

# The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname.)—St. Pacian, 4th Century.

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**The Catholic Record.**  
London, Saturday, Oct. 3, 1891.

## EDITORIAL NOTES.

The Post Office Department in Ottawa finds itself in rather a strange predicament, and before a settlement is arrived at there will doubtless be considerable agitation set on foot by business men. The trouble has arisen as to the postage which should be paid on type-written letters. A fair interpretation of the law would lead us to the conclusion that a merchant who sends a private or business letter, the product of his type-writer, should pay the full postal rate. But if he instructs his assistant to print two or three hundred of the same letters as an ordinary business circular, the Post Office Department claims that each circular should carry a three-cent stamp.

Just here comes in the strong argument of the officials, for how are they supposed to know whether a merchant sends out one or thousand such letters without going to the trouble of opening each one. Were the merchant, however, to go to a printing office and give an order to have the same matter printed in briefer, long primer or pica type a one-cent stamp would be deemed sufficient postage; but were the circular executed in type-writing type the Post Office Department would clamor for full letter rate. The position is simply this: Merchants must have circulars printed in Roman, italic, or script type to enable them to take advantage of the one-cent rate; but if they desire to luxuriate in modern peculiarities, such as type-writing type, they will have to bear a very heavy extra postal tax. The question is a novel one, and it may be claimed that both parties have right on their side.

A TIME there was when the postal rate was fifteen, then ten, five, and it is now three cents. A time there was, too, when any suggestion as to the free delivery of letters would be received by red tapism and the utterance of a madman or a traitor who desired to bring about an era of chaos and a dismemberment of the Empire. But the world moved, and the post office authorities had to push along with it, the only exception, we regret to note, being a retrograde movement since Hon. Mr. Haggart assumed control. The simplest way to adjust the present difficulty, it seems to us, would be to adopt the one-cent rate for every half-ounce closed letter. This would do away with the post card system, a system which has served very well in its day, but its day is nearly done, for many good reasons. The claim will of course be advanced that this step is altogether too premature and out of the question, as it would cause a very heavy loss of revenue. Doubtless there would be a falling off, but it would not, we feel assured, be anything like as heavy as might be supposed. In the old days newspaper men made a little money when their dailies were five cents a copy, but now they are doing much better at a one-cent charge. The new departure we suggest would, most assuredly, be a most popular one, for the people of the Dominion would all share in the boon. For the first year or two, if Hon. Mr. Haggart's department showed signs of extreme poverty, bordering on insolvency, Hon. Mr. Bowell could well afford to come to the rescue.

A MAN, by name Gilbert, was arrested recently at Marsilles as a tramp and a thief, who, on examination, was found out to be the Communist who gave the order to the squad which killed Monsigneur Darboy, Archbishop of Paris, and other prominent citizens, including a number of priests, all of whom had been detained as hostages for the success of the Commune in 1871. Gilbert had been transported to Caledonia, but returned when the general amnesty was proclaimed. He declares that he would himself have been put to death if he had not given the order. His present pitiable condition is an illustration of the scriptural aphorism that "the way of the transgressor is hard."

The Municipal Council of Corunna, Spain, has been dismissed by the Minister of Justice for encouraging infidel outrages against religion in the midst of a community which is thoroughly and

devoutly Catholic. The people are demonstrative in their expressions of pleasure at this action of the Minister of Justice, who further instructed the law officers to repress all insults against the Catholic religion. Corunna is the place where Sir John Moore, the British General, was killed, and where he was buried "at dead of night, with his martial cloak around him."

FRANCE appears to be ahead of us in America in the matter of fixing the responsibility of railway disasters upon those who are to blame on account of negligence as well as malice aforethought. The engineer, Caron, and the station-master De Garrois, have been sentenced to imprisonment for negligence of duty whereby a disaster occurred at St. Mandé. The engineer is to have two years' and the station-master four months' imprisonment.

The German Government has become more than usually severe against those who say or do anything which may be construed into disrespect towards the Kaiser, or any of the royal families of the Empire. A few days ago two men on the street were overheard talking and laughing about the growth of the Kaiser's new beard, and they were warned by the police to be more respectful. A Socialist was also arrested for saying that Otto, the crazy king of Bavaria, is the most useful sovereign in Europe, because he spends his time at peeling potatoes. This was considered to be an insult to the Kaiser and all the German sovereigns.

The Russian Government is preparing to take very severe measures against all who do not belong to the Russian Church, or as it is called, the Orthodox Greek Church. The spread of other denominations has been so great as to alarm the authorities, and now it is proposed to condemn to hard labor and banishment all who are found guilty of enticing orthodox Russians from the established Church. Dissenters are to be ineligible to any employment in village administration, and they will not be allowed to have orthodox domestics, for fear that the latter may embrace the religion of their employers. The Stundists, a name by which most of the Protestants of Russia are called, are to be under police supervision, and orthodox Russians are forbidden to become Stundists.

The spirit with which Parnellism is being confronted by the Nationalists of Ulster is illustrated in the following remarks made at a national demonstration in Belfast a couple of weeks ago by Mr. Vessey Knox, Nationalist Member of Parliament for the West Division of Cavan County:

So far as Ulster is concerned, we have no Parnellism worth speaking of. We are not going to fight with a corpse; we don't want to bury it; we may let the dead bury its dead. We have to turn and meet our old enemies—to meet the old enemies of Ireland, the Tory clique who have misruled it for so long. We have to take up the thread where it was dropped; we have to carry on the old fight for the old cause on the old lines. We will only differ in this, that we have learned from the war of the past few months and more self-reliance. And I think that now, when we have been victorious in this fight, is a fitting time to count over the profit and the loss of this movement. I for one do not think we would find the loss very heavily overbalancing the gain. We have gained much by this bitter struggle through which we have had to pass; we have got rid of the one-man power. For the future we are determined never to place it within the power of any one man to rule the cause of Ireland. We have got rid of Irish "chiefs," and we are going to take to the more civilized form of Irish leaders. There are a great number of our people who have returned from the great Republic of America, and they know that in American parties there is no such thing known or understood as a man exercising supreme and dominant power over his party. They have their leaders, but those leaders may be put aside any day by a convention of the party. We have much to learn from American politics. We are learning this lesson from them to-day. We, for the future, intend to have our party organized, but on the same lines that the great parties beyond the Atlantic are organized. They must be based on the people, they must consist of the people, and they must be ruled by the people.

Earthquake shocks were felt on Saturday night, 30th ult., through Indiana, Illinois and Missouri. A good deal of damage to brick buildings is reported from Mount Vernon, Illinois, without loss of life. In Jacksonville, Ill., four distinct shocks were felt.

## DIOCESE OF HAMILTON.

### St. Mary's Cathedral Improvements.

Among the extensive improvements that the people of St. Mary's parish have accomplished of late none has been of more importance than the altering and improving of the old St. Mary's school building, situated in rear of St. Mary's Cathedral. As a school building the structure had lost its usefulness, and upon completion of the new building on Mulberry street, the old place was vacated and for months men have been engaged upon the exterior and the interior. Yesterday the renewed place was open for inspection, and hundreds of people visited it. Those who were familiar with the old school could hardly believe that they were within the same walls. On the ground floor is now situated a beautiful bright chapel with sanctuary, altar and confessionals complete and seats capable of accommodating two hundred people. The wood work is in light colors, as are the pews, which, with the altar, were made by the celebrated Bennett Furnishing Company, London. The chapel connects with the vestry of the cathedral and also with the presbytery. It is as neat and comfortable a little place of worship as there is in the city. It will be used instead of the cathedral for week-day services during the winter months, the expense and trouble of heating, lighting, opening and closing the big doors thus being saved. The chapel contains a small organ. The ceremony of dedication will take place shortly.

On the ground floor also is a room in which the Ladies' Aid Association of the church will meet, and where the choir will practice. The room is plainly furnished with seats and a piano.

On the second floor is a large hall for the League of the Cross and the St. Vincent de Paul Society. In rear of this is a large recreation-room, where the young men who form the above societies may spend a pleasant evening and improve their physical beings. The library of the League of the Cross will also be on the second floor, and will be open to the parish. The society has the nucleus of a good library, and will also have a reading-room, there being ample space.

The building is fitted throughout with leaded cathedral glass windows in a neat, pretty pattern. The gas fixtures are yet to be put in the upstairs halls. The building was tucked-pointed and painted at the same time that the church was, and the two make a very handsome building.

There have also been some important improvements made in the church. The old pulpit, which used to be rolled back and forth according as it was needed, has been done away with, and a stationary pulpit erected at the side of the sanctuary. The Communion rail has been lowered, and one of the steps which ran along the whole front of it has been done away with. The old confessionals have been replaced by fine new ones.

The new open-work fence around the presbytery is almost completed; and altogether church, school, hall, chapel and presbytery are a credit to the bishop and clergy, and to the people too.

A bazaar and fancy fair, under the auspices of the ladies of the congregation of St. Mary's, St. Patrick's and St. Lawrence was opened in the drill shed on Monday evening. The proceeds are to be applied towards liquidating the debt on St. Joseph's hospital. The Bishop returned from the North Tuesday and assisted at High Mass on Sunday. An excellent sermon on the gospel of the day was preached from the new pulpit by Rev. Father Clarkson. After Mass His Lordship addressed the congregation on behalf of the hospital. A circular from the Bishop was read in all the churches on Sunday directing that a collection be made during the month of October in aid of the new Memorial Church of St. Patrick at Rome.

Rev. Father Donnelly is ill at St. Joseph's hospital.

Rev. Lawrence Lynch, late of Nicolet college, has been received into the diocese.

### Episcopal Visitation to Arthur.

Special to THE CATHOLIC RECORD.

After a series of episcopal visitations made to the parishes of Mount Forest, Gleng, Melancthon and Picaville, His Lordship Bishop Dowling, accompanied by Father Hinchey, of Hamilton, arrived in Arthur on Saturday, the 19th inst., for the two-fold purpose of blessing a bell, which had been purchased for St. John's church in that parish—which ceremony took place on Sunday—and for administering confirmation, which he did on the following day (Monday), to the many youthful candidates who, by diligent preparation and careful training, had made such progress in the knowledge of Christian doctrine as to warrant their presentation as worthy recipients of that great sacrament.

An episcopal visit by His Lordship at any time marks an event which is looked forward to with pleasure, and is hailed with delight by the faithful of this large parish; but on this occasion those feelings were greatly intensified by the unusual and interesting additional ceremony of consecrating a bell, which was to characterize it.

The bell, which, independent of its attachments, weighs one ton and a quarter, was purchased from the celebrated firm of Meneely & Co., Troy, N. Y., and is truly "A thing of beauty and a joy forever," comprising, together with a magnificent appearance, all those fine qualities of tone for which the productions of that reliable firm are so justly celebrated.

Sunday morning was ushered in bright and lovely, and from an early hour the parishioners and visitors from many other

parishes came pouring in by rapidly increasing numbers as the time approached to assist at the various Masses, and be present at the consecration of the bell.

Among the clergy noticeable in the sanctuary were Rev. Father Doherty, the pastor of the parish, were the Rev. Father Schweitzer, of Berlin College, and Rev. Fathers Hinchey and Healy of Hamilton. The latter are natives of the parish of Arthur.

Mass was celebrated at an early hour by His Lordship, assisted by Fathers Doherty and Schweitzer. This was followed by a solemn High Mass at the usual hour, at which Rev. Father Schweitzer was celebrant, Fathers Hinchey and Healy acting as deacon and sub-deacon respectively.

The grand altar and the altar of the Blessed Virgin were so locally decorated for the occasion that the observant visitor would have no difficulty in concluding, from the taste displayed thereby, that none other than the cultivated minds and deft hands of the pious and industrious Sisters conceived and carried out the loving work of beautifying in such a manner these sacred altars.

At 10 o'clock His Lordship, attended by the several priests, proceeded to the base of the high tower, inside which the bell was suspended at a convenient height, and performed the lengthy and solemn ceremonial of consecration. The bell was then gradually and carefully raised by means of ropes and pulleys to the top of the tower, and on a considerable height in the tower—a feat which, on account of its great weight, required the united strength of many men to accomplish.

Many of those belonging to other denominations, with that noble, liberal and manly spirit which has always in this locality characterized the dealings with their Catholic fellow-subjects in matters affecting the interests of our holy religion, took a prominent and conspicuous part in rendering assistance in every way conceivable. Even the genial Registrar of North Wellington, who claims to be an advanced Methodist, was seen grasping the rope and tugging at it with a might and main that would justify the title he is classed high as a "Turk of war man."

The whole performance, as well as also the words found necessary to be done previously on the tower in order to render it secure and to receive a bell of so great a weight, was carried out under the supervision of Mr. Geo. Gray, of Harrison, Ont., whose proficiency in the architectural art, no less than his many other engaging qualities, would deserve more than a passing notice, did only space permit. Under his careful supervision and able management everything in connection with the performance worked smoothly and well, and the ponderous bell was finally adjusted in its proper place, and its loud and clear, yet sweet and mellow tones were first heard at the elevation of the Sacred Host, sending a thrill of joy and happiness through the hearts of the large and expectant congregation who had assembled from many parts to be present on the great day.

At the conclusion of High Mass His Lordship gave his benediction. But before the conclusion he ascended the high step of the altar and read the gospel appropriate for the day—the eighteenth Sunday after Pentecost, St. Matthew ix, 1-8. This gospel contains an account of how our Lord, who was the first of palsy, who had been brought Him, by first curing his soul, when He said to him "Be of good heart, son, thy sins are forgiven thee," at which some of the Scribes murmured, saying within themselves, "He blasphemeth." But our Lord, knowing their hearts, upbraided them, saying to them, "Why do you think evil in your hearts? whether it is easier to say, 'thou art forgiven thee,' or to say, 'arise and walk?' He then said to the scribes, 'Take up your bed and go into thy house, and he arose and went into his house. And the multitude, seeing it, glorified God who had given such power to men. Bearing the last verse of the gospel read, His Lordship delivered a sermon from this text, which, for power of reasoning, lucidity of expression and comprehensiveness of idea, was, in the opinion of his numerous hearers, who listened to him with breathless attention up to its very close, never equalled by any such heard in Arthur before.

Concluding his rich and eloquent discourse he prayed that every blessing may descend upon those present and upon their families, Protestant and Catholic alike. The choir, under the careful training and able leadership of the talented and accomplished organist, Miss Appleton, rendered Mozart's Te Deum in a highly artistic style. They are deserving of special mention for the manner in which they rendered the "Te Deum," and also the offertory "O, Cor Amoris Victima," by Lambillotte. A collection was taken up during the ceremonies, which, as is usual with such collections in Arthur, amounted to a very handsome sum.

At 7 o'clock in the evening "the sweet Vesper call" was the first time rung by the recently placed bell, and large numbers came in response to the soul-thrilling invitation. Here, again, the choir succeeded to surpass themselves, the rich and clear, melodious and powerful voice of the leader—Miss Appleton—being heard in captivating strains soaring high and ecstatic in the music of "O Sanctus," by Rossini and the "Tantum Ergo," by Hagen.

The Rev. Father Hinchey, of Hamilton, ascended the pulpit after Vespers and delivered a sermon which, coming from so young a priest, gives great promise in future years of a very brilliant career. After the Benediction of the Blessed Sacrament the congregation dispersed, and thus ended what will long be remembered as a "red letter day" and one too of the most happy reminiscences by the faithful of the parish of Arthur.

On Monday about one hundred and twenty boys and girls, all candidates for confirmation, who had been carefully instructed by the good Sisters who are in charge of the Separate school in Arthur, assembled in the spacious school-room. Forming in a long line, the boys placed first, and the girls, dressed in white robes, wearing flowing white veils surmounted with wreaths of flowers, emblematical of the modesty and innocence of the Christian virgin, and all bearing tokens of their holy condition, in procession to the church, and again from their places in the church to the Communion railing, in an order and with a precision that evinced much discipline and training. After Mass His Lordship catechized the children principally on the nature and efficacy of the seven sacraments, and particularly on the importance and necessity of the great sacrament they were about to receive. His manner was mild, affable and even humorous and was well calculated to allay all feelings of nervousness on the part of his youthful respondents. It is needless to say that he found them well prepared and highly proficient in the knowledge required of them.

After confirmation had been administered he again addressed them at some length on the nature of the graces they had received, and the obligations they had contracted thereby, counselling them in a very earnest manner to be industrious in their habits, respectful to their superiors and useful and obedient to their parents, and to continue in a state of grace by the practice of every virtue during the remainder of their lives, and concluded by administering to them a pledge of total abstinence until they should arrive at the age of twenty-one.

It is on occasions of this kind that the priceless worth of the education obtained in

Catholic schools begins to be appreciated. Not only are the thoroughness and refinement of the Christian education imparted to the pupils of the Arthur Separate school under the tutelage of the Sisters of St. Joseph, to whose charge it was committed some years ago, very apparent and gratifying features of it; but judged even by the standards of the pupils in secular education only, it has long since made, and still continues to maintain a very high record.

About a year ago it was a remarkable fact that three pupils from this school writing a sentence in the entrance examination among about sixty from the village and surrounding district, took the three highest places by making the greatest number of marks made thereat. This year again a very large percentage of those who wrote passed very successfully. No wonder that His Lordship, in the great success which seems to be the result of the most estimable and religious and moral education obtainable in Catholic schools, and painfully sensitive to the dangers to faith and morals that exist for Catholic children who attend the Public schools of the country, so forcibly advocates the establishment of Catholic Separate schools wherever possible and so strongly denounces the Catholic parent who refuses to send his children or pay his taxes thereto, because forsooth the distance is some greater or the rate somewhat higher than apprentices to the Public school.

It seems almost superfluous to congratulate the esteemed pastor of the parish, Father Doherty, on the great success which seems to attend on every occasion his untiring efforts and unflagging zeal in the cause of religion and Catholic education. An imposing and spacious church, a beautiful cemetery, a fine school and a well-chosen convent, all paid for, not forgetting the magnificent new bell which now graces the lofty tower of St. John's church, all testify more eloquently than words to his zeal as a pastor and to the esteem in which he is held by not only his own parishioners, whose hearty cooperation in all his good works has enabled him, with God's grace to accomplish so much; but also by the members of other denominations who are never found backward in rendering on all occasions that kindly assistance which can be expected only where a spirit of true liberality and Christian harmony exists.

His Lordship remained in Arthur until after 1 o'clock on Tuesday, when, taking leave of several Catholic gentlemen of the parish, who had assembled to pay their respects to him before his departure, and greeted by the pleasant greetings of the parish bell, in company with Rev. Fathers Doherty, Schweitzer, Hinchey, and Healy, and Messrs. P. J. Kirby and J. Madden, he was driven to Goldstone, where he took the 3 o'clock train for Hamilton.

### Our Parish Bell.

Lines suggested by the blessing and first tolling of the bell of St. John's Church in the parish of Arthur, on the 24th September, 1891, and most respectfully inscribed to the Rev. J. P. Doherty, P. P., Arthur.

God bless our parish bell!  
Loudly may its echoes swell!  
Heard ye, in its dulcet tone,  
E'er over hill and dale,  
O'er stream and silent vale,  
Like the clear trumpet tones of angels calling  
From nigh the heavenly throng,  
Telling in earnest tone,  
Loudly, yet sweetly in accents of warning,  
Ho! for the Saviour's name,  
Far, far beyond the sky,  
Who here their duty do, night, noon and morn-  
ing.

Borne on the morning breeze  
Far over hills and trees  
Comes its sweet sound to us cheerily bringing  
Joy and gladness and cheer,  
Calling us every where  
Early to assist with its joyful ringing:  
Bidding us every day,  
Ere going to work or play,  
Humbly to ask in devout adoration  
Him, through whose mercy we  
Here still, re-left to be  
Hoping and toiling for our soul's salvation.

Then as at noonday hour  
From out its lofty tower  
Peals forth the Angel's! Faith's inspiration  
Points that great mystery  
In sacred history  
Of the holy, sublime Incarnation;  
Sees the affinity  
Of the Blessed Trinity  
With human nature, through her whose ex-  
ception  
From sin's infirmity  
Fitted her here to be  
Mother of Him who achieved our redemption.

Oh, too, as an evening  
Over fields far and wide  
Spreads her soft mantle, when day is declining,  
And the sun's slanting rays  
Herald night's coming maze  
With lengthening shadows, on each object shing-  
ing:  
Ringing out merrily,  
Will to us cheerily  
Come its sweet Vesper call, that ere retiring,  
Piously proffering  
Our humble offering,  
We meetly may celebrate the day's closing.

God bless our parish bell!  
When too its echoes swell!  
Long, low and plaintive, like far thunder roll-  
ing,  
And to eternity  
From prison fitting free  
Gone has some soul, then we know by its toll-  
ing  
Gone to the judgment seat!  
Gone! the Great Judge to meet!  
Fond loving friends leaving sad, broken-  
hearted—  
Oh! to ethereal skies  
Then let our prayers rise  
Imploping rest for the soul that's departed.

—M. C. O'Donnell.

FROM FORT ERIE.

The Catholic people of Fort Erie deeply regret to learn that the Rev. Father Best, O. C. C., is to be relieved of the burden of attending this parish. Although a short time in our midst, he has shown himself to be a worthy priest of God in every respect. Although he has been with us but twice a month since February last he has left many marks of his piety and zeal, and endeared himself to every heart with whom he had come in contact. Since his advent here he has had, through his untiring energy, a First Communion and confirmation class, and held a successful Lenten retreat, under unfavorable circumstances, the proceeds of which he unselfishly donated towards building a steeple on our church, which was a long-felt want and although we welcome a resident pastor we cannot but deplore the loss of a pastor who has so ardently cared for the spiritual and corporal necessities of his people while attending this mission. The united prayers of the entire parish will always attend him.

The Jesuit College of Boston during the first week of the present term, beginning in September, had the extraordinarily large number of 315 students registered on its books.

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BERENGAIRE D'ELVAZ.

A Story of the Crusades.

FROM THE ITALIAN BY SISTER MARY CAMPION.

CHAPTER I.

THE CRUSADES' RETURN.

It was sunset. The mist of the evening was already rising from and concealing the surrounding valleys when a young knight on horseback, who had been riding slowly along the sandy shores of the Mediterranean, at length turned into a road flanked on either side by tall, majestic pines. Both horse and rider bore signs of a long and weary journey, but in spite of the well-worn cloak, battered helmet, and sword and lance rusty from exposure to heavy rain, the young warrior's face was radiant with happiness. His heart throbbed with joy as he spurred on his steed and cast looks of tender interest on all he saw, as at every turn of the road he recognized some familiar object; while the words which from time to time he uttered, the smile on his lips and the tear in his eye betrayed the strong emotion within. At length he paused before an image of Our Lady, standing in a half-ruined niche by the wayside, and with clasped hands he cried: "O Mother of Mercy! thanks to your loving care, I once more behold my beloved Provence. Here, when I started for the Holy War, I made a vow, and here on my safe return I promise to fulfill it. On this spot I will build a chapel and a monastery to give shelter to pilgrims; here I will each year revisit your shrine, and with tender devotion succor thirty-three poor men in honor of the life of your divine Son on earth. My loving Mother, be merciful to me, your poor son and servant!"

And good reason had Berengaire d'Elvaz to thank the God whose powerful hand had delivered him from so many perils. He had gone to the Crusades as the faithful vassal of the saintly Louis IX., King of France, and having been wounded and taken prisoner at Mansoura, had languished in captivity until the King had paid many millions and ceded Damietta as the price of his own and his followers' liberty. Thus set free by the Emir, whose captive he had been, the young crusader joyously set out on his homeward journey, and having crossed the sea, he found him once more in his own dear Provence, and approaching to his ancestral castle. True, he was returning penniless and possessed nothing but his good sword, and he was weary and hungry; but what did that matter to him now? What loving caresses and attentions would be showered upon him by his mother and sister! How rejoiced his father would be to fight over again his own early battles as they sat together at Christmas by the piled-up logs burning brightly; for even in sunny Provence the winter evenings were chilly, and Berengaire had tales of adventure enough to last for many a month to come. How proud the old count would be of his son's valor and endurance in his dreary imprisonment, while his mother and sister would shed tears of sympathy at the recital of his sufferings. He pictured the joy of the old retainers who had known and loved him from his boyhood, and even recalled the good memory of his faithful dog, saying half aloud, "Bernard will surely recognize his master's voice! Oh, on, on, Victor!" he cried to his horse; "a few more strides and we shall be at home, and you will find a good stable and as much corn as you please. Oh, then, my brave steed!"

Obedient to his master's words, the noble animal set off at a gallop, and in spite of the fast increasing darkness, the young traveler soon saw the outlines of the Castle of Elvaz. His heart bounded with delight, but he was surprised to see no lights in any of the windows and hear no sound from the ramparts. "They must all be in the hall on the other side of the quadrangle," he said, with an effort to reassure himself; "my father is playing chess with the chaplain, while my mother and sister are at their embroidery frames, and the servants are busy elsewhere; but I can easily make myself heard."

So saying, he raised the bugle to his mouth that hung from his belt, and gave the well-known call with which he used to announce his return from the chase. Still no reply! Urged by his impatience he spurred on. The drawbridge was down, in spite of the lateness of the hour; Berengaire crossed it, but under the dark archway he found no servants loitering about as usual, no man-at-arms passing hither and thither! He called out, but his only answer came from the echoing walls of the castle keep. He advanced into the courtyard, but all around was silence, obscurity, solitude!

"Good God!" he exclaimed, "what can have happened!" At that moment the moon, appearing through the gathering mists, shed a faint light over the castle. Berengaire looked round, seized with a secret and indescribable terror. His blood seemed to freeze in his veins as he beheld the scene of desolation. The castle was in ruins, the roof destroyed, the arched windows shattered and dismantled of their hangings; in the paved courtyard lay the wreck of costly furniture, splendid tapestry, rich armor; fire and pillage had spared nothing but the thick walls, and even these bore traces of the flames. Berengaire sprang from his horse, and, beside himself with grief, clambered through a window, the solid framework of which had already been forced by an enemy's hand, and so entered the armory where he had spent many a happy hour learning from his

father the knightly exercises of chivalry and war.

"Father! he cried, "my father! where are you? Mother! Alice, my sister, answer me!"

"Who is there?" answered a voice from the farther end of the hall. Berengaire rushed toward the sound with extended arms and seized the arm of a man clothed in rough goatskin.

"Who are you?" cried the poor young knight, dragging the unknown to the window, where they stood together in the moonlight. They looked at each other.

"Is it you? Is it really yourself, my young lord?" exclaimed the man, falling on his knees at the feet of Berengaire. "And are you still living? Do you not remember me? I am Jacques Lerouge, the goatherd, who used to accompany you to the chase."

"Yes, yes! I remember you well, my poor Jacques! But tell me what has happened! My father, mother, sister, in the name of God, where are they?"

The man stepped back, and then, with a look of horror and pity, laid his hand on Berengaire's arm and said in a low, broken voice: "The count, your lady mother, the Lady Alice, your sister, are all dead, killed by Jean de Montfort, the old enemy of your house! They lie buried there in the chapel."

Berengaire's frame shook with emotion; he leant against the wall to support himself, and fixed his dim eyes on Jacques, who went on: "It was thought you had perished at Mansoura, and De Montfort, no longer fearing your return, attacked us and massacred all the retainers and servants. My Lord, your father was killed while defending the Lady Alice; she was immediately after struck down and mortally wounded by an arrow, and your mother died of grief by her side. The miserable assassins sacked the castle and departed, leaving the dead bodies of their victims unburied, but the Benedictine monks sought them out and laid them to rest in consecrated ground, with the rites of holy Church. I was left for dead in a corner of the courtyard, but the good Fathers took care of me, and when my wounds were cured, I returned to my old home and tended my goats as usual. I never believed that you were dead, but have waited, hoping for your return, with but one word of comfort to offer you."

"What is it?" asked his young lord, breathlessly. "Jean de Montfort has a castle, a wife and a daughter!" was the reply, "and revenge is sweet!"

CHAPTER II.

PETER NOLASCO.

The sun had already risen next morning when a monk, wearing the white habit and scapular of Our Lady of Ransom, with the red cross embroidered on a gold shield, might have been seen approaching the road that led to Elvaz. He walked with a firm, elastic step, and seemed to be contemplating with pleasure the lovely pine woods surrounding him and the little rivulet flowing gently at his feet, from time to time repeating half aloud some verse of a Psalm as though he fain would use the voice of the Prophet King to praise the works of the Creator in His creation. Pausing beneath the walls of the old castle, he glanced at its ruined turrets, and said to himself, "I will go in to say a *De Profundis* by those forsaken graves."

He passed over the drawbridge, no longer guarded by faithful warriors, and on entering the courtyard was surprised to see a young man leaning against the walls, gazing with sad eyes on the wreck surrounding him. The monk drew near to him, and moved by compassion, said gently: "My son, what brings you to this lonely place? The lords of the castle are no longer here—but you are pale and exhausted, I see; tell me, are you ill or what is ails? If you are faint with hunger, I have here bread and figs, and if you are ill, I know something of the healing art."

Whilst the good religious spoke thus in persuasive accents, Berengaire raised his head, and, looking at him coldly, said in a hollow voice more terrible than the cry of despair: "I am Berengaire d'Elvaz."

"What! my dearest son!" exclaimed the monk. "You still alive? Alas! it is God's holy will that sends you this heavy trouble, and doubtless He has given you strength and faith to meet it with. But why stay here? You still have many relations and friends who will rejoice to welcome you. Leave this melancholy castle, I entreat you, my son, for here all remains you of your sorrow."

"I will not leave this place till—" and Berengaire stopped abruptly.

The monk, though still young, was gifted with an intimate knowledge of the human heart. He well knew that an open face and a calm voice may yet conceal the bitterest and most excited feelings, and that under a tranquil exterior raging passions may lurk, as the volcano may for a time lie hidden beneath a carpet of snow.

Taking the youth's hand affectionately in his own, and gazing steadily on him with sweet but piercing eyes, he said: "My son, you are unwilling to leave these ruins because you are nourishing, not sorrow, but revenge, and your mind is not dwelling on your father's memory, but on Jean de Montfort."

"And can you wonder if I do study how I can best repay him all the evil he has wrought for me and mine?" was the calm answer. "Would it not be but common justice?"

"Vengeance is Mine; I will repay saith the Lord."

"No, my son, it is *not* just to usurp God's rights, and by a sudden and

violet death rob the sinner of the day of penitence which perhaps God has in store for him. I tell you in the name of that God who will one day be your judge, vengeance does *not* belong to you, and in the name of your Redeemer, I say, 'in patience ye shall possess your soul in peace.' When you have burnt down your neighbor's castle and murdered his wife and daughter, will that restore your own ruins or bring back to life your beloved ones? When you have burdened your own conscience with the load of sin that now oppresses his, will you find your bitter grief relieved?"

"Father," interrupted Berengaire, "you are a man of peace, you cannot understand me!"

"Son," replied the religious, "before I became a monk I was a warrior like yourself; before I put on the monk's cowl I carried the knight's sword and shield. I also have felt the tumult of human passions. I can speak to you as one who has known earthly glory, and I tell you that though an insatiable thirst for revenge appears a grand thing to our blinded eyes, far greater and more noble is the generous pardon which, instead of trampling on an enemy prostrate at our feet, treads down and subdues the fiery passions of our heart."

"Father, leave me alone, you cannot understand me," was the impetuous reply of the young knight.

"My son and my brother," answered the monk, "I will not leave you, for the hour of despair is not the hour of good resolves. God has sent me here. May His divine Providence be blessed who does naught in vain!"

"But perhaps," said Berengaire impatiently, "you do not know the full extent of the injury he whom you wish me to pardon, like a coward, has done? After two long years of cruel imprisonment I return home, my heart bounding with joy, longing for love, overflowing with the tenderest affection for my old parents and my lovely sister, and, thanks to this same Montfort, instead of my ancestors' castle, I find three graves! Last night as I paced up and down beside these graves, where all I love lie buried, I seemed to hear their dear voices cry to me, 'Strike home and avenge our blood! and I will surely obey them.'"

"No, my son, your grief deceives you; I know those for whom you mourn. Your father was a just man, your mother a noble and pious lady, your young sister an angel in her innocence; now they rejoice in the rest of the saints of God and ask forgiveness for their murderers. They are not seeking to heap on his head the fiery coals of revenge, but of an ineffable charity. Oh, no! the holy man continued with hands and eyes raised to heaven as though addressing the departed ones, "blessed souls, it is not vengeance that you ask from the Lord, but rather that your enemy may find pardon at His hands and a crown of glory to all eternity! Meanwhile, your son and brother, still enslaved by the fleshly passions of earth, hears you not?"

"Your words disturb me," said Berengaire more gently, "but your voice is as the voice of a friend."

"Ah! my brother, do not doubt it, for that sorrow of which I have been a witness will always bind us together. In the name of that friendship which I feel for you, grant me one favor. Our monastery is not far; there you will find Fathers and Brothers ready to receive you, and there your future plans may mature with silence and reflection. Leave this sad place and come to the home God offers you!"

"Who are you? What is your name?" asked the young warrior.

"I am a Knight of Our Lady of Ransom, and my name is Peter Nolasco."

CHAPTER III.

THE CAPTIVE'S DAUGHTER.

Ten years have passed away. The Knights of the Order of Our Lady of Ransom are in command of Montpellier, from whence, as an outpost of charity, these brave soldiers of the cross go forth day by day to defend the countries of Europe against the inroads of the Saracens, or with still greater heroism to toil across the sands of the desert, or seek amid the galleys or the dungeons of their foes for prisoners to ransom from their hands. One sultry noon, a young girl directed her steps toward the monastery, which might be seen far and near from the whiteness of its walls. She was accompanied by a little boy and an old man-servant. After having crossed the drawbridge (for according to the fashion, induced by necessity in those troublous times, the monastery was built and fortified much like a castle), they passed under the archway to speak to the sentinel, who pointed out the way to the great door of the building, which served alike as garrison for the knights and monastery for the monks of the order.

The children stopped as if struck with fear at the sight of the spacious enclosure where some of the valiant companions of Peter Nolasco and Raymond Pennafort were already reposing beneath the green sward in well-earned and glorious peace. Their modest graves were in the centre of the quadrangle, and many knights and priests were pacing up and down the cloister that surrounded it, the former in the white tunic and cloak, the latter in the white habit of the order, while all wore embroidered on their royal arms of Aragon in token of the affection borne by the noble prince of that royal line to the chivalric Order of Redemptorists or Ransomers.

At last one of the priests perceived the children standing as if hesitating

what to do next, and came up to them. He was still in the prime of life, but the traces of sorrow on his face, and his hair, which was prematurely white, showed him to be one who had suffered so cruelly that his wounds were scarcely yet fully healed.

Looking kindly at the children, he said in a gentle voice: "Who are you looking for, little ones?"

"Alas! Father," the young girl replied, "we are almost orphans, though our parents still live, for our father is a captive in the hands of the Saracens and our mother is fast sinking under sorrow and anxiety."

"Is your father sold for a slave?" "Yes, Father!" answered the child. "He went to Barcelona to receive a legacy left him by a friend and was returning happily to Provence when his ship was attacked by pirates. All resistance was vain. The infidels carried him off to slavery, and we have reason to believe that he is now in Tangiers. My father a slave! and for sale in the market!"

Here tears and sobs interrupted her words, and her little brother wept at the sight of her grief.

"Calm yourselves, children," said the monk; "be comforted; your father may be ransomed."

"Ah, good Father, nothing would seem to us too costly to redeem him. See, my mother has given me her jewels. Here are bracelets and rings of great value, and we will mortgage our estates and everything we possess. If only you will go to find and deliver our father we will give you more than enough money for his ransom. We have faithful vassals and tried friends, and all will willingly contribute to the redemption of the Lord de Montfort."

"Montfort, did you say? Montfort!" exclaimed the monk. "Is your father—"

"Jean de Montfort, Father. If you are from Provence you must know his name."

"I know it," said the monk, in a low, hard voice, "I know it alas, but too well!"

He turned abruptly away; for a second his eyes flashed with a fire not yet fully quenched, then he raised them to a crucifix which hung on the wall of the cloister.

"Great God!" he murmured, "how can such stormy passions still reign in a soul subdued by Thy grace! This child's voice has rekindled those feelings of hatred and revenge which I believed forever stifled. My father, my mother, my sister, what would you have me do? What do you, blessed spirits, ask from me?"

He remained silent for some time, with his eyes fixed on the figure of the crucified One. Then turning again to the children he said with a voice of inexpressible sweetness:

"I will myself go to seek your father, and I trust in God to bring him safely home to you and your lady mother. Pray for me, a miserable sinner."

A few hours later, a monk, equipped for a long journey, knelt before Peter Nolasco, the general of the order, to receive his blessing before starting. "Go forth, dear son," the general said, as he embraced him; "spare not your life nor your blood in the service of your neighbor. Go forth, servant of Christ, tread bravely in the footsteps of your divine Master. Forget not your vow, which binds you to remain in slavery, if needs be, to save a Christian from his chains. God be with you, Brother Berengaire."

CHAPTER IV.

THE RANSOMED CAPTIVE.

The sentinel on the tower of the Abbey of St. Victor at Marseilles had just given the signal that several vessels were making for the harbor, and immediately a number of people hurried to the walls of the city to find out from their flags to what nation they belonged. Sailors, ship-owners, merchants expecting goods—all were interested in the new arrivals. In the midst of the noisy crowd, one silent group stood clinging to each other as if in anxious expectation of some loved one. A lady clad in mourning garments, a young girl timidly holding her mother's arm, and a lovely boy of about thirteen years of age, who now and then stopped to play with his pet dog, which ran by his side, formed the group. An old man-servant followed them, and all gazed with longing eyes on the white sails which were now nearing the harbor. Two of the vessels had advanced so rapidly that the colors of their flags and their signals could already be distinguished. The practiced eye of an old pilot recognized the first vessel, and he shouted out:

"Praise be to Our Lady of La Gare, it is the bark *Felice*, from Palermo, and we shall have news of Monsieur d'Anjou, our Beatrice of Provence's husband!"

"And the one following her," cried another sailor, "is the *Santa Maria*, coming from Smyrna, with dates and spices."

The two vessels thus announced came quickly and safely into port amid the cheers of the spectators. But there was still another vessel outside which seemed to be beaten back for a time as the wind suddenly veered to a less favorable quarter.

The lady and her children looked on anxiously, and she now and then said, almost hopelessly:

"It is useless to wait, my darlings; it is God's will to try us still further."

"Mamma," cried the boy at last, "I see her clearly—it is the holy banner that waves from that vessel."

His mother turned pale and pressed her heart, which throbbed with mingled hope and fear. Once more she looked out over the waters and saw the

banner floating in the air and on its white ground was plainly visible the royal arms of Aragon with the device: "*Redemptionem misit populum suo.*"

"He hath sent redemption unto His people."

"She is the *St. John Baptist*, the galley of the Redemptorists," shouted the people. "Great God! My merciful Father," exclaimed the lady, "Holy Virgin Mother, do not disappoint me of my hope!"

Again she looked, and now they could see a figure, habited in white, standing on the deck. "Mother," said the young girl, "it is he, the kind priest I told you of, who went to seek my father!"

"There is a captive on board!" cried the sailors and bystanders, greatly excited. Thanks to Our Lady of La Gare, he will soon hang his chains on her altar!

The poor lady tottered along the shore to the landing-place. A mist covered her eyes, and she dared not raise them for fear the captive might not prove to be her long-looked-for husband; but at last the cries of the children and shouts of the crowd compelled her to look up.

The ship had cast anchor. A man, with chains on his hands and feet, was descending the vessel's side with some difficulty. It was her husband! She gave a cry, took a few steps forward and fell fainting into the captive's arms. He pressed her to his heart and extended his hands to bless his children, who, kneeling at his feet, were trying to remove the fetters, which he had resumed before landing, according to the custom of those days, that he might lay them as a thank-offering at the feet of Notre Dame de la Gare.

He then turned to the monk, who had also landed, and said: "If you love me, my wife and dear children, you will also love and bless this religious; to him I owe my liberty and life. All who love Montfort will love and venerate the saintly man of God."

Then seeing that the monk was trying to escape his thanks, he caught him by the arm, and in a still louder voice called out:

"Listen, my friends, this good monk sought me out even in the recesses of the Great Desert, where I had been carried by my masters; he found me half dead with the black plague and abandoned by all, but without hesitation he risked his life in nursing me through the terrible disease, showering on me the tenderest cares, which availed more for cure than any remedies. The infidels then declared that the money brought was insufficient for my ransom, but he offered to remain a slave in my stead! This, I call Our Lady to witness, I never would have permitted, and at length they agreed to let me go with him. And now I command all who bear the name of Montfort henceforth to befriend and serve the Order of Our Lady of Ransom."

Hardly had he finished speaking than a man in a coarse woolen coat and fur cap strode through the crowd and said abruptly:

"Are you the Lord of Montfort? Do you know who has freed you?"

"Father Berengaire; if he has any other name I do not know it," replied de Montfort.

"Well, I can tell you then. He is Berengaire, Lord of Elvaz. Do you know the name of Elvaz? Ah, my dear lord and master," said the newcomer, our old friend Jacques Lerouge, falling on his knees before the monk and bathing his hand with tears as he kissed it, "I knew you!"

Montfort stood as if petrified; he looked at Father Berengaire as though one from the dead had appeared to him. At length he spoke hoarsely: "Berengaire d'Elvaz, can it be?"

"Yes, it can be and it is," said the faithful goatherd; "I should know my lord among a thousand. I was his vassal, but he gave me my freedom and provided for me generously—I owe him everything!"

"And I also," said Montfort, kneeling in his turn at Berengaire's feet. "Servant of God, is this true that I have heard? You knew who I was, but yet saved my life at the risk of your own?"

"Brother, do not kneel to a sinner," said the monk, raising the knight from the ground; "let us forget the past and ask God's forgiveness for all the injuries we have done each other in it."

"If I have your pardon, then may I hope for God's," replied Montfort, "but from the day in which, in order to revenge wrongs received from your ancestors, I slew your dear ones, I have never known a night's peaceful rest; the very temporal prosperity which God permitted me to enjoy turned to bitterness in possession. Assure me of your forgiveness and I can begin to hope for God's."

"Let this embrace be the pledge of our future friendship," said Berengaire, throwing his arms round the hereditary enemy of his race, "and now come with me to the altar where I am about to offer the divine Victim, and receive from my unworthy hands the pledge of God's mercy and forgiveness. Come, follow me."

Montfort silently and tearfully followed him, and attended by Jacques Lerouge and a crowd of people they went to the Church of Notre Dame de la Gare. There the ransomed prisoner laid his chains at the feet of the venerated and miraculous image of Our Lady, while his wife placed near them a magnificent cross of diamonds, reserved as a thank-offering in case of his safe return, and his children, according to the beautiful custom of those ages of faith, covered the chains with wreaths and banquets of flowers. Then Mass began, and Berengaire

d'Elvaz, the spiritual son and true disciple of St. Peter Nolasco, burned at the altar, whereon lay the heavenly Victim, every bitter memory of the past, and when he himself placed on Montfort's tongue the Sacred Host, they were no longer the chiefs of hostile houses, but brothers in heart, bound together by the gentle cords of charity, the monk Berengaire having given an example of the noblest of all sacrifices, and Montfort that of gratitude as humble as it was sincere.

Henceforth the Order of Our Lady of Ransom had no more valiant protectors than the Lords of the House of Montfort, and when Father Berengaire died, as so many of the followers of St. Peter Nolasco did, of fever, caught in ministering to the poor captives in their loathsome prisons, he could look back with thankfulness to the ruined walls where he had met with the saint who had helped him to raise up a fairer edifice than that beneath which his earthly hopes lay buried—"a house not made with hands, eternal in the heavens."—*Catholic Fireside.*

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Few people have suffered more severely from dyspepsia than Mr. E. A. McMahon, a well known grocer of Staunton, Va. He says: "Before 1878 I was in excellent health, weighing over 200 pounds. In that year an ailment developed into acute dyspepsia, and soon I was reduced to 162 pounds, suffering burning sensations in the stomach, palpitation of the heart, nausea, and indigestion."

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THE CATHOLIC RECORD. ARCHBISHOP'S MENT. At the last Sunday land delivery address: The Editor of the "Catholic Record" writes that the "Catholic Record" is a duty to the world at large, and that it is a privilege to be able to do so. The Editor of the "Catholic Record" writes that the "Catholic Record" is a duty to the world at large, and that it is a privilege to be able to do so. The Editor of the "Catholic Record" writes that the "Catholic Record" is a duty to the world at large, and that it is a privilege to be able to do so.

THE CHURCH AND CHARITY.

Archbishop Ireland's Powerful Argument on Practical Christianity.

At the cathedral in St. Paul, Minn., last Sunday evening, Archbishop Ireland delivered the following powerful address:

The Encyclical of the Holy Father on the "Condition of Labor" teaches Catholics that it is their solemn religious duty to take deep and abiding interest in social matters and it touches the world at large that social matters depend in their solutions very largely upon the principles of religion, and the active influence of the Church which officially expounds and enforces those principles. The general thesis of the Encyclical is the close and intimate reliance existing between religion and social welfare.

The duty of Christians to interest themselves in social matters the Holy Father illustrates by his own example. From the highest and most authoritative pulpit in Christendom he sends forth his voice, bewailing the evils which press upon modern society, and proclaiming the principles which will lead to its salvation. He urges and commands that all may do their utmost in conjunction with him. "Every one," he says, must put his hand to the work which falls to his share, and that at once and immediately, lest the evil which is already so great may by delay become absolutely beyond remedy. Those who rule the State must use the law and the institutions of the country; masters and rich men must remember their duty; the poor, whose interests are at stake, must make every lawful and proper effort. Every minister of holy religion must throw into the conflict all the energy of his mind and all the strength of his endurance. With your authority, venerable brethren, the Holy Father is addressing the bishops—"and by your example, they must never cease to urge upon all men of every class, upon the high as well as the lowly, the gospel doctrines of Christian life; by every means in their power they must strive for the good of the people." Words could not well be more direct and more positive than these, and it is easy to foretell the results that will come from them. They mark a new era in Catholic and social studies and labors. The interest in social matters will be quickened throughout the whole Church, the leading chairs in seminaries and universities will be devoted to discussing them, and the best energies of Catholic zeal will be consecrated to the practical application of the lessons spoken by wise masters. Rich and poor, capitalists and laborers, will hear the sacred and eternal truths of charity and justice, which upon all lasting social relations must rest, and their souls, we should hope, will not be unyielding to the softening influences wherewith they shall be surrounded. In whatever light men view the Catholic Church and the pronouncements of her Supreme Pontiff, they do not refuse to her the prestige and power of the most far-reaching moral teaching authority in the world, and those having to do with the preservation and progress of human society must, in consequence, hail with joy and hope the letter of Leo XIII., which, issuing from the Vatican palace, hard by Peter's tomb, is heralded by living voices beneath the dome of every temple of Peter's Universal Church, and thrills the heart of all the millions who, around the whole circle of earth's orb, avow faith in Peter as the Vicar of Christ. During the yet brief time of his sovereign pontificate, Leo XIII. has, on manifold occasions, addressed encyclical letters to the world touching upon nearly all the great questions which involve the destinies temporal and eternal of men. So many suns have been poised over the regions of intellect and of morals, lighting up and warming souls upon which were pressing the darkening and death-dealing clouds of error. On no other occasion, I believe, has Leo spoken, when the subject was more vital, the utterance more opportune, and the good results more abiding, than in the publication of his encyclical on the "Condition of Labor."

THERE WAS NEED OF THE ENCYCLICAL. There was, in the Catholic body, need of the encyclical. Catholics were not entirely silent and inactive as regards social matters. We have had our Catholic social congresses in several European countries; we have noted Catholic social writers; Catholic associations for promotion of social interests have been formed and prosper; illustrious Catholic chieftains on both sides of the Atlantic have been always ready with voice and hand to ward off social tempests and bring calm upon agitated seas. But, within, the Catholic social workers, up to the present time, whether in Europe or America, have been the far-seeing and vigilant sentinels on Israel's towers, whose range of vision covers advancing dangers which are hidden to the listless multitude; they have been the courageous discoverers and pioneers in Catholic thought and action, whom the timid crowd fear and rebuke; and far-seeing sentinels and courageous pioneers are always few in number. The social questions of the day arise from the modern complications of industry and trade; they are necessarily new. The data upon which conclusions must be based are, in these early stages of the movement, obscure and ill-defined, and the task of reaching out to conclusions is arduous and beset with difficulties. These difficulties are increased to no small degree by the presence of doctrinaires and men of passion, who profit by all social agitations to propound wild and revolutionary theories and demolish in hatred and lust where they are powerless to build up in peace and love. We need not, perhaps,

wonder overmuch that Catholics have held aloof from the social field, and were led to believe that the timely moment had not come for the baring of arm, and the unsheathing of sword. But another reason for their social inactivity I am not so willing to excuse or pardon. It is the pernicious and widespread belief, born of timidity and shortsightedness, that the arena for religious work of priests and people is in the church and church alone, and that the big world outside church walls must be left to itself, to heaven and to sink from its own forces, for life or death, untouched by Christian hand or unstirred by Christian inspiration. Passing strange this mode of piety toward God and His Christ which does not understand that the whole world is the creation of God, that Christ loved and died for the whole world, and that the narrow precincts of the temple are simply the storehouse of arms and courage wherewith the soldier fits himself for the victory of grace and truth which God's calling awaits him on the broad battle-ground of the open and living world. Leo XIII. has administered a needed and severe rebuke to pusillanimous and self-satisfied sanctuary religion.

THE BETTERMENT OF THE PRESENT LIFE.

The Church primarily exists for the soul; its first and chief aim is the supernatural life and the future world. If a comparison be instituted between heaven and earth she promptly decides in favor of the former, and if there is a menace of conflict between one and the other, she hesitates not to repeat: "What doth it profit a man to gain the whole world and lose his own soul?" But it is yet the truth that she cannot forget this present life, nor omit to labor for its betterment. She is the offspring and representative of the Lord, Who made earth and heaven, Whose gift to men this present life is, less than the future. God made the world in love and in love He preserves it. He has not foreordained that men live in it amid misery and sufferings. The vernal freshness and beauty of the fields, and their golden autumnal harvests mark His bounteous designs; His sun shines in the skies, diffusing generous light upon the children of men, and inciting in all the gladness and hope. When man first appeared on earth, God placed him in a garden of delights, and only man's own sinning exiled him from Paradise. The ideal life, even upon earth, still is Paradise—an ideal never attained, but ever exciting our ambition.

How nearer to its gates we should be if sin no longer fettered us! How much better and brighter life becomes for man as he develops his talents and energies to their full growth and as he awakens into his service the latent powers of nature! And are we to imagine that it is not God's will that all hidden sources of happiness be revealed, and the potencies of His creation be actualized? It is, most assuredly, doing God's will and honoring Him in His works, to make earth team with favors for men, to spread the smile of love over its countenance, to advance men to the fullness of their manhood, and grant them to rejoice in the possession of God's gifts. We worship and obey God in prayer and sacrifice; we worship and obey Him, too, in the achievements of industry and civilization, in the spread of education and culture, in the triumphs of art, in the moral and social uplifting of humanity. Along all these lines, encountering, aiding, blessing, the Church finds her work, and she were not the representative of God did she disown or neglect it. She embraces in her affections all God's creation, nature as well as grace, and the world fashioned to her liking is one of peace, grandeur and felicity so far as her earnest endeavors may reach.

THE MEANING OF CHARITY.

The evidence of divine life in the Church is charity for God's creatures, the earnest and sincere charity which feeds the hungry, gives drink to the thirsty, clothes the naked and visits the prisoner. Here is a most potent motive for social work. Charity, to be true, to be operative, does not confine itself to alms-giving. This is a momentary relief, and, at best, suggests returning petitions and new doles of pity. What should be given, when possible, is that charity, rational and determined, which seeks out the root of social evils with the design of exterminating them, which opens avenues to personal independence and to freedom from poverty and wretchedness. An ounce of preventive charity is of more value than a pound of actual alms-giving, and while the latter will always have its place, the former is more especially in demand in the present times, and the exercise of it brings us into the social work which these times call for. There were ages and persistent social conditions when charity, however resolute, could have done little else than bestow alms. Social conditions have changed; apart from bodily infirmity and accidents, each human being may now be made to stand on his feet, and with his own arms obtain a sufficiency for his livelihood. There is room on God's earth for all God's children; it is charity genuine and divine to fit each one for his place and guard for him his place against inroads of unjust oppression on the part of his fellow-beings. In the social work prescribed by the papal encyclical, the Church but applies in its more effective forms the charity which was breathed into her by the Founder, and is her very soul.

JUSTICE AND RIGHTEOUSNESS.

The Church is the guardian and the teacher of the principles of justice and righteousness. These principles observed, social questions are easily solved. The lack of them in one's own

private conduct begets bodily ailments, incapacitates for the struggle of life, and leads to poverty. Purity, sobriety, legitimate self-denial are moral virtues which it is the duty of the Church to inculcate; they are social virtues the practice of which will sweep away a thousand and one of the ills of life. Respect for the manhood of fellow-beings, justice in one's dealing with them, the repression of overweening greed in self, are also duties which the Church must proclaim before the nations of the earth, and those duties observed, the grinding miseries imposed upon humanity by the pride of power and the covetousness of avarice will disappear. Upon those social virtues let Catholics lay to-day special stress; they are virtues most timely. Each age has its needs and its work; the Church, as bidden by the Master, takes from her treasury, things old and new as circumstances demand, and puts forth into bolder relief now one element of her teaching, now another. Social matters compel our attention; let the social power of religion go forth over the land. Let the social virtues be proclaimed with force from the pulpit and the rostrum; let the social practices be commended in newspaper and book. Let there be more than teaching; be there action and co-operation. The Church of Christ is not merely a voice; she is a living active power. Let her speak; let her put her words into practice; let her enforce her teachings; let her teach with effect, not merely repeating principles, but stepping into the arena, grasping the real situation, let her make application of her principles, declaring what is to be done in daily life and what is to be avoided. These duties done, the social work which we demand from the Church shall be done. Loyal to her God-given mission the Church must be no stranger in the hovel of the beggar, who needs comfort and counsel in his battlings with poverty, nor in the palace of the millionaire, who needs warning lest he forget his lowly brethren. She speak to labor lest it become oblivious of just laws, and to capital lest it oppress and crush labor. She must lend her hand to legitimate methods for the advance of intelligence, liberty and the material well-being of the people. Let her whisper counselings where willing ears are listening, and let her words be thunder- loud when souls are obdurate. Nought that is human can be alien to her; nought that is in the world should escape her influence. This, some will say, is not the Church we have known—the gentle, quiet, unobtrusive Church of sacraments and ascetic devotions, keeping jealously within the lines of the spiritual, leaving secular matters to whomsoever they concern them, the dead burying the dead. Well, let me say to you, you have never known the Church of Christ.

SOCIAL SALVATION THE BASIS OF SPIRITUAL SALVATION.

The business of the Church is to save souls. This first and before all else. Therefore must she take most active interest in social matters. The body is too intimately united with the soul to permit us to care for the one without caring for the other. The Christian who is to be saved lives in the world, and cannot escape the influence of his surroundings; if we would gain him over to grace, those surroundings must be made favorable to the conquest. Something more is needed than to preach truth from pulpit and proffer sacramental favors to those who willingly through around our altars. We must follow them out over the dusty highways of life, and avert the foes that are lying in wait to pluck out from hearts the seeds we are planting in them. We must remember the thousands who do not come near us, and so far as our ability goes, strike down the fetters that bind them to sin and to hell. The social conditions of legions of souls constrain them to live away from Church and from God, and it is utterly futile to talk to them of a higher life until those conditions are altered.

"THE SUBMERGED TENTH."

In his book on "Darkest England" William Booth tells of the "submerged tenth" of the population of London. They are the "lost," the "outcast," the "disinherited of the world," who have gone under, who have lost their foothold in society, to whom the prayer of Our Heavenly Father, "Give us this day our daily bread," is either unfulfilled or only filled by the devil's agency, by the earnings of vice, the proceeds of crime or the contribution enforced by threat of law. In every city of the world there are the "lost," the "disinherited," in numbers greater or smaller. Is there use in preaching the gospel to those victims of misery until they have been socially lifted up to the plane of normal humanity, where men are masters of mind and heart? Preaching the gospel to them in their degradation and misery is beating idly the air. Calm the cravings of hunger; an empty stomach is an impatient hearer. Let into the garret sunlight and wholesome air before you strive to dispel spiritual gloom, and give freshness to the soul. Look up those kennels of vice, of drunkenness and of moral corruption, into whose yawning gateways the young man and the young woman are being swept as by a fierce torrent, without knowledge or strength on their part to offer resistance; this done, you may offer to them the invitation to be sober and pure, and to turn their eyes toward the sky. There are thousands of human beings damned from their very birth because of the fatid atmosphere they are made to breathe, and the atrocious temptations from which they cannot wrest themselves. Very little

of us know of the fearful struggles and the dismal sorrows of tens of thousands of fellow-beings. Languishing in cosy parlors we sigh over the depravity of the "lost," kneeling in cushioned pews we thank God that we are among the saved, or we offer a prayer for the conversion of the sinner, and we deem our saving work over. Our charity, our zeal, I am afraid, is a mockery. Our vaunted civilization—our Christianity, such as it too frequently comes to the surface—is selfishness, draped it as we may in robes of culture and religion. True zeal for the spiritual good of the masses will bring us outside our homes and our churches into the broad social world, where, with all our might, we shall labor for healthy legislation, bearing upon the ills of the vicious and the poor, for the stirring up of consciences in the high and the lowly, for the protection of the weak, the humanizing of the "disinherited," and the social salvation of the fallen and the falling. The more we believe that our work for spiritual regeneration shall be fruitful, THE ACTION AND REACTION OF CHRISTIANITY WILL BE SOCIAL.

The historic action of the Church was always eminently social. It illustrates and confirms what we are saying. Its manifestations vary in times and places, as necessities and opportunities arise. I refer you to our blessed Lord Himself. His miracles, designed in last analysis to establish His divinity and draw souls to Him, were always ostensibly wrought to alleviate bodily suffering. He restored sight to the blind, hearing to the deaf; He fed the hungry; He cheered desolate households by ordering back loved ones from the jaws of death. "I have pity of the multitude," He said, as His eyes fell upon the thousands in the desert who were unable to find wherewith to appease their hunger. He basel His religion upon social works, and made social charity the test of one's love for Himself, and the standard measure of one's hopes in the future life. "Whoever shall give to drink to one of these little ones a cup of cold water only in the name of a disciple; amen, I say to you, he shall not lose his reward." The words of the Judge on the last day will be: "Come, ye blessed of My Father, \* \* \* for I was hungry and you gave me to eat; I was thirsty and you gave me to drink; I was a stranger, and you took me in; naked, and you covered me, \* \* \* Amen, I say to you, as long as you did it to one of these, my least brethren, you did it to me."

SOCIAL INFLUENCE OF THE CHURCH IN THE PAST.

I refer you to the Church in succeeding ages. The care for the poor was a passion with the close followers of Jesus; asylums and hospitals covered the lands over which the cross had been lifted; legions of men and women arose, consecrating by vows their lives to the service of charity. Nor did the action of the Church limit itself to temporary almsgiving and temporary relief of pain. She civilized; she penetrated into avenues of social life; she combated all forms of submission and injustice; she nurtured and developed all impulses for good. Her works taught agriculture, and led Franks and Goths to turn the sword into the ploughshare. She opened schools and universities when none other than she dreamt of dispelling the dark clouds of ignorance. She never ceases her labors for human freedom through whole centuries, until by a decree of one of her councils she was able to proclaim that in all Christendom there was no longer a slave. The violences of feudal wars were checked by her "truce of God"—seasons of the year when under penalty of excommunication all Christians were compelled to be in peace, and by right of sanctuary, which guaranteed life and liberty to all who reached her altars. Her pontiffs and councils interfered when monarchs ruled despotically, when unbridled lust menaced the security of the family. Religious orders were instituted to purchase captives from Mohammedan masters; wherever evil appeared, she went out to meet it. Her destiny was Heaven; her battlefield the world, and all her teaching and practice were that the better we make the world the surer are we of possessing Heaven.

NEW FORMS OF SOCIAL WORK.

New forms of ills have sprung up; new forms of work are open to us. Loyal to duty as the chief shepherd of the Church, loyal to the traditions of the past, Leo XIII. publishes his encyclical on the "Conditions of Labor." It is our duty to study it and carry out its injunctions within range of our power, however restricted the range may be. The Church is at home in social work. She departs from her own lines when she neglects it, in whatever form it comes before her, and in whatever sphere of life, however remote from the sanctuary, however secular in origin it lies. Nor do the children of the Church cease to be citizens of that state and members of the social body, and as such they have their direct obligations to state and to the social body. Their religion emphasizes those obligations and provides motives and forces to fulfill them. They owe to the state and society to make known to them from the house-top the principles of their religion, which will cement together the several parts of the social structure, and bring into co-operation with them the Christian Church, so that in the union of forces and harmony of intent and action all may work toward the solution of the problems that press upon this age, and which, under penalty of ruin and death, we must not pass by unheeded.

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FREEDOM OF CONSCIENCE.

Bishop Keane at the Unveiling of a Statue to Calvert.

The Right Rev. John J. Keane, D. D., rector of the Catholic University of America, was the orator at the recent dedication of the new Calvert Hall—an Academy of the Christian Brothers in Baltimore—and the unveiling of the statue to Leonard Calvert, founder of the Colony of Maryland, and pioneer of religious freedom in America.

The Bishop spoke, among other things, of the change from the old-time policy of developing the good by suppressing error, which led up to a spirit of persecution, the result of which wrong policy was that it could not last, and things have changed. There is no longer persecution to protect the truth; the new policy is to educate and instruct the youth with Christian education, thus giving them the means to resist error. This is the policy of the Church to-day. It is the policy first inaugurated in the New World by George Calvert, the first Lord Baltimore. History shows how Lord Baltimore's policy, through bigotry, was turned against himself. Nevertheless, truth finally prevailed, and when the Colonies, under our Washington, were victorious, the policy of religious toleration inaugurated by Calvert—the policy of Maryland—prevailed and grew, until now the spirit of toleration extends over the whole world.

Bishop Keane said that when he was in Rome, one who is close to Pope Leo XIII. said to him: "I am persuaded that the Church is not to grow by anathemas, or by condemnation, but by the persuasive power of the truth." Bishop Keane then eloquently spoke on behalf of such religious toleration, saying: "Ay, let us see that this policy of George Calvert shall rule in this hall. Every man and woman some time in their life is sure to come in contact with error, hence the importance of being educated to the truth, that all may be strong to meet without danger all error. The homes of America ought to be the most Christian in the world; and each door ought to be inscribed, 'The demon of impurity, the demon of profanity, the demon of drink shall not enter here, for these demons turn the home into a hell. So, also, the Church in America should take the young and teach them to be good; and the school must supplement the work of the home and the Church. Here, then, is the great problem of the world: 'How are our schools to be made Christian?' This disturbs others, but not Catholics, for such institutions as Calvert Hall demonstrate how Catholics answer the question."

He closed, saying: "We, the alumni of old Calvert Hall, with its dingy walls, rejoice in the erection of this building, so well fitted for nineteenth century progress in education. No narrowness or bigotry will ever be taught here. This school would be unworthy to receive the name of Calvert Hall if any bitterness should rule here. Here shall be taught the motto of the Fathers, 'In essentials, unity; in what is doubtful, liberty, and in all things charity.'"

No irreverent remarks are to be heard here, and at the same time, no one should go from this school who is ready to sell his religion at half price. From this school shall go forth young men who shall be Christians, not only in name but in reality, as well as good citizens. Others are imitating us. In a Western State I noticed that there are 175 Catholic schools, 285 Lutheran schools, and a number of Protestant Episcopal schools were united in a late contest. Our country will come to understand that our policy of Christian education is its safeguard. Friends, go forward, assured that in this light we will not walk in darkness."

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Persons writing for a change of address should invariably send us the name of their former post office.

London, Saturday, Oct. 3, 1891.

POPE LEO AND THE WORKMEN.

The pilgrimage of the French workmen to Rome, to which we made reference last week, was a notable occurrence. It appears, indeed, that infidel France is not as black as she is painted, and that there is just cause for hopefulness in the Christian future of that great nation. The perfect organization and untiring activity of the secret societies have brought to the front in the Government of France men devoid of principle, as they are of all respect for private morality or public worship. But the heart of the nation is sound. Workmen in France are looked upon generally as indifferent about religion; they are depended upon in any emergency where a conflict is threatening to take sides with Socialists and Infidels against all authority, both of Church and State. But the fact of 20,000 of their number starting for Rome to ask the Pope's blessing, to thank him personally for his fatherly protection and swear fealty to his person and office is a very significant sign of the times. The workmen have been too often deceived by the false promises of the revolution. They were promised liberty; but the new rulers proved themselves more exacting and more implacable task-masters than the kings whom they dethroned. The workmen of France were promised equality; but the Ferrys, the Freycinet and the Greveys still lived in palaces and rioted in power and luxury while the men whose sacrifices lifted them into office were no better off than before. Fraternity was another bait held out to the workman; but, like liberty and equality, it was found to be for the poor workman nothing else than "a delusion, a mockery, and a snare." The men of capital still persisted in grinding the faces of the poor; in establishing the sweating process at every centre of industry, and while demoralizing the laborer by compelling him to work all Sunday, imposed on him the longest hours and the lightest wages; strikes became frequent and violence resorted to with reactionary severity, nay downright cruelty and savagery. Labor societies were established for the protection of the bread-earner. These societies were considered a menace to good order and public peace, and the authority of the Vicar of Christ invoked for their suppression.

It was considered by the mighty and the possessors of great capital and untold wealth that the Pope would lend his voice to the suppression of every complaint, and to the enforcing of every civil law enacted in favor of the rich proprietor and the exacting capitalist. Cardinal Gibbons in America and Cardinal Manning in England spoke out boldly and eloquently for the just rights of the laborer. The former earned the gratitude of the toiling millions on this continent; and the latter, by his influence with suffering masses and by his intrepidity in approaching and censuring the dock-yard men and other rich employers in London, saved that city and all England from the horrors of civil war. The late Encyclical of Pope Leo on the labor question has defined exactly the positions both of the capitalist and the workman; and, by appealing to reason and to religion and to the fundamental law, has shown that there is no hope of security for the millionaire, or of content and true happiness for the workman, except in the observance of Heaven's decrees, and in the application of those principles of morality and justice that were taught us in the cradle of Christianity. His Holiness as spiritual Head of the human family lays down laws which Governments cannot touch on, viz., those which bind the conscience. As truly said by His Holiness:

"A mass of legislation dealing with the outward acts of man cannot comprehend the direction of consciences."

This direction is found only in religion, and the world of legislators, kings or republics, must acknowledge that laws which are opposed to God's law are no laws, and cannot stand long. It is the Pope alone who defines with certainty that heavenly law: "Heaven and earth may pass away but His word, or His law, endureth forever."

THE ORIGIN OF LANGUAGE.

A recent issue of the Chicago Medical Times has the following:

"A few years ago a society of eminent Frenchmen discussed the question, 'What language would a child naturally speak if never taught?' Twenty different results were predicted. To test the matter two infants were procured, and isolated with a deaf and dumb woman, who lived alone in the Alps, surrounded with her sheep and chickens. After six years, the children and the nurse were brought before the savants, who were on tip-toe of expectation as to the result; when lo! not a word could either of the children utter, but most perfectly could they imitate the crowing of the cock, the cackling of a hen, and the bleating of sheep."

It has been a moot question among philologists and learned men generally whether, on the hypothesis that man had been created without the knowledge of any language, though having the organs of speech, he would have been able to invent language. Rationalists, as might be expected, maintain that man was originally speechless, and that language was a very gradual formation. Atheists, who deny the existence of a God, and attribute the existence of the universe to chance, or law, without the operation of the Great First Cause, God, necessarily take the same view; for both these classes, from the nature of their professed beliefs must deny all divine intervention in the affairs of men.

Colonel R. G. Ingersoll is not original in propounding the Rationalist view. Jager, Bleek, Schleicher and others did the same before him; but there is a very great difficulty confronting those who maintain it. It is known that without the use of language man is a most unintelligent being, to such an extent that the use of speech, or at least of some fairly adequate language, would be requisite before he would have intelligence enough to put his mind to attempt to improve it; and even if some one man were to do this, his fellows would not have intelligence enough to profit by his advance, and to perpetuate the language so invented.

It seems to have been for the purpose of settling the question of the possibility of nature imparting, or of man discovering, the use of language, that the experiment of the "eminent Frenchmen" referred to by the Medical Times seems to have been made. History tells us that similar experiments have been made from time to time before now, and the result has always been similar to that of their experiment. The children who were brought up without hearing any human language spoken have never been able to acquire any other language than the inarticulate speech, if we may so call it, of the beasts and birds whose noises they have heard. The inference is a very legitimate one, that when man was created, God not only gave him the faculty of speech, but he infused into him the knowledge of a language fully formed.

There is no doubt that man has the capacity of extending his language by the invention of new words, and new grammatical forms, when he has the basis of a language on which to graft them. This is done daily in the languages of the world. But the best philologists recognize the insuperable difficulty which is in the way of a hypothetical race of men without a language, inventing one, teaching it to their fellow-men, and persuading them to perpetuate it.

The difficulty is acknowledged by Max Muller, who is, perhaps, the ablest philologist of our age. Reasoning purely on natural grounds, without reference to Revelation, he says:

"We cannot tell as yet what language is. It may be a production of nature, a work of human art, or a divine gift. But to whatever sphere it belong it would seem to stand unsurpassed—nay, unequalled in it—by anything else. If it be a production of nature, it is her last and crowning production, which she reserved for man alone. If it be a work of human art, it would seem to lift the human artist almost to the level of a divine Creator. If it be the gift of God, it is God's greatest gift; for through it God spoke to man, and man speaks to God in worship, prayer, and meditation." (Science of language vol. i., p. 3.)

Independently of Holy Scripture we might reach the conclusion that language is a gift of God; but if science

does not go so far as to lead us to this conclusion, it leaves us in the dark, and as it is by history only that we can know the origin of the invention, to history we must look for the solution of the problem of the origin of language, and it is only in sacred history that we find the secret laid open. To sacred history we must therefore have recourse. The experiment of the eminent Frenchmen is conclusive that language does not come by nature. Sacred history alone tells us whether it is a work of art or a gift of God, and it decides in favor of the latter hypothesis. Language was a gift of God to our first parents.

Holy Scripture tells us that after the work of creation was completed, God brought before Adam the whole animal creation "to see what he would call them: for whatsoever Adam called any living creature, the same is its name. And Adam called all the beasts by their names, and all the fowls of the air, and all the cattle of the field." (Gen. i; 19, 20.)

This was before Eve was created, so that Adam was already skilled in the use of his organs of speech. After the creation of Eve, Adam said: "This is bone of my bones and flesh of my flesh; she shall be called Woman, because she was taken out of man."

In the succeeding chapter both Adam and Eve are represented as speaking to God, and Eve as speaking to the serpent, as well as understanding what the serpent said to her.

With believers in the divine authority of Scripture, there can, therefore, be no question as regards the fact. Not only had our first parents the faculty of speech, but they had also its use immediately after they were created. If this had not been the case, it is certain that unless their intelligence had been far beyond that of the most learned men of whom we have any knowledge, they could not have invented it for many years; perhaps not within the limit of their lifetime, sufficiently to express anything more than their most ordinary physical wants; and even then, they would scarcely have thought of inventing it unless their attention had been, by some means, specially called to the benefit they would derive from it. We can scarcely imagine that any circumstance could have arisen which would thus have impressed upon them the notion that the invention of a language would be of so much importance to them, as to induce them to spend the time necessary for inventing and acquiring it.

Language is, therefore, originally a divine gift, and to God we owe gratitude unbounded for imparting to mankind this most noble faculty of the human race.

AN EX-NUN ON THE TRACTARIAN MOVEMENT.

The ex-Nun of Kenmare has been for a time engaged in writing a series of articles in some Protestant journals on the "Tractarian Movement" in the Anglican and Protestant Episcopal Churches. She states that it was this movement which directed her attention at first towards the Catholic, or as she calls it, "the Romish Church," and she seems to consider that the leaders of the movement have on their consciences a fearful responsibility for having turned away from Protestantism so shining a light as Mary Francis Cusick.

She considers the Mannings, the Newmans, the Wilberforces, the Allies, the Ives and other eminent men as but hypocrites, because, while looking among the writings of the great Fathers of the Church to find in primitive Christianity some resemblance to the Anglican Establishment they were forced to the conclusion that the original Church of Christ was not merely a national and local institution, having the king or queen of the country in which it was established for its head, but a universal Church, yielding obedience to one head, the successor of St. Peter. But the ex-nun might profitably bear it in mind that such accusations as these are like boomerangs, which are as likely to come back and strike the person who projects them into the air, as the object at which they are aimed. If all those illustrious men were dishonest in drawing their conclusions, we may very naturally infer that Miss Cusick was dishonest too; and we may fairly suppose that, like Mrs. Diss de Barr, she is so still.

Miss Cusick made great sacrifices when she became a Catholic and a Poor Clare. But it was the spirit of insubordination and self-sufficiency which led her to leave the Church again. We leave it to the honest judgment of intelligent readers whether her first conversion had not the characteristics of honesty rather than the second.

The case was just the same with the illustrious men whose names we have mentioned above. It is sufficient evidence of their sincerity that they gave up their means of livelihood for the sake of a precarious future, in order to embrace what they believed to be the truth. There is one difference between them and Miss Cusick, that their scholarship is not to be put on the same level with hers. She was a fair compiler of facts, when she had "copy" before her from which to compile; but no one will accuse her of possessing either the originality of thought or the brilliancy or the logical acumen of any one of those whom she so impudently maligns.

Her books acquired a certain popularity, when she was the "Nun of Kenmare," rather on account of the charitable purposes to which the proceeds were to be devoted than because of any extraordinary excellence which was to be found in them, and no one will think for a moment that her estimate of the Tractarian converts is to be regarded as that of a thoroughly honest and competent judge. It is the estimate of a crank who is looking for an excuse for her own vacillation.

THE POPE'S TEMPORAL POWER.

The German Catholics assembled last week in congress in the city of Buffalo proved themselves worthy of the high destiny assigned them by Divine Providence as the barrier against which Islamism, Lutheranism and Caesarism have beaten in vain. The Turks, who invaded Europe and overran its fairest provinces, were arrested in their headlong march at the gates of Vienna, in Austria, when the German Catholics, aided by John Sobieski, utterly annihilated Kara Mustapha's army of three hundred thousand scimitars in 1683, and saved Christendom from further Moslem invasions. The German Catholics, who confronted Luther with the pen equally with the sword, and maintained themselves impregnable in the possession of divine faith to the number of ten millions, while fanatics raged round with ribald insult and vengeful threats, are undoubtedly entitled to the admiration and gratitude of the whole Catholic world. But never at any time in history have the Germans exhibited greater fortitude in combat or more dignified patience under the severest trials than during the reign of the Kulturkampf and Falk laws, in these latter days of our own seeing; when the victorious Emperor and the Man of Iron and Blood essayed to nationalize the Church Universal and dethrone the Vicar of Christ.

The German Catholics, to a man, while giving proofs of unswerving loyalty to the crown, and protesting through their eloquent and chivalrous representatives in the Reichstag, offered a manly, although passive, resistance to the iniquitous measures that secularized their schools, made Godless their colleges and immured in vile dungeons their priests and their Bishops. Extensive and populous parishes remained for years without priests to minister to the living or dying; important dioceses were deprived of their Bishops, and where Bishops were yet tolerated no ecclesiastical student could be ordained until he had spent three years in an infidel university, and obtained a permit from a Protestant or unbelieving minister of education and public worship. Every means that diabolical ingenuity could invent for the wiping out of Catholic belief and practice was resorted to and put in legal force by the insatiable ambition of Prince Bismarck. He foolishly fancied that he could pervert the German Catholics from their allegiance to Christ's Vicar on earth, whose tiara would be placed on his own brow or on that of Emperor William. He was determined that the Prussian monarch should be equal in power to the Czar of Russia and exercise both temporal and spiritual dominion over all his subjects. He did not admit in his reckoning, however, the stern resolve of his Catholic subjects to give stubborn and undying resistance to such an atrocious policy. Nor did he ever dream that their united solid vote would send to the German Parliament an unbroken phalanx, with most eloquent and indomitable leaders, to expose his tyranny and defy his power. Bismarck was forced to yield to argument and combined strength. Besides, he discovered, almost too late, that from his godless schools had sprung up a crop of Infidels and Socialists, who were already very busy sapping the foundations of Imperial authority. The very surest supports of the throne were found in the men of Christian faith and sound morals,

whom he had been persecuting in vain efforts to make them traitors to their conscience and their God. Bismarck had to succumb; he was beaten at every point. The odious laws against Catholics were repealed. Priests came out from prison and Bishops returned to their sees. But Bismarck's prestige was gone; he had soared too high, and lost his head. His downfall was inevitable. His great opponent, Windthorst, the Catholic leader, lived to witness the dismissal of Bismarck from the councils of State, and died happy in the consciousness of having defeated all his ambitious projects.

To-day the German Catholics are loud-spoken as they are earnest and determined in calling for the restoration of the temporalities to the Holy See. At a recent Catholic congress held in Germany resolutions were passed in favor of such policy being adopted by Emperor William, and urging the restoration of the temporal power of the Pope as an independent sovereign. The same views were unanimously entertained by the German American Catholic Congress held last week in Buffalo, which "endorses the Papal claims of inviolable rights to the territorial independence of the Holy See."

The resolution reads thus: "No national or international principle in law, no sovereignty of a people, can ever sanction or endorse a usurpation conflicting with the freedom and independence guaranteed to the head of the Church by the Divine Founder, and injuring severely and emphatically the sacred rights of two hundred and fifty millions of Catholics. The entirely free exercise of God's ordinance is intimately connected as well with the welfare of the entire Church as with the territorial independence of the Holy See willed by Divine Providence."

We are convinced that it is in the power of the German Catholics, more, perhaps, than any other nationality, to solve the vexed question of the Pope's temporal authority. Their influence with the actual sovereign, and with his Chancellor, Von Caprivi, is said to be of a very potent character. Should the Councils of State in Prussia incline towards a reconciliation of the Pope with the Italian Government, on a basis of restoration, Austria would not hesitate a moment in accepting a programme so acceptable to her Catholic millions. The great majority in Italy would favor it, and King Humbert, who in Rome is overshadowed by the presence of Papal dignity, would readily acquiesce in a stroke of statesmanship that would free him from the restlessness of an uneasy conscience, and confer on him unrivalled sovereignty in Turin or Florence. Besides, it is admitted on all sides, and statistics are to prove it, that neither Rome nor Italy in general is making any material progress under revolutionary regime. The whole country is burthened with unbearable taxes; imposts are charged upon every commodity and high tariffs are placed on the very necessities of life, so that the people are fleeing from their native hills and valleys and flocking to America and other distant continents in search of freedom and of a means of livelihood. Forced conscription, that does not even spare the divinity students preparing for the priesthood, is compelling thousands of young men to embrace a military life, and enter the army and navy, for which they have an insurmountable aversion.

It is fully time that a change should come; and if the German Catholics do not influence their Emperor to propose and insist upon a change, the Italians themselves should see to it that the old regime of paternal rule and Papal benevolent sovereignty be once more and forever established for their own salvation and for the peace of Christendom in general.

Mr. SWIFT MACNEILL, M. P. for North West Donegal, and who has been absent from Ireland for about a year, is still in South Africa. He is deeply impressed with the sad condition of the lepers in the settlement on Robbin Island in Table Bay, but he asserts positively that with all their misfortunes their condition is much better than that of the poor tenants of Donegal. He says:

"I state without fear of contradiction from any one having regard for his word, that the unhappy sufferers from that terrible disease (some of them Hottentots, and the vast majority 'black men') have infinitely better food, are more comfortably housed, and have a greater share in the generous amusements of life, notwithstanding their isolation and terrible physical sufferings than the victims of the landlords and the Government in North-West Donegal. The poor leper suffers from a visitation of Providence; his sufferings, are not, as in the case of the famished Donegal peasants, aggravated by the deliberate cruelty of man."

THE CHINESE OUTRAGES.

The Emperor of China has found himself suddenly brought face to face with difficulties which he must meet without further shilly-shally. England, France, Germany and the United States have united in demanding that immediate measures be taken to repress the outrages which are being inflicted on the missionaries and other citizens of the countries concerned, who are in China, and compensation is demanded for the property destroyed and lives sacrificed at Ichang, Wuhu, Wusuh, Tangyang and other places.

The rioters, in the first place, did not seem to be moved by any special hostility to Christianity, but by hostility to foreigners generally, and by a desire to embroil the empire with foreign powers, that they might thus pave the way for the overthrow of the Government, which is very unpopular in the regions where the outbreak has occurred, because it is a Tartar dynasty, and Tartars occupy the most responsible positions through the empire. The purpose of the leaders of the secret societies which are engaged in the conspiracy is to place a purely Chinese dynasty on the throne. As the persecution progressed, however, its promoters changed their tactics, and circulated tracts making most absurd accusations against the Christians in order to excite the Chinese to hatred against them. Placards were also put up in public places to the same effect, throughout the Province of Hunan.

Protestants and Catholics have alike suffered, but as the Catholic missions are more numerous, and have more adherents among the native Chinese, they have suffered by far more than the Protestants. The Rev. David Hill, an English Wesleyan missionary who has been engaged in mission work in the valley of the Yangtse-Kiang River, for twenty-five years, and who left Shanghai on August 14th to attend the Methodist Ecumenical Council, which is soon to be held in Washington, D. C., being in Toronto, said the other day to a Globe reporter that "in Hunan there is an unconquerable aversion to foreigners;" and though the population is 18,000,000 "there is not one Protestant missionary in that Province. When missionaries attempted to enter, they were stoned. There are, however, some Catholic Spanish missionaries at Chang Teh."

Mr. Hill continues: "About a year ago placards of a most blasphemous character, representing the Christian as all that is vile, saying that the Christians gouge out the eyes of babies and use them to make lenses, with other trash of that sort, were posted up in the cities along the Yangtse. Since then they have been found at Ichang, where the latest disturbance broke out after I left China, and at parts far remote down the coast to Canton. Chang Sha, the capital of Hunan, was literally covered with them, and there is no doubt that they have been circulated all over the Empire by the gentry of Hunan."

These placards are of the vilest character, and caricatures of the most sacred events of the life of Christ, especially of His crucifixion, are depicted upon some of them. It is no wonder that such inflammatory appeals to an ignorant and sensual community should be followed by acts of violence, and there is evidence that the Government connived at these in the first place, notwithstanding that it now finds itself necessitated, by the firmness of the civilized powers, to do something to put an end to the outrages and murders which have been hitherto perpetrated with impunity. Among these evidences is a reply by the Government authorities at Peking to a memorial sent by leading families of Hunan, praying for the expulsion of all foreigners. The authorities answered that they would be glad to have foreigners out of the country, but admonished the petitioners that this was not to be attempted by means of such outrages as murder and pillage. It was very easy to interpret this as giving a sort of license to the anti-foreign mob, and it was actually so interpreted.

The North China Daily News, a semi-official paper, throws some new light on the causes which have led to the present persecution. It states the (Protestant) missionaries force upon the people, with arrogant and ostentatious aggressiveness a mass of darkness and contradictions under the name of "Missionary publications," the absurdity of which is readily seen by the educated Chinese, who are thus led to despise Christianity itself, and who inform the people of these things and easily incite them to deeds of violence against those who thus thrust their services upon an unwilling people, and back up their aggressiveness with threats of gunboats of the foreign Governments.

This is not the course which is pursued by the Catholic priests, who rely only on the truth and power of the gospel they preach. Nevertheless, the Catholic missionaries do not escape the odium which is raised against all foreigners, and thus the persecution is directed against all without discrimination. That the North China News says no more than what is literally true is confirmed by the well-known fact that the Bible which the Protestants circulate is a miserable translation, of which it has been said that "it perverts and travesties the word of God

in a most sacred is, in fact, which no one ing." The Protest not hesitate against the p long as they missions wou suffers, their things. Thus September, a letter in the which he tried offered to the said:

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ARCHDIOCE

St. Vincent's A Duty Laid I The Archb Inalienable Matter of E drea—A Han Grace.

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in a most sacrilegious manner, that it is, in fact, an unintelligible jargon which no one can read without laughing."

The Protestant missionaries also did not hesitate to encourage violence against the priests, and we find that as long as they thought that the Catholic authorities would not do the state of things. This as recently as the 3rd of September, a Baptist missionary had a letter in the American Baptist in which he tried to justify the violence offered to the priests and nuns. He said:

"There are just reasons why the Chinese both fear and hate the Catholics, viz., their secret ways of working, and their great greed for wealth and power. These are traits of the Catholics the world over. The Catholics have received a blow from which they will never recover. This God is opening the way."

It was only when they saw that the persecution was directed equally against themselves that they desired to see it quelled.

The latest news from the Chinese capital is to the effect that the Emperor has been terrified by the unanimity of the Western powers into offering a specific sum as compensation to the foreigners for the murders and pillage perpetrated by his subjects. He acknowledges that the Government is justly held responsible for the outrages which they have not hitherto prevented, and promises to prevent them with a strong hand in the future. Four leaders in the riots have already been executed, and twenty-one banished. Five mandarins have also been reported as culpably remiss in the preservation of order, and it is stated that they will also be punished according to the extent of their guilt or negligence in the premises.

Notwithstanding the vigorous measures which have been taken or are to be taken against the guilty the riots were still going on, according to the last intelligence.

The office of the Missions Catholiques, at Lyons, has received advice to the effect that the natives had attacked the monks at Northern Cham. Fears are entertained for the safety of the monks and inmates of the Cham Orphanage.

ARCHDIOCESE OF KINGSTON.

St. Vincent's Academy—Its Corner Stone Daily Laid in Ecclesiastical Form—The Archbishop Again Affirms the Inalienable Rights of Parents in the Matter of Education of Their Children—A Handsome Present from His Grace.

Kingston, News, Sept. 28.

The corner stone of the new St. Vincent Academy, on the site of the old St. Joseph's school, was laid yesterday afternoon, with impressive ceremonies, by Archbishop Cleary. The event was to have taken place at 3 o'clock, but was postponed until 4 p. m. At the latter hour the neighboring streets were crowded with spectators, the sidewalks were blocked, the piles of stones and brick in front of the building were laden with humanity, and even the neighboring sheds had their quota of expectant sight-seers. The weather was perfect, and the arrangements very complete. A platform had been erected near the stone, and the sun's direct rays were excluded by a canopy of large Canadian flags. Another flag floated from the masthead, and the four corners of the building were ornamented with three British flags and one large green one.

The Latin inscription on the stone itself was as follows:

Quod pacis spiritus intelligentiae ac pietatis exultantibus iugiter, favens Numine, prosi, christianum hoc in loco dicitur. Revisus Dnus Jacobus Vincentius Cleary, Archiepiscopus Regiopolitanus, die sextidiesimo Octobris, anno MDCCCXCI.

That it may, by God's blessing, serve through all time unto the formation of female youth in the spirit of knowledge and piety, the Rev. James Vincent Cleary, Archbishop of Kingston, devoted this school, at its very foundation, to God, the Lord of the sciences, on the 26th of the Kalends of October (25 September) in the year 1891.

Punctually at the appointed hour the pupils of the Christian Brothers' school arrived, headed by their banner, the strings of which were borne by a number of small boys dressed in black, with broad, white lace collars. The rest of the pupils wore scarlet sashes, with badges and rosettes, and those of the higher classes had the additional adornment of white ribbons, tied on the right arm, and white gloves. Following them marched the Brothers, under Director Apian, and then came the sanctuary boys, also headed by a banner. They walked in two divisions, one dressed all in white, and the other, composed of older boys, wearing cardinal and white robes.

By this time the crowd was immense. The following gentlemen were noticed on the platform: Mayor Drennan, Dr. Ryan, Owen Tierney, Patrick Daley, J. J. Behan, T. J. Leahy, John O'Donnell, and other Roman Catholic gentlemen.

The girl pupils of old St. Joseph's and of the convent had meanwhile been assembling in the convent yard, under the direction of the Sisters.

The sanctuary boys had been given a place on the dais, but they now marched to the convent to meet the Archbishop. His carriage arrived shortly afterward and a procession was then formed. The smaller girls first marched up and lined the street and then the main body started in the following order:

Banner. Convent girls singing the Magnificat. Acolytes bearing candles. Acolytes with lighted tapers. Rev. Fathers Murrach and Keogh. Archbishop (wearing mitre and crozier and attended by Fathers Kelly and Carey. The Archbishop was richly robed in

cloth of purple, white and gold and wore a mitre richly ornamented with gold and precious stones. Altogether the spectacle was very imposing. Constables Small and Craig had hard work to clear a passage to the steps leading to the platform, but of course they were successful, and the processionists at last took their places there. The chanting of the boys was very sweet, and gave evidence of careful training. The ceremony began with the removal of the Archbishop's mitre, which was entrusted to the care of an attendant, and the substitution thereof of a small cap. He then took the trowel, made for the occasion, and made the sign of the cross, on each side of the corner-stone. The trowel, by the way, was a very beautiful silver one, manufactured by W. J. Keeley, jeweller, and bearing the following inscription: "Presented to the Archbishop of Kingston by the Separate School Board on the occasion of laying the corner stone of St. Vincent Academy, Sept. 27th, 1891."

After enjoining silence on the crowd, the Archbishop proceeded with the Latin services used on such occasions, the priests making the responses. The mitre was replaced and then, the Archbishop remarking, "All kneel down who are around here now, the crucifix-bearer stood in front of him and in a loud voice His Grace called (in Latin, of course) on all the saints to bless the undertaking. Returning to the stone, which had meanwhile been raised by a derrick, he laid the mortar, and the stone was lowered to its final resting-place. The procession then re-formed and marched around the foundation, the Archbishop anointing it with holy oil, and the kneeling of the Archbishop on behalf of the Separate School Board."

Returning to the platform Dr. Ryan read the following address to the Archbishop on behalf of the Separate School Board:

To His Grace the Archbishop of Kingston:— MAY IT PLEASE YOUR GRACE:—We, the members of the Separate School Board of Kingston, acknowledge with pleasure the great honor you confer on us by your presence on this important occasion.

This is the first Separate school building which public attention has been thus so fully directed by the presence of the Archbishop of Kingston and the impressive ceremony, blessing the foundation and corner-stone. We regard this as the best indication of Your Grace's entire approval of our efforts to provide suitable scholastic accommodations for the Catholic children of the city.

To signify our appreciation of your interest in and encouragement of this undertaking, we have taken the liberty of identifying Your Grace's name with the projected building by calling it St. Vincent's Academy, thus linking it for all time with your episcopate, already illustrious by the number and greatness of your religious works.

Your solicitude for the success of this new Catholic school is in entire harmony with your zealous and constant labors in the cause of religious education, and the Board of Trustees assure Your Grace, in the name of the Catholic body of Kingston, that they are in complete and loyal harmony with your teaching, which we instinctively know to be in exact conformity with the unchanging Faith of the Catholic Church in her authoritative declarations on Christian education.

We further desire to assert here that our great interest in this paramount duty of Catholicity has been stimulated by your public announcement of erecting in the near future an institution wherein our children may receive an education that will fit them to take their place in the higher walks of life. We assure Your Grace that the Catholics of Kingston will heartily and generously support your designs, and are eager for the opportunity of proving themselves worthy of the noble educational project which you so eloquently outlined in the address delivered by you in our cathedral shortly after your elevation to the archiepiscopal dignity.

Your Grace on that occasion voiced the sentiments of your people, whose ardent expectations in respect of this great work are second only to their zeal for the glory of the Church itself. And now that we behold the cathedral almost finished, our hopes for higher education for our children seem nearer realization.

With the fervent prayer from the members of the Board that Your Grace's restored health may continue to enable you to complete the work—religious, charitable and educational, which are pressing up over the archiepiscopal throne, we subscribe ourselves, with respect, E. Ryan, Owen Tierney, J. J. Behan, B. J. Leahy and L. O'Brien.

Dr. Ryan knelt, presented the address, and kissed the Archbishop's hand, the other trustees following suit. It was thought that no reply would be made beyond a formal acknowledgment, and the first words of the Archbishop seemed to confirm this opinion. However, his reply was of some length, and was exceedingly forcible. He said:

"Gentlemen of the Separate School Board: Allow me to express my sincere thanks for your address, and for the terms so friendly and affectionate, which you have used in referring to me. I had made up my mind to abstain from delivering public addresses, in the open air, for they result in injury to my throat. I have had so much public preaching to do during the last few weeks, and will have so much of it to do during the next month on the missions of the diocese, that I must save what strength I have. I beg, therefore, to be excused from delivering a lengthy address. I must, however, express to you, gentlemen, my thanks for the work you are engaged in, and for the part you have let me have in it to-day. I have performed it with joy and gladness. We are all one in this work, and this is what delights my pastoral heart, to know that there is no disputation, no minority and majority, contending with one another. For we have one principle that unites us, and that is the fundamental principle of the Christian religion on which we rest our system of education. We defend the right of every parent to train the child that God has given him so that the child may grow like the model Child of Nazareth, 'in wisdom and age and grace before God and men.' It is not enough to have a care of the child's bodily health. This is the least part of a parent's duty. The child must be nurtured 'in wisdom,' in the knowledge and instinctive appreciation of the way of truth, goodness and holiness leading to its eternal destiny. And it must be fed and fattened and developed, inwardly and outwardly, in soul and thought, in mind and manner, in judgment and taste and feeling according to the vital principle of 'grace before God and men.' This is the rearing of the whole child. This alone constitutes education. God

stamps His image and likeness on every child that is born, and the infant is made more perfectly in accord with that image at the baptismal font, through regeneration in the likeness of our Lord Jesus Christ. Every child should be reared in that likeness. Every Christian who knows the first principles of his religion, and believes that Christ's blood was poured out for every child born into the world, also believes that the child, after being baptized, must be reared as becomes a son of God, and thus fitted for the glorious company of the saints in the kingdom of heaven. There is not a parent in the city of any religion or no religion at all, who does not feel that the fact of his being a parent gives him a right to train his child for the welfare of this life, and, above all, for its eternal welfare, and that the man lies who says he has no such right. His own heart says, 'This child is mine, and no other man's; being a parent I hold this child to rear for the Eternal Father, who has communicated His Fatherhood to me; therefore I will rear him as I think best.' The bigots who come forth saying that the father has no right to rear his own child, speak falsely. The maddest and most vulgar of men recognize this. 'You have seen the ceremonies with which we have laid this stone. They are the tokens of a great principle, that every man has a right to decide upon the training of his child. No man or class of men has the right to say to a parent 'Give your child to us to be taught.' No man, or faction, or government, or dominion on this earth—no kings or princes, or republics, have any power to take from any man the child that God has given him to educate. He has given the man a trust to rear the child for his own good, for God, and for the holy way to heaven, in the faith of Jesus Christ our Lord. The child must be taught obedience to the commands of the Lord Jesus Christ—to be honest, true, sober, moral, kind and good, following the pattern of the Eternal Father's Incarnate Son, who chose to become a child, in order to show to all generations how the children of redemption should be reared. There is a statement in the Bible that whom God hath chosen, them He hath also predestinated to be made in the likeness of His Son, that Jesus Christ may be the eldest brother among the many sons of God. The family likeness must appear on the soul of every one of the elect. It is the likeness of the Boy Jesus, the eldest brother. This is the necessary thing to any one who hopes to reach the heaven that Christ has purchased: he must be made in the likeness of Christ, the Son of God. We must resemble Christ. And if the children are to be like Christ they must learn of Him daily. No state, provincial, federal or dominion—not all the monarchs of earth—can take this right from you. We will rear our children for God and His Christ. This is the most religious work we could be engaged in. Few men have time or ability to train their children as they would like to have them trained. Therefore pious parents entrust them to teachers in whose principles they have faith. It is no wonder that we are lively and enthusiastic. We are laying the corner-stone of one of our schools, and we do it with charity to our brothers and love to our Father. Here the children shall learn the ways of God, to cultivate virtue, to be sober and kind, and charitable, and to respect the authority of the Church, represented by the crozier I hold in my hand. Here they will be prepared for this life and the next. We are men and we assert our own right—the right of men—to have our children trained as we deem fittest in accordance with our Christian faith. We have been attacked and we are prepared to repel attack and will do so if necessary. We are building this school, of which I have laid the corner-stone, at a cost of \$12,000. This and all other schools that we are building are fortresses—not of warfare, but of peace. We build them at our own expense, as our undoubted right. We claim civil and religious liberty, as our gift from Christ the Redeemer. We must have liberty of conscience, liberty to rear our children for God. God bless you all!"

The procession then returned to the convent, where the Archbishop gave the children his blessing.

After the ceremony many women and some men, too, wished on the stone "for what they most desired."

The Archbishop yesterday presented the School Board with a cheque for \$1,000 to assist in the erection of the building.

The address presented to the Archbishop was prepared, as well as read, by Dr. Ryan, chairman of the building committee.

In St. Mary's Cathedral yesterday morning Rev. Father Kelly read a document on behalf of the Archbishop, expressing the congregation to attend the ceremony in large numbers and thus silence atheists and infidels who might come to scoff.

The contents of the stone are: One cent, five, ten, twenty-five and fifty cent coins of this year's mintage, names and photograph of the Archbishop, names of the cathedral priests, names of trustees, Rev. Father Kelly, chairman; E. Ryan, M. D., local superintendent and chairman of building committee; Messrs. Leahy, J. J. Behan, O. Tierney, L. O'Brien, W. J. McNeil, O'Donnell, A. Hanley, T. J. Hennessy, R. J. Bowes, J. Catlin and L. X. LaChance; names of architect, builder, and M. Sullivan, who is superintending the work; copies of the city papers, names of mayor and aldermen and of the local members.

Rockport's New Catholic Church—The Laying of the Corner-Stone by Very Rev. Vicar-General Gauthier.—The Church to be Called St. Brendan.

Special to THE CATHOLIC RECORD.

On Sunday, Sept. 27, Very Rev. Vicar-General Gauthier, of the Archdiocese of Kingston, accompanied by the Rev. J. J. Kelly, of Yonge, and escorted by all the Catholics of St. James' Church and a large number of

Protestants, immediately after High Mass being chanted in St. James' Church, proceeded to Rockport to bless and lay the corner-stone of the new church. At 3 p. m. the solemn ceremony began, and was witnessed by a very large attendance, composed of Catholics and Protestants, coming from the world-famed Thousand Islands, American and Canadian, as well as the main shore, Gananoque, Athens, Lansdowne, Mallorytown, Wexford, Charlton, Brockville and Alexandria Bay, N. Y. The proceedings took place in the open air, on a platform erected on the portion of the church which has recently been built. The weather was favorable and the services were attended with success.

The church is beautifully situated on a great solid rock, placed there by bountiful nature, and in a most picturesque spot, hard by the great river St. Lawrence, within two miles of the famous watering-place, Alexandria Bay, N. Y., and the many elegant summer houses of the hundreds of families who hail from the Grand Republic and the fair Dominion of Canada, to rusticate among the islands. The thriving and promising little town of Rockport was tastefully decorated in honor of the festive occasion. The American flag, the Irish flag and the Papal colors floated in the gentle breeze from the principal offices. The whole entourage had assumed its brightest appearance. The corner-stone, an elegant block of highly polished blue marble, with elaborate inscription wrought thereon, is the generous gift of Mr. J. De Carle, sculptor, of Brockville, to the Catholic church at Rockport. The inscription, as follows, was selected and composed by the Most Rev. Doctor Cleary, Archbishop of Kingston:

"This church is erected to St. Brendan, who is believed to have, in the sixth century, discovered America, by the most Rev. J. V. Cleary, Archbishop of Kingston, J. J. Kelly, pastor of Yonge, and the Catholic laity, in the year 1891."

In the corner-stone was placed a scroll bearing the name of the pastor of the mission, His Holiness the Pope, the Archbishop of Kingston, the Vicar General of the Archdiocese, the Governor-General of Canada, the Premier of Canada, the Premier of Ontario, Mr. Charles Cornwall, who gave the church site to His Grace, and the names of the members of the committee, and other prominent men, together with various coins and leading Canadian newspapers.

St. Brendan of Clontarf, who, according to the testimony of very authentic historians, made a seven years' voyage in the western ocean, is believed to have been the first discoverer of America, in the sixth century, A. D. This great Irish saint died in 578 in Avonindry, county Galway, Ireland, in his ninety-fourth year. During his lifetime he founded several monasteries in Ireland, Wales and Scotland. His feast is celebrated on May 16th.

Upon the conclusion of the ceremony, the Vicar-General explained the significant rite of the blessing of the corner-stone, and congratulated both pastor and people, in the name of their illustrious Archbishop, for the energy, zeal and generosity they have evinced in bringing about the erection of a Catholic church in that section of the parish, where it is so necessary for the honor of the Most High and the sanctification of their immortal souls. The address was eloquent and earnest and was listened to with strict attention by the many denominations present.

Father Kelly expects to celebrate Mass in the new church on New Year's day, 1892. FIDELIS.

ARCHDIOCESE OF TORONTO.

Last week His Grace Archbishop Walsh paid his first official visit to the parishes of Uxbridge and Brock. There is no describing the enthusiasm of the people in that district, who came in large numbers to welcome now as chief pastor him, who, as a young priest, was the first resident pastor at Brock. The young and brilliant Father Walsh, in those days, administered to the spiritual wants of the Catholics scattered over that large district. He traveled sometimes on horseback, sometimes on foot; or as best he could, on the rough roads or through the forests of those days, carrying the vestments and bringing the consolations of religion to his parishioners.

Most of the people who were witnesses of Father Walsh's zealous labors have passed away, but the records of his labors are enshrined in the hearts and memories of the present generation, to whom they have been transmitted by their grateful ancestors. And those of them who were young then and remember Father Walsh, look back with feelings of fond recollection to the days and events of his friendly and edifying intercourse with them. This is evinced not only by the addresses of welcome that were presented to His Grace, both in Brock and Uxbridge, but much more, by the number of those who claimed to have heard their parents prophesy of Father Walsh.

A Lesson.

(From a flower at the Gers, at Lourdes.) Poor little creature blossom! all alone, I and thee sleeping on the mountain side, where at my passing thou didst wake, to hide thy pretty face beneath a stone. Dear, modest creature, who wouldst live unknown?

Thou slyly teaches me to fly from pride And seek humility—for thou hast hid thy face beneath a stone; nor wilt forget I thank thee, pretty one; nor will I forget the lesson which thy death has given me: That thy beauty is fairer yet than shown. Beneath the veil of holy modesty. And when the tempest shall my path beset, I'll strive to conquer him or die like thee. —T. A. M. in Ave Maria.

A Useful Monthly.

Office of the Rosary, 45 Warren St., N. Y., Sept. 8, 1891. We beg to call your attention to the October number of our magazine, our first issue for the month of the Rosary.

In its pages will be found an article from His Eminence Cardinal Gibbons; an ode, in honor of Leo XIII., by Rev. Father Kelly, C. M. of the Town of St. Donnie, the Cradle of Modern Art, by John A. Mearns, with illustrations especially prepared; 'What a Dominion hath St. Theresa,' by Rev. Charles W. Currier, C. S. R.; and a Sonnet by Aubrey de Vere. Auguste Rodin's Drama 'Life of St. Louis' still continues; and Maurice F. The Children's Department takes on the new features of Rosary illustrations and verses. The number will be much larger than usual, and will be ready by September 25th. Single Copies 20c. Yearly Subscriptions, \$1.20. Send orders to: REV. J. L. O'NEIL, O. P., 45 Warren Street.

that he would be one day a Bishop. It was, indeed, a source of pride and pleasure to them to find that all this was realized, and that His Grace had now attained the highest ecclesiastical dignity in this province.

On Sunday, 13th inst., thirty-five were confirmed at Uxbridge, and on Tuesday, 15th, sixty-six were confirmed at Brock. On both occasions the Archbishop gave addresses on the doctrines of the Church. His Grace is not aggressive, but he teaches the doctrines of the Catholic Church strongly, vigorously and places them in a light to bring conviction to any unprejudiced mind.

On Sunday night at Uxbridge, Father Egan preached an instructive sermon from the Epistle of the Sunday. Great credit is due to the rev. pastors of these parishes, Fathers Kean and Kiernan, for the elaborate preparations they had made to receive His Grace, and for the excellent manner in which the children answered in the Christian doctrine.

On Tuesday Rev. Fathers O'Reilly, Hogan, Egan, Trayling, Kean, Kohler and McPhillips assisted at the confirmation ceremony at Brock, and were entertained afterwards by the hospitable pastor, Father Kiernan, at an elegant dinner.

LATEST CATHOLIC NEWS.

The Rev. Father Mullaney, of Granville, N. Y., died suddenly at the altar on Sunday, 20th inst., while celebrating the Holy Sacrifice of the Mass.

Over two million pilgrims have already visited Treves to view and venerate the seamless garment of our Lord. This is already double the number of those who saw it in 1844, the year of its last exhibition.

According to the last official returns there are now in Berlin 135,000 Catholics. Their increase has been more rapid than that of any other denomination, being 36 per cent. since the previous census. The Protestants increased 20 per cent., the Jews 23 per cent.

Bishop Brennan of Dallas announces to his people of German, Mexican, French, Italian, Polish and Bohemian origin, who reside in his cathedral city, that he is able personally to hear their confessions in their own language. This indicates that the good Bishop is an accomplished linguist.

The chaplain of the English forces at Malta, Rev. R. Collins, has been chosen as a member of the Senate of the University of Malta. Father Collins knows well the chief languages of Europe and also Arabic and Persian, and this is one of the reasons why the Senate of the University have desired to add his name to their staff.

A despatch to the Topkhall from Bagamoyo, Zanzibar, says the Wadigo tribe, in the northern territory, have returned, and that the settlements of Lewa and Magira are in danger. The despatch adds that the Arabs are restless, and that the general situation is very bad. The Catholic missions in the interior are also in danger. Prompt and effective measures will be required to avert a serious disaster.

One day in the church of St. Sulpice at Paris, the Prince de Conde was placed by chance near a Seminarist. Profiting by the occasion he asked him the following question: "Sir," said he, "have the goodness to tell me what you learn in the Seminary." The student made him no reply. "Thinking he had not heard, the prince repeated the question with no better success. He insisted a third time. "They teach us," answered the Seminarist, "to be silent in church." "I am most grateful for your advice," returned the prince, "and for the future I will try and put it in practice."

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"Several years ago I was severely ill. The doctors said I was in consumption, and that they could do nothing for me, but advised me, as a last resort, to try Ayer's Cherry Pectoral. After taking this medicine two or three months I was cured, and my health remains good to the present day."—James Birchard, Darien, Conn.

"Several years ago, on a passage home from California, by water, I contracted so severe a cold that for some days I was confined to my state-room, and a physician on board considered me in danger. Happening to have a bottle of Ayer's Cherry Pectoral, I used it freely, and my lungs were soon restored to a healthy condition. Since then I have invariably recommended this preparation."—J. B. Chandler, Junction, Va.

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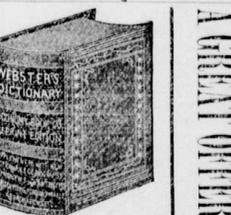
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of faith in Christ's revelation, hope in His mercy and love for His incarnate divinity are the birth-right of the members of the Catholic Church.

CHRIST FOUNDED HIS CHURCH

as a distinct body of organized men, chose the first officers, invested them with prerogatives, established external forms of inter-communication...

The typical Catholic is a man with a deep longing for God. Whoever does not crave more intimate union with God has little use for Catholicity.

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The Rev. Walter Elliott, of the Paulists, New York, was the preacher at a recent blessing of the corner-stone of the new Church of the Assumption, Ausonia, Conn.

"I wish to tell what this Church means to our brethren from outside, who to-day look with wonder at us, look at the large delegation of people—most, if not all of them, of the hard-working class—look at us with wonder and curiosity, and ask, 'What does it mean?'

"Not only is the Catholic Church one, but it is Universal. It possesses an elasticity adapted to every race under the sun.

"Now, let us look at the people who compose the Catholic Church, and study them. What is characteristic of the French?—resistance to do and conquer by the burning French heart; a force which sends them to the ends of the earth as missionaries...

"But the French are the same Catholics as the Italians. Now to study them: The Italian trait is that of symbolism; that gift of ability to read God in the skies.

"Then take the Irishman. He is the same Catholic as the Italian and the Frenchman—one in doctrine, one in worship, one in belief.

"Is this Church to be American? If you ask me what the ideal Catholic Church here would be, I would say that it should partake of the loyalty of the Irishman, the enthusiasm of the Frenchman and the symbolism of the Italian.

"What is it that distinguishes America from other nations? Answer me that. First of all, it is liberty—in this northern part of the western hemisphere.

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D. Sullivan, Malcolm, Ontario, writes: "I have been selling Dr. Thomas' Electric Oil for some years, and have no hesitation in saying that it has given better satisfaction than any other medicine I have ever sold."

"This, then, is our task, and an easy one it is. What religion is better fitted for it than ours, which always upheld the dignity of man? Man is not a degraded wretch.

A LINK IN A BROKEN CHAIN.

The Church has ever been the repository from which art, music and poetry have drawn their noblest themes, and under her auspices have the greatest masterpieces been given to the world.

Every day new developments give ample proof that the resources of the Church are far from being exhausted; and as fresh fields are ever opening out before the student of antiquity, the claims of Christianity as a civilizing and refining agent are receiving strong advocacy from the ranks of the learned.

Among the literary productions which owe their origin to the immediate influence of religion, no branch is more worthy of study than that which comprises the early liturgical prayers.

In a late translation of the prayers, liturgy and principal offices of the "Greek Orthodox Church of the East," by Katharine Lechner, we find the beautiful prayers and hymns, paraphrases and invocations, which breathe the spirit of the early Church, illustrating particularly her devotion to the Virgin Mother.

"O pure One! in my trouble I found thee a harbor, in my sorrow a joy and happiness, and in sickness a help and a support; a saviour in dangers and a protectress in temptations.

Among the prayers, what could be more beautiful or more Catholic than this: "O pure One! in my trouble I found thee a harbor, in my sorrow a joy and happiness, and in sickness a help and a support; a saviour in dangers and a protectress in temptations.

Or this cry for our help to our Mother, worthy the pen of a St. Bernard, whose writings are termed "a river of paradise": "The pity, as a sweet river and as a rich, refreshing gift, pour on my afflicted soul, O pure One! For I am afflicted as in a fiery furnace; and I magnify and exalt thee, and have recourse to thee, that thou mayst save me."

Let us hope that one day East and West may be united in all things, that we may all enjoy the treasures that form the heritage of Our Father.—Ave Maria.

A Religious Admiral.

La Semaine Religieuse shows that Admiral Cavalier de Cuverville, the Admiral of "La Nalade," is a man of a very religious turn of mind. During his visit here Archbishop Fabre conducted him to the Grand Seminary, where he introduced him to the different clergy.

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The Direct Route between the West and all ports on the Lower St. Lawrence and Bate des Chaleurs, Province of Quebec; also for New Brunswick, Nova Scotia, Prince Edward Island, Cape Breton and Magdalen Islands, Newfoundland and St. Pierre.

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are along the Intercolonial or are reached by that route. The attention of shippers is directed to the superior facilities offered by this route for the transport of flour and general merchandise intended for the Eastern Provinces, including Cape Breton and Newfoundland; also for shipments of grain and produce intended for the European market.

DR. FOWLERS

EXT. OF WILD STRAWBERRY CURES Cholera Morbus COLIC and GRAMPS

DIARRHOEA DYSENTERY

AND ALL SUMMER COMPLAINTS AND FLUXES OF THE BOWELS IT IS SAFE AND RELIABLE FOR CHILDREN OR ADULTS.

ROYAL CANADIAN INS. CO.

FIRE AND MARINE. HENRY TAYLOR, AGENT. Taylor's Bank Richmond St.

COOK'S FRIEND BAKING POWDER

should be used, if it is desired to make the Finest Class of Cakes—Rolls, Biscuits, Pastry-cakes, Johnny Cakes, Pie Crust, Baked Paste, etc.

McShane Bell Foundry

Finest Grade of Bells, Cast Iron, Brass, and Steel for Churches, Colleges, Town Halls, etc.

THE DOMINION

Savings and Investment Society, LONDON, ONTARIO.

Capital, \$1,000,000. Assets over 2,500,000.

Deposits received in sums of \$500 and upwards are interest paid or compounded half yearly.

Office opposite City Hall, Richmond street, London, Ontario.

WIVES & DAUGHTERS

IMPROVED ALL LEATHERBONE CORSETS

NO SIDE STEELS TO HURT NO SIDE STEELS TO BREAK NO SIDE STEELS TO RUST

MADE ONLY BY CANADA FEATHERBONE CO. LONDON, ONT.

THE KEY TO HEALTH.

BURDOCK BLOOD BITTERS

Unlocks all the clogged avenues of the Bowels, Kidneys and Liver, carrying off gradually without weakening the system, all the impurities and foul humors of the secretions...

For Sale by all Dealers. T. MILBURN & CO., Proprietors, Toronto.

MASS WINE.

WILSON BROTHERS. Have just received a direct importation of the Choicest of Mass Wine, which will, which will...

SOLD AT REDUCED PRICES.

They hold a certificate, attesting its purity from Rev. Emmanuel Laroche, Vicar-general of the Archdiocese of Tarazona. The rev. clergy are respectfully invited to send for samples.

BENNET FURNISHING COMPANY

LONDON, ONTARIO. Manufacturers of CHURCH, SCHOOL AND HALL FURNITURE.

Write for Illustrated Catalogue and prices. BENNET FURNISHING COY., London, Ont., Can.

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CARRIAGES AND SLEIGHS.

W. J. THOMPSON & SON,

Opposite Revere House, London, Have always in stock a large assortment of every style of Carriage and Sleigh. This is one of the largest establishments of the kind in the Dominion. None but first-class work turned out. Prices always moderate.

It comes to When the b Seen wa Always wit That driv Comes the For the p

I'm sick of And of fac Know who And my y Back to the With an d But there'll When I g

When I go That nev And it seem On a must Have touch On a clea To which is When I g

Outside of Is the gre Come drif Sobbing, th To the spi But I drou When I g

THE NECESSITY

The law, with all its intentions, arises out of language. It is not a mere convention, it is a necessity of the human mind.

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Exiled.

It comes to me often in silence, When the twilight spatters low— When the black, uncertain shadows...

—Eugene Field.

THE NECESSITY OF AN INFALLIBLE INTERPRETER.

The necessity of an interpreter of the law, whether human or divine, to all intents and purposes infallible, arises out of the very nature of human language.

The Church is a divinely organized body, instituted by the great Founder for the special purpose of promoting the spiritual interests of the race.

The very purpose of the Supreme Court is to interpret the law and settle disputes once for all.

That these same effects do follow from a similar mode of proceeding in the spiritual order is abundantly proved by the condition of the Protestant world since the great spiritual rebellion of the sixteenth century.

Now, that the Catholic Church has a tremendous advantage over Protestantism, even aside from its claim to divine authority for its supreme tribunal, it would seem must be obvious on a moment's reflection.

The many remarkable cures of catarrh effected by the use of Ayer's Sarsaparilla is conclusive proof that this loathsome and dangerous disease is one of the blood, only needing such a searching and powerful alternative to thoroughly eradicate it.

Monthly Prizes for Boys and Girls. The "Sunlight" Soap Co., Toronto, offer the following prizes every month till further notice.

shattered platforms of disintegrating Protestantism as a drowning man clings to a straw.

If the inherited prejudices of these honest-hearted men did not prevent their looking into the claims of the Catholic Church they would find that she has just what they want.

Now who will say it is not wiser, safer and better to trust to such a tribunal, even supposing it to be fallible, than to each one's own private judgment, or to the private judgment of any single individual or collection of individuals who insist upon the right of private judgment and free thought and the privilege of doubting upon all subjects?

The Jesuit Missions in Paraguay.

The close of the seventeenth and the first half of the eighteenth century saw the missions, or "reductions," in the height of their prosperity.

The late Father Drungo was fitted by nature to be a judge, inasmuch as he was never to be swayed by a one-sided story.

You are troubled with Catarrh, but in this warm, dry weather do not strongly experience its evil effects and you neglect treatment. A mistake.

Minard's Liniment cures Colds, etc. You are troubled with Catarrh, but in this warm, dry weather do not strongly experience its evil effects and you neglect treatment.

Minard's Liniment cures Colds, etc. You are troubled with Catarrh, but in this warm, dry weather do not strongly experience its evil effects and you neglect treatment.

The Priest and the People.

Here is a statement of the character of the priest and of the mutual relations of priest and people that should be read by every Catholic in the wide world, and be engraved indelibly deep in the hearts of the laity.

"The priest is your steward and your friend. He rejoices with you in your prosperity, sympathizes with you in your adversity, grieves with you in your sorrow.

To Cure the Taste for Liquor.

A correspondent of the New York Sun, in answer to the question, "Can any one give me a cure for drunkenness?" says:

"Don't Care to Eat." It is with the greatest confidence that Hood's Sarsaparilla is recommended for less of appetite, indigestion, sick headache, and similar troubles.

Minard's Liniment is the best.

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Influence of the Confessional on Preaching.

The knowledge that the priest acquires through the confessional of the state of the world, of the miseries of men's hearts, and the ruin and havoc caused by sin greatly stimulates the zeal to preach.

"Indulgence in spirits after a while which is longer or shorter, according to the constitution of the person—produces irritation, inflammation and fever of the stomach; hence the craving for drink.

Develop your Muscles BY EXERCISE.

Supply your system with Muscle-forming Elements by taking JOHNSTON'S FLUID BEEF. The Great Muscle-Former. HEALTH FOR ALL.

HOLLOWAY'S PILLS & OINTMENT. Purify the blood, correct all Disorders of the LIVER, STOMACH, KIDNEYS AND BOWELS.

D. DALY & SON WILL SELL YOU THE Famous Scranton Coal AT THE LOWEST PRICES.

ST. JACOBS OIL THE GREAT REMEDY FOR PAIN. RHEUMATISM, Neuralgia, Sciatica, Lumbago, Backache, Headache, Toothache, Sore Throat, Frost Bites, Sprains, Bruises, Burns, Etc.

W. R. MURPHY, UNDERTAKER. FUNERALS FURNISHED AT MODERATE PRICES.



WHITE AS SNOW!

SURPRISE makes all Linens, Cottons, Laces—sweet pure white. SURPRISE makes colored goods brighter and Flannels softer.

Coal Camerons. YARD AND OFFICE, BERWELL STREET AT G. T. R. BRANCH OFFICE, 455 RICHMOND STREET.

Farmers, Millmen and Threshers USE M'COLL'S Lardine Machine Oil. Which as a Lubricant has never been excelled.

THE PROVINCE OF QUEBEC LOTTERY AUTHORIZED BY THE LEGISLATURE. 3134 PRIZES WORTH \$52,740.00. CAPITAL PRIZE WORTH \$15,000.00. TICKET, \$1.00. 11 TICKETS FOR \$10.00.

Develop your Muscles BY EXERCISE. Supply your system with Muscle-forming Elements by taking JOHNSTON'S FLUID BEEF. The Great Muscle-Former. HEALTH FOR ALL.

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