 1861 and shortly afterwards joined his regiment at Alexandria, Virginia.

That fall and winter were spent in "Camp California," near Washington, D. C., where the chaplain's work among the men was pretty much the same as the parish duties of a city pastor.

On a miserable rainy day in the early spring of 1862 the army received orders to march. As this was Father Corby's first experience in campaigning, he had not yet the knack of taking care of himself on such an expedition.

When the command was given to start, he placed his missionary outfit, his tent and his blanket in one of the army wagons, hung a small sack of "hard tack" crackers on the pommel of his saddle, mounted his horse, and went forward with his regiment.

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comforting the dying, praying for all. At daybreak the Confederates came rushing against the new array of their enemy, but the Irish boys stood the assault without flinching and gave as good as they got.

Later in the day the chaplain went to an improvised hospital where the surgeons were at work. In a huge pile were legs, arms, feet and hands, shattered by balls, now amputated and covered with blood.

In the Seven Days' Fight the Union forces had to give battle by day and to march by night. As they swung round toward a new base of operation, the Confederates advanced.

During every engagement cannons and caissons were dragged into position regardless of minor obstructions, such as the bodies of fallen soldiers, whether living or dead, and afterward army wagons and ambulances were similar.

Some wonderful escapes from death, on the other hand, attributed themselves on the notice of Father Corby, and made him wonder at the inscrutable ways of Providence.

A soldier from Brooklyn, N. Y., had received from his mother a prayer-book, which he placed in an inside pocket of his coat.

Another soldier, hailing from Philadelphia, wore a set of the five scapulars given to him by his sister. A shot struck them, but was diverted before it would penetrate the five thicknesses of woolen cloth, and his life was saved.

A colonel of the Sixty-first New York Infantry was hit in the stomach, and the bullet was cut out near the spine. To all appearance it had passed through the body, and as soon as the doctor saw it he pronounced it mortal.

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words of mutual cheer. The captain went to cross the street. He had not gone ten feet when a stray cannon ball struck him above the knee and laid him low. He died that night.

At Chancellorsville some surgeons had a soldier on a table to amputate a limb. When they were about to operate on him a cannon ball literally swept him off the boards and smashed his body to pieces.

These are a few instances out of many that came under the chaplain's observation, in which a mysterious fate made sure of the death of some and took pains to let others live.

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was led to slaughter up the heights of Fredericksburg. For three weeks unmolested, the enemy had worked day and night to fortify the slope back of the city. When all their cannon were in place and when their breastworks were all high and wide, the Union troops were ordered to make the assault. It snowed on December 12, 1862. Toward evening the men were marched from their camp to the river by the town, so as to be ready at dawn to cross the pontoon bridge and storm the hill-tops.

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of any country in civilization. This was proved by statistics. While in countries where Catholicity was predominant, they found the fewest illegitimate births. The purity of Ireland was shared by Spain and Portugal, Italy, the South of France, Novaria, and the provinces in the line of Belgium. Only in those Catholic countries did they find purity in anything like its proper state.

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London, Saturday, August 25, 1894

SUNDAY SCHOOLS AND RELIGIOUS TEACHING.

A note of alarm has been sounded by a number of thoughtful Protestant clergymen of the United States, arising out of the contemplation of the very small amount of religious and moral training given the children throughout the Republic.

Amongst others the Rev. Dr. E. L. Stoddard, of St. John's Episcopal church, Jersey city, preached a sermon recently in which he dwelt upon this topic, declaring that in American life there are three great failures, "the marriage and divorce system, the government of our great cities and our Sunday schools."

He points out that man is composed of three parts: body, soul, and intellect, and that the imperfect cultivation of any one of these is as if we were to develop one arm or one ear, and let the other decay; and, as a matter of fact, it is the religious part of man which is commonly neglected.

The prevailing system of education neglects this important part of manhood, and is thus most imperfect.

How do Christians make up for this defect in the school system? The Catholics by means of parochial schools; the Protestants by Sunday schools.

In former days Sunday schools were not a necessity, because religion was carefully taught in all schools; but when Public schools were established, in which no religion was allowed to be taught, it was absolutely necessary there should be Sunday schools, to complete in some way the education which was so imperfectly given in the Public schools; and now Mr. Stoddard and others declare that the Sunday schools have utterly failed to accomplish their work.

In round numbers, there are 15,000,000 children in the United States, of school age. Of these, 10,000,000 are enrolled in the Public schools, of whom about 750,000 are Catholics, in addition to 900,000 in attendance at the Catholic Parochial schools.

Returns from the Sunday schools show that only seven and a half millions attend them; but as the average attendance for the whole year is only 50 per cent. of the whole number, and the time devoted to their instruction about half an hour, it follows that the seven and a half million children receive each on an average but twelve hours religious instruction during the year, while the average time given to secular instruction is at least thirty times as much.

It is needless to demonstrate that the children learn very little of any religion in this short time; and the Protestant clergy are now becoming fully satisfied that this is the case. In fact, unless we are to assume that the parents who neglect entirely to send their children to the Sunday schools are the most earnest in educating their children in religion and morality, it must be admitted that one-half of them are totally uneducated in these important subjects, while the other half average only twelve hours of organized instruction in them during the year.

Doubtless the deficiency is made up in some families by home instruction; but experience teaches that such is not usually the case; so that the fact remains that in spite of the admitted importance of a religious training being given in some way, only a small proportion of the children of the United States receive any religious or moral education worthy of the name.

This deficiency is certainly not on the part of Catholic children, who for the most part attend Parochial schools; while those who attend the Public schools attend the Sunday schools as well with fair regularity, and even those who attend the Parochial schools attend the Public schools also. It thus follows that the non-Catholics have scarcely any religious teaching at all.

Dr. Stoddard, in union with many other Protestant clergymen, declares that the only remedy for this deplorable state of things is the establishment

of denominational schools with State aid; and there is no doubt that the Protestant clergy generally would urge the same view were it not for their hostility to Catholic education.

They are willing to expose the rising generation to the danger of being without any religious or moral training if they could only succeed thereby in depriving Catholics of the benefits of a Catholic training.

They are finding out, however, that this they cannot do. They are able, indeed, by controlling the voices and votes of a majority of the population, to deprive Catholic schools of a share in the State aid to education, but on the schools themselves they are unable to lay a finger with the purpose of destroying them, because Catholics will sustain them whether or not they obtain State aid for the purpose.

They can by the power of brute force inflict the pecuniary fine upon Catholics, of making them pay a double tax as a penalty for their conscientious convictions, but they cannot close the Catholic schools; and now that they are discovering that this is the state of the case, they are gradually changing their tactics.

We have no doubt that the result of the light which is breaking in upon the most observant of Protestants in regard to this question will be, sooner or later, that denominational schools will be aided by the State, whether they be Catholic or Protestant, though as yet the people of the United States have not become generally satisfied that it is advisable to take this step.

Sufficient light has not yet been thrown upon this subject to convince the public that this is the real state of the case, but the truth is dawning upon them, and the time must come when they will be convinced, unless they become so un-Christianized by the godless school system as to desire to perpetuate infidelity.

A VAIN BOASTER.

The Rev. J. C. Madill has been recently boasting very loudly about the strength of the P. P. A. in the Local Legislature; and the Montreal Witness correspondent states from Toronto that Mr. McCallum, the first P. P. A. member of the Legislature, corroborates all that Mr. Madill has asserted. Mr. McCallum says:

"Our members are many more than Mr. Gurd and myself. Of course some of them are mixed up with the old parties, but they may join us in caucuses when we have one. Some Patrons, Tories and Grits, owe their election to the support of the P. P. A. The Mowat Cabinet may yet be surprised to find that several of their supporters will place P. P. A. principles before party."

Truly these P. P. A. politicians are easily satisfied when they can thus regale themselves on scanty rations. They would think the Barmecide's feast a royal repast. They could make themselves as happy as Mark Tapley in a graveyard.

It is not denied, and it is undeniable, that of all the candidates who offered their services to the country, on the straight P. P. A. and "Equal Rights" tickets, so-called, only two were elected; four being defeated.

It is true that notwithstanding the fact that the officers of the Patrons of Industry proclaimed officially that there could be no agreement or compact between the Patrons and the P. P. A., thirteen Patron candidates declared themselves openly or covertly to be favorable to the P. P. A. platform, which was presented to them for adoption. It is well-known that candidates for election are nearly always ready to take advantage of every sideward which they hope may favor them; and as it was supposed by some that P. P. Aism would turn the scale against Mr. Mowat's administration, in the grand summing up of results, we cannot be very much surprised that there were found a considerable number who were ready to take advantage of whatever strength their pandering to that association might give them. We find, accordingly, that of fifty-one Patron candidates, thirteen were pronounced supporters of P. P. Aism; but the fact seems to have operated quite contrarily to what was expected, for instead of thereby securing their election ten of the P. P. A. Patrons were defeated, and three elected. The three successful ones were Mr. Macdonald of Centre Bruce, Mr. McNaughton of North Bruce, and Mr. Gamey of Centre Grey. In the three ridings of Middlesex, two of Oxford, North Grey, Monck, North Norfolk, Centre Simcoe, and North Wentworth, the Patron and P. P. A. combination was routed, as it deserved to be, by the aggregate majority of

about 2250. We are aware, however, that those defeated members were in most instances ashamed of their P. P. A. alliance, and we know that some of them pretended to the last moment that they had no connection with that association. In one instance the candidate went so far as to offer, with a limited amount of publicity, to deposit his cheque for \$1000, which he was ready to forfeit if it should appear within a year that he had any connection with P. P. Aism. He did not deposit the cheque, however, and the bluff did not work; and in this instance the Reform candidate, his opponent, received a larger majority than had been recorded for him four years before. If this P. P. A. Patron had gained the election, the seat would, undoubtedly, have been numbered by Mr. Madill among P. P. A. victories; but he was saved the labor and the disgrace of claiming a victory to which he and his society would in reality not be entitled. There is indeed a great falling in P. P. A. stock when the Grand President of the society was contented with such candidates as this one, whereas not long before the election the open boast of the members was that they would sweep the Province, beyond a doubt. Thus the green campaign sheet they issued under the name "The Eye Opener," laid it down as a fixed fact that Sir Oliver Mowat must be slain first, and after him, Sir John Thompson. Among the pictures on this scurrilous and lying sheet, P. P. Aism is represented by a man with a gun just ready to shoot Sir Oliver, and take off Sir John as his next victim. The representative of P. P. Aism is in the act of declaring: "First come, first served; this gun is double-barrelled."

And here it might be said that the P. P. A. would disdain to claim as their champion a candidate who would thus repudiate them. To this we are in a position to reply that the P. P. A. circulated thousands of their campaign sheet in the very constituency in which all this occurred, the purpose being to serve the defeated candidate, and the society used all its power and influence to elect him.

It was everywhere the same story. The appearance of a new party in the field, the Patrons of Industry, caused a considerable diminution in the ranks of both Reformers and Conservatives. This was to be expected. The Patrons proper are from the ranks of both parties, and it could not be otherwise than that the two old parties should suffer a diminution of numbers in the House. But if P. P. Aism were of any more influence than a dead dog, it would have been able to save, or at least to strengthen, the party in favor of which the whole of its influence was thrown into the scale. This it did not do, for the Conservatives, who were everywhere supported by the P. P. A., are left weaker in the House than ever they have been since Sir Oliver first accepted the Premiership of the Province, or since the confederation of the Provinces.

The Grand President and the Executive, backed by the Mail, may boast as they will of the power of their organization, but the people of Canada are not so easily hoodwinked by their noisy pretences. They are just in the position of the Chinese, who, when they were defeated by land and sea, by their hostile neighbors, the Japanese, assured the representatives of the great powers that they were quite unharmed. The severe blows inflicted had not hurt them at all!

The Rev. Mr. Madill himself let the cat out of the bag when he declared at the Orange gathering at Windsor on the anniversary of the battle of the Boyne, that the P. P. A. and Orangemen need no amalgamation. They are one in principle, and one in fact; and the two societies together are not a whit stronger in political influence than was Orangism before the P. P. A. was dreamed of in the Province. The members of the P. P. A. are generally Orangemen, or, at least, sympathizers with Orangism, the predominant influence of which, as a society, has been dead for forty-six years. P. P. Aism is simply a desperate attempt to galvanize new life into the corpse.

Mr. Madill asserts that there are forty members in the Legislature who are prepared to support P. P. Aism. This is a gross exaggeration; but if it were the truth it would be of little avail. There would still be a very decisive majority there hostile to the organization; and when they could not succeed in securing a majority with the whole Conservative party on their side, they may be considered as politically defunct, now that the Con-

servatives have learned that their assistance is like a millstone tied about the neck of a drowning man. Unless we are much mistaken, the Conservatives are heartily sick of their allies. Besides, it must be remembered that several of the Conservatives who have been elected never gave any public pronouncement that they would support P. P. A. measures, except the assurance that they upheld Mr. Meredith's policy; but even Mr. Meredith himself disclaims any connection with the dark organization. We must say also that our opposition to Mr. Meredith did not arise out of any suspicion, even remote, that he was or is a member of the P. P. A., but out of the anti-Catholic school policy he announced. The Reform party, on the other hand, openly denounced the P. P. A. as a dangerous and unpatriotic organization, and in several instances the successful Reform candidates declared that they wanted no P. P. A. votes or support in any form.

Truly the victory of which Mr. Madill boasts is a Pyrrhic one: "another such triumph and we are undone."

"THEOSOPHICAL" LECTURING.

We learn from Toronto papers that Mr. Claude Falls Wright, a gentleman who had been for years the secretary of Madame Blavatsky, the foundress of a new religion, or perhaps we should rather say the resuscitator of an old error, has been delivering some lectures in that city in the Toronto Theosophical hall. These lectures have for object the propagation of Madame Blavatsky's strange opinions; and it appears that there are persons in Toronto and some other large cities of America, who are really converts to the system under the name of Theosophy; and it appears that the Theosophical society holds regular meetings in Toronto.

Theosophy is a renewal of the teachings of Pythagoras and Plato in regard to metempsychosis, mixed with the Buddhism of Hindostan; and it is a curious phenomenon that at the close of this century of intelligence, when knowledge is so extensively diffused, the fanciful theories of heathen philosophers should find advocates who prefer them to Christian truth.

Mr. Wright is said to be a pleasing speaker, and well acquainted with the doctrines he advocates; but it requires something more than an agreeable manner or amiability of disposition in a speaker to commend to an intelligent audience of Christians the rejection of Christianity for the sake of the exploded theories of Paganism, even though the Pagans who maintained them be so learned as the old advocates of metempsychosis undoubtedly were. We must remember that Plato and Pythagoras had not the light of Revelation to guide them to a knowledge of the truth, and we can afford to admire the zeal with which they labored to learn and adhere to truth, or what they imagined to be the truth. But it is a settled fact that reason by itself could never have led men to any certain knowledge of the future destiny of mankind, or the end for which we were created. Without the light of Revelation, the world would still be wandering in the same darkness in which all the philosophers of ancient Greece and Rome, Egypt and India were enveloped.

This theory of Mr. Wright, which was formerly called metempsychosis, he calls re-incarnation. It means that after death, the souls of men enter into and animate other bodies. According to the old Pagan notion, these other bodies were lower animals, if the departed soul had to be punished for its misdeeds; but if it had to be rewarded for its virtues in a former state, it passed into a new, a more intellectual and nobler life. Thus a Sir Isaac Newton, or an Edison, must have been in former times some person who did good and was rewarded by being given a body in which its capabilities of usefulness were increased.

It is scarcely necessary for us to say that, altogether independently of a revelation from heaven, such fancies are entirely incapable of proof. There is not that inward consciousness within man that he ever had an existence previous to his present life, and it must always be to him impossible of proof that he had such an existence. There is not, and there never can be, any evidence that this transmigration theory is true, and it is therefore unworthy of credit, and cannot be entertained by any reasonable being.

We admit that if it were a matter revealed by Almighty God that such a theory were true, it would become

worthy of belief; but there has been no such revelation, and it is here that Mr. Wright's lectures become most profane; for he makes an effort to show from the Bible that re-incarnation is taught therein. This can be done only by a gross perversion of God's word, the only palliation possible for which would be that he unintentionally made this error. We read in the report of one of his lectures that

"He quoted the New Testament in support of his statement that the re-incarnation of the soul was the common belief of the Jews, and that if nothing can be found in the teaching of Jesus in its support, at least He had said nothing against it. He quoted, as an example, Jesus' question to His disciples, asking who people thought He was, asserting that their reply that some said he was Elias, plainly suggested re-incarnation."

The Jews believed in the power of God to raise the dead to life, and that the prophets of God, though passed out of this life, were in a more sublime life wherein they could still perform such miracles as they had wrought on earth, and even greater. Hence, when they beheld the miracles which Christ did, they believed that Christ was one of the prophets risen again. Some thought he was John the Baptist; others, Jeremiah; others, Elias. (St. Matt. xvi, 14.) Thus also "Herod the Tetrarch heard the fame of Jesus; and he said to his servants: 'This is John the Baptist. He is risen from the dead, and therefore mighty works show forth themselves in Him.'" (St. Matt. xvi.)

As regards Elias, there was another reason for the supposition that Jesus might be this great prophet returned to earth. Christ's great zeal reminded them of Elias, who did not die, but was taken from this world in a chariot of fire; and in Malachias we read: "Behold I will send you Elias the prophet, before the coming of the great and dreadful day of the Lord." (iv, 5.) Consequently the Jews expected, and still expect, that at some time before the last day Elias will come to the world to aid in converting souls to God. It will be seen that the passage referred to does not at all justify Mr. Wright's conclusions, either to the effect that the Jews were Pythagoreans or that Christ tacitly approved the Pythagorean theory. The Jews regarded all such heathen theories with abhorrence. They spoke of God as "the God of Abraham, and of Isaac, and of Jacob," not as if the souls of these patriarchs had passed into the bodies of new men, but because they were still living in their own personality, and enjoying the reward of their virtuous lives.

The lecturer quoted also the question asked by Christ's disciples with regard to the man blind from his birth, whether it was because the parents of the man had sinned, or because he had sinned himself, that he was born blind. He asserts that here also "reincarnation was plainly meant."

The disciples were not as yet fully instructed in Christian truth, and on this occasion they erred and were corrected by Christ, being told that neither of these causes had been the reason of his blindness, but that it was intended that the power of God should be made manifest in him. If the Pythagorean philosophy were true, the cause should have been the man's own sins in a former life on earth.

It is not at all probable, however, that the disciples had any thought of the Pythagorean doctrine when they asked their question, for that doctrine was not a doctrine of the Jews. They supposed that the blind man was punished for the sins of his parents, or from the knowledge of God that he would be a sinner. They were not yet aware that God does not punish for future sin, but only for sin which has actually been committed. They also erred in supposing that the infirmities and tribulations of life are always a punishment for sin. They said that the G. A. R. could not hold services at the grave if he did so, but the local officers insisted on holding their service when the minister was through. The A. P. A. have endeavored to make it a telling point against Catholics because they do not make the church a usual place for purely national demonstrations, and the ex-Indian Superintendent Morgan made a great hubbub in one of his recent lectures before the A. P. A. because the authorities of the Indian Catholic schools of the West paid more attention to the instruction of the Indian children than to the erection of national flags upon their school-houses. The inference intended to be suggested was that Catholics are disloyal to the United States, though really they were only doing what is usually done

in all parts of the world.

The errors into which Mr. Wright falls are evidently the fruit of rejection of the authority of the Catholic Church in the interpretation of Holy Scripture. Into such errors men will naturally continue to fall when they assume to themselves that infallibility which Christ granted only to His Church, which He promised to guide into all truth through the continual presence of the Holy Ghost with the body of the pastors of His Church, and especially with her divinely constituted Supreme Pastor.

It is proper to add here, concerning Madame Blavatsky herself, that her familiarity with the writings of ancient Hindu philosophers and pseudo-revelations has been before now proved to be a mere pretence, as Hindu scholars who have examined the Hindu books with which she pretended to be conversant have declared that she knew absolutely nothing about them.

A couple of amusing incidents are related by the Rev. Galen W. Seller in a letter to the Toronto Globe, which appeared in last Thursday's issue of our enterprising contemporary. They are worth repeating in this connection.

Madame Blavatsky's avowed purpose was to crush out Christianity and to substitute Theosophism in its place. She denied Christian miracles, and pretended that she had wrought numerous petty miracles through her Theosophic powers. These were strikingly like the tricks of spiritualistic mediums which have been so thoroughly exposed.

In reference to these Mr. Seller states that

"We often heard of wonderful 'occult phenomena' being manifested at their headquarters. Letters fell from invisible sources, and there were the usual manifestations of spiritism wrought by Himalaya 'Mahatmas.' At last an expert was sent out by the London Society for Psychical Research to investigate these phenomena, and he had hardly brought to light hidden wires, trap-doors, etc., before Madame Blavatsky sailed from Madras for Europe, never to return."

The other incident is that when Rev. Mr. Seller called upon Madame Blavatsky in Bombay to ascertain her purpose, the lady informed him that she had imported a lady's glove from Europe to India through her psychical powers. Thereupon a Hindu missionary present rather nonplussed her by naively asking "why she had not imported her baggage to India in the same inexpensive way." Col. Olcott, one of the lady's assistants, was very angry because such a question was asked.

All this reminds us powerfully of Mrs. Dis Debar's New York spiritualistic tricks which were practiced at the expense of Lawyer Marsh.

EDITORIAL NOTES.

IT DOES NOT become a prominent daily like the Toronto Mail to be engaged in a continuous snarling at the Catholic Church, its hierarchy and its institutions. It betrays as much childishness as spitefulness. Can it be possible that the editor of the British Canadian—Mrs Margaret Shepherd—has been given a chair in the editorial room? It would seem like it. Mrs. Shepherd, at all events, takes quite an interest in the Mail.

The A. P. A. of the United States has something to think about in the attitude of the Lutheran minister of Cheboygan, Wisconsin, the Rev. Mr. Wolbrechts, pastor of the Lutheran church, who last week refused to allow the local post of the Grand Army of the Republic to enter his church at the funeral of a deceased comrade. The funeral was held from the house of Gottlieb Seurheide, the dead soldier, because of the minister's refusal to allow them to enter as a body or carry the United States flag into the church. He claims it is a rule of his church not to allow any society to enter. He also said that the G. A. R. could not hold services at the grave if he did so, but the local officers insisted on holding their service when the minister was through. The A. P. A. have endeavored to make it a telling point against Catholics because they do not make the church a usual place for purely national demonstrations, and the ex-Indian Superintendent Morgan made a great hubbub in one of his recent lectures before the A. P. A. because the authorities of the Indian Catholic schools of the West paid more attention to the instruction of the Indian children than to the erection of national flags upon their school-houses. The inference intended to be suggested was that Catholics are disloyal to the United States, though really they were only doing what is usually done

in all parts of the world.

But never had any objection raised. If the A. P. they pretend, protectionism, they will turn toward the reform of Lutheranism, rather than now. But they because they are by anything else.

The proposal of Cardinal Manning had to build a magnificent London, is to be by Cardinal Vaughan he had so much need purpose of carrying works of charity which was pressed Vaughan now comes has arrived when longer delayed. will not be in the that of the ancient The construction and in accordance money in his Emiri

THE Roman London papers concern of Leo XIII, and "chances" as to Pope, and whether a Frenchman, a can. They declare point to the choice that a Pontiff of is now considered. Certainly Father still maintain territory of which unjustly deprived likelihood that XIII. will be existing circumstances Pope of any other some appearing Italian king's church; yet allow themselves any other greatest benefit quite within that a Pope more other nation than been Popes of ities in the pastishman's name. alogue. It is speculate on to be chosen when Sacred Conclaves by such speech however, that Peter will be bert, or of any tricks must be the fault of no r However, all that successor

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friendship or kingdom. into which Mr. Wright...

in all parts of the country by all denominations. But Catholics have never had any objection to the use of the national flag at a soldier's funeral...

The proposal which the late Cardinal Manning had so much at heart, to build a magnificent cathedral in London, is to be now proceeded with by Cardinal Vaughan.

The Roman correspondents of the London papers are again troubling their minds concerning the successor of Leo XIII., and are weighing the "chances" as to who will be the next Pope, and whether he will be an Italian, a Frenchman, a German or an American.

The incident is that when Rev. called upon Madame Blavatsky to ascertain her purpose...

EDITORIAL NOTES. not become a prominent of the Toronto Mail to be continuous snarling at the church, its hierarchy and its...

Wash Your Own Dirty Linen. Our neighbor of L'Evenement is perfectly right in condemning the rioters of last week with all the vehemence at their disposal...

NEW BOOK. The second edition of that dainty, illustrated, little prayer book, entitled, "Jesus the Children's Friend" (before referred to in Germany, is now ready.

WHY HE CHANGED.

Rev. Mr. Alexander's Reasons for Joining the Catholic Church.

Rev. F. Alexander, lately rector of Christ church cathedral and St. Mary the Virgin, New Maryland, New Brunswick, who was received into the Roman Catholic communion a few days ago at Montreal and renounced the Church of England, has addressed a letter to his friends giving his reasons for the change.

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to bless you and have you in His holy keeping, I am, as ever, sincerely and affectionately yours.

EXPERIENCE OF A MISSIONARY.

Father Elliot tells of His Work in the Diocese of Detroit.—Mission at Freedom—Some of the Curious Questions Asked by his Protestant Hearers.

As we were waiting to begin our opening lecture at the opera house one of the finest dog sleds saw, a magnificent German band, solemnly walked out upon the stage, stopped in the very center, lay down with great dignity and faced the audience, as gracefully as if posed by an artist.

Except in its ugly tokens of religious discord, this place is every way beautiful, its highest eminence crowned with the fine buildings of the Free Will Baptist College, designed chiefly for the training of ministers.

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fore, resolved to consecrate the first day of the week to the divine worship, and called it 'the Lord's day.' St. John in his Apocalypse makes mention of 'the Lord's day' (Apoc. i. 10); and the Apostle commands collections to be made 'on the first day of the week,' that is, according to the interpretation of St. Chrysostom, on the Lord's day; and thus we are given to understand that even the Lord's day was kept holy in the Church.

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remember, "auricular," secret. Answer.—St. John, xx. 23, and St. Matthew xviii. 18, prove the power in the Church of granting Christ's pardon to repentant sinners and of refusing it to the unrepentant.

Question.—Please explain Ephesians ii. 20-22, and tell where Peter is the "rock" in this. Also the Apocalypse xxii. 14. Is Peter the chief here? Where was the Roman Catholic Pope (Peter) when Paul wrote II. Tim. iv. 16?

Answer.—Catholics admit that the Apostles were all equally inspired, and yet maintain that St. Peter, as shown in St. Matthew xvi. 18, and in various other passages, was appointed by the Saviour to transmit the apostolic authority to the Church.

Question.—When God made man, what life was given him? When he lost this life, what did he have left?

Answer.—A twofold life was given to man at his creation—the natural and supernatural; he was a creature of God endowed with animal and reasonable life, and a child of God endowed with the divine filial relationship.

Question.—Which of the following Popes possessed infallibility and was the Vicar of Christ in A. D. 1414?—for each of them claimed it at the Council of Constance: Benedict XIII., Gregory XII., John XXIII.

Answer.—Reference is made to the Western Schism, and during its existence the authority of the Popes was practically suspended, as must ever be to the religious order.

Question.—What Bible authority have the Catholics for establishing nunneries and monasteries, and are they not in direct opposition to Christ's command in Matthew, chapter v., verses 14, 15, 16?—viz.: 14th, Ye are the light of the world. A city that is set on a hill cannot be hid; 15th, Neither do men light a candle and put it under a bushel, but on a candlestick, and it giveth light to all that are in the house; 16th, Let your light so shine before men that they may see your good works and glorify your Father which is in heaven.

Answer.—Just those same texts. For by joining a religious community persons publicly set themselves apart for good works and prayer.

Question.—Is this a Christian nation? If so, what makes it so? Answer.—Yes, this is a Christian nation, having been founded by Christians, nearly all its people Christians, and the elementary principle of Christian morality part of the law of the land, as has been frequently decided by the courts.

Question.—Please give us a chapter and verse in the New Testament authorizing "Auricular Confession" cannot.

"RED SISTERS" OF ST. BENEDICT.

Indian Nuns Now Established.

There are five members of the Order of the Red Sisters of St. Benedict. They are: The Prioress General, Mother Liguori; Mother Frances, the Sub-Prioress; Mother Gertrude, Sister Anthony and Sister Aloysia. They are the only members of any religious Order among the Indians.

The history of the establishment of the Order reads almost like a legend, so romantic and picturesque is it in its details. The foundress of the Order was Mother Catherine, the story of whose death before the altar only about a year ago was printed in almost every newspaper in the land.

Her father, Crow Feather, had grown weary of the fighting tactics of Sitting Bull, whom he considered a worthless fellow, and resolved that instead of attacking the defenceless white settlements, the thing to do was to attack the forts and stockades. He endeavored to induce his fellow warriors to pursue this method, but failing, he announced that he was going to leave them. He started off with his family, carrying the little Sacred White Buffalo in his arms to protect her from the bullets of the enemy, when he saw in the distance some United States troops.

She was brought down to the white settlement when still a child. She has often said that from her earliest recollection she had felt a desire to be a Sister. When she was still a young girl she appeared to Father Craft, who was a missionary among Indians in North Dakota at the time. There were also others of the nation who felt the same desire, but Father Craft found that it would be difficult to have very many Indian Sisters in the white convents, so they were sent to the Catholic mission school at Avooca in Murray County to receive their education.

Before starting out for North Dakota again all the Sisters became citizens of Minnesota renouncing all further claims upon their Federal government in virtue of blood, and American citizenship was made one of the requirements for admission to the order.

The general object of the Order is to instruct for citizenship those of their own race, old and young, to do everything to bring them out of their transition state, instructing them in English branches and acting as directors of the societies of instruction in citizenship.

The success that has attended the sisters in their work shows conclusively that the time was ripe for the experiment. Mother Catherine, the founder of the Order, was a woman of remarkable intellect, and her death was a great misfortune. She died, as has been said before, at the altar of the chapel at the conclusion of a mass.

Ab, how little charity and what slender devotion have they who so easily put off Holy Communion.—St. Thomas A. Kempis.

CONSUMPTION

By the Physicians SEVERE COUGH At Night Swelling Blood... CHERRY PECTORAL

CHERRY PECTORAL Highest Awards THE WORLD'S FAIR

WILSON'S MAKING POWDER THE WORLD'S BEST FRIEND

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FIVE-MINUTE SERMONS.

Fifteenth Sunday after Pentecost

THE LAW OF CHARITY.

Bear ye one another's burdens, and so you shall fulfil the law of Christ.

The law of Christ, dear brethren, is essentially a law of charity. "Thou shalt love the Lord thy God with thy whole soul and with all thy strength, and with all thy mind, and thy neighbor as thyself."

That we have burdens, and some of us rather heavy ones, is clear enough; and that most of us are only too willing to have some one help us to carry them will be, I think, generally agreed to.

But what He would have us do, it seems to me, is to help each other by counsel and material aid, to make what otherwise might be almost unbearable easier to carry.

By helping our neighbor, too, we fulfil, as the Apostle tells us, the law of Christ, for the law of Christ is charity—love towards God, love towards our fellow men.

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OUR BOYS AND GIRLS.

THE VOW OF THE SHAMROCK.

BY MRS. CASHEL HOEY.

The declining sun was sending its light across a broad and peaceful bay on the south coast of Ireland. The placid sheet of water was bounded on one side by grand and rugged hills.

There is a typical picture of Erin, reproduced sometimes with success by one or other of the national papers, which might serve as a portrait of Mave as she stood in the sunlight with her lover, on the day after the funeral.

For some hours during the still and sunny autumn day the cottage on the hillside had been an object of observation by an individual who was rowing in a leisurely manner about the bay.

There had been a good deal of coming and going up there, and the person in the boat had watched the proceedings with some impatience; but when quiet and solitude settled down upon the scene with sunset, the glass had nothing to show Pierce Carrick beyond a closed door, and a thin column of smoke rising from a chimney.

"How is she?" "Bad enough, your honor; but sure it's only to be expected, the first night in her life that leaves her without a mother over ground."

This dialogue took place in whispers, the speakers standing in a narrow passage just within the door. On the left was a sitting-room, on the right a kitchen; opposite to the door was a steep, narrow stair, leading to the sleeping rooms above, and lighted by a window that looked out upon the hillside.

"I'm almost afeared you couldn't, sir. Father James bid me leave her to herself after dark, and it's asleep I hope she is, for she hasn't closed an eye this week past."

"From the skule, your honor's mainin? Och, as long as she like; the'r all as kind as can be to her. Miss Moran's down since Choosda's week to tache in her place."

"An' not so much as a word about the crayture that's gone!" muttered old Biddy, as she peered into the dusk after the retreating figure of the young man, who had turned away abruptly.

"Thank you, Biddy," said the girl, with a stifled sob, "I think I can sleep now."

kill in the dull little town, until he picked up two or three idlers like himself. Then the party managed with the aid of cards and liquor, to get through several hours of the night to their satisfaction.

Mave Sullivan was Girls' Schoolmistress of the National school in the small town of Cromore. She had been born and bred to an easier condition of life; her father had been a well-to-do shopkeeper in one of the cities of the South, but a fine capacity for attending to anything in preference to the solid business he had inherited, together with an incurable propensity to drink, had brought him to bankruptcy, ruin and death, while his only daughter was still a child.

There is a typical picture of Erin, reproduced sometimes with success by one or other of the national papers, which might serve as a portrait of Mave as she stood in the sunlight with her lover, on the day after the funeral.

Thus, and in stronger words, with every device of lover's persuasion and the powerful argument of his good looks, did Pierce Carrick urge Mave to let him take away with him her promise. Things were not going to be so easy for them in future.

The Carricks had lived among the people, and on the people, exacting the uttermost farthing from the overburdened tenantry of a poor and fast declining district, invoking against them the harshest measures of the law, ignoring the bond of a common humanity, spending the money wrung from the helpless peasantry, who had no resource but to submit to their exactions, in dissipation and pretentious display in foreign lands, leading, when in their own country, selfish, base, ignoble lives, full of stupid pride and ignorant bigotry, in willful ignorance of the lives, the minds, the creed of the people.

"And yet, no sooner had she seen him" "Are most competent to fully appreciate the purity, sweetness, and delicacy of our Soap, and to discover new uses for it daily."

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ance that there was more worth in him than was discernible on the surface of his aimless life, in the fact that such a girl as the young schoolmistress had a charm for him; for it was not only her beauty that had attracted him; he was fascinated by the superiority of her mind and the steady sweetness of her disposition.

"If you have fault to find with me," urged Pierce Carrick, "you're to blame yourself, Mave, for you won't do what would set me right and keep me straight. If I had your promise to give me as soon as you promise to think it right—mind, I know your mother would think it right to-morrow—I would do anything you like; go in for reading and farming, and looking after the place so far as my father would let me and be an out-and-out good boy."

"Dence a bit I care; he never thought about anybody's likings but his own, and if he has any sense at all he will know that you can keep me straight and that no one else can, and it is likely to try. Come, Mave, give your promise, before we have to part."

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SURPRISE SOAP LASTS LONGEST GOES FARTHEST. The cheapest Soap to Use.

Why

Don't You Use

Surprise Soap?

IT does away with hard work. —don't boil or scald the clothes nor give them the usual hard rubbing. (See the directions on the wrapper). It gives the whitest, sweetest, cleanest clothes after the wash. It prevents wearing and tearing by harsh soaps and hard rubs. Rub lightly with Surprise Soap,—the dirt drops out. Harmless to hands and finest fabrics.

that day than she knew he had been drinking over night. Pierce Carrick's habits were already telling upon his appearance; the freshness of early manhood was fading, and the decline of will power was legible in his countenance.

"Dence a bit I care; he never thought about anybody's likings but his own, and if he has any sense at all he will know that you can keep me straight and that no one else can, and it is likely to try. Come, Mave, give your promise, before we have to part."

Thus, and in stronger words, with every device of lover's persuasion and the powerful argument of his good looks, did Pierce Carrick urge Mave to let him take away with him her promise. Things were not going to be so easy for them in future.

The Carricks had lived among the people, and on the people, exacting the uttermost farthing from the overburdened tenantry of a poor and fast declining district, invoking against them the harshest measures of the law, ignoring the bond of a common humanity, spending the money wrung from the helpless peasantry, who had no resource but to submit to their exactions, in dissipation and pretentious display in foreign lands, leading, when in their own country, selfish, base, ignoble lives, full of stupid pride and ignorant bigotry, in willful ignorance of the lives, the minds, the creed of the people.

"And yet, no sooner had she seen him" "Are most competent to fully appreciate the purity, sweetness, and delicacy of our Soap, and to discover new uses for it daily."

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CHURCH WINDOWS



CATHEDRAL WINDOWS. Hobbs Manufacturing Co., London, Can.

BY POSTING A CARD to Robinson & Johnson, Ontario Business College, Belleville, Ont.

YOU WILL RECEIVE The 26th Annual Catalogue, 170 pages, handsomely illustrated and other interesting matter.

WESTERN FAIR LONDON SEPT. 13 to 22, 1894.

Canada's Favorite Live Stock and Agricultural Exhibition. Still we Lead—Will be Better than Ever.

ENTRIES CLOSE AS FOLLOWS: Speeding Department—Stakes—Final payment and Horses named Aug. 15th.

JOHN FERGUSON & SONS, The leading Undertakers and Embalmers. Telephone—House, 373; Factory, 543.

NORTHERN Business College

One of the most instructive and useful pamphlets extant is the lectures of Father Damien, S.J. They comprise four of the most celebrated ones delivered by that renowned Jesuit.

FATHER DAMEN, S.J.

Our Altar Wine is extensively used and recommended by the Clergy, and our Claret will compare favorably with the best imported Bordeaux.

POST & HOLMES, STAINED GLASS FOR CHURCHES.

McCAUSLAND & SON 76 King Street West, TORONTO.

DR. WOODRUFF, No. 125 QUEEN'S AVE. Defective vision, impaired hearing, nasal catarrh and troublesome throat. Tested glasses adjusted. Hours, 11 to 6.

C. M. B. A.

Officials.

To the Members in the Jurisdiction of the Grand Council of the Catholic Mutual Benefit Association of Canada:
Brothers—Notice is hereby given that the ninth convention of the Grand Council of the Catholic Mutual Benefit Association of Canada will be held in the city of St. John, New Brunswick, commencing on Tuesday, the 4th day of September, 1894, at 9 o'clock a. m.

Delegates must be present at the opening of, and at every session throughout the convention, otherwise they will not be considered duly qualified delegates. Circulars addressed to delegates giving full information regarding railroad fare, hotels, etc.

The Grand Council. Our brothers of the C. M. B. A. will be pleased to hear that the distinguished Archbishop of Halifax will preach the sermon at High Mass in the cathedral, St. John, N. B., on Tuesday, Sept. 4.

The Treasurer's Bonds. Toronto, August 13, 1894. Editor of the CATHOLIC RECORD:—Dear Sir and Brother—In your issue of July 28 I noticed the communication in reference to the unsatisfactory manner in which your part of our constitution is carried out. I have been anxiously looking for an answer, and your issue of August 11 has given me a satisfactory solution of the matter.

Special to the CATHOLIC RECORD. A new era in the history of the Catholic Church in Cornwall was begun on Sunday, when His Lordship the Right Rev. Alexander McDonnell, Bishop of Alexandria, solemnly blessed the corner-stone of what is to be the place of the old brick structure so long the place of worship of Cornwall Catholics. The work on the new church was commenced a few months ago, and has been vigorously pushed on with the result that already almost the half of the masonry is laid: enough at any rate to complete to warrant the assumption that the new edifice when finished will rank high among the most substantial churches of Canada.

His Lordship reached Cornwall for the ceremony on Saturday, and was met on his arrival by a number of the parishioners, who accompanied the Bishop to the residence of Father Corbett, the pastor of St. Columba's. The ceremony of laying the corner-stone commenced at 5 o'clock, but long before that time the temporary flooring of the new church was covered by a mass of people, and many from a considerable distance from Cornwall. At 5 o'clock, His Lordship, vested in cope and mitre, came to the altar and, kneeling in the old church, the procession was headed by the cross and acolytes, with the sanctuary boys, followed by the clergy.

Before the stone was let down, specimens of Canadian currency, the names of the officials of Cornwall, as well as of the architect and contractors of the new church, copies of the local papers, a copy of the CATHOLIC RECORD, and Rev. Father Corbett's address, were placed in the recess of the under stone. The face of the corner stone, which is beautifully polished, bears the following inscription:
Reverend Dominus D. Alexander McDonnell, Episcopus Alexandriae, Die 19 Augusti, 1894, hunc lapidem Angularem Ecclesiae Sanctae, Columbae, Cornubiae, posuit.

Immediately after the ceremony Father Doherty, S. J., addressed the multitude. The learned preacher referring to his text, which was: "Thou art Peter and upon this rock I will build my Church, and the gates of hell shall not prevail against it, and I will give to thee the keys of the kingdom of heaven, whatsoever thou shalt bind upon earth it shall be bound also in heaven, and whatsoever thou shalt loose upon earth, shall be loosed also in heaven," pointed out its aptness, as suggested by the presence of such large numbers and the special object for which they were assembled. Continuing he brought out the full force and meaning of the Divine Master's commission to Peter, and, through him, to his successors in the Pontificate. The intellectual impression of the Saviour's words upon those in the vicinity of Peter, and upon those in the immediate submission to one authoritative head, Peter, at once, and as if with unquestionable right, decides, ratifies, and commands, and in the course of time, after years of persecution, during which intelligent utterance of Catholic teaching had been proscribed, when once again the liberty of open profession was granted, the first act of the Church was the choice of St. Peter and upon this rock I will build my Church, and the gates of hell shall not prevail against it.

At the regular meeting of Branch 36, Port Lambton, the following resolution of condolence was moved by Wm. Hinegan, seconded by R. Cain, and unanimously adopted:
Whereas, it has pleased Almighty God, in His holy Providence, to remove from this world the respected mother of our worthy Brother, Miss Susan, widow of the late Mr. John McCarron, and her only son, our esteemed Brother John McCarron, be it

Resolved that we, the members of Branch 36, Port Lambton, do hereby extend our heartfelt sympathy to our worthy Brothers and their families in this sad hour of trial. Resolved that this resolution be engrossed on the minutes of the branch, and a copy of the same be presented to the families of our Brother and also to the CATHOLIC RECORD for publication. M. O'LEARY, Rec. Sec. N. HALL, President.

At the regular meeting of Branch No. 60, Dublin, held on Wednesday evening, August 15, it was moved by Brother J. Dinnin, seconded by Brother P. Evans, that whereas it has pleased Almighty God to call our worthy Brother, George Howard, at the age of seventy-two years, be it Resolved that while submitting to the will of an All-Wise Providence, we do tender our sincere and heartfelt sympathy to Brother Howard and the other members of the family in their sad bereavement. Be it further Resolved that these resolutions be entered on the minutes of this meeting, a copy sent to Brother Howard and one to the CATHOLIC RECORD for publication. J. J. JORDAN, Rec. Sec. Dublin, Aug. 15, 1894.

At the regular meeting of Branch No. 60, Dublin, held on Wednesday evening, August 15, the following resolution was moved by Brother M. King, seconded by Brother J. Wingle:
Whereas it has pleased Almighty God to call to her eternal reward Mrs. Gaffney, mother of our esteemed Brother, Timothy Gaffney, at the age of seventy-eight years, be it Resolved that, while bowing in humble submission to the divine will, the members of this branch do hereby tender to our esteemed Brother our sincere sympathy in their sad bereavement. Be it further Resolved that a copy of these resolutions be spread on the minutes of the branch, or sent to each bereaved brother, and to the CATHOLIC RECORD for publication. J. J. JORDAN, Rec. Sec. Dublin, Aug. 15, 1894.

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to Him had been confided by His Heavenly Father; and consequently our duty is not to find the authoritative teacher, the guide, which keeps the sea from the marble pulpit, but to find the man who is the guide, the end to controversy, there is no excuse for wavering, and in the absence of malicious

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BISHOP McDONNELL IN CORNWALL. The Corner-Stone of the New St. Columba's Church laid on Sunday, August 19, 1894, by His Lordship the Right Rev. Alexander McDonnell, Bishop of Alexandria, and a Large Crowd in Attendance. — The New and Old Churches.

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Expectation. The king's three daughters stood on the terrace, the laughing terrace, so broad and green, which keeps the sea from the marble pulpit, but to find the man who is the guide, the end to controversy, there is no excuse for wavering, and in the absence of malicious

Signed Princess May, "Will it last much longer. Time throbs so slow and my heart so quick; Oh, how long is the day in dying! Weary am I of waiting and sighing. For Hope deferred makes the spirit sick."

But Princess Gwendoline smiled and kissed her. "Am I not sadder than you, my sister? Expecting joy is a happy pain. The future's fathomless mine of treasures, All countless riches of possible pleasure, Might bring their store to my feet in vain."

Signed Princess Alice as might ever nearer: "But, so soon, is the veil of sorrow. And how fast comes the dark to morrow, Who hides, perhaps, in her veil of sorrow The terrible hour I wait and dread!"

FROM NORWOOD. During the late absence in Ireland of the pastor, Rev. Father Conway, the spiritual wants of the congregation were attended to by Rev. M. J. McGuire, who, on leaving a short time ago, was presented by the people with the following address, expressive of their love and respect, accompanied by a purse of \$5:
Rev. Father McGuire, our pastor, we, the parishioners of the parish of St. Paul's, Norwood, desire before your departure from our midst, to give expression to the high esteem in which we hold you.

WEDDING BELLS. M'PHEE-MACDONALD. An event long to be remembered took place at the Catholic Church on Wednesday, 15th August, when Mr. J. D. McPhee, son of Mr. Archd. McPhee, and Miss K. A. MacDonald, second daughter of Mr. Thomas MacDonald, were united in the holy bonds of matrimony by Rev. Father McIlroe. And young vicar in the opinion that the wedding was one of the largest ever celebrated in Parkhill.

THE 14th IN CAMPBELLFORD. To the Editor of the CATHOLIC RECORD:—Dear Sir—The still air and the mind of the reader was disturbed yesterday by the rattling of the drummers on their way to the celebration of the 14th in Parkhill. The morning, and after, the usual exercises of the day, by way of passing the remainder, and with the expectation of getting a literary treat, I attended the exercises of the day. Here was a platform carefully arranged for the speakers to hold their respective positions.

OBITUARY. Mrs. M. McGowan, THORAB. It was a terrible shock to this community when the sudden death of Mrs. McGowan was announced on Thursday, 22nd inst. It appears that she was in the act of preparing the morning meal for the family when she was seized by the fatal illness. The deceased lady, who was the youngest daughter of Mr. John McGowan, was highly esteemed by all who had the pleasure of her acquaintance, and was only married to Mr. McGowan about a year and a half ago.

SITUATION WANTED. A THOROUGHLY COMPETENT HOUSE-KEEPER and good needle woman with power of ironing and mending, is desirous of a situation as housekeeper. For particulars apply to "The Catholic Record Office," London, Ontario, 227-1.

Junior partner of the firm, has been engaged with some of the best houses in the country, and his vast experience in itself a guarantee that satisfaction will be given. The Bigley furnace has been highly spoken of by all who have used it.

A REMARKABLE CASE. The Strange Position in Which a Brantford Man Found Himself—Physicians Could Not Agree to the Nature of His Trouble—Fall Away to a Mere Skeleton—Was Unable to Move About—Continuously Suffered Terrible Pains.

From the Brantford Expositor. Some months ago the Expositor gave the particulars of the remarkable cure wrought upon Mrs. Avery, who lives at Pleasant Ridge, a few miles out of the city, and the people of the city and vicinity. We are now in a position to give the particulars of another wonderful cure that has occurred in the city since the first of January. The man, unfortunately, was not happy and healthy, and man is William G. Woodcock, who resides in Pleasant Ridge, N. E. is an Englishman, and has been out from Kent, England, about eleven years. A baker by trade, he accepted a position with Mr. Donaldson, an owner around the house. The pains I suffered were terrible, and the only way I could relieve myself at all was to lift one foot of the floor and extend it straight out from me for several days, and was treated for typhoid fever, and although I cannot say for certain, yet I do not think that I had the fever at all. Who I was taken from the hospital I could neither eat nor sleep, and was still suffering the most intense pain. I continued in this way, more dead than alive, until the first of January, 1894, when I concluded to try Dr. Williams' Pink Pills. I sent to Mr. Bachelor's drug store on New Year's Day and bought six boxes of pills. At this time I could not stand on my feet, and I threw away my crutches, and in two weeks I could walk first rate. By the time the six boxes were finished I did the hardest day's work on Saturday last that I had ever done in this country and felt none the worse for it. When I was weighed a week ago I tipped the scales at 163 pounds, and when I came out of the hospital in November I did not weigh over 100 pounds, so you can easily see what Pink Pills did for me in that way. Every statement of Mr. Woodcock's was corroborated by his wife, who was present at the interview, and if appearances are correct Mr. Woodcock is enjoying the best of health and can do many hard days' work yet. He is also very positive that Dr. Williams' Pink Pills, and nothing but them, relieved him of his terrible disease, and probably saved his life.

Dr. Williams' Pink Pills have a remarkable efficacy in curing diseases arising from an impoverished condition of the blood, or from any nervous system, such as rheumatism, neuralgia, partial paralysis, locomotor ataxia, St. Vitus dance, nervous headache, nervous prostration, and the tired feeling that comes after effects of grippe, influenza and severe colds, diseases depending on humors in the blood, such as scrofula, chronic erysipelas, etc. Pink Pills give the blood a rich color, and allow complexions to grow pale and allow complexion to grow red and specific for troubles peculiar to the female system, and in the case of men they relieve the most of the troubles arising from a radical cure in all cases arising from a weak, nervous, or overworked system, or from any nature.

These Pills are manufactured by the Dr. Williams' Medicine Company, Brockville, Ont., and Schenectady, N. Y., and are sold only in boxes bearing the firm's trade mark and wrapper, at 50 cents a box or six bottles for \$2.50. They may be had from any dealer, or will be sent by mail on receipt of price.

Apply personally or by letter to H. E. NELLES, Manager, Offices—Opposite City Hall, Richmond St., London, Ont.

ST. JOSEPH'S ACADEMY. WHICH IS CONDUCTED BY THE SISTERS of the Holy Names of Jesus and Mary, will re-open on Monday, August 27. Young ladies desirous to receive a choice and thoroughly Catholic education, and pursue the High School studies in order to obtain teachers' certificates, will find these advantages in this institution. The salubrity of the town of Amherstburg, in which the convent is located, is well known to the residents of Ontario. For further particulars, apply to SISTERS' SITUATION OFFICE, 80-1.

HOT AIR FURNACES. Estimates given and satisfaction guaranteed. Now is the time to get them in.

CHEAP. P. D. McLAREN & CO., 85 Dundas Street, London.

TO CONTRACTORS. Sealed tenders addressed to the undersigned, and endorsed "Tenders for Works," will be received at this Department until noon of MONDAY, THE 27th INSTANT for the following works: The erection of a Court Room and Gaol at Mattawa, Nipissing District, according to plan and specifications as shown at this Department. Every Branch tender can be procured on application. An amount of five hundred dollars, will be required to accompany each tender. The lowest and best tender will be selected. The bonds due signatories and business addresses of two parties as sureties should be attached to each tender. The Department will not be bound to accept the lowest or any tender. (Sgd.) W. M. HARTY, Commissioner. Department of Public Works, Ontario, August 11th, 1894. 86-2

I WAS CURED of a severe cold by MINARD'S LINIMENT. OXFORD, N. S. R. F. HEWSON. I WAS CURED of a terrible sprain by MINARD'S LINIMENT. FRED COLLISON. Yarmouth, N. S. Y. A. A. G. I WAS CURED of Black erysipelas by MINARD'S LINIMENT. J. W. RUGGLES. Inglewille.

Physicians, the world over, endorse it; babies and children like the taste of it. Weak mothers respond readily to its nourishing powers.

Scott's Emulsion. The Cream of Cod-liver Oil, is the life of the blood, the maker of sound flesh, solid bones and lung tissue, and the very essence of nourishment.

Don't be deceived by Substitutes! Scott & Bowne, Belleville, All Drugstores, 266-2-31.

TEN MILLION MEALS OF NESTLÉ'S FOOD. Were furnished the Babies of America in 1893.

Nestlé's Food. The supremacy of Nestlé's Food is because it furnishes Nutrition and is Safe. The danger connected with the use of Starch is avoided, as Nestlé's Food requires water only to prepare it. To prevent Cholera Infantum and Summer Diarrhoea, begin the use now of Nestlé's Food.

C. M. B. A. Resolutions of Condolence, etc., engrossed for presentation at a very small cost. All kinds of newwork executed promptly and mailed with care. Address, C. C. COLLINS, Box 156, Guelph, Ont.

Branch No. 4, London. Meets on the 2nd and 4th Thursday of every month, at 8 o'clock, at their hall, Allion Block, Richmond Street. P. Cook, Pres., P. F. ROYLE, Recording Secretary.

THE DOMINION Savings & Investment Society. With Assets of over \$2,500,000. Is always prepared to loan large or small sums on Farm, Town or City Properties on most favorable terms and rates, repayable at any time of year preferred. The privilege of paying off a portion of the loan each year without notice can be obtained, and interest will cease on each payment.

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VOLUME. MR. GLADSTONE AND... Leo XIII., fee be approaching, appeal to the woi tious unity. He enormous loss of world through Christians, and sider more serio only Church with the bonds of ur appeal from pressed in like anxious to offer at least dimi consequences of this extent the alelism between successor of St. vances of the man; and we m the parallelism ing how truly the present feel men. But wha readjustment of which Mr. Gl working religi structed? He Lord founded a sion of pastors all were to acco commission of presly extendi (their could o world; that t ing witness in for the recov and that the against the ju constipated," h hersy and sch impair the Chr Gladstone ack the question o should thus schism "did thought of dea with by and most dec neglect to hea to the as a (Matt. xviii., over, from salva Gladstone, of heresy and vie of our He is right; Our Lord and But then it heresy and ancent chara continue to in ever, the wi car, so they from salva continue to b mous moral man cannot make terms almost the o contention. changed. V succeeded in success was for it caused bosom, along lustful world imperfectly Thus the ov mission bec the recognit ence to the necessary schism beca offences at t those who a heretic the birth and have come endeavor's grounds; other Divi against the usury—the strain he has call and the Ap plety often religious Chur earth, m schismatic not solely, Conformist their stock Is not all and thus a position? s are all w strongly f appeals to heretics a "the mete of the mor Gnostic, t Monophys as their dence this so surely testamint three cen God does for the re plety. But is the Chr obscured gives for