### FOUND THE TRUE FAITH.

A Former Episcopalian Tells the Story of Her Conversion.

I had just left school when a great event, to me, happened in our family. My second brother, an officer in the My second distinct, United States navy, was about to marry. His affiancee was a young lady of Baltimore and a Roman marry. His affiances and a Roman lady of Baltimore and a Roman Catholic. Great was the distress of the had brought us up in my mother, who had brought us up in the Protestant Episcopal Church, and with the strictest regard to truth, honor and morality, but with a strong prejudice against the Catholic Church. The less she understood of its doctrines the more she was opposed to them, and I thoroughly sympathized with her and with the Protestant teachings of the young ladies' school from which I had just been graduated at fifteen. had never come in contact with Catholics, except as servants. Believing sincerely that this poor sister-in-law could not be saved if not converted from what I considered a cruel, superstitious, bigoted faith, unworthy of the enlightened Christian of the nineteenth century, I thought that a plain duty lay before me-that of redeeming and saving this otherwise lost soul who had entered our holier and better instructed circle.

In the futherance, however, of this duty, which, at first, in the fervor of the moment, seemed so very easy, I found a great obstacle at the very outset. How combat theories of which I was uninformed? How contest the dogmas of a religion of which I was totally ignorant? Evidently the first step was to inform myself thoroughly in regard to the beliefs and practices of this religion before I could hope suc-

cessfully to confute them.

Not having any works at hand on the subject, it occurred to me that, notwithstanding this, I might betray at once the ignorance and blind superstition inculcated by the Catholic Church by questioning the Catholic servants in our house. Filled with the importin our house. Filled with the importance of my mission, and with great confidence in my superior education acquired in an aristocratic Protestant school, and fresh from my Protestant histories, I confess I felt rather as Goliath may have felt when he attacked little David, and I feel bound to record from the termination of that memorable battle. Seeking one of these handmaids, therefore, I determined to attack what I considered one of the most outrageous of Catholic practices and beliefs, so far as I understood it on Protestant authority, and diving into the midst of things, I asked her,

"What is an Indulgence?" "An Indulgence?" said she, looking up from her work. "Why, miss, an Indulgence is a remission of punishment due for our sins in this world." " How much do you have to pay for

one? " Pay for one?" she queried, looking at me in astonishment. miss, you cannot pay for an Indulg-

"Do you mean to say," I asked, "that you cannot go to a priest and pay him to let you commit sin, and that, if you pay him enough, he will not give you permission to do so?"

I shall never forget the expression on that poor girl's face as she to look at me; it was a mingling of pity, astonishment and disgust. But pity, astonishment and disgust. But she only answered: "Certainly not, To gain an Indulgence you must first go to confession and confess all the sins you have been guilty of, and then, if the priest thinks you sincerely repentant, he absolves you; then you have to perform the conditions of the Indulgence, which are the repeating of certain prayers or Litanies, required to obtain it, and to re-

ceive Holy Communion."

I was astonished at this clear and concise answer. Where was the terrible sin in all this? I felt considerably abashed, but nevertheless went on questioning.
"Why do you worship the Virgin

Mary and her pictures and statues?"
"We never do." "Don't worship the Virgin Mary? Why you make her equal to the Saviour, do you not!"

'No; we only ask her to join her prayers to ours, because having been His mother in this world and the

holiest of all women, we believe her prayers to have great influence.' "And the saints?"
"And the saints also, as they are in

the presence of God and see Him al-This was all so intelligent, and so different from the confused answers I had expected, that I turned away with far greater respect for this poor servant than an hour before I had thought ever possible, and with a feeling of shame that she had answered these and many other questions that I put to her more clearly than I could have done had she asked me some questions concerning my own belief; for in our single congregation I knew there were men who attended the same church declare that they had no religious belief whatever. I knew, also, that what were called "High-Church" and "Low-I knew, also, that what Church" persuasions were widely different on essential points, though entertained by persons sitting under the same preacher and worshipping to sions, to my great delight. But coming said the quick-witted prelate.

very disturbing, yet did not convince me Sisters all in tears and much moved. spirits." that Protestantism was wrong or Cath I was astonished, and entreated to olicism right. I still considered it my know the cause of their commotion. have been duty to attack the Roman Catholic faith, Alas! their beloved Mother Jerome had and for this purpose set to work at once been appointed to a new field of action to read up the most celebrated She was to be the Superior of Mount works on both sides of the St. Vincent, and there, after the sucquestion. And I read with such intencessful labor of years, having brought sity of purpose, and remembered the ar- the institution to a standard far beyond guments on both sides so well, that I frequently amused myself by taking cording to whatever might be the views of my opponent, for

the drawing-room playing on the fore, their real meaning had never piano, the door opened and a visitor occurred to me! I felt that seeing, I was announced. I had not heard the had not seen, and hearing, I had not ring of the bell, and was a little heard. A new light dawned upon my startled at seeing an entire stranger soul, and I said, only the Church which enter the room, in the dress of a Roman recognizes these words as St. John evi-Catholic priest. His presence was ex-dently understood them (and who betplained, my sister in-law. most majestic and elegant of men, cer- Supper, could understand them?) can tainly the handsomest man I ever saw be the true Church, that Church of either before or since. The expression on his face was that of great dignity always."

and sweetness, with a tinge of sadness

Oh! all other beliefs seemed trivial that awakened at once a sympathetic in comparison with this, and the feeling and drew one towards him with hitherto perplexed feeling with which an unquestioning confidence and I had asked myself, why the Son of assurance that they were in the presence of a noble nature. A terrific cruel sufferings merely to be as one thunder-storm coming up almost immediately after his entrance, and no ing only as they did, vanished. Now it. I wish you good morning." And one else being at home, I enjoyed a I understood the great and glorious tete a tete with my distinguished look benefits of that ineffable sacrifice. ing guest for nearly an hour. I asked Only the eternal God could institute him many questions about his religion, and, above all, why priests did not to His immortality. And should marry, which amused him very much, throw away this great boon which had this being another mystery of the Cath-olic faith to me which I thought highly un Christian. After his explanation, however, I regarded priests more as martyrs than as the mysterious propa-gators of a mysterious religion.

I, too, will taste of this bread of eternal life—and live!

The storm being ended and a brilliant sun illumining the horizon, my the distraction of content visitor rose to take leave, promising to influence me no longer.

that my very admiration of this noblest points of belief, such as confession, the exalted friendship I could not help sion to him. This proposition surentertaining for one of the purest and loveliest natures it has ever been my privilege through a long life to meet. And, again, he never endeavored to convert me to his faith, saving that, although he would great surprise, was: "Would to God" was a general confession of the purest soin to him. This proposition surprivilege through a long life to meet. And, again, he never endeavored to convert me to his exclamation when I finished, to my faith, saving that, although he would great surprise, was: "Would to God" would be to make a general confession of the proposition surprise make a general confession of the proposition surprise make a general confession of the control on the seat of the poison in a slice of the catholics, and at as Carbonaro, and still. He regretted his oath as Carbonaro, and still on the seat of the international Masonic revolutionary committee. Mazzini had secured a man trusted and honored at the court of Naples to poison the king. He adeposition explains Napoleon's confinite to meet. And, again, he never endeavored to convert me to his sion to him. This proposition surprise material to obey the secret society masters. Yet in doing so he alienated the symmetric material to obey the secret society masters. Yet in doing so he alienated the symmetric material that a secured a man trusted and honored at the court of Naples to poison the king. He adeposition explains Napoleon's confinite to meet. And, again, he never and the singular masters are proposition surprised me very much, but I told him I and assonic revolutionary of the secret society masters. Yet in doing so he alienated the symmetric material master in the surprise of the poison the world of the secret society masters. Yet in doing so he alienated the symmetry of the secret society masters. life to meet. And, again, ne never endeavored to convert me to his faith, saying that, although he would answer any question I put to him, yet that my parents having received him in all good faith, he would consider it a breach of that faith should be the possible of th his funeral sermon, and a glowing task of my instruction himself.

To return, however, to my sister inlaw. On her learning of the visit she had missed, she said she should return

Those were very happy hour

plain, simple woman in appearance, humble in station and doubtless of humble origin, I saw that the gentleness of manner, the sweetness of character, the overflowing charity which characterized and shone in her face, and lent to it at times a halo that ele vated its expression beyond all mundane beauty, could come only from the it a Murillo?"
deep and beautiful faith that animated "I do not think," I replied, "Murillo the soul within; and while I looked ever saw it." with wonder on this marvellous effect I acknowledged that in the devotees of no other religion had I seen the same navy, however, who believed it to be much-frequented street of Palermo. I became sincerely attached to Sister Jerome, and thought I should like to become a Sister with leading such a life, and said I could Father. never endure its privations and exactions, but that persons in the world

on the other hand I argued with my though at certain moments an unsat-Protestant friends for mere argument's isfied longing after the infinite would absence, returned in time to receive his ake. take possession of me, which even the blessing once more before he left us Notwithstanding all this, the re-blandishments of society could not forever. Catholic servant of whom I have spoken made me chary, at first, of attacking my sister-in-law when she arrived at our home, together with a carrived at our home, together with a carried of want of breeding in such as the carried of the catholic belief of transubstantiation, he referred me to the sixth chaparrived at our home, together with a carried of St. John and to the eleventh sense of want of breeding in such a chapter of First Corinthians, verses 27, 28 and 29. It was strange, as often as One afternoon, as I was sitting in I read and heard read these words behowever, when he asked for ter than the beloved disciple, who ir in-law. He was one of the leaned on Jesus' breast at the Last

I was determined to let doubt and

ity. Thus commenced an acquaintance which soon became a strong
friendship, ending only with death.

The Rev. Dr. Forbes, who was then
to Catholicity, having been
of my own Church, I was recommended
to him as most apt to understand the Probably most persons would think that here was the cause of my conversion, but so far is that from the truth of the control o of men prevented me from becoming a Catholic for years, lest I should be insulated in so exalted a decision by the exalted friendship I could have below to him. This agency to him. do so without their knowledge and permission. His death occurred while I was abroad, and so much was beloved by our late Cardinal that he desired that his proceeding was very irregular. I decided now to go at once to Archibishop Hughes, then Archbishop of New York. He received me with the he desired that he alone should preach utmost courtesy, and undertook the tribute it was to that most holy and made appointments to receive me, admirable life. A kind hand sent the and went with me through the whole panegyric to me in my then island home more than six thousand miles ence at whatever was a stumbling block to me, and reasoning and plaining away with his clear brain all

Those were very happy hours spent it very shortly, and offered to take me with this illustrious man, who did not with her—an offer which I readily acepted.

It was at the house of this admirable

It was at the house of this admirable

It remember on one occasion he asked man that I met for the first time me if I had ever seen his pictures, Mother Jerome, very soon afterwards and, upon my answering in the nega-Superior of Mount St. Vincent. She, more than anyone, attracted me to-ing-room. We passed picture after wards the Catholic faith because, a picture, none, I am constrained to say (though of pretentious size), having particularly attracted my admiration; he at last stopped before "The Flight into Egypt," which he informed me was said to be a Murillo. After look-ing a little at the picture I turned to which he informed me to him with an incredulous smile. Maniscalco, the director of police, insti-"What," he said, "you do not think tuted an investigation, and received a

He laughed and said: "Likely. by that distinguished Spaniard.

I inquired who the marble busts in the hall represented, and learned they her. She laughed at the idea of my were those of St. Peter and the Holy

He then asked me if I would like to see a bust taken lately of himself, and and in society could do as much good took me into the rear drawing room, different opinions upon some vital in other ways, by acts of charity, lead where the bay window had been draped points, and I had even heard young ing exemplary lives and repressing entirely in red in order better to disevil tendencies in the thoughtless play what the sculptor doubtless conaround them, as they could in devot- sidered his chef d'oeuvre. I did not ing themselves to the life of a relig- like to say it was not a good likeness, ieuse. I begged, however, to go with so only remarked, "I see your Grace her sometimes on her errands of mercy, and this she did not object to, the hall, while you occupy a canopied

"I see, however," I replied, "they have been ineffectual in my case. "That," said he, "is because all evil

spirits left you when you entered. interrupted, however - once by the death of put them in other envelopes and deliver my noble father, and a few months them to Cavour. I have already given afterwards by my marriage. All three millions to Bertain. Go at once doubts in my mind having been re- to Garibaldi to tell him that I shall views of my opponent, for cent I never saw her again. My found a true comforter and adviser, later on I became acquainted entrance into society drew me for a with whom I held intimate correspondwith some very learned Catholics, and time away from all such thoughts ence during my travels in foreign with whom I held intimate correspond-ence during my travels in foreign "Your friend,

I was accosted by a gentleman, shortly wish to speak to you; here is my house looked up and beheld the Rev. Dr. Forbes. In great amazament I went with him. Entering the house, which was a handsome one, more comfortably furnished than the one he had left, he said: "Do you remember the afternoon you called upon me, and our conver-

"Perfectly."
"Well, do you know your arguments had a great effect upon me?"

I felt horrified. That a man of his to any religion upon convictions so and that I should be in any way mixed up with such vacillation, even in the remotest degree, shocked me beyond expression. I regarded him with sorrow and astonishment.

"I have left the Church," said he.
"And I," I replied, "have joined

### MARGIOTTA'S LEMMI.

III.
For the CATHOLIC RECORD.

Before proceeding with the history of the revolution in Central Italy let us glance at the doings of the agitators in the South. Lemmi's double attempt to murder Ferdinand II. of the Two Sicil ies having failed, Mazzini sent Crispi, the present Prime Minister and Dictator the distraction of contending polemics of Italy, on the same errand. Crispi, an intimate friend and co-laborer of motto of the capitulary degrees of Scotch Freemasonry: "Destroy the lilies (the Bourbon emblem) by crushing them under your feet. In 1849 he fled to France, whence he was ex-I tunately, trusted his generals, especially Nunziante, too implic of itly. Now Crispi carried on an agitation throughout the island, teach ing how to make explosives and bombs. In September he returned to London to render an account of affairs and then went again to Messina. Lemmi was in the meantime engaged by Cavour to watch things in Central Italy. After the abdication of the Grand Duke of Tuscany, public opinion there leaned towards autonomy rather than to annexation with Piede mont. Parma, Modena and the Lega tions favored a central Italian league Lemmi-directed the local revolutionists according to orders from London, and succeeded to gain the cause of an nexation, by means of bribery and violence. Then he was ordered to join Crispi, in Sicily. But before leaving Parma he instigated a mob to murder Anviti, a brave officer, who had publicly declared that the murder of Duke Charles III. was the work of Masons-October 6, 1859. Then he went to Sicily, where an attempt of revolution, on the 12th October, failed. threatening letter from Lemmi, to withdraw at once from the island. The police director did, of course, not Three days later he was stabbed

On May 11, 1860, Garibaldi, General Grand Master of the Masonic rite of Memphis and Misraim, landed at Marsala on his "campaign of the Thousand" This campaign would This campaign would have failed had not the principal officers of Ferdinand been bought with Piedemontese gold. Cavour publicly disowned Garibaldi's expedition, which was prepared by Dr. Bertain, but secretly he furnished the necessary

William de Rohan, the United States Commodore, brought a second expedi-tion of three thousand four hundred turned to Genoa to carry a third de-

went at once to Turin, saw the King, Victor Emmanuel, personally, and received from him a letter saying: "Commander: Enclosed are two letters tode Medici (Garibaldian General),

" VICTOR EMMANUAL." These facts were related by Commodore Rohan himself and published in the newspaper Fanfulla, of Rome, in 1881, without a protest from any

The Government organs always protested that Victor Emmanuel forced to action against his will, but the facts prove that he and Cavour had pre-arranged and directed every thing in the Garibaldian campaign of But appearances had to be saved, and Russia and Austria had to be deceived. Nunziante, the Napolitan General, was bought by Cavour, for 4,000,000 francs. Other leaders at the Court of Francis II. were similarly bought, or had already been, as Masons, ments had a great effect upon me?" in secret understanding with Gari-I felt horrified. That a man of his age, supposed solid education, and Lord Palmerston dethroned the Boursuperior mind could become a convert bons of the Two Sicilies. Garibaldi, with his revolutionary friends, would unstable as afterwards to doubt them, I never have succeeded without men, money, arms and ships from Piedemont.

> They were, indeed, working under the belief that they were leaders, and with the object of establishing a republic; but in reality they were only used as tools by Cavour, for whom Lemmi was forced to act as a most important agent, as will be shown later on

Freemason influence brought about

all the agitation and revolution in The three principal actors were Grand Masters. Lord Palmerston, the patriarch of Freemason politics, directed their operations throughout Europe. Under him Cavour and Mazzini worked in Italy for the destruction of the Papacy and the Bourbons and at the unification of Italy. Cavour wanted the union, but under a constitutional monarchy of the house of Savoy. Mazzini desired union, but under a republic. When he failed, in 1848, he had to bow to Cavour and Palmerston, and await more favorable circumstances to realize his projected republic. Garibaldi, another Grand Master, was merely the tool of the military captain of Mazzini, and consequently of Cavour and Lord Palmerston. As to Napoleon III. and Victor Emmanuel, the former proceeded against his will. He regretted his of Naples to poison the king. He ad-ministered the poison in a slice of melon and slowly brought the king to principal secret agent is Carlotti, while Mazzini uses Lemmi. As soon as the Grand Duke of Tuscany put out of the way Lemmi established himself at Florence as banker. In the service of Kossuth he had made some little money. This he skilfully in-creased by his frauds during the Crimean war, and when the government plundered the Church Lemmi got a good share of it as his own. Mazzini and Kossuth, who always had plenty of money, either from the Masons or from Lord Palmerston, used Lemmi to handle most of hese secret funds-to be sure, at a fair commission. As banker he is known to have made as high as 200 and 300 per cent. interest per annum. At the same time he did not neglect politics. When Garibaldi had become master of the two Sicilies, Lemmi directed him to issue a scandalous de cree, giving a national pension to the family of the assassin, Agesilano Milano. At this period Victor Emmanual feared very much that Garibaldi and his republican friends would cheat Piedemont out of the fruits of the revolution. Moreover Garibaldi and his friends wished to take Rome a once, while Victor Emmanual feared at this moment to offend the Catholic powers if he allowed Rome to be at Garibaldi is said to have declared

"We will make Italy, even with the aid of the devil." Lemmi, who heard it, replied: "Indeed, above all, with the aid of the devil." But Cavour cut short their plans. Mazzini and Garissor explained the part Pope Innobaldi, as well as Crispi, were ordered to leave Naples. Lemmi, who was very devoted to Mazzini and the republican cause, was left to himself, but closely watched. Cayour feared him. But having found out his crime in did not condemn the contents of the Marseilles he requested Napoleon to Charta, nor did he judge the rightfulfurnish him with authentic docu- ness or wrong fulness of the demands of ments proving that crime and the sentence imposed for it. These docu- revolt against lawful authority is not ments were Cavour's means of checking Lemmi in his republican ardor moral guilt in the eyes of God.

gether in the same edifice. This was one afternoon to visit her I found the keep them there to keep out evil But Bertain, the organizer, assured and directing him according to the Rohan that he had no funds. Rohan wish of the Piedemontese. To anticipate: When Criolitti fell on account of the bank scandals Lemmi, who hated to see those ments in the government's hands offered Crispi to make him Prime Minister if he would give him up those troublesome papers. Crispi entered into the agreement. But when made Prime Minister, those papers had been spirited away into the hands of Miss Diana Vaughan, for the price of 30,000 francs. This lady had them photographed, and placed into the hands of the delegates at the Grand Conven-tion of Rome in 1893, to thwart Lemmi's election as Supreme Pontiff of Free-masons and Luciferians, as indicated in a former article. But in vain.

TO BE CONTINUED.

### TEACHERS' CONVENTION AT LORETTO ABBEY

Among the many enterprises undertaken at Loretto Abbey for the furtherance of educational development, the convention held during the past week has proved the grandest achievement of all. The system of education is at present undergoing such a revolution as will undoubtedly be classed among the glorious advances of the period in which we live ; consequently religious the situation and realize that the voca sity, pre suppose the ability to instruct youth in this age of modern improvements. Fully conscious of this fact, the ladies of Loretto have ever encouraged the attaining of knowledge requisite to cope with the present requirements, therefore the convention was held to analyze the various methods of imparting knowledge, consistent with this enlightened age.

Beginning with Mr. White, to whose wise and systematic arrangenent the success of the proceedings is mainly due, we do not hesitate to say that the learned lecturers on the different subjects were persons whose names alone give assurance of success in school matters.

The opening discourse by Rev. F. Ryan, on the manner of imparting Christian doctrine, was delivered in his usual charming manner, and could not fail to be useful, instructive and interesting.

The Hon. Minister of Education ad-

dressed his appreciative audience on dressed his appreciative audience on the necessary qualifications of a suc-cessful teacher. He spoke in a most entertaining manner, interspersing among the serious facts such happy reminiscences, such pleasant illustrating anecdotes, that he was listened to with rapt attention. Mr. Tilley's lectures on Psychology were fascinating. His charming delivery and genial manner, his delightful way of dealing with his intensely interesting subject, made him the recipient of a cordial welcome.

Mr. Scott's lectures on school man-

agement were admirable. Speaking from a long experience, he is fully competent to deal with such an import-ant subject; and his ideas, if fully realized, convert the proverbially tiresome school-days into halcyon days. 'The Reign of Terror" in school is a thing of the past, and our rising generation should merge into men and women ruled by a law of love. The grandeur and dignity of the vocation of teacher, portrayed by Mr. Scott, filled his audience with enthusiasm. His lectures on teaching elementary subjects were likewise very interesting and instructive.

Mr. White also treated of the elementary branches in words replete with wisdom, eminently practicable. Mr. Houston on literary analysis and Mr. Prendergast on annuities imparted much wholesome knowledge on these subjects in a most entertaining manner. The Sisters were highly compli-

mented by the Hon. Mr. Ress and his colleagues, also by Very Rev. J. J. McCann, V. G., and Rev. F. Teefy, on the zeal they manifested in the work of education, thus contributing to make the educational system of .Ontario surpass that of her sister provinces, and even of the United States. The convention closed in the most

interesting manner possible. lecturers expressed themselves highly pleased with the marked appreciation evidenced by the Sisters throughout, showing in the most convincing way their zeal in the good cause, for which they have nobly sacrificed all worldly advantages, devoting themselves wholly to their high vocation.

PROFESSOR EWING, of Notre Dame University, delivered a very interesting lecture on Magna Charta and the cent took in the dispute between King John and the Barons. Innocent de-clared the Magna Charta null and void, for the reason that it was extorted from John by unjustifiable means. He the Barons. He simply proclaimed that only treason in the eyes of men but is

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before.

" Margaret," she said fondly The girl caught the old lady's hands. and rested her head on the invalid's

ETH'S MALL EXTRACT FOR NERVOUS EXHAUST LOPANO ASAVALUABLE TONIC.

"I am so tired, aunt," she said. A MOTHER'S SACRIFICE: "Then why have you come to me instead of retiring, my dear child?" OR, WHO WAS GUILTY? responded Madame Bernot, who did not By Christine Faber, Authoress of "Carroll know that the return from the ball was earlier than had been intended.

O'Donoghue." Because I am so tired of it all, said Margaret, nestling closer to the invalid's lap, "and because you must CHAPTER VIII. When Hannah Moore had returned release me from my promise to go into society any more. My place is here to her fellow-servants, Margaret, clinging to Hubert's arm, whispered;

more I can bear anything for you.

do anything save love me as you do," he whispered; "for this love of yours is an added torture. Good God! that I, foul, loathsome thing as I am, should

be loved by innocence, and should dare to accept that love. But no! I

dare to accept that love. But no! I shall have none of it; I shall go down

And, precipitating himself inside, he closed and locked the door against

'Your promise, Hubert, your prom

But he was deaf even to her frantic

They were talking in suppressed tones as they ascended the stair, and

at Hubert's door.
But when they had passed, and their

respective doors were closed, she came forth again to listen at Hubert's room.

before her. At one moment she was

picturing the mysterious agent of "Roquelare" obtaining an entrance

she waited, listening in agony, for the

slightest sound that might betray what

ne was doing.

Hannah Moore, who had remained

pelow to attend to some little prelimin-

ary of the next day's duties, was

now ascending, and Margaret at the

first sound of the slightly creaking

step, again ran to her room and waited

till it had passed.
But Hannah Moore, her mind already

whetted by a secret knowledge of

omething connected with Miss Cal-

ert's suffering, had heard the rustle of

he garments and the light tread of the

lying feet as they dashed to the room

bove Hubert's, and, instead of retir-

ing, the sympathetic woman left her

loor ajar and listened for further

In a few moments the white, rustling

orm was abroad again and down at

her cousin's door, and the cook, lean-

ing softly over the baluster, watched

with bated breath for a realization of

Poor, distracted Margaret! she

could only stand wedged against the

door as if she had been some marble

statue set in its arched way, but feel-

ing within her all the fire of a madly burning fever. Not a sound came

covered her own face and murmured,

night; it's not sick you are but sore with the secret that's laying heavy on

ou. God comfort you!"
And then, as if unable to bear

onger the sight of the young creature's

Alas! for Margaret Calvert; there

was no help for her on all earth, and

heaven she herself had shut against

here was but one to whom she might

have told that wretched tale; if there

was but one on whose faithful breast she might have sobbed out the grief

that was killing her. Under the influ-

ence of a wild feeling that impelled

her to seek companionship somewhere

without pausing to think even of the

propriety of changing her dress, she descended to her aunt's room.

that Madame Bernot slept, and Mar

garet, going gently forward, dropped

upon which the sick woman's eyes

rested when she woke from her light

slumber was that white-draped, slen-

amid which yet gleamed the pearls

that had been placed there a few hours

der form, with its wealth of curls

The attendant motioned to signify

black despair loomed before her.

Turn where she would, only

evident suffering, she turned back to

God help you in your agony this

inaudibly:

her room.

sounds from Margaret's room.

her own shrewd conjectures.

victim of his own rash hand.

her piteous cry of:

ound was heard.

ng to their rooms.

ascended heavily to his room.

with you, with suffering and sorrow."

"Margaret!" said Madame Bernot I am strong again, Hubert ; once in tones of sorrowful surprise, and Margaret lifted her head and met the He did not answer, but suffering her to cling in that wild way to him, glance of the pitying eyes above her, you talk strangely for one of your years, and my heart misgives me that reached and unlocked it he turned suddenly and withdrew himself almost fiercely from her hold.

"Despise me, Margaret, hate me there is something the matter with

A shudder convulsed the girl's form for a second.

"Long ago, when that deep, black woe came to me, when God's hand was laid heavily on me in affliction, I fancied, by my total severance from the world and its doings, to appease God's future wrath and to satisfy Him for the crime that had been committed; but I fear in doing so I have forgotten to my doom without dragging you other duties-my duty to you. promised to be a mother to you, but I have not fulfilled my pledge.

"You have more than done so." in terposed Margaret, pressing burning s on the hands she held

knock and after a moment, during which he seemed to have crossed to the "Nay, my dear girl, for I have neglected to teach you to give me your bed and thrown himself on it, not a confidence " Alas ! I have no confidence that !

When she had listened for some can give," wailed Margaret. ime, she heard the domestics repair The invalid's tones

and more earnest. "I had forgotten, Margaret, that you were young and had youthful as pirations; that you, also, must meet she hastened to her own apartment lest they should discover her standing that which comes sometime into every woman's life-love; is it that, my dar ing? In the society into which you have lately gone has any one wor your young heart? Tell me? The wildest fears possessed her, and horrible images presented themselves member I hold your dead mother's

place. "No, no, no !" passionately protest ed Margaret. "I have met no one I have nothing of the kind to tell. I am free—oh, how free!"

to the house, and dragging off Hubert in manacles the clank of which she She said the last words bitterly, and seemed to hear distinctly; at another she saw her cousin a bloody corpse, the buried her face again in her aunt

Not the shadow of a suspicion of the truth dawned upon the invalid's mind. She deemed the regard which Hubert such as an intimate brother and sister might have; and, though still quite satisfied, because of the tone in which her niece had last spoken, she forbore to press further, only said :

Well, my dear girl, we will no talk of this any longer at present; and now you had better retire, as, Hubert suppose, has done already.

Margaret left the ottoman and knelt

beside the invalid's chair : " Promise me, aunt, that you will seek no more to make me go into soci There is nothing there to satisfy

my heart.' Madame Bernot's eyes were on the

acred picture opposite. "Since you wish it so much, -no and now, my dear girl, leave me; I shall receive Communion in the mornand have my meditation to

make

And Margaret went forth slowly, painfully, listening long at Hubert's door, but there was only the same dread silence. Arrived in her room, she flung off, with feverish impatience, the costume which had excited the from the apartment, and, at last, when envy of more than one belle, and don-

> became the tramp of officers of the law who were escorting him to the scaffold It worked itself into the panorama, until it became the tread of a gaping crowd who surged about him on his way to the place of execution. It worked itself into the panorama, till it became the creaking of the very steps of the gallows which he was ascend-

Till the gray, cold dawn peeped into his room he lay, trying to force him-self to meet this inevitable doom-to meet it even before it should clutch

him in its iron grasp.

But the thought of the dishonor is would bring upon his name, and the blow it would give to his mother, rendered him powerless as a child to give himself up. He thought of flight—of secretly burying himself in some distant corner of the earth-but he knew only too well that God's justice would find him out even there, for his was a secret which earth would not keep He would have flung down his wretched life gladly, but he could not meet the dishonor which such a sacrifice would entail. noiselessly on an ottoman just in front of the invalid's chair, so the first object

A demon whispered self-destruction one swift, sure blow which would engender a painless end, but the threats of his religion rose up and drowned the

When at last slumber visited these two suffering souls, it was but to continue the torture of the past waking

On the bright morning which succeeded that miserable night the sun shone into Margaret's room, streaming athwart her face, and waking her up to wonder what it was that lay so heavily upon her heart. She remembered in an instant, and she hastened to make her toilet that she might descend to allay her anxiety about Hubert.

"Who is there?" he asked in response to her knock, and her heart lutely necessary for me.

gave a little throb of relief, she had so feared the worst.
"It is I-Margaret."

"Very well," he replied, "I shall be down to breakfast and see you then.

She turned away to her aunt's room, and finding there the clergyman who visited Madam Bernot at regular intervals, withdrew softly till he should

Knowing that he would soon leave, she waited in the hall, thinking sadly as she leaned her burning forehead against the cold wall, if she could but pour out her heart in such a confidence as her aunt monthly made—if she but dared to pour her tale into his priestly ear, now that her anguish was greater than it had been.

He came out suddenly, almost brushing against her. He was an old man, with thick silvery hair, and a face worn with the cares of his sacred calling, but whose expression reflected the patience and charity with which he strove to do his Master's will.

A fierce, overmastering impulse seized the sorrowing girl-an impulse to ask him to hear her confession, and the impulse grew stronger when the kindly old man saluted her pleasantly as he passed to the hall-door.

She sped after him, and a trembling "Father" had already issued from her lips when a sound on the stairs caused her to look back.

Hubert was descending, and in full view of the clergyman and herself The words stopped short upon her lips. "Did you wish to speak to me, my

child?" said the priest. "No," she gasped; and she hurried

The clergyman looked at her with an expression half of pity, half of sur-

prise.
"Should you want to see me, you know where to find me," he said, in a whisper; and, with a kindly, good

morning, he went his way.

She turned back to the tottering form still descending the stairs. The night's vigil had told more painfully on the wretched young man than on her, for, while she bore only heavy eyes and a weary look, his face was drawn into an expression of suffering that made him look twenty years older, han his age. He clutched the baluster for support, and looked like a man that

was groping in the dark. "You are too ill to have left your Margaret said, when reached his side.

He put out his hand and caught he shoulder, leaning upon it almost to neavily for her slender strength.

"My staff," he whispered, "I can use you for just this once, for in a little time a great, great gulf will be be tween us. Oh, Margaret! Margaret! -again that cry, though in subdued tones, for they were nearing the din-

ing room. While Margaret sought, in a troubled way, for words with which to reply to him, he had calmed himself and was stern and cold. She watched him closely during the whole of that nearly but saw only in that tasteless meal white haggard face the expression of one whom no persuasion, no force could move from a stolid agonized

waiting for his doom. "Are you going out to-day?" she asked, when he rose from the table and was about to leave the room.

"Perhaps," he replied; "I know not vet.' She repaired to his side, and, when they had reached the hall, closed the

dining-room door behind her, that no ears might hear, while she whispered:
"If remarks should be passed about what will you say?"

"Oh, a kind of nervousness to which you are sometimes subject," he anwered, coldly.

He was breaking from her grasp. "A moment more, Hubert. You will be careful not to betray yourself?"

He answered, bitterly:
"I am too much of a coward to be tray myself." And, wrenching him-self from her grasp, he went up to his mother's room. He always studied to conceal from the poor invalid everyhis suffering, but this morning she was too absorbed in her meditation on the pious work in which she had been engaged, to do more than smile and

Two or three hours later brough Louise Delmar and her fashionable mother with lavish inquiries and sympathetic expressions from which Margaret shrank as much as she did from her own torturing thoughts, but she forced the semblance of a smile to her lips while she carelessly answered them.
"And are you sure, my dear girl,

that you are quite well now?" asked
Mrs. Delmar, rising at last to depart.
"Quite well," Margaret replied
though her face contradicted her

tongue.
"You gave us such a fright last night," said Miss Delmar glancing complacently at her reflection in the mirror, "we conjectured all sorts of terrible things about you, but now that you assure us it was only nervousness, we shall feel quite relieved. Of course you will be sufficiently recovered to attend our coterie next week.'

"Sufficiently recovered, but I shall be unable to attend, nevertheless," replied Margaret ; which reply brought a volley of protestations and eager demands to know the reason of such a determination, from both mother and

daughter.
"I have no reason save that my nervousness will be better treated by remaining awhile from society," was the response; "so pardon me, my friends if I absent myself even from you, for quiet and solitude are abso-

She had not intended to say so much, but the words forced themselves out of her full heart.

Miss Delmar was shocked. The idea of shutting one's self away from society, which, in her puerile imagination, was the sole thing that made life en durable, seemed to her absurd, while Mrs. Delmar, with an assumption of matronliness which was incapable of feeling, endeavored to shake Miss Calvert's determination. But the girl was very firm in her quiet way, nor could all the artful and insinuating questions, which the fashionable dame asked, elicit more from Margaret than she had already told. So, vexed with her own failure, and Miss Calvert's provoking reticence she desisted at

last, saying very coldly as she ex-tended her hand in adicu: "Has your cousin also formed this determination?"

Margaret looked unshrinkingly into the keen gray eyes bent on her, as she "As he does not suffer from my illness

the same remedy is not necessary for him; further than that he has said nothing to me about it." Mrs. Delmar sought to learn no

more, and her daughter with such a caress as she might have bestowed on her spaniel, said pityingly:
"I am sorry for you, Maggie,—
obliged to immure yourself in this dull

house ; but may not I invade your solitude some time?'

Miss Calvert muttered a reluctant assent, and the ladies swept out to their carriage. A little later and the fash ionable circle in which the Delmars moved had a fresh supply of gossip, for driving directly to the most fash ionable of their friends, Miss Calvert and her strange determination were discussed with all the ardor of scandalloving dispositions. The sage dames of the world formed many conjectures, and offered many opinions of Miss Calvert's character. As much of her life as was known to them was discussed her connection with the srtange murder of eighteen months before revived and the stream of scandal flowed once more.

"She knew the murdered man, said one; "the papers said that she admitted she did."

"Yes," said another, accompanying her reply with a shrewd shake of the head, "and who can tell what she knew and how she knew it-I am afraid "-with a still more knowing shake, - " that we have been guilty of an imprudence in admitting her to our society

"That is true," responded a third gentle voice, "and if you remember, disclaimed against her from the first There was something about her one could never approach.

Everybody agreed with the last speaker; and then commenced without even the semblance of an effort to spare her, the destruction of Margaret Calvert's character. They did not ac cuse her of complicity in the murder, they did not even allege against her a knowledge of the perpetrator of the deed, for these "fine ladies" shrank from so coarse and revolting a thing as a bloody crime, but they gave utter ance to other and as foul suspicion

about the unhappy creature. But while they sullied remorselessly her fair fame they were equally care ful to uphold the character of her cousin-for, was not he immensely wealthy, and did not the heart of many a matron having eligible daughters glow with the hope that in the future the elegant Hubert Bernot might assume a near and dear relation to herself? But Margaret, simply a cousin-a dependant, as it were, of the ne on my strange conduct last night, Bernots-and having already by her beauty and the preference with which the distinguished Mr. Plowden treated her, excited the envy of those less fair and fortunate than herself, she was a good mark at which to fire their poisontipped arrows. They even went so far as to pity the Bernots for having in their house one whose character must certainly be unknown to them, and to censure Plowden for his blind devotion

to one so unworthy.

No one imagined that there existed between the cousins more than a cousinly affection : for it was known that he Bernots were strict Catholics, and, further, angling mammas did not wish o believe Hubert so far removed from all their baits.

Mrs. Delmar had taken a very warm part in the conference, and when at last the exciting topic had well nigh worn itself out, she drew her daughter to her, with:

"We must blame Louise here for having Miss Calvert made so much of. Poor child; her heart is such a generous one it goes out freely to everybody. I hope, my darling, that your acquaintance with her has not injured

your reputation.
"I think not, mamma," and Miss Delmar glanced complacently at her ieweled fingers.

"And now ladies," concluded the fashionable matron," since Miss Cal-vert has voluntarily withdrawn from our circle, I propose that we refuse to accept her when she chooses to return; in short, that in any accidental meet ing or intercourse with her, we show by our manner that she is no longer worthy of our favor-my daughter and I shall do so on every occasion.

The proposition was unanimously adopted, the proposition which would inflict upon her, the guiltless one, the full rigor of their jealousy, their envy, their wrath, while he whose heart was black with the guilt of a secret crime, was to continue to be received by the fashionable world with open arms and flattering tongue.

TO BE CONTINUED.

As long as we live in this world we cannot without tribulation and temptation.—Imi-

### THE LITTLE RED EMBLEM.

Boston Pilot.

The "Little Red School House" is being used for all it is worth financially, by the newly-made "patriotic" As an emblem it sells readily for about seven times the cost of making it; but it is especially as a Savings Bank that it is put upon the market by thrifty "patriots who are bound to save the country if they can get some salvage money out of the job. And yet the Little Red Savings Bank is not an American idea. It came, like Orangeism and Apaism, from dear Mother England. the fruitful parent of latter-day American "patriots." As long ago as 1780, when the mad Scotch fanatic, Lord George Gordon led 60,000 bloodthirsty ruffians in the great no-Popery riots in which four hundred and fifty people were killed, one of the emblems of the bigots was a Little Red Brick House, used as a Savings Bank precisely as it is used to day by their descendants. Dickens refers more than once to the emblem in his stirring novel of Barnaby Rudge. Mrs. Varden, the pious, lazy, ill-tempered foolish wife of honest Gabriel, kept a Little Red Savings Bank, and :-

She held that, in such stirring and tremendous times as those in which they lived, it would be much more to the purpose if Dolly became a regular subscriber to the *Thunderer*, where she would have an opportunity of reading Lord George Gordon's speeches word for word, which would be a greater comfort and solace to her than a hundred and fifty Blue Beards ever could impart. She appealed in support of this proposition to Miss Miggs, than in waiting, who said that indeed the peace of mind she had derived from the perusal of that paper generally, but especially of one article of the very last weeks as ever was, entitled "Great Britain drenched in gore," exceeded all belief; the same composition, she added, had also wrought such a comforting effect on the mind of a married sister of hers, then residing at Golden Lion Court, number twenty-siven, second bell-handle on the right-hand door post, that, being in a delicate state of health, and in fact expecting an addition to her family, she had been seized with fits directly after its perusal, and had raved of the Inquisition ever since ; to the great improvement of her husband and friends Miss Miggs went on to say that she would recommend all those whose hearts were hardened to hear Lord George themselves, whom she com mended first, in respect of Protestantism, then of his oratory, then of his eyes, then of his nose, then of his legs, and lastly of his figure generally, which she looked upon as fit for any statue, prince or angel, to which sentiment Mrs. Varden fully sub-

Mrs. Varden having cut in, looked at a box upon the mantel shelf painted in imitation of

A VERY RED BRICK DWELLING HOUSE. with a yellow roof; having at top a real chimney, down which voluntary subscribers dropped their silver, gold or pence into the parlor; and on the door the counterfeit presentment of a brass plate, whereon was legibly in-scribed "Protestant Association;" and looking at it, said that it was to her a source of poignant misery to think that Varden never had, of all his substance, dropped anything into that temple, save once in secret — which she after-wards discovered — two fragments of tobacco-pipe, which she hoped would not be put down to his last account. That Dolly, she was grieved to say, was no less backward in her contributions, better loving, as it seemed, to purchase ribbons and such gauds, than to encourage the great cause, then in such heavy tribulation: and that she did entreat her (her father she much feared could not be moved) not to despise, but imitate, the bright example of Miss Miggs, who flung her wages, as it were, into the very countenance of the Pope, and bruised his

features with her quarter's money. "Oh, mim," said Miggs, "don't relude to that. I had no intentions, mim, that nobody should know. Such sacrifices as I can make, are quite widder's mite. It's all I have," cried Miggs with a great burst of tears-for with her they never came on by degrees — "but it's made up to me in other ways; it's well made up.'

This was quite true, though not perhaps in the sense that Miggs intended As she never failed to keep her selfdenial full in Mrs. Varden's view, it drew forth so many gifts of caps and gowns and other articles of dress, that upon the whole the red-brick house, was perhaps the best investment for her small capital she could possibly have hit upon: returning her interest, at the rate of 7 or 8 per cent., in money, and fifty at least in personal repute and credit.

"You needn't cry, Miggs," said Mrs. Varden, herself in tears; "you needn't be ashamed of it, though your poor mistress is on the same side

Miggs howled at this remark, in a peculiarly dismal way, and said she knowed that master hated her. it was a dreadful thing to live in families and have dislikes, and not give satisfactions. That to make divisions was a thing she could not bear to think of, neither could her feelings let her do it. That if it was master's wishes as she and him should part, it was best they should part, and she hoped he might be the happier for it, and always wishes him well, and that he would find somebody as would meet his dispositions. It would be a hard trial, she said, to part from such a missis, but she could meet any suffering when her conscience told her she was in the rights, and therefore she was willing even to go that lengths. She did not think, she added. that she could long survive the separa tions, but, as she was hated and looked upon unpleasant, perhaps her dying as soon as possible would be the best as soon as possible with the endings for all parties. With this affecting conclusion, Miss Miggs shed more tears, and sobbed abundantly.

"Can you bear this, Varden?" said his wife in a solemn voice, laying down her knife and fork.
"Why, not very well, my dear," re-

joined the locksmith, "but I try to keep my temper."
"Don't let there be words on my

account, mim," sobbed Miggs. "It much best that we should part. " It's wouldn't stay-oh, gracious me !-- and make dissensions, not for a annual gold mine, and found in tea and sugar.

Lord George, Gashford, the rene-gade, Sir John Chester, the polished scoundrel, and Geoffrey Haredale, the Catholic gentleman, came together in the next chapter, and the great English master of fiction never wrote a more dramatic passage than that describing their encounter : -

One evening, shortly before twilight. he (Haredale) came his accustomed road upon the river's bank, intending to pass through Westminster Hall into Palace Yard, and there take boat to London Bridge as usual. There was a pretty large concourse of people assembled round the Houses of Parliament, looking at the members as they entered and departed, and giving ven to rather noisy demonstrations of approval or dislike, according to their known opinions. As he made his way among the throng, he heard once or twice the no Popery cry, which was then becoming pretty familiar to the ears of most men; but holding it in very slight regard, and observing that the idlers were of the lowest grade, he neither thought nor cared about it, but made his way along, with perfect in

There were many little knots and groups of persons in Westminster Hall; some few looking upward at its noble ceiling, and at the rays of evening light, tinted by the setting sun, which streamed in a slant through its small windows, and growing dimmer by degrees, were quenched in the gathering gloom below; some, noisy passengers, mechanics going home from work, and otherwise, who hurried quickly through, waking the echoes with their voices, and soon darkening the small door in the distance as they passed into the street beyond; some, in busy conference together on political or private matters, pacing slowly up and down with eyes that sought the ground, and seeming, by their attitudes, to listen earnestly from head to foot. Here, a dozen squabbling urchins made a very Babel in the air; there, a solitary man, half clerk, half mendicant, paced up and down with hungry dejection in his look and gait; at his elbow passed an errand-lad, swinging his basket round and round, and with his shrill whistle riving the very timbers of the roof; while a more observant school boy, half-way through, pocketed his ball, and eyed the distant beadle as he came looming on. It was that time of evening when, if you shut your eyes and open them again, the darkness of an hour appears to have gathered in a second. The smooth worn pavement, dusty with footsteps, still called upon the lofty walls to reit erate the shuffle and the tread of feet unceasingly, save when the closing of some heavy door resounded through the building like a clap of thunder, and drowned all other noises in its roll-

ing sound. Mr. Haredale, glancing only at such of these groups as he passed nearest to, and then in a manner betokening that his thoughts were elsewhere, had nearly traversed the Hall, when two persons before him caught his attention. One of these, a gentleman in elegant attire, carried in his hand a cane, which he twirled in a jaunty manner as he loitered ou; the other, an obsequious, crouching, fawning figure, listened to what he said-at times throwing in an humble word himself - and, with his shoulders shrugged up to his ears, rubbed his hands submissively, or answered at in tervals by an inclination of the head, half way between a nod of acquiescence, and a bow of most profound re-

In the abstract there was nothing very remarkable in this pair, for ser vility waiting on a handsome suit of clothes and a cane-not to speak of gold and silver sticks, or wands of office—is common enough. But there was that about the weil-dressed man, yes, and about the other likewise, which struck Mr. Haredale with no pleasant feeling. He hesitated, stopped, and would have stepped aside and turned out of his path, but at the moment the other two faced about quickly, and stumbled upon him before he could avoid them.

The gentleman with the cane lifted and begun to tender an apology, which Mr. Haredale had begun as hastily to acknowledge and walk away, when he stopped short and cried, "Haredale! God bless me, this is strange indeed!"

"It is," he returned impatiently;

" yes-a-"
" My dear friend," cried the other, detaining him, "why such great replied Sir John, sweetly; "old speed? One minute, Haredale, for friends like you and I may be allowed

the sake of old acquaintance."
"I am in haste," he said, "Neither of us has sought this meeting. Let it

be a brief one. Good night!"
"Fie, fie!" replied Sir John (for it
was he), "how very churlish! We was ne, how very churish. Were speaking of you. Your name was on my lips—peerhaps you heard me mention it? No? I am sorry for that. I am really sorry.—You know our friend here, Haredale? This is

really a most remarkable meeting !" The friend, plainly very ill at ease, had made bold to press Sir John's arm, and to give him other significant hints that he was desirous of avoiding this introduction. As it did not suit Sir John's purpose, however, that it should he appeared quite unconscious of these silent remonstrances, and inclined his hand towards him, as he spoke, to call attention to him more

particularly.

The triend, therefore, had nothing for it but to muster up the pleasantest smile he could, and to make a conciliat-ory bow, as Mr. Haredale turned his eyes upon him. Seeing that he was recognized, he put out his hand in an embarrassed manner, awkward and which was not mended by its contempt-

uous rejection.
"Mr. Gashford!" said Haredale,
coldly. "It is as I have heard, then. You have left the darkness for the light, sir, and hate those whose opinions you formerly held, with all the bitterness of a renegade. You are an honor, sir, to any cause. I wish the one you espouse at present much joy of the acquisition it has made."

The secretary rubbed his hands and bowed, as though he would disarm his adversary by humbling himself before him. Sir John Chester again ex-claimed, with an air of great gayety, "Now, really, this is a most remarkable meeting!" and took a pinch of snuff

uff with his usual self-possession.
"Mr. Haredale," said Gashford, stealthily raising his eyes, and letting them drop again when they met the other's steady gaze, "is too conscientious, too honorable, too manly, I am sure, to attach unworthy motives to an honest change of opinions, even though it implies a doubt of those he holds himself. Mr. Haredale is too just, too generous, too clear-sighted in his moral

"Yes, Sir!" he rejoined with a sarcastic smile, finding the secretary stopped. "You were saying"— Gasford meekly shrugged his should-

ers, and looking on the ground again, was silent.

"No. but let us really," interposed Sir John at this juncture, really, for a moment, contemplate the very remarkable character of this meeting. Haredale, my dear friend, pardon me if I think you are not suffic ently impressed with its singularity Here we stand, by no previous ap pointment or arrangement, three old schoolfellows in Westminster Hall three old boarders in a remarkably dull and shady seminary at St. Omer's. where you, being Catholics, and of necessity educated out of England, were brought up; and where I being a promising young Protestant at that time, was sent to learn the French tongue from a native of Paris!'

"Add to the singularity, Sir John," said Mr. Haredale, "that some of you Protestants of promise are at this moment leagued in yonder building to prevent our having the surpassing and unheard of privilege of teaching our children to read and write-here-in this land, where thousands of us enter your service yearly, and to preserve the freedom of which we die in bloody battles abroad in heaps: and that others of you, to the number some thousands I learn, are led on to look on all men of my creed as wolves and beasts of prey, by this man Gashford. Add to it, besides, the bare fact that this man lives in society, walks the streets in broad day-I was about to say, holds up his head, but that he does not-and it will be strange, and very strange, I grant vou.

"Oh! you are hard upon our friend," replied Sir John, with an engaging smile. "You are really very hard upon our friend!"

"Let him go on, Sir John," said Gashford, fumbling with his gloves. "Let him go on. I can make allow-ances, Sir John. I am honored with your good opinion, and I can dispense with Mr. Haredale's. Mr. Haredale is a sufferer from the penal laws, and I can't expect his favor.

"You have so much of my favor, sir," retorted Mr. Haredale, with a bitter glance at the third party in their conversation, "that I am glad to see you in such good company. You are the essence of your great Association, in yourselves."

Now, there you mistake," said Sir John, in his most benignant way 'There-which is a most remarkable circumstance for a man of your punctuality and exactness. Haredale fall into error. I don't belong to the body; I have an immense respect for its members, but I don't belong to it although I am, it is certainly true, the conscientious opponent of your being relieved. I feel it my duty to be so it is a most unfortunate necessity; and cost me a bitter struggle. - Will you try this box? If you don't object to a trifling infusion of a very chaste scent, you'll find its flavor exquisite.'

ask your pardon, Sir said Mr. Haredale, declining the prof fer with a motion of his hand, "for having ranked you among the humble instruments who are obvious and in all men's sight. I should have done more justice to your genius. Men of your capacity plot in secrecy and safety, and leave exposed posts to the duller

"Don't apologize, for the world, some freedoms, or the deuce is in it.

Gashford, who had been very restless all this time, but had not once looked up, now turned to Sir John, and ventured to mutter something to the effect that he must go, or my lord would perhaps be waiting.

"Don't distress yourself, good sir," said Mr. Haredale, "I'll take my leave, and put you at your ease—"

mony, when he was stayed by a buzz and murmur at the upper end of the for shame!' hall, and, looking in that direction, The in saw Lord George Gorden coming in,

with a crowd of people around him. There was a lurking look of tri-umph, though very differently ex-pressed, in the faces of his two com-panions, which made it a natural im-pulse on Mr. Haredale's part not to give way before this leader, but to give way before this leader, stand there while he passed. He drew stand there while ne passed. He drew himself up and, clasping his hands behind him, looked on with a proud and scornful aspect, while Lord George slowly advanced (for the press was great about him) towards the spot

where they were standing.

He had left the House of Commons but that moment, and had come straight down into the Hall, bringing with him, as his custom was, intelli gence of what had been said that night in reference to the Papists, and what petitions had been presented in their favor, and who had supported them, and when the bill was to be brought in, and when it would be advisable to present their own Great Protestant All this he told the persons etition. about him in a loud voice, and with great abundance of ungainly gesture. Those who were nearest him made comments to each other, and vented threats and murmurings; those who were outside the crowd cried, "Sil-ence," and "Stand back," or closed in upon the rest, endeavoring to make a forcible exchange of places; and so they came driving on in a very dis-orderly and irregular way, as it is the manner of a crowd to do.

When they were very near to where the secretary, Sir John, and Mr. Haredale stood, Lord George turned round and, making a few remarks of a suffic iently violent and incoherent kind, concluded with the usual sentiment and called for three cheers to back it While these were in the act of being given with great energy, he extri-cated himself from the press, and stepped up to Gashford's side. Both he and Sir John being well known to the populace, they fell back a little, and left the four standing together.

Mr. Haredale, Lord George," said Sir John Chester, seeing that the nobleman regarded him with an inquisitive look. "A Catholic gentleman unfortunately—most unbappily a Catholic - but an esteemed acquaint ance of mine, and once of Mr. Gash-My dear Haredale, this is Lord

George Gordon."
"I should have known that, had been ignorant of his lordship's person, said Mr. Haredale. "I hope there is but one gentleman in England, who, addressing an ignorant and excited throng, would speak of a large body of his fellow subjects in such injurious language as I heard this moment. For shame, my lord, for shame !"

"I cannot talk to you, sir," replied Lord George in a loud voice, and wav-ing his hand in a disturbed and agi-tated manner; "we have nothing in

We have much in common-many things — all that the Almighty gave us," said Mr. Haredale; "and common charity, not to say common sense and common decency, should teach you to refrain from these proceedings. If every one of those men had arms in hands at this moment, as they have them in their heads, I would not leave this place without telling you that you disgrace your station.

"I don't hear you, sir," he replied in the same manner as before; "I can't hear you. It is indifferent to me what you say. Don't retort, Gashford," for the secretary had made a show of wishing to do so: "I can hold no com munion with the worshippers of idols.

As he said this, he glanced at Sir John, who lifted his hands and eyebrows, as if deploring the intemperate conduct of Mr. Haredale, and smiled in admiration of the crowd and of their leader.

"He retort!" cried Heredale.
"Look you here, my lord. Do you know this man?"

Lord George replied by laying his hand upon the shoulder of his cringing secretary, and viewing him with a smile of confidence.

"This man," said Mr. Haredale, eying him from top to toe, "who in his boyhood was a thief, and has been from that time to this a servile, false and truckling knave; this man, who has crawled and crept through life. wounding the hands he licked, and biting those he fawned upon; this sycophant, who never knew what honor, truth or courage meant; who robbed his benefactor's daughter of her virtue, and married her to break her heart, and did it with stripes and cruelty; this creature, who has whined at kitchen windows for the broken food and begged for halfpence at our chapel doors; this apostle of the faith, whose tender conscience cannot bear the altars where his vicious life was publicly denounced-

Do you know this man?"
"Oh, really—you are very, very
hard upon our friend!" exclaimed Sir

"Let Mr. Haredale go on," said Gashford, upon whose unwholesome face the perspiration had broken out during this speech, in blotches of wet; "I don't mind him, Sir John; it's quite as indifferent to me what he says, as it is to my lord. If he reviles my lord, as you have heard, Sir John. how can I hope to escape?"

"Is it not enough, my lord," Mr. Haredale continued, "that I, as good a gentleman as you, must hold my property, such as it is, by a trick at which the State connives because of these hard laws; and that we may not landed. teach our youth in schools the common principles of right and wrong; but on the part of the mob to resent this

head your No Popery cry! For shame!

The infatuated nobleman glanced more than once at Sir John Chester, as if to inquire whether there was any truth in these statements con-cerning Gashford, and Sir John had as often plainly answered by a strug or look, "Oh dear me; no." He now said, in the same loud key, and in the same strange manner as before:

"I have nothing to say, sir, in re-ply, and no desire to hear anything more. I beg you won't obtrude your conversation, or these personal attacks, upon me. I shall not be deterred from doing my duty to my country and my countrymen, by any such attempts, whether they proceed from emissaries of the Pope or not, I assure you. Come Gashford !

They had walked on a few paces while speaking, and were now at the hall door, through which they passed together. Mr. Haredale, without any leave-taking, turned away to the river stairs, which were close at hand, and hailed the only boatman who remained

But the throng of people - the fore most of whom had heard every word that Lord George Gordon said, and among all of whom the rumor had been rapidly dispersed that the stranger was Papist who was bearding him for his advocacy of the popular cause — came pouring out pell mell, and, forcing the nobleman, his secretary, and Sir John Chester on before them, so that they appeared to be at their heads, crowded to the top of the stairs where Mr. Hare dale waited until the boat was ready and there stood still, leaving him on a

little clear space by himself.

They were not silent, however, though inactive. At first some indis-tinct mutterings arose among them, by a hiss or two, and which followed these swelled by degrees into a perfect storm. Then one voice said, "Down storm. Then one voice said, "Down with the Papists!" and there was a pretty general cheer, but nothing more. After a luli of a few moments, one man cried out, "Stone him;" another, "Duck him;" another in stentorian voice, "No Popery!" T favorite cry was re-echoed, and the mob, which might have been two hundred strong, joined in a general shout.

Mr. Haredale had stood calmly on the brink of the steps, until they made this demonstration, when he looked round contemptuously, and walked at a slow pace down the stairs. He was pretty near the boat, when Gashford, as if without intention, turned about, and directly afterwards a great stone was thrown by some hand in the crowd. which struck him on the head, and made him stagger like a drunken

The blood sprang freely from the vound, and trickled down his coat. He turned directly, and rushing up the steps with a boldness and passion made them all fall back, dewhich

"Who did that? Show me the man who hit me.

Not a soul moved; except some in the rear who slunk off, and, escaping to the other side of the way, looked on like indifferent spectators.

"Who did that?" he repeated. "Show me the man who did it. was it you? It was your deed, if not your hand-I know you.

He threw himself on Gashford as he said the words, and hurled him to the ground. There was a sudden motion in the crowd, and some laid hands upon him, but his sword was out, and they fell off again.

"My Lord-Sir John,"-he cried, ible for this outrage and I look to you. Draw, if you are gentlemen." With that he struck Sir John upon the breast with the flat of his weapon, and with a burning face and flashing eves, stood upon his guard; alone, before them

For an instant, for the briefest space of time the mind can readily conceived there was a change in Sir John's smooth face such as no man ever saw The next moment he stepped there. forward and laid one hand on Mr. Haredale's arm, while with the other he endeavored to appease the crowd.

My dear friend, my good Hare dale, you are blinded with passionit's very natural, extremely naturalbut you don't know friends from

"I know them all, sir; I can distin guish weil—" he retorted, almost mad with rage, "Sir John, Lord George - do you hear me? Are you cowards?"

"Never mind, sir," said a man, forcing his way between and pushing him towards the stairs with friendly violence, "never mind asking that. For God's sake, get away! What car you do against this number? And there are as many more in the next street, who'll be round directly,"-indeed, they began to pour in as he said the words-" you'd be giddy from that cut in the first heat of a scuffle. Now do retire, sir, or, take my word for it, you'll be worse used than you would be if every man in the crowd was a woman, and that woman Bloody Mary. Come, sir, make haste—as quick as you can.

Mr. Haredale, who began to turn faint and sick, felt how sensible this advice was, and descended the steps with his unknown friend's assistance. John Grueby (for John, it was) helped him into the boat, and giving her a shove off, which sent her thirty feet into the tide, bade the waterman pull away like a Briton; and walked up again as composed as if he had just

There was at first a slight disposition leave, and put you at your ease—" must we be denounced and ridden by interference; but John looking par-which he was about to do without cere-such men as this! Here is a man to ticularly strong and cool, and wearing

besides Lord George's livery, they thought better of it, and contented themselves with sending a shower of small missiles after the boat, which small missiles after the plashed harmlessly in the water; for she had by this time cleared the bridge and was darting swiftly down the

centre of the stream. From this amusement they proceeded to giving Protestant knocks at the doors of private houses, breaking a few lamps, and assaulting some stray constables. But, it being whispered that a detachment of Life Guards had been sent for, they took to their heels with great expedition and left the street

quite clear.

END OF THE LITTLE RED EMBLEM. When the mad, murderous conspir acy finally culminated in violence Gabriel Varden as a loyal Englishman went forth to fight the wretches who were dishonoring the name of Protest antism. Before he left, his appren tice, "Sim Tappertit," a valiant mem ber of the A. P. A. of the period handed him a paper which read as fol lows :

"All good friends to our cause hope will be particular, and do no in jury to the property of any true Pro testant. I am well assured that the proprietor of this house is a staunch and worthy friend to the cause.

"GEORGE GORDON."
"What's this!" said the locksmith,

with an altered face.
"Something that'll do you good service, young feller," replied his journeyman, "as you'll find. Keep that safe, and where you can lay your hand upon it in an instant. And chalk 'No Popery' on your door to-morrow night, and for a week to come -that's all.

"This is a genuine document, said the locksmith, "I know, for I have seen the hand before. What threat does it imply? What devil is abroad?

"A fiery devil," retorted Sim ; "; flaming, furious devil. Don't you put yourself in its way, or you're done for, my buck. Be warned in time, G. Varden. Farewell!"

Now Mrs. Varden (and by conse quence Miss Miggs likewise) was im pressed with a secret misgiving that she had done wrong; that she had, to the utmost of her small means, aided and abetted the growth of disturb ances, the end of which it was impos sible to foresee; that she had led re motely to the scene which had just passed; and that the locksmith's time for triumph and reproach had now arrived indeed. And so strongly did Mrs. Varden feel this, and so crestfallen was she in consequence, that while her husband was pursuing their journeyman, she secreted under her chair the little red-brick dwelling house with the yellow roof, lest it should furnish new occasion for refer ence to the painful theme; and now hid the same still more, with the skirts

But it happened that the locksmith had been thinking of this very article on his way home, and that, coming into the room and not seeing it, he a once demanded where it was.

Mrs. Varden had no resource but to produce it, which she did with many tears, and broken protestations that it

she could have known.
"Yes, yes," said Varden, "of
course—I know that. I don't mean to
reproach you, my dear. But recollect from this time that all good things perverted to evil purposes are worse than those which are naturally bad. A thoroughly wicked woman is bad. wicked indeed. When religion goes wrong, she is very wrong, for the same reason. Let us say no more about it,

my dear."
So he dropped the red-brick dwell ing-house on the floor, and setting his heel upon it, crushed it into pieces. The half pence, and sixpences, and other voluntary contributions, rolled about in all directions, but nobody offered to touch them, or to take them

up. "That," said the locksmith, easily disposed of, and I would to heaven that everything growing out of same society could be settled as easily.

You cannot say that you have tried everything for your rheumatism, until you have taken Ayer's Pills. Hunhave been cured of this com plaint by the use of these Pills alone. They were admitted on exhibition a the World's Fair as a standard cathar-

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"That Just Hits It!"

" It happens very fortunately, Varden," said his wife, with her handker-chief to her eyes, "that in case any more disturbances should happen which I hope not; I sincerely hope not-

"I hope so too, my dear." That in case any should occur,

we have the piece of paper which that poor misguided young man brought. "Ay, to be sure," said the locksmith turning quickly round. "Where is

that piece of paper?"

Mrs. Varden stood aghast as he took, it from her outstretched hand, tore it into fragments, and threw them

under the grate.

"Not use it?" she said.

"Use it!" cried the locksmith.
"No! Let them come and puil the roof about our ears; let them burn us out of house and home. I'd neither have the protection of their leader, nor chalk their howl upon my door, though, for not doing it, they shot me on my own threshold. Use it! Let hem come and do their worst. The first man who crosses my door-step on such an errand as theirs, had better be a hundred miles away. The others may have their will. I wouldn't beg or buy them off, if instead of every pound of iron in the place, there were a hundred weight of



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EVOLUTION.

Quite a sensation has been created among the newspaper critics by a lecture delivered by the Rev. Dr. J. A. Zahm, at the Columbian Catholic Summer School recently held at Madison, Wisconsin, and much surprise has by the learned lecturer.

The subject of the lecture was Darwin's theory of Evolution, and Father Zahm seemed to most of his hearers to favor the theory, and he has been reported in most of the journals as hav-

Father Zahm did not maintain that the theory of Evolution as propounded by the late Mr. Darwin is true, though from the tenor of his lecture he appears to be inclined to belief in it He only maintained that the theory is not inconsistent with revealed truth, especially with the account given of the creation in the first and second as there is no dogmatic decision of the Catholic Church on the interpretation which should be given to these chapters, a Catholic may accept the theory of Evolution without incurring any censure.

We do not by any means advocate Mr. Darwin's theory: yet we are ready to say that as far as Dr. Zahm's positive assertions go in his lecture, as we understand them, we do not find fault with them. The account of the creation given in Genesis does not assert that man's body was created by any instantaneous act of the Almighty. God said :

"Let us make man to our image and likeness: and let him have dominion over the fishes of the sea, and the fowls of the air, and the beasts, and the whole earth, and every creeping creature that moveth upon the earth. And God created man to His own image : to the image of God He created him: male and female He created them.

There is nothing in this to oppose the gradual formation of man's body by its passage through various stages, as Darwin's theory requires. But man's soul is of distinct formation. It is represented in Genesis to be the formation of a distinct act of God's

And the Lord God formed man the slime of the earth, and breathed into his face the breath of life, and man became a living soul.

Now from this we infer that what ever may have been the manner of God's formation of man's being, as far as his body is concerned, it is expressed that the soul was created or formed in a different way, and by a distinct act.

On the mere strength of what is said in Genesis, it cannot be positively asserted that God created man's body in a moment and by a single act. We may, therefore, without running counter to revelation, admit the theory that the human body was formed by degrees, and by passing through intermediate organizations. This is what the Darwinian theory proclaims, and what Father Zahin believes to be not against revelation. But the soul of man is distinct from, though united to, the body, and it does not appear possible that it enters into the body in obedience to any fixed law of crystallization, or that the union of body and soul takes place on account of, or as a result from, some peculiar organization of the particles of matter. Yet even in this theory, improbable as it appears to be, there is really nothing subversive of revelation.

We do not consider Mr. Darwin's theories proved. Professor Virchow of Berlin declared them to be not only unproved and unprovable, but also most improbable. There is not in nature anything to show that organizations, animal or vegetable, grow one from the other. All species differ from each for, will never be discovered. other so essentially, that it is a mere assumption to suppose that one has and the survival of the fittest; and ready to begin a campaign of resist. they believe in the Lord Jesus Christ. these varieties can be in some cases virtue in France.

the power of man, there is not a particle of evidence that any one species has ever been formed by development from another.

The differences between mere varieties, whether animal or vegetable, and species, are such that human intelligence has not yet been able to explain or account for them. Organizations do vary within certain limits; but it is equally certain that no human power, and no force in nature has yet been discovered which will change one species into another; and it does not appear that man can tell, or will ever be able to tell, why these things are so. or to what limit these energies of development extend. Yet it is not against Christian faith to believe that such developments have taken place, and it seems to us that this is all which Father Zahm has affirmed. He says:

"At all events, whatever one may be disposed to think of the theory, it i well always to bear in mind that it been expressed at the views announced has never been condemned by the Church, although it has been publicly discussed and defended for full five and twenty years.

"Evolution is not opposed to revelation, as is often imagined, but to certain interpretations of what some have imagined to be revealed truths.

Darwin was himself an agnostic, or unbeliever in revelation, and his theories were seized upon by the race of unbelievers as being sufficient to to prevent these from obtaining situaexplain creation without admitting the need of a Creator. But even if already employed! these theories were true, a Creator would be necessary as the Great First | bitterly of this application of the recent Cause. It is creation all the same, whether God made existent beings chapters of Genesis. He inferred that directly, or that He instituted certain laws by the operation of which those beings come into existence in the mul tifarious forms they assume; and the power which makes the laws of nature operate, and which instituted those laws, is as necessarily infinite as if it produced each organized being by a lie may become aware of the wisdom of direct act of will. Hence, even if evolution were true, the existence of God, and of an original creation, would still be a necessity. The evidences of striking in one case as in the other; hatred which controls all their acts. and therefore the existence of God, infinite in power and wisdom, would be none the less provable, as the Great First Clause of all existence.

Many theories which have been held been afterward abandoned as untentruth, and were wrong guesses. We are yet of the opinion that Darwin's guess at the origin of man through progressive development of the monkey or the tadpole or the "moner" is fan tastic. The links which he imagined to exist as proving that man has been formed from some low form of animal life, are purely imaginary. It has never been proved that such links exist ; and Mr. Darwin himself acknowledged that there is a "missing link between man and the monkey tribe, which ought to be discovered before his theory would be satisfactory to

himself That link is still missing, and is ikely to remain so for generations still

unborn. The gorilla and other animals to which the name troglodytes has been given, as having some resemblance to man, and which were supposed at one time or other to be the link which on being investigated would confirm the Darwinian theory, have all been care fully examined by the best anatonists, and the result of the investigation has been that not one of them could be regarded as an intermediate form through which man was developed from a monkey.

Professor E. Hull, late Director Gen eral of the Geological Survey of Ireland, dealt with the question of the missing link in a paper read at the May meeting of the Victoria Institute, London. The essay of Mr. Hull was on "Early Man." and in it the writer examined all known instances of socalled "missing links," including the last one discovered by Dr. Dubois, in Java, and he declares that not one can at all be regarded as the missing link. They all differ essentially both from all the other species of monkeys known and from man, and in no case can these animals be regarded as the intermediate missing link through which of evolution was raising them upward to become men. We may fairly suppose

THE children of the Crusaders will grown out of another of lower degree, not fall back before the sons of Vol. not be an obstacle to their salvation. improving through natural selection taire. So says Monsig. d'Halst. He is It says: "They will still be saved if though nature gives evidence that ance to the iniquitous laws of the Govthere are varieties in species, and that ernment. Prudence has ceased to be a

The Smith Garb Law, which was recently passed by the Pennsylvania Legislature on demand of the Apaists of the State, is not working so smoothly as its promoters desired and expected. It was aimed at Catholic nuns, who, under it, cannot be employed as teach ers in the Public schools unless they doff their religious garb; but it so happens that the nuns do not wish to teach in the Public schools, and as far as they are concerned the law has no application. There was only one town in which three or four nuns were employed in teaching the schools, and they have left their positions, in obedience to the law; but they would have left in any case for other reasons. Surely the mountain in labor has given birth to a ridiculous mouse when the sole effect is no more than to de prive three or four ladies of their position; and even now Catholic ladies will teach in the schools from which the nuns have been shut out, so that Apaism will gain little by the new order of things.

But this intolerant law is having an effect which was not anticipated by its promoters. Pennsylvania has thousands of young men and women teachers who wear the Quaker and Dunkard garb, as a matter of conscience, and the new bill is being applied tions, or retaining them where they are

The Christian Statesman complains legislation ; but since it is now the law. why should it not be applied to all who come under its provisions? By all means let this monument of A. P. A fanaticism and folly be vigorously en forced. Its outrageous character will thus be made patent to those who have hitherto been blind to its effect, and the pubentrusting the task of legislation to a set of drivelling fanatics, whose sole capacity for doing men's work is their invincible ignorance of the meaning design in the universe would be just as of words, together with the spirit of

Pennsylvania is certainly blessed with a model Legislature, with its brilliant intellect and ardently Evangelical charity! May that State long enjoy the beatitude which has come to by scientists from time to time have it with its present rulers! It is needless to add that by its incompetency able. They were mere guesses at the the Legislature has made itself a laughing-stock for the nation.

POLYGAMOUS CHRISTIANITY.

The question of the admission of polygamist converts into the Church without requiring them to give up their polygamous contracts in India and Africa is still agitating the Presbyterian Church of America. The American Church has control of a number of missions to the heathen in these countries, but the missionaries found that they cannot obtain converts unless they allow their new Christians to retain all their wives, and so in practice they have done this. But there is trouble in the camp on account of the matter. The General Assembly is still unwilling to assert by positive decree that it has power to change the law of God, which, according to the Westminster Confession, forbids polygamy, yet the Synod of India asks that each missionary Synod be permitted to deal with the matter as it deems prudent.

The question was before the General Assembly at its recent meeting at Pittsburg, but was left undecided. In the meantime the missionaries are receiving the polygamists into the Church, thus swelling the figures of their lists of conversions. There are protests, however, and recently a pamphlet was issued by some of the missionaries in India opposing the reception of such converts as will not consent to select

one of their wives and dismiss the rest. The Indian Standard, which is looked upon as an organ of Presbyter ianism, discusses the matter warmly, holding that this alternative would be both cruel and anti-scriptural. It maintains that it would be a grievous wrong to break up polygamous families, and that such an evil must not be done that good may come from it. It desires that freedom be granted to the monkeys passed when the process the missionaries to receive such converts; but if the Church refuses this, then let the converts be allowed to live as Christians outside the visible Church, for the fact of polygamy cannot be undone, and, after all, it will

In the face of such a fact as this, the Canada Presbyterian not long since asserted that Rome presents a cham- taking the government of the Domin- that we have no sympathy with those serve the day; so that we must say its

cumstances with which it finds itself may oppress Protestants. surrounded. Rome has never held that it has authority to tamper with or abolish the law of God, or to change it in the least degree. It has been reserved to the Presbyterianism of the nineteenth century practically to make this

There have been no more bitter denouncers of Mormonism in America, than the Presbyterians, who have hitherto maintained that the polygamy which prevails among the Mormons shuts them out from all fellowship with the Christian Church. But if polygamy is to be accepted as a Christian practice in India and Africa, what is to prevent Mormonism on this continent from being recognized as a branch of Presbyterianism?

A. P. A. DOINGS.

We already mentioned in our columns the reaction which has taken place in Omaha, Nebraska, against the A. P. A. municipal council which was elected by the people to manage the affairs of the city this year. So out rageous were their proceedings, and so much boodling was discovered in their transactions, that the people are heartily sick of their rule, which they must now endure until their term of office shall have expired. The city treasurer, who was a defaulter, and who pretended by writing a letter to that effect, that he intended to commit suicide, has been condoned, and the council makes no effort to prosecute him or to recover the money he has embezzled, because he is of the same mould with them.

There have been some new develop ments in the A. P. A. rule more re cently. Contrary to law, the Council at one swoop endeavored to establish a new A. P. A. police force and a new set of police commissioners, but the Citizens' League, which has been formed to counteract their designs, obtained an injunction from the court to prevent the new appointees from taking office. Plans were then laid by the council to take possession by coup d'état, but the citizens were prepared to resist the attempt, by force against force if necessary. As a con sequence bloodshed was feared, but the council were fearful of making the attempt to get possession of the offices and were compelled to abandon their militant designs : so they are now awaiting the action of the Supreme court, to which the matter has been ap pealed.

The Citizens' League is for the mos part composed of Protestants who now desire to undo the harm which they did by their votes at the election. I remains to be seen whether by the steps they are now taking they will be able to repair the evil done.

The intensity of the feeling aroused against the Apaists in consequence of heir intolerance and boodling may b judged from the strong speech deliv ered on Independence day by the Hon. E. Rosewater, editor of the Omaha Bee, and a Protestant, denunciatory of the A. P. A. and its principles. He told his fellow-citizens that the danger which is now threatening the country arises from the secret oath bound societies and political clubs which aim at barring from all positions of honor and trust the men who were born on foreign soil or who profess a particular creed. He called upon his audience to mark that, in the declaration of American Independence, it is one of the complaints made by the colonists against the tyranny of George III. that 'he has endeavored to prevent the population of these States, for that purpose obstructing the laws for the naturalization of foreigners, and refusing to pass others to encourage their migra tion hither." The A. P. A. are following the same traitorous and treacherous course.

He stated that "the Pope has not as much ground outside of St. Peter's Church, as we should consider large enough for a cow pasture," and ridiculed the notion circulated by Apaists that the Holy Father has any expectation or hope to make America a papal province. "There are," he continued, clubs and organizations promulgating this theory, and such talk is indulged in all over the country, being no longer the talk of a few ignorant

We have had such talk as this on our own side of the boundary line, and it has been encouraged by such persons as the leaders of thought among the Presbyterian and Methodist divines and by such men as Mr. Attoney General Sifton of Manitoba, who all endeavor to propagate the notion that the 'age of the world." Catholic hierarchy of Canada aim at

perpetuated even by methods within A BRILLIANT LEGISLATURE. eleon like creed according to the cir- ion into their own hands so that they

Mr. Rosewater showed that Catholics have been identified with the cause of their country equally with Protestants, and that they are quite as loyal to its laws, and as patriotic in sustaining them. By undeniable statistics, he refuted the assertion that the illiteracy of the United States is to be found among the foreign population. Such facts as the following had a telling

"In South Carolina there are 3 per cent. foreign born, yet of 59,415 whites not negroes, who in 1880 could not read and write, only 362 were foreign born. In Tennessee, only 1,233 were foreigners out of 214,994 who could not read and write, while Nebraska, with over 125,000 foreign-born citizens, stands at the front for a better general education than any State in

The hon, gentleman concluded an eloquent address by saying that "no particular race of men, and no parti cularism in creed has any pre-emptive right to set itself up as American, to the exclusion of other races and creeds. One God, one country and one destiny -This is the gospel of American Nationality."

Mr. Rosewater is a thorough American and a lover of his country, and his noble denunciation of the proscription attempted by the A. P. A. against Catholics should cause all those who have taken the oath of membership in that organization to blush for shame In his reference to the state of educa tion in Nebraska he is probably cor rect; and it is said that Omaha had excellent schools until this year, when they have fallen under A. P. A. management. Politics was not, heretofore an element in the management of the schools, and the teachers and school superintendent were doing their work well, but the A. P. A. school commis sioners have dismissed the superintendent and several of their best teachers to give an opening for A. P. A. substitutes, and now, as the Spring field Republican states:

"No educator of standing and reputation can afford to accept the position (of superintendent) under such conditions as exist in Omaha at present. . . It is in this way this professed and self-appointed defender of the Public schools proves a power for mischief against them as danger our as party politics or the rivalry of cheap bosses wrangling for teachers positions as spoils. Of course the cause for the getting

rid of the teachers was that they are Catholics, and the superintendent, Dr. A. P. Marble, was dismissed because he refused to recommend their dismissal. Dr. Marble has only been a year in his office at Omaha, but his twenty years of experience in the same position at Worcester, Massachusetts, made him a most efficient incumbent of the office. and since the dismissal the schools of the city are demoralized. No successor to Dr. Marble has been secured, the position having already been refused y one gentleman who would not take it owing to the circumstances which created the vacancy. Besides the Catholics, one Protestant teacher is among the dismissed, because he was heard to remark that there are two kinds of bigotry, Protestant and Catholic.

Reports from other parts of the great West show that elsewhere beside in Nebraska the people are growing disgusted with Apaism. In many places the A. P. A. branches have broken up as they have done in Hamilton and other parts of Canada. It was in the West that this fanatical movement originated, and though it occasionally still makes a spasmodic effort to exert an evil influence, it is surely dving out in its very cradle. There is in Kansas City a popular movement similar to that of Omaha to break it down, and from many other parts of the West the same information comes, showing that it has run its course.

It is generally thought that the New England States Apaism is exceptionally strong, and that Massachusetts especially is completely under its control. This thought led the New York Evening Post to say recently that

"The favor that has been the A. P. A. movement in Mass-achusetts is discreditable to the intelligence and character of It is a revival Know-Nothingism for which there is absolutely no excuse, and which can work only harm to the community." And referring to the exhibition of Orange and A. P. A. emblems in the

4th of July celebration, the Post adds : "When the movement reaches the prejudices into such flames as raged on Thursday, it is time for the rest of the country to let the Bay State know how

who allow themselves to be excited into attacking a street parade even though it exhibit obnoxious emblems : but the Boston parade was intended to excite a quarrel, and it succeeded too well. The riot was precipitated by the sneers of the paraders, but it was a sudden and unpremeditated outburst for which the paraders were chiefly blameable; and so the Boston

Herald holds, saying, at the same time, that Apaism is by no means so powerful and widely spread as many imagine: and surely it is well informed on the point. It says : "We are not aware that the A. P. A. movement has had very much more

countenance here than in several other states of the Union. It has tried its hand in politics, but those it has elected to office have been very few, and the amount of legislation it has put upon the statute books is absolutely Its chief achievement is in the establishment of a secret society which has had greater success in getting itself talked about than in anything else. There is something of truth, however, in the Post's remark that there are 'people in the State, and particularly in Boston and its suburbs who have been half crazy for years over the danger of the subversion of our institutions by the Roman Catholic Church,' though these are fewer in number than the Post supposes."

THE LORD'S DAY.

W. S. proposes to us the enquiry : ' Would you kindly explain when the Church changed the Sabbath to the first day of the week? By what Council was it decreed, and what was the object of the change ?"

St. Augustine informs us in his sermon 251 that "The Apostles and Apostolic men appointed that the Lord's day should be kept with religious solemnity because on that day our Redeemer rose from the dead. It is called the Lord's day that by abstaining from earthly works and the allurements of the world we may devote ourselves on it to divine worship.

. . For as the Lord rose from the dead, so we also hope to rise." Elsewhere the same saint and doctor remarks that the same day was the first day of creation, on which angels and the elements of the world were formed. From this we see that the chief reason why the Sunday or Lord's day is observed by Christians as the weekly day of rest is that we may commemor ate the resurrection of Christ, which is regarded by the Church as the most important event of the work of our redemption, and the basis of our faith and hope. Other important events of Christianity took place on the Lord's day, among which we may mention the descent of the Holy Ghost on the Apostles, and the beginning of their missionary work. It is also asserted by most writers on the subject that our Blessed Lord was born on that

We do not find any mention of the institution in the acts of the Council of Jerusalem, the meeting of which is recorded in the 15th chapter of the Acts of the Apostles, and there was no General Council of the Church held after this till that of Nice in A. D. 325. The institution of the Sunday as the chief Christian festival must, therefore, have arisen from the practice of the Church rather than from any Conciliar act, and in all likelihood from the mandate of the Apostles, though not recorded in any positive act of theirs. The day was certainly observed from Apostolic times, as the very earliest Fathers of the Church speak of its univeral observance at their date. It is mentioned by Ignatius in his letter to the Magnesians thus: "No longer keeping the Sabbath but living in the Spirit of the Lord's day." Epistle of Barnabas also states that we celebrate with devotion the eighth day on which Jesus rose from the dead," and the writer seems to indicate that the Ascension (which we celebrate on a Thursday) also took place on the same day. Justin Martyr, Melito, and Dionysius of Corinth during the same century also indicate that "the day of the sun," or the "Lord's day" was the weekly festival of Christians.

An edict of Constantine the Great ordered the Sunday to be strictly observed, and the order was repeated by the Council of Laodicea in 364, but the observance of the day was evidently much earlier than the dates of these ordinances. From the early and general designation of the day as "the Lord's day," we may reasonably infer that it point of fanning race and religious was the same Lord's day when St. John the Evangelist was "in spirit" and on which he was commanded to write the contemptible such a course is in this Apocalyptic vision. Apoc. ; i., 10. This, however, cannot be construed as We already stated in these columns a general command to Christians to obited

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observance arises from the usage of the Church, and not from any clear scriptural precept.

It should also be observed that it is an error to confound the "Lord's day" with the "Sabbath," as many of our separated friends do, and as our correspondent does. The Sabbath was the seventh day, observed by the Jews, but all early Christian writers carefully distinguished between the two days and the manner in which it was customary to observe them.

A PUPIL OF MRS. SHEPHERD.

Some of our contemporaries have devoted considerable space to criticisms of what is termed a sermon delivered by a person named Coburn, who calls himself a Methodist clergyman, before a meeting of True Blues, in Woodgreen Methodist Tabernacle, Toronto. His utterances in regard to Catholic Sisterhoods were such as deserve nothing in the shape of argument. The use of contempt or a rawhide would be more suitable in dealing with such an individual. Catholics may, after all, well afford to leave him in the hands of his own sect. To them belongs the odium of harboring such an unlovely personage : and if they do not take action with a view to his civilization, the odium will be all the more deserved.

"Kit," the brilliant Irish Protestant lady who edits the woman's department of the Toronto Mail, thus pays her respects to the "rev. gentleman" in

"The most grievous thing about the Rev. Mr. Cobourn's preaching was not the rubbish he spoke, but the fact that the decent, respectable Lady Blues listened to it-and applauded. I think Toronto-taken all round-is the most provincial city of its size in the world. All the 'escaped' nuns, and degraded monks, and boy preachers, and other freaks can get an audi ence here. I am surprised that Lady True Blues, or True Oranges, or, in deed, ladies of any color, had patience to sit and listen to the poor, ignor ant ranter. Persecution should not preached from any pulpit, outrage, nor falsehood. We are narrow-minded, and pigmy and intolerant enough, God knows without having streams of malic-ious filth poured out at us from any pulpit in any house supposed to be dedicated to the 'worship' of Ged. God gets very little respect from us We are so wise; we know so much more than He does; we could 'run' heaven and earth so much better. Where is the use of the press advocat ing broader principles, wider knowledge, greater charity, when the pulpit rocks and throbs at times with all that is narrow and mean and puny? And Christ preached love and charity and all gentleness! It makes one smile, this latterday 'Christianity.'

The Toronto Globe of the 17th also refers to the matter, in the following

"While the attack made upon Catholics in the sermon preached to the True Blues here was much to be regretted, there is cause for unmingled rejoicing in the expression of public opinion which the incident has evoked. There has been a good deal of editorial comment, and several letters have edirite. In Asiatic Turkey the reunion been written to the press, and not a word has been spoken save in con-demnation of attacks on Catholics and of slanders against those self-sacrificing men and women who devote their lives to religion and to those works of charity which are the noblest fruits of religion. The Rev. A. Brownis attached by the who Toronto Methodist Conference to the Woodgreen church, has taken pains to repudiate on behalf of Methodism the wild utterances which were made from the pulpit. There have been times, such as that when the P. P. A. was formidable, when these absurd and mischievous stories about convents and monasteries were greedily swal-lowed, and we suppose the appetite is not yet quite extinct, but it fying to see that public opinion is at esent so adverse to these most unjust and un-Christian slanders. We are not disposed to magnify the occurrences in the Woodgreen church, and are willing to make all due allowance for the fact that the preacher and his hearers were mostly young men—and there are people who seem unable to go through life without a sort of sowing of wild oats in bigotry. It is none the less necessary that bigotry should be unsparingly condemned every time it shows itself. Eternal vigilance is the price of toleration, justice and good will in all matters which concern relig-History shows that it is never safe to regard intolerance as dead never wise to neglect the teaching which can prevent it from doing mis-

And the Toronto World has this to

say:
"The young man Cobourn, known as the 'Boy Preacher,' who delivered a sermon at the Woodgreen Methodist church yesterday, exceeded all bounds of decency. A report of his sermon will be found elsewhere. We print it so that managers of churches may know what to expect when they are asked to allow this young gentleman to occupy their pulpits."

The parents of the "Rev." Mr. Cobourn should either keep him at home or send him to a reformatory. cannot work any special injury to Cath-

" Peck's Bad Boy," lacking the good qualities of that celebrated character.

EDITORIAL NOTES.

WE ARE pleased to be able to state that fourteen miraculous cures, attested by eye-witnesses, took place at the shrine of Ste. Anne de Beaupre in connection with the recent pilgrimage conducted by Rev. M. J. Stanton, the popular parish priest of Smith's Falls. Father Stanton has reason to be gratified at the great success of his undertaking and doubly so because of the blessings which were vouchsafed his

Some of our contemporaries are in the habit of asserting that the Pope's influence over Italian Catholics is very slight and is waning, and to prove this they refer to the fact that the Catholic party is unrepresented in the Chamber of Deputies. It is not from weakness of the Catholic party that it has no representation in Parliament, but because by mandate of the Pope the Catholics abstain from voting. In Bergamo at the last elections only 7 per cent, of the enrolled voters went to the polls, and in numerous districts not a single vote was cast because of the cipal elections, however, to which the mandate does not apply, have shown Catholic successes all along the linein Rome, Turin, Bologna, Genoa, Osimo and elsewhere; and in those places where there was a working in unison between the Catholics and Moderate Liberals, the allied parties gained the victory everywhere. The Socialist party and the Radicals were completely routed in these elections. The contemporaries to whom we refer may think the policy of abstention not a wise one, but this is not the question when the extent of the Pope's influence is the matter under consideration. However, the Holy Father has good reason for adhering to the policy of his mandate. It is the only course he could at present pursue and keep his claim to temporal power unimpaired, unless he intended to contend by force of arms for restoration of that authority. This he does not desire to do.

THE conciliatory policy of Pope Leo XIII. toward the Oriental Church has already borne fruit in several directions in Europe, Asia and Africa. In Africa many of the Copts, with their pastors and some Bishops, are already taking steps to become reunited with the Church, and in Europe the concordat recently made with the Prince of Montenegro has resulted in most cordial relations between the Pope and Prince Nicholas. The Pope has granted to Montenegrin Catholics the privilege of using the old Sclavonic liturgy, and the Archbishop of the See of Montenegro has already put the concession into practical operation, himmovement has brought many schismatical congregations back to the faith, and to submission to the Pope's authority. Thus in Armenia alone, two hundred thousand persons have become Catholics since 1850, and throughout the Empire there is a decided turning toward the Church. The Abbe Tolstoi, a Russian priest who some time ago became a Catholic, intends to devote himself to the work of promoting Oriental union, after he shall have completed the studies required of a Catholic priest, and for this purpose he will be attached to the Oriental College which the Pope is about to establish this year at Constantinople for the purpose of promoting the reunion of the East and West.

THE intelligence has reached us from Toronto that Rev. Father McSpirit parish priest of the Gore of Toronto, has gone to his reward. He had been ill for some time, and was recently compelled to give up his charge. His age was about sixty years. Father Mc Spirit was one of the best known priests in Ontario, and was greatly beloved for his sterling qualities and saintly life.

A NEW secret society is being established, with headquarters in Hamilton, Ohio, which is to be called "The American League." The first branch, or lodge, consists of fifty members, who are for the most part dissatisfied members of the A. P. A. and the Junior Order of United American Mechanics, which resemble each other in their objects and methods. The new order will have still a similar purpose with those from which the members secede, or, rather, will unite the purposes of

members of new orders like the League are persons who leave the older ones through dissatisfaction, and new recruits are scarce, or they are men who remain members of one or more of these orders. The only result of the multiplication of orders and distinctive titles will be divided counsels and mutual exposure of the disgraceful methods of operation. When rogues fall out honest men get their due. The heads in each State will be called Grand Commanders, and the supreme Commander for the present will be a citizen of Hamilton, Ohio.

This is the age of Congresses. There is much talk and brotherly feeling en evidence, which is certainly a significant and consoling omen of better things to come. They also increase the words at our disposal, as bear witness the reports of the Pan-American Congress.

PORTUGAL is throwing off her apathy and indifference with regard to religion. The old faith is becoming energetic. The power of Freemasonry is but a shadow of its former self. The rank and file of the people are beginning to understand that the source of healthy material life springs from re-Pope's mandate. The recent muni- ligion, from fidelity to God. This it was that made Portugal, but two centuries ago, a queen amongst the nations, and the neglect of which dimmed her glory and cast her out, a reproach and an outcast.

> CARDINAL MANNING used to say that Englishmen were robbed of their faith: 'It was not the people who broke up land and gold of the Church of God, false teachers, high minded men inflated with false science and puffed up with a notion that they were destined to be the teachers of mankind.'

> A VERY fine sample of Ppaism appeared before the police magistrate of

> "Mrs. Lattimer told a pitiful tale of abuse on the part of the man who had promised to love and cherish her. They were married nineteen years ago, she being his second wife. All went well for a while, but Mrs. Lattimer is a Roman Catholic and her husband is a Protestant. She desired to attend church service, as she had been But Lattimer objected, and wont to. the trouble grew. He would not even go to a church of any kind himself."

We should not be surprised if Mr Levi Lattimer were a product of the Rev. Dr. Wild, or Mrs. Margaret Shepherd. He appears, too, to be strongly tinctured with Esseryism. Quite likely his drinking-bout began on the 12th July. And the poor man is all the while, doubtless, under the impression that he is a bulwark of Protestantism! Surely it is time s of our ministerial friends should take thought and contemplate the fact that their anti-Catholic deliverances have the effect of creating, not Christians, but demons. Where the fell work has not been accomplished by them it has been effected by anti Catholic reading. For this, though, the ministers are somewhat to blame, too, for their Sunday school libraries contain many books in which the Catholic faith, Catholic Bishops and priests are misrepre-

OUR excellent contemporary, the Antigonish Casket, thus pays its respects to Hon. Clarke Wallace:

"' Liberty of conscience and the free exercise of religion lies at the very root and foundation of Orange prin ciples.'-Hon. N. Clarke Wallace.

"Does they? Well, they is not the only thing about Orangeism that lies. Either the above sentence or the history of the past two hundred years lies most egregiously.

" 'I do not believe that the people of Manitoba would tolerate the infliction on any class in that Province of a real, tangible, manifest grievance in the matter of the schools. —Hon. N. Clarke Wallace.

'Now in the name of all the gods at once when is this "buncombe" going What have the members of the Manitoba Government, who know only too well that they have the majority of the 'people of Manitoba' at their back, been declaring all along but that they will never, never, NEVER cease to inflict upon the minority the 'real, tangible, manifest grievance' which the very highest authority in the empire declares they have in-flicted? You don't believe it, Mr. Wallace, eh? Well, your distinguished friend, Mr. Joseph Martin, M. P., who knows something about these matters, quorum pars magna fuit, is not quite so skeptical on this point. Have you forgotten his recent letter to the Ottawa both. The multiplication of such orders Citizen, in which he characterizes his

tyranny?

### THE PAPACY FROM A PROTEST-ANT POINT OF VIEW.

The Fortnightly Review for July has a noteworthy article on "The Papacy: Its Position and Aims." The writer endeavors to account for "the unmistakable renewal of strength and vitality of the Papacy in our day. In attempting to explain the fact, which he recognizes as not less remarkable than unexpected, he makes the mistake of looking upon the Catholic Church as a purely human institution. Like Macaulay, he failed to see that the causes he assigns for the recuperative power of the Church themselves need to be accounted for. The life and permanency of the Church amid changes, the rise and fall of empires, and the decay of human institutions cannot be explained by adventitious circumstances

After the loss of the temporal power a quarter of a century ago, the non-Catholic world believed the influence of the Papacy was at an end. The cry from the pulpits was: "Babylon has from the pulpits was: "Babylon has fallen." The Pope became a prisoner within the walls of the Vatican, to some an object of pity and commiseration, to others an object of contempt and derision. But now, says the writer in the Review, "after a lapse of a few years, we behold the Church of Rome making strides toward the re-covery of all that had been lost, at a rate which, if continued, must, within a measureable space of time, tend con siderably to change the existing state of affairs not only in Europe but in the United States of America and the great South American Republics.

For this "not less remarkable than unexpected " change the writer at-tempts to account by attributing it to two causes—the policy of the Church and the genius of Leo XIII. To meet and control the Radical, Socialistic and Anarchistic spirit of the times, the the unity of the faith but a sovereign, writer tells us, is the aim and destiny court-hungry men, who desired the of the Church, according to the view of churchmen. According to him, these churchmen "hold they are in a better position to do this than the statesman, who is always, more or less, the puppet of faction, or the member of Parliament who is paid, or wants to be paid, for his services, and is therefore no longer a free agent. Holding this view, their Church has the incalculable advantage of being true to this city a few days ago. His name is itself, and is not continually subject to Levi Lattimer. His wife, who is a the humiliation of having to say Catholic, caused his arrest for ill-treatment. The Free Press thus refers to the matter:

The Free Press thus refers to the matter:

The Humilaton one day and another the next. Popes, Cardinals and Bishops (in the Church of Rome bien intendu) are not nowadays counters in the game of political poker, and jobbery enters very little into their preferment. In their office they are independent of the many headed, and the consequence is that, down to the lowest clergy, there is a freedom of action permitted which is not possible among other sects, or with those dissenters who, viewing with envy the good things belonging to other communities, are of necessity chained to the wheels of that party in politics who have cast aside such puerilities as the rights of property. Thus the Church of Rome is able to

maintain discipline, a discipline against which revolt is rare. "Thus," continues the writer, "though the policy of the See of Rome appears to lean toward Socialism, the anderlying motive of it is essentially conservative, in the truer and broader meaning of the word—conservative in the main idea of matrimonially keeping society together, conservative as to the right of parents to have their children taught what religion, and how much of it, they please, conservative in the elementary idea that theft

by Acts of Parliament is always theft."
This is a short outline of the policy to which the Review writer attributes the Church's remarkable and unex pected renewal of strength and vital ity. But how does he account for the policy itself? in a purely human point of view what wisdom is there in a policy that opposes the spirit of the times and the tide of events? How can the Church gain influence in a society whose trend it opposes? something to recognize the fact that it does this; it is quite another to ac count for the fact without seeking the

The writer is an admirer of Leo XIII. Comparing him to Cladatara Comparing him to Gladstone,

"The two most striking instances of personal influence in our day are Leo XIII. and Mr. Gladstone. Of the latter the statement will be generally accepted by any who have come within the witchery of that statesman's charm of manner and power of persuasion, whilst of Leo XIII. the same can be unhesitatingly said, though it is more difficult to measure the effect in his case, seeing that the Pope is still actively at work, whilst Mr. Gladstone has made his mark for good or ill; and also from the fact that, whereas the Pope's influence stretches over nearly the whole civilized world. Mr. Gladstone's has been practically confined to the advancement or ruin of his own country. To those to whom the privilege of conversing with Leo XIII. has been extended, to those who look below the surface of things and realize that everything the Pope says, does, thinks, or writes, is the outcome of deep and earnest thought, exercised by one of the most powerful minds of our day, a dim adumbration of this influence and its consequences reveals itself. The frequenter of the Vatican instinctively learns that no one within those walls differs from that wonderful old man; that the mind lingering in that frail tenement of flesh and blood

the delicate life hanging by a thread in the attenuated frame, is nothing but a miracle, as it is indeed to others who only take a material view of the fact; whilst that the mind of this aged man is still capable of bearing the strain of incessant labor fills many with amazement. This is no fancy portrait of Leo XIII. That his life is being miraculously prolonged is now very generally accepted by the faithful, and even by medical men it is ful, and even by medical men it is iency at the daily Mass, and the even-looked on as phenomenal that so light ing Benediction. The exquisite taste a spark should not have been extinguished at least twelve or fifteen years ago. Reason as we may, blink facts as much as we like, the Pope, in the silence of his austerely furnished room, with his simple fare of pasta and room, with his simple lare of passa and cold water, is a power in shaping the destinies of the world greater than the Czar, greater than Emperor William, greater than all the Foreign Secretar-

Europe Leo will die, but the Pope will live under another name, while the Church moves on in the accomplishment of her mission and her Founder, Jesus Christ, will abide with her till the end of time. -N. Y. Freeman's Journal,

ies who fret and fume on the political

stage in the length and breath of

### STRATFORD.

A Stranger in the City Visits St Joseph's Church during the Forty

It was my good fortune to be in Stratford last week, when the beautiful devotion of the Forty Hours was held in St. Joseph's church. The first instruction of the devotion of the Forty Hours was due, as far as can be ascer tained, to Father Joseph, a Capuchin of Milan, who died 1556. He arranged the Forty Hours of exposition in honor of the time that our Lord spent in the tomb. In 1560 Pius IV. approved the custom of an association called the Confraternity of Prayer or of Death. They exposed the Host for the forty hours every month. In 1592 Clement VIII. provided for the public and perpetual adoration of the Blessed Sacrament exposed on the altars of the different churches at Rome. The Forty Hours in one church succeed to those in another, so that the Blessed Sacrament was always exposed in some church the whole year round. Earlier than this, in 1556, the Jesuits in Marcerata exposed the Blessed Sacrament for forty hours, in order to meet the dangers or disorders prevalent at the time, and St. Charles adopted this devotion for Carnival with great zeal. At present the Forty Hours' prayer

is observed successively by all the parishes in the diocese of London. The devotion in this form was ordered last year by our zealous Bishop, Right Rev. Dr. O'Connor ; hence it was the second time the Forty Hours as an annual season of prayer was observed in Stratford. Dr. Kilroy and Father Downey were assisted by Fathers Keily of Irishtown, and Gnam of Hesson.

Father Downey was celebrant of the High Mass last Sunday; and after the usual solemn procession in honor of the Blessed Sacrament the monstrance conaining the Sacred Host was placed upon the throne of Exposition above the tabernacle, surrounded by a wealth of beautiful flowers, and,

and the great graces granted to the faithful who paid a visit to the church, and spent at least one hour of this holy season in mystic union with Jesus in the Blessed Sacrament of Exposition.

On Sunday evening the church was filled by a pious throng of worshippers. Father Gnam sung Vespers, and gave Benediction. Father Keily preached. He took for his text, "I am the Bread Father Keily spoke of man, of Life." his creation, his fall and his redemp-tion by the Son of the Most High, who, before He offered the sublime sacrifice on Calvary, gave to us His Body and His Blood in the Adorable Sacrament of the altar. "It is the personal, visible presence

of Jesus on our altar that gives the Catholic strength to resist and overcome the temptations and trials of his daily life. It is the worthy reception of this sacrament that gives him new life to combat with the world, and the evil one. To priest, as well as layman, it is the or less in number Divine aid of the Holy Eucharist that opposed to them. keeps him in the path of rectitude and the fear of God.'

On Monday the Mass of the day was said at 9 o'clock. Father Gnam was celebrant. Dr. Kilroy preached an impressive sermon. In the evening Father Keily officiated in the sanctuary, and gave Benediction. Father Gnam preached. Father Gnam is an Last year a pupil of this school headed earnest speaker. His words carried the list at the High School entrance conviction of the solemn duty hour, to the hearts of his audience. His merit as a forcible speaker was applied having passed this year, the evident by the close attention of his record is still better. Eleven pupils listeners to every word of the discourse. presented themselves, and all passed:

Thursday morning Dr. Kilroy sung the solemn High Mass. In the evening Father Gnam gave Benediction, and Father Keily preached on the worthy reception of the Holy Eucharist - on the peace it brought to the world worn sinner, who left his burden at the tribunal of penance, to the sick man ing; Catherine Diake second in spelitivity about to cross the great river, to rise arithmetic; Albert Neff first in geo-or fall alone before his God, to the Christian who came to Him who gave Ambrose Carroll, second in history; and His Body and His Blood for the remission of sin until the consummation of time.

\* [ Masses were said at 5:30 a. m., 6. a. splendid educational achievement.

He appears to be a second edition of olics, but will rather do good, as the Roman Catholics and a piece of rank This Pope is a great power—a far m and 6:30 a.m. The High Mass was greater potentate than the king who said at 9 o'clock, Father Gnam being sits in his palace on the other side of celebrant. Dr. Kilroy spoke a few the Tiber. \* \* \* To the Catholic, words to the congregation. Again the Blessed Sacrament was borne in solemn procession through the church, and after Benediction was returned to the altar of repose within the tabernacle.
The Sodality of the Blessed Virgin Mary was represented in an especial manner as Guard of Honor during the Forty Hours.

The choir, under the direction of the organist, Miss Carlin, must be com-plimented for attendance and efficshown in the altar and the sanctuary decorations was due to the Ladies of Loretto and their assistants, supplemented by the generosity of the ladies of the parish, who gave flowers and potted plants for the church during the devotion. The sincere piety of the congregation brought a large number of worshippers in constant attendance before the altar of Exposition. About one thousand persons received holy Communion, which re-flected the zeal and labor at the altar, in the pulpit and in the confessional of Dr. Kilroy, Father Keily, Father Gnam and Father Downey during the limited time of the Forty Hours' devotion at Stratford. M. C. K.

### ROME AND THE LIQUOR TRAF-FIC.

New York Sun. The surprise with which some Protestants in this city have received the recent declarations of an influential body of Roman Catholics against the liquor traffic and in favor of the Sunday closing of liquor saloons, is any thing but creditable to their intelligence. It would seem that because there are liquor dealers and liquor drinkers who are nominally Catholics, and because politicians of both parties who support the liquor interest profess the same faith, the inference has rashly been drawn that the entire Roman Catholic Church is in sympathy with them. Rum and Romanism are assumed to be close friends and allies.

Those who make this mistake ought to remember that Roman Catholics are Christians no less than Protestants. The Protestant faith, in essential moral points, differs in no respect from the Roman, and both claim to be founded upon the teachings of Christ and the Apostles. Now, primitive Christianity was nothing if not a religion of austerity and of the subjugation of the fleshly appetites. Christ Himself was abstemious to asceticism. He dis-couraged by example and by precept all forms of gluttony and riotous living, and inculcated a renunciation of the pleasures of this world as the price of happiness in the world to come. early Church followed in the same path. Celibacy was set above matri-mony, poverty above wealth, and abstinence above indulgence. By its abstinence above indulgence. By its fundamental principles, therefore, the Roman Church is pledged to discour-age the abuse of alcoholic drinks as perilous to the welfare of the soul.

The strict observance of the Lord's

Day as the successor to the Jewish Sabbath is also a Roman Catholic peculiarity which Protestants have re-tained. Indeed, when Rome, after the fourteenth century, began to relax the severity of the regulations she had previously enforced, forbidding not only servile work but amusement on Sunday, the Puritans of King James's "The sweet etherial odor of many a waxen light."

Dr. Kilroy preached the sermon of the Mass. The learned doctor explained the devotion, its origin, and history Popery," but so they are. There is not a blue law of the bluest dye that cannot be paralled by the Sunday laws of the Roman Catholic rulers of England and of France from the sixth to the fifteenth century. Any one who doubts this may have his doubts removed by consulting Hessey's "Sunday" and Neal's "Feasts and Fasts."

When, therefore, such sturdy Pro-

testants as Theodore Roosevelt and William L. Strong appeared before the Catholic Total Abstinence Union to speak for the enforcement of the existing laws restraining the sale of intoxicating drinks, and were received with applause, neither they nor their audi-ence were guilty of inconsistency. Both stood upon common hereditary ground, and they advocated principles common to both. Whether the nonreligious world approves their position is another thing, and it remains to be een whether the advocates of greater freedom for the liquor traffic are more or less in number than those who are

### A Highly Successful Separate School.

It is always agreeable to record the advancement of our Catholic schools. The success of the Arthur Separate school is indeed highly gratifying. examination held for this district. Nine out of ten of the candidates who one of them, Catharine Drake, head ing the list, with a total of 576 marks. Here is the rank of the Separate school pupils in the various subjects: Kate Cassin and E. Coughlin first in reading: Albert Neff second in drawing; Catherine Drake second in spell-Patrick Thompson first in composition,

Father Doherty the Sisters of St. Joseph and the Catholic people of Wednesday morning the usual Arthur are to be congratulated on this

### CHURCH AND STATE IN FRANCE.

A Lecture by Prof. W. F. P. Stockley.

CONTINUED FROM LAST WEEK. The property of religious communi-ties was already taxed to its full value and paid as much to the treasury as other property. But an 'increase y' was added, which, it has been constrated, would, if strictly applied, eat up in a few years the whole property of religious communities. As a fact the Little Sisters of the Poor had to pay \$10,000 the first year or have the homes of their aged poor sold out over their heads. A noble hearted woman, the wife of President Carnot, paid the amount for that twelve month at least.

A recent correspondent in the Eng lish Church Guardian speaks of "the anomaly of fixing a revenue out of the beds and tables of the sick in a hospital, or out of the furniture of a home for old women.

And as to the practical justice: " One method of illustrating the hard ship of the new tax is to compare the of the religious 'congregations with that of the most wealthy civil society in France, whose chairman is Baron Rothschild. The Compagnied assurances generales sur la vie' has a gross asset of \$114,600,000, and its total taxation amounts to \$49,600; the congregations have a gross estimated of \$100,000,000 and their total taxation will come to \$600,00.

And then with the nuns as hospital nurses. The Government, indeed, had enough gratitude and wisdom to keep them in the great military hospitals But there is a fanaticism below that of the Radical-fearing though more or less moderate Government; and it is found in the City Council of Paris. The indignant protests of leading doc tors like Despres, of La Charite, were in vain; and he is an avowed "freethinker," as they say in France; but he cared for humanity, he cared for the sick and for scientific skill and the devotion of life-long service ; perhaps he rightly cared, too, for the saving to charitable funds by having nurses who work for nothing. But it was no use ; the nuns were professedly Christian, and they must go, whatever science had to say or however patient suffered.

How can this be? Perhaps you would find some answer if you knew what Freemasonry meant in France in its patronage of thorough-going naturalism it would make short work of the feeble compromises fashionable amongst ourselves. You would find further answering if you read those astounding publications, the Radical newspapers of France.

It is the violent and noisy few who lead astray and make use of the many.

An instance may illustrate how desperate is the ignorance in which some of these victims of French Radi calism live—an ignorance, perhaps, unequalled in the civilized world, except, perhaps, in Ireland in some sections of the northeast part of the pro vince of Ulster. Almost under the shadow of the great church St. Sulpice there was living a poor shopkeeper, a man seemingly decent and just; it was at the time they were turning the nuns out of the hospitals. He had had some very painful gathering in his hand and had been ill for some time "They may say what they like about the nuns to me now '-since he had been under their care in the hospital-"but no mother could ever have been better to a son than they were to me." Yet this had come to him with a sort of surprise. What had he not been reading and hearing about those Sisters of Charity whom h may have cursed as they passed his door every day; themselves as ignor ant about the madness of the world as are the nuns of America to-day about the black-hearted cruelty of the libels that come from our own poor fanati s One has heard, too, of a workman

getting off a river steamer because priest got on-out of fear or hate.

Why, the very poor women of the town know better. They will leave a house if a priest, unknowing of their presence, comes to lodge in a flat of it they feel shame too much, and the have been known to kiss the posts of the very door through which a priest had passed. Indeed, is there on the face of the earth such a body as the French clergy? I often think the answer is "no." From the early age of the settlement of the country we are in until now, who are the most heroic of all missionaries? Their martyrs and confessors are so numerous that the Church seems to take such sons from France as a normal type. And, in their own country, we see three of the Archbishops of Paris, even in this last half century, murdered through devo tion to duty. When one has lived among some of their priests and known their learning, their humility, their gentleness, their courage, their wisoom, their fine taste ; and then when one looks on the world's vulgar folly and on those who make themselves heard and call themselves Francedo not know what others would feel, but I have often felt as if the mountain of the contrast was a weight greater than one's temper or one's patience There is a France which knows this indeed. "Do not talk to me about what you radicals call 'cleri cal immorality.' There is no such thing. I was brought up by priests. I lived with them till well on into manhood. I never knew any but good priests." So M. Renan wrote-almost in those words. Or, again ask the "in the bosom of that aswhere law and balance of Gratry, said.

Or, to quote even M. Renan again. It is he that speaks of "the coarse materialism of anti-clericalism." Or, materialism of anti-clericalism. Or, materialism of anti-clericalism. The is it Victor Hugo who writes: "The tendency to make this life everything tendency to make this life everything. If is the misfortune of our times. I earthly life, material life, is made th

only end of man . . . that which by the ordinance of God is only sufferthat which ing, becomes despair. . . Hence arise deep social convulsions. That which alleviates suffering, sanctifies labor, makes man good, brave, wise, patient and strong, is to have before

him the perpetual vision of another world shining through the dark clouds of this life." Though, if Victor Hugo Though, if Victor Hugo knew better, he would not, it may be supposed, have put this as the very highest motive of action. But he was not a Catholic when he wrote those words.

As Joubert says, we are threatened with a return to barbarism-dividing the social body into two classes: " the selfish who are hungry, and the selfish who are satisfied.

And so, in the words of Cardinal Richard, the Archbishop of Paris, "we shall have with us not only those sharing our religious belief, but all hones men not wishing to submit to the yoke of anti-Christian sects, and ready to unite with us for the cause of freedom of conscience." And he is answered a moderate Republican paper, which says: "The eminent prelate is quite right: he will have on his side and helping him all liberals who under stand that the Christian spirituality i the most precious help civilization

But, for the popular rulers of France to day, the Cardinal and V. Hugo and M. Renan are all "Jesuits" together. So are all our good Protestants Jesuits in this sense, for those to whom in France they unwittingly give their support. Is it possible that some amongst us will reflect on the progression : anti-Jesuit, anti Catholic, anti Christian, anti natural religion, anti moral law? People reflect so much on it in France': and either say nothing fearing the consequences of their own thoughts, or frankly acknowledging that their hesitation is but a weak bulwark against passion, private or public), or else do speak out on one side or the other, as Catholics, or more or less consistently as naturalists. Everyone knows, for instance, that the modern attitude of the literary world is as whole logically incompatible with any such notions of moral responsibility a are implied in Christianity, or indeed in any form of Theism. Joubert says The good of books, and their only good, is to make men wiser as to their lives and more capable of self-mastery

. . . . Books do a great deal of harm when, instead of moderating our minds, they disturb us or deprave us in casting a glamor over what is the vorse, that is excess, and disorder, and obscuring what is the better, that is moderation and order and law.

Where, outside the Church, is this now the spirit of the higher education? But if you wish to see things worked

out study France. "What about sin?" someone said to a French non Chris "What about sin? "Oh, well, in my tian philosopher. system, we just suppress sin And so, not long since, in a medical school in Paris, much applause greeted the lecturer when he ridiculed the notion of moral sanctions and of certain acts being sinful.

This following picture of thought or confusion of thought in France is a true of other places, where, perhaps, the confusion of thought is less real-

selves enlightened and learned, are struck down by every piece of faise reasoning and carry about its conclusion in their minds like a shalt which no armor has beaten off and which the unskilled or fearful hand does not know how to pull out. How many intelligences are blinded, stifled, under the mass of errors which they have neither accepted, nor rejected but just tolerated. Every mind is but reflection of what is without, where reigns the license of saying everything. Every sophism is let rise up in us without being judged, and as soon as a sophism is tolerated for a moment it soon usurps a right to dwell with us, just as much as reason; the mind within itself has no longer any authority or mastery, and the central power of reason is no longer a free orce and an independent power, but becomes the victim of anarchy in words, arguments, images, illusions and falsehoods, of the whirls of passion, of crimes of thought; and it fails under the wild flood and under the stirring of the invisible multitudes hat are struggling within every mind. There is an end to repressing any intellectual movement, there is no inward tribunal, no just sense against what is absurd, but rather an absolute coleration of what is false, freedom to think error and equality before the mind of what is absurd and what is When we have reached that true. point we turn in dizziness from every affirmation to its contrary; nothing is steady, everything is a matter doubt and questioning ; and one asks what is truth, and can truth be known, and is any science possible, and does reasoning prove anything, and has speech really any sense, do words correspond to objects, or are they only vague signs? No one can tell; and no one one cares to know." (Gratry, lately formed in the United States to causes which brought on the mis-

v. sup., p. 4.) Again: "Philosophy, instead of being an active and living principle, is only like a dead branch of general literature. adopted nor rejected, only just brought and curious, but not of any other call "Jesuitism." And such gross bad able to look up every case of distress

at and admire the workmanship of the statue of the god, but do not think of the god himself." (Fra (Fragments de phil-

How these men make light of irra tional temporary compromises that may be suggested with modifications from time to time. As regards such we may quote in substance the grave and profound Burke when he says, speaking of the Established Church in Engand, "It were indeed great folly to suppose that this or any other Protestant Church would survive if the Catholic Church ceased to exist.

France, then, is logical; and French Catholics, being both French-men and Catholics, have a double reason for being so. They, even above all, know what is meant by education in its bearing on life. And so we find in Paris already one-third of the chiliren go to the school under the Religous, thus paying twice over; and the proportion is daily on the increase. In some places in the country there will be ten times as many, I think, in the school under the Christian Brothers or the nuns as in the State school, which alone receives public support, though few or almost none wish to

As you may know, the Parisian Pub ic schools have excluded the name of God from all their books.

The substitute for Almighty God is That is the answer to all "the State." questions as to the source of blessings or of right.

A certain time is allotted to "civic and moral instruction." There is a general cry from teachers and inspectors that this is the least satisfactory part of the routine. "We do not know part of the routine. "Morality must be confined to the two half hours a week -and so on. If you ask to hear a lesson in this you will hear: "When are you a Frenchman?" "What is a Frenchman's first duty?" Answer: Military service." And so on.

The contemporaneous facts are that juvenile crime seems to have doubled Read what it said by Paul Bourget the French novelist who has jus visited America, as to the moral habit of the government lycees as contrasted with the Jesuit colleges: just as he notes that he believes that "the classes who practice the Catholic religion are free from the moral dis orders I have depicted in my books.

As to the present non-religious estem of education in France M. Lichtenberger, Dean of the Protestant Faculty in Paris, prepared for the Paris exhibition (1889) a volume con taining the opinions of leading educators that the system was a failure. In the Protestant Kirchenzietung a well-known newspaper of Leipzig. in the sixth issue of this present year there is a collection of the opinions of influential Frenchmen to the same

M. Berenger, vice-president of the Senate, who was connected with that excellent citizen, the late Protestant minister, De Pressense, in the struggle against public immortality, writes lately: "The immortality which is increasing in France at such a terrible rate must be ascribed chiefly to three sources: the absence of all religious instruction in the education of the children, the lack of moral education and the lack of discipline.

The Temps, the Paris newspaper supposed to represent Protestant in terests more than any other daily, says

"The programme has been for more than ten years, under the semblance of religious neutrality, to make the ethical education in the schools, to consist in the morality of scientific Positivism, i. e., in the affirmation of the dignity of man, in the teaching of patriotism, in the worship of mankind When then a child thus fitted with the exalted ideas of the dignity of man kind entered life, and in public as semblies, in the shop and in the walks of life, suddenly found out that man was a bad and wicked being (animal that in his fatherland intrigues and injustices prevailed, that human society was full of passion and wrongs, what was the inevitable consequence? What a contrast between what it learned in school and what it learns in actual life! This is the great disappointment which the morality of Positivism ever produces. Man was Auguste Comte's god: but man is a kind of god who puts an end to faith as soon as we become acquainted with his real being. It is so wearisome and silly to suppose

there can be a reconciliation between two fundamentally distinct judgments on life and all its actions.

As to divorce, which was established by law of the State in 1889, the statis tics of seven years mark a gradual rise to seven times the number of the first year. The artizan class gives 42 per cent. of the whole ; the peasant class only 7 percent. Paris has the highest percentage, a third of the whole 40,000. Bretagne and the most Catholic districts, of course, give hardly any.

Everyone knows in France how theory and practice are bound up and how one effects the other. But you may see an example of the same thing in a vaguer, less systematic way across the Channel in the struggle the Church of England is making in such matters as these of education and divorce : and

Systems are studied to be dical journals you will find that on the much of the benevolent impulse, but known and talked of, but are neither same page with denunciations of cler- too little thought to guide it, too little ical immorality are denunciations of wisdom to lead it into really beneficent mind and good sense and reason find together and restored as works of clerical severity and checking of nattheir home," as its member, Father human intelligence more or less learned ural instincts and so on—what they

value. Much as in a museum we look faith makes one suspicious at the out-

And so one finds the frank admission that this spiritual teaching must be put down. "It has always been our plan," says l'Egalite, "never to discussify at all with Jesuits (sic), to refuse altogether to discuss these matters concern ing the religion of Jesus. shall not discuss things with them ; we

shall stamp them out. Each side understands what prin

ciples are at stake. "It has come about at last that the Christians, and especially the Catholics, a great many of whom in the last century used to be afraid of science and iberty, are convinced now that if you give only the premises of enlightened reason and true liberty, then the riumph of full Christianity, that is of

Catholicity, is certain.

"What is wondrous to behold, too is that those who openly attack Christianity are convinced of this them selves. 'Voltaire,' they say, 'at-tacked faith in the name of reason, but in his writings he has kept prin-ciples enough to bring him again to Catholicism. He is really, they say, on the side of Catholics: his principles are the same, and you will end in Catholicism if you admit Deism. Those who admit the fundamental point, the distinction of good and evil and the otion of the moral law, really throw in their lot with Christianity. The

imposture are ourselves and our doc trines purely and radically negative. And so, as le Pere Gratry continues It is boldly avowed that whoever admits speculative reason with its imme diate datum, the existence of God. whoever admits moral reason with its immediate datum, the distinction of good and evil, is sure to see Catholicity

only real opponents of all this religious

rise again on that basis. The lecturer summed up what had been said of (1) history, (2) present condition, (3) causes of this; and spoke of the parties, political and ecclesias tical, in France and of the recent acceptance by the Pope of the fact that France seemed to have broken finally with monarchical tradition. Again, all the Church needs is freedom for her

A sketch was given of what the Re publics have meant for the clergy in France—their ferocity, or intolerance, or injustice. Hence much irritation and much indiscretion, however natural, on the part of the clergy, as many of them are very willing to con-fess. "When the Church entirely ceases to be political she will be in vincible," someone said of France But, indeed, it is there, often, a very case of wolf and lamb. One indiscre ion seems a justification for a mass o oppression.

Why not sever Church and State 1) The Church would be too strong, many say; you must first wean the people from Christianity and Thesim, say the French Freemasons. (2 There are the necessities of support of public worship and institutions

As to what is seen in French churches You can see every Lent in Paris at many churches, congregations from 500 to 1,500 men only, every week at evening sermons; and at Notre Dame, where, of course, there is a great preacher, some 3,000. And there you can see, too, on Easter morning 6,000 men at Communion. These are not great figures for a large town. compare with other towns in other

Further, people do not, in France and Germany, ask you about going to church; and many people might be fulfilling their religious duties and saying nothing to you about it. And then, services in Paris churches begin at 4 and 5 a m.

There are many sides to most questions.

The lecturer spoke, at the close, the responsibility of speaking on any such subject, when it is considered what the claim is that is made by the Church in the world.

And he concluded by saying that though to submit one's opinions absolutely to any man or any body of men was desperate and irrational, still to submit one's expressions about revealed truth to the organ of truth, if such there be, was to make the highest use possible of reason, the forerunner of the further knowledge through faith.

### True Charity.

The question, - how to relieve poverty without creating worse evils -is perhaps of all the problems of ociety the one which comes the most closely home to the consideration of every intelligent and sympathetic person. At this time when want and lestitution are found on every hand, it is socially binding upon each one of us to give to it his or her most thought ful attention. One cause of the harmfulness of

charity is that so often only material needs are considered in its activity Certainly the sufferings of hunger appeal immediately to every feeling heart, whatever their causes; and as surely the pressing needs which they imply must be satisfied before any higher faculties can be aroused. if the thought and the desire of the donor go further than such satisfaction he need not congratulate himself that he is doing any permanent good. fight the degradation of marriage. No doubt the Church may here say, "He dependence and thriftlessness. It is not that is not against us is on our side." his heart which is too tender, but his If you read a little in the French ra- reason is too torpid. He has not too

It is true that busy people are not

that comes under their notice, or to s udy deeply perhaps into the prob-lems they present. Yet it takes a cer-tain expediture of time, money and feeling simply to listen to a tale o and to drop a thoughtless coin into the hand of the beggar. If, instead of this careless and somewhat selfish in-dulgence of the benevolent impulse, they would devote even that small amount of time and means to some wiser and more hopeful method of charity, they would far better fulfil their responsibilities in this matter.

### "Lead Kindly Light."

In the May number of the Strand Magazine Mr. Francis A. Jones tells the story of some of the most popular of English hymns. He confides to the eader the fact that he has been hymn hunting for a considerable time; and ne gives the result of his discoveries The original MS. of Kindly Light," owing to the circum stances under which it was composed, i one of the most interesting in the col ection. The hymn was written dur ing the summer of 1833, at a time of much mental distress, and the words are a very echo of the author's own loneliness.

In his "Apologia pro Vita Sua,

Cardinal Newman tells the story of how the hymn came to be written. traveling on the continent he was at tacked by a sudden illness, which necessitated a stay at Castro Giovanni Here he lay weak and restless for nearly three weeks, the only friend at hand being his servant, who nursed him during his illness. early in May, and on the 27th of that month he was sufficiently recovered to attempt a journey to Palermo. "Before starting from my inn," h

wrote, "I sat down on my bed and began to sob bitterly. My servant, who acted as my nurse, asked what ailed me. I could only answer, 'I have a work to do in England.' I was aching o get home : vet for want of a vesse I was kept at Palermo for three weeks I began to visit the churches, and they calmed my impatience though I did no attend any services. At last I got off in an orange boat bound for Marseilles. We were becalmed a whole week in the Straits of Bonifacio. Then it was that I wrote the lines, 'Lead, Kindly Light,' which have since become well known. I was writing verses nearly the whole time of my passage.

### A Correct View.

The Arrow (Protestant-Episcopal) of July has the following very pertinent paragraph:

Why cannot Anglicans leave Cath olic countries alone? Brazil, Mexico and Spain, each is the seat of a petty so called reform movement endeavor ing to Protestant-Episcopalianize the country. We hope converts are scarce in this un-Christian work. Other hings being equal and an Ave and Pater in Spanish will go further than Lord's Prayer in English, because i implies a more complete grasp of the faith. Few persons are narrower than those who think that the English chan nel is the only road to heaven.

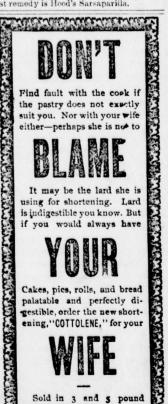
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1st. It is situated in the heart of the whole saletrade of the metropolis, and has completed such arrangements with the leading manufacturers and importers as senable fit to purchase it, any quantity at the lowest wholesale rates, thus getting its profits or commissions are charged its parrons on purchases made for them, and giving them besides the benefit of my experience and facilities in the actual prices charged.

3rd. Should a patron want several different articles, embracing as many separate trades or lines of goods, the writing of only one letter to this Agency will insure the prompt and correct filling of such orders. Besides, there will be only one express or freight charge.

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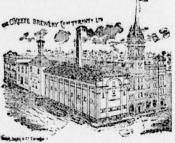
5th. Clergymen and Religious Institutions and the trade buying from this Agency allowed the regular or usual discount.

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Pilsener:Lager of world-wide reputation. E. OKEEFE, W. HAWKE, J. G. GIBSON, Pres. Vice-Pres. Sec-Trea

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### FIVE-MINUTE SERMONS.

Twelfth Sunday after Pentecost.

THE SUCCESSFUL CHRISTIAN. "A certain man went down from Jerusalem to Jericho, and fell among robbers." St. (Luke

This man described in to day's Gospel, my brethren, is a type of mankind. Suppose any one who had de-termined to climb a mountain, and termined to climb a mountain, and had made all his preparations, were to say, after he had gone for a few hundred feet, "Oh! this is too hard work: I will go back." Do you not think his neighbors would laugh at him? Yes. "Surely," they would say, "here is one who has no energy: he never will amount to much!" So it is with the world. The man who Geyer's Stationer. surely mounts to the pinnacle of fame or wealth or honor to which he aspires is called great, and has the respect and admiration of the world. Success is the measure of the world's estimate of man's efforts in this age, and he who does not succeed must, so far as this world is concerned, go to the wall. If this is so in the world, how much more in the Christian life! Who is the successful Christian? He who is sober, pious, and good, or he who is intemperate, profane, and wicked? Who is the successful Christian? He who is constantly climbing the ladder of well-doing, or he who falls back as goon as he sets his foot on the first

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utation.

The very first thing we notice in the parable in to-day's Gospel about this man is that he had turned his back on Jerusalem and was going down. It is evident that one must go either up or down on the road to heaven; one cannot stand still.

But notice, my brethren, the con-sequences of this backward journey, as he went further and further away last he fell among robbers. So it will be in the Christian life. If men do not keep their minds constantly set on heaven and its attainment, they will begin committing little venial sins deliberately, going down, down, and before they know where they are mortal sin has taken them. They have fallen into the hands of that robber chief, Satan, and he has despoiled them of their treasure and has left them in the hope that they may die before help comes.

There is but one way to avoid this fate, and that is by keeping one's self free from sin; by preserving ever a high standard of right and sticking to it. Don't get started on the down-ward track, for it is too easy to go on it, and the end is disastrous if you are not stopped. By the aid of prayer, with the help of the sacraments, and all the other assistances which the Church provides and suggests, climb mer, though I detest them in warm to the top of the mountain of perfection and reach heaven as your everlasting reward. Never turn your back on heaven to go down hill, lest when ac counts are squared up at the last day your lot may fall with the unsuccessful

### The Little Red School House.

Alderman Dever in speaking at the meeting of the Boston Board of Aldermeeting of the Boston Board of Aider-men recently on the recent trouble in East Boston said, among other things: "Mr. Chairman, this 'little red school house and Old Glory,' reminds me a good deal of a little squib I saw in a circular issued as an advertisement by one of our little Roxbury merchants. He recites the story of the villian in 'Kit, the Arkansas Traveller' where the villain steals the child of Kit, and Kit follows him and finds him; and when the villain is within range of his musket, like the villains these people are who used the 'little red property are who used the 'little red little red litt schoolhouse and Old Glory, 'for a cloak -he picks up the child and places it in front of him, knowing that the father will not shoot. That is the kind of people, Mr. Chairman, who are telling us about the little red schoolhouse. don't believe one of them ever entered the Public schools of this city—not one of them. Why, Mr. Chairman the of them. Why, Mr. Chairman the other day they came and asked us for permission to use Faneuil hall. Oh, it was a golden opportunity for me, Mr. Chairman, to have it in my power to say 'No, Faneuil hall never was built for such people as you, and while I am a member of the Government you will never get my vote to occupy that hall, with or without the usual fee. Catholic Review.

### Christian Unity.

A Rome correspondent writes:
"From the Pope, Cardinal Gibbons learned the condition of the new encyclical letter which Leo XIII. contem plates addressing to the whole English-speaking world and which is intended to make toward unity of belief and communion. This important docu-ment will treat chiefly of the doctrinal aspect of the conditions of unity, and will assert the primacy of the Roman See. It will lay that fact down as the great basis for the reunion of the Christian churches." The Catholic Church could not alter or abandon one of its dogmas for the sake of bringing back to its fold every believer in Christ not now in its communion. The great basis for a reunion of Christendom will be the fact that Christ established one Church which was to last until the end of time; that membership in that Church is necessary for salvation; that that one Church cannot consist in three hundred warring sects.

Not one complaint has ever been made by those using Ayer's Sarsa-parilla according to directions. Furthermore, we have yet to learn of a case in which it has failed to afford benefit. So say hundreds of druggists all over the country. Has cured others, will cure you.

### OUR BOYS AND GIRLS.

A big result produced by small means is seen in the fact that lead pencil users have whittled away several big forests of cedar trees in Europe, and the supply of wood suitable for lead pencils is practically exhausted in the old world. An order has just been placed by a noted Ger man firm of pencil makers with a Cali-fornia lumber company for a large quantity of sequoia wood, which is found to be the best wood now available for pencils. The sequoia is the big tree of California. It seems too bad that the grand old giants should be sacrificed, and especially that their

### Anecdote of Nelson.

A very pretty anecdote is told of Lord Nelson, the hero of the battle of Trafalgar. Besides being a great commander and a brave man, Nelson was one of the truest of friends, and while he was as fond as all other remarkable men of the praise which good and heroic deeds merit, he knew so little of jealousy that he always wished others to have their meed of praise as well as himself.

Presented to King George III. of

England at one of the royal levees, his Majesty congratulated the Admiral upon his tremendous victories, closing with a few sympathetic remarks about the Admiral's loss of his arm.
Nelson bowed his acknowledgments.

and then, turning about, presented his friend and companion in many hot fights, Captain Berry. "The loss of my arm, your Majesty," he said, 'is not so great as you imagine, for here is my right hand."—Harper's Young People.

### He Wanted the Mark Removed.

"I'd give a \$1,000," said a well-todo New Yorker the other day, "to have that mark removed," and he held out a well shaped and well-cared-for hand, on the back of which between the thumb and first finger, was tatooed a big blue anchor. "When I was a little boy at school, with my head full of stories of adventure, my highest ambition was to go to sea. An old sailor who lived in the village tatooed about a dozen of us on the sly and I remem ber the lies I told my mother, as I kept my hand done up in a rag, pretending I had cut it, till the sore healed. Then she gave me such a thrashing as broke up my plan, fortunately, to have a fine red and blue heart done on the back of the other. The disfigurement has caused me no end of annoyance since and has cost me considerable money for gloves, which I always wear, winter and sumweather. But a man can't wear gloves at the table, and often at restaurants I catch people staring at my hand and I wonder if they think I have served my term in the fo castle of some oyster scow or lumber schooner.

Some Queer Habits of a Familiar Bird.

No doubt many of you have noticed during the summer months a small bird like a swallow, who circles in the air around the house tops sometimes uttering a harsh note, which sounds something like the word Bohchip!

We see him all through the summer evenings, and sometimes late at night. He is industriously catching his supper of insects. A favorite place for finding a dinner is close around one of the electric lights which stand in our large cities. He is in search of the little bugs and moths, which are always

although it is but an ordinary hawk. He belongs to the same family as the

whip-poor-will. This bird has several peculiarities One is what is called its nesting habit. And its habit is not to have a nest at all. It chooses a warm place to lay its And in the city a favorite spot is upon the roofs of houses, close up beside a warm chimney. This makes it possible for the old birds to leave the eggs alone sometimes while they are away searching for food. In the country the bird lays its eggs in the same way on the open grass or in a thicket, or perhaps on the old stump of a tree. It very seldom makes any semblance of a nest whatever.

Another curious habit of this bird is

its manner of sitting upon a tree or a fence. You have noticed the way your canary sits upon a perch, with its body extended across the perch and holding on with both feet to its support. Well, the night-hawk always sits lengthwise, that is, with its body in the same direction as the branch or rail upon which

it sits, and lying close against it. Naturalists say that the reason of this is that the legs of the hawk are so weak and small that it could not support itself in any other manner.

### The Well-Bred Young Girl.

Nothing gives either a woman or a girl a better position than the reputation for being well-bred. It includes so much. Such a one has a pleasant, gracious manner, is cordial at all times, and speaks, and tries to think, kindly of every one. She never sees what another would hide, and is slow to believe evil. Her behaviour is always that of a gentlewoman.

One sometimes hears it said of a young girl that she has the gift of thoughtfulness. And sometimes a gift it is! It is born in some people; others, with an equally kindly nature, have to acquire it by a painful dili-gence. But once acquired it is an accomplishment of the first rank.

A girl can force herself to become thoughtful by exercising a little attention and will-power. By absorbing billion herself less in her own concerns, and

others, she may give her mind that pose, so to speak, whence the paying of delicate attentions, the doing of gracious acts, will come of themselves. She will learn to know by subtle in-tuition just when a little note, a few flowers, or a message will strike the right chord. Her delicacy is rarely at fault. She comprehends just when she is not wanted as well as when she

directing her thoughts to the lives of

is most wanted. Simply because she has formed a habit of thinking of others, she finds it perfectly easy to put herself in their places, and to feel as they would feel at a given time. On the other hand, she does not allow herself to be over-sensitive or quick to imagine a slight, although, at the same time, she considers this in regard to others. She is the girl who never disappoints. One may always depend

on her.

The very essence of good manners is precisely that attitude of the mind that never loses sight of the likes and dislikes, the preferences and the distastes of others. One day, it may be the inquiry as to a favorite dog, cat, or bird, or a pet hobby, which particularly touches and pleases one person; an-other day the little visit of a few moments to the ailing friend, who has every virtue but the one of fortitude in sick ness, and so on ; but why enumerate them? They count by the hundreds in every community, these idiosynof our acquaintances and

friends. We are all too prone not to regard the little courtesies of life as courtesies. The most subtle thought is often shown in the smallest attention. How often a girl receives a courtsey extended to her by a young man, as her right, not as the courtsey that it is! How often she receives an offer of hospitality, and gives it a laggard acknowldgement and gives it algest acknowing accept it, instead of giving it the prompt and grateful reply which it merits. How often she receives letters of congratulation or of condolence, and allows them to go unanswered.

It is the underbred girl who exclaims "Oh, people must not expect to have attention paid to all their whims! That sort of thing does not pay nowa-

That is a grave mistake! It does "pay." It is like Portia's definition of the quality of mercy-it "blesseth her that gives and her that takes." She begins by wanting to be gracious and attentive and helpful to her fellows because of the moral right and beauty she sees in it; she ends by finding herself a genuinely and deservedly popular girl, to say nothing of her increased personal charms. For unconsciously her voice has softened and become musical in its gentle in-tonations; her face has grown sweet in its expression of ready sympathy the glow of her eyes reveals the hap piness that lies in her heart.

It is not gush that makes a girl popular; it is not beauty, nor money, popular; it is not beauty, nor hone; nor brains, alone; not even a good heart and a sunny, good-tempered disposition, but it is this sincere, thoughtful, and tactful sympathy with the lives of others, and that, too, in the little things of life. It is the little things that count. And well they things that count. And well they may. They are the hardest.—House hold Companion.

for in directions far outside the limited range of its own possibilities of explanation. Professor Huxley himpractically admitted this in the celebrated Romanes Lecture at Oxford some two years ago, when he explic-itly declared that the ethical side of man's nature could never have been produced by any process of animal evolution, since it not only gave no assistance to the organic development resulting from the struggle for exist-ence, but was actually a hindrance and impediment to it. To acknowl-edge that the entire set of moral faculties which differentiate humanity from the rest of creation must have had some source external to the physical causes working to the perfection of the organic structure, would seem to necessitate the abandonment of the whole theory of the Descent of Man, so closely identified in popular estimation with the energetic advocacy of the philosopher himself. Professor Hux-ley, however, remained stationary at this stage of partial recantation and never published the views thus formu-lated to their logical results. There could not be stronger proof of the obscuration of the reasoning faculties induced by a long course of scientific partisanship than such a refusal of the mind to follow a clue of which it has already grasped the initial section." It would have been a triumph of grace if Mr. Huxley had so far overcome the pride of intellect and the dread of what the world would say, as to recognize and accept the revelation made by God to man through Jesus Christ. But, so far as is known, he died as he had lived. Poor man, poor man !-Catholic Review.

### Did You Ever Think

That you cannot be well unless you have pure, rich blood? If you are weak, tired, languid and all run down, it is because your blood is impoverished and lacks vitality. These troubles may be overcome by Hood's Sarsaparilla, because Hood's Sarsaparilla makes pure, rich blood. It is, in truth, the great blood purifier.

HOOD'S PILLS cure liver ills, constipation biliousness, jaundice, sick headache, indiges

# BEST FOR WASH

### IN DEEP DESPAIR

A Montrealer Relates His Wonderful Experience— He Had Tried Foreign and Local Physicians and was Oper-ated Upon Without Success— Dr. Williams' Pink Pills Cured When all Other Medicines Failed.

From the Montreal Herald.

Instances of marvellous cures by the use of Dr. Williams' Pink Pills for Pale People are numerous, but the one related below is of special interest, owing to the peculiarity of the illness, and also to the fact that in the present in stance the gentleman is well known in Montreal. Mr. Charles Frank, inspector of the mechanical department of the Bell Telephone Co., at 371 Aqueduct street, and who resides at 54 Argyle Avenue, in an interview with a Herald reporter, related the following wonderful cure by the use of Pink Pills. Mr. Frank, who is twenty five years of age, is a Russian by birth, exceedingly intelligent, speaks several exceedingly intelligent, speaks several languages fluently, and is now apparently in good health. "My illness came about in a peculiar way," said Mr. Frank. "Up to three years ago I was in the best of health. About that time, while in Glasgow, Scotland, where I was employed as a clerk in a hotel, and while sculling on the Clyde, a storm came up, and I had a pretty rough time of it for a while. I evitable the scotland myself interdently must have injured myself internally, although I felt nothing wrong at the time. On my way home, how-ever, I fell helpless on the street, and had to be conveyed home in a cab, as my legs were utterly unable to hold me up. I was confined to bed for several days in the same helpless condition, when I rallied, but found that my urine was of a strange reddish hue.



Caught in a Storm on the Clyde. talled in a physician, who prescribed, but did me no good. I then called on Sir George McLeod, M. D., who also perscribed and advised me to go to the hospital. I was averse to doing this, and he advised me then to change of climate, telling me that my bladder was affected. I acted on his suggestion as to change and came to Montreal. I did not do anything for Speaking of the late Professor Hux-ley, the London Tablet makes this striking observation: The evolutionary hypothesis is no longer held by its votaries, as it formerly was, to be the master key to all the riddles of creation, and the solution of many of the problems raised by it must be looked for in directions far outside the limitation. change of climate, telling me that my bladder was affected. I acted on his maining there for five weeks with no benefit, a consultation of physicians was held and an operation suggested, to which I this time agreed. After the operation was performed I was no better, my condition remaining absolutely unchanged. From this out I was continually trying medicines and physicians, but derived no benefit from any thing or anyone. I was in despair, as the physicians who had operated on me could not decide as to my trouble. I visited the hospital once more, and they said they would operate again; but I did not care to undergo a second and perhaps equally unsuccessful operation. Some physicians thought my trouble was consumption of the bladder, others that it was Bright's disease, but none could cure that strange bloody condition of my urine.

"Finally I went to work for the Bell Telephone Co., some two years ago, where I worked myself up to my present position. But I was in a state of constant anxiety, as I felt myself get-ting weaker all the time, and was list-

## Strange, but True

The child that cannot digest milk can digest Cod-liver Oil as it is prepared in Scott's Emulsion. Careful scientific tests have proven it to be more easily digested than milk, butter, or any other fat. That is the reason why puny, sickly children, and thin, emaciated and anæmic persons grow fleshy so rapidly on Scott's Emulsion of Cod-liver Oil and Hypophosphites when their ordinary food does not nourish them.

Don't be persuaded to accept a substitute.
Scott & Bowne, Belleville. 50c, and \$1.

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(WITHOUT CLASP.)

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ing to the Clementine edition of the Scriptures, with amotations by the Rev. Dr. Challoner, to which is added the History of the Holy Catholic Bible, and Calmete Illustrated and Explanatory Catholic Dictionary of the Bible, each edited by the Rev. Ignatius F. Horstmann, D. D., Professor of Philosophy and Liturgy in the Theological Seminary of St. Charles Borromeo, Philadelphia, and prepared under the special sanction of His Grace the Most Rev. Jas. F. Wood, D.D., Archbishop of Philadelphia. With references, a historical and chronological index, a table of the epistles and gospels for all the Sundays and Holydays throughout the year and of the most notable feasts in the Roman calendar, and other instructive and devotional matters. With elegant steel plates and other appropriate engravings.

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CLARE BROS. & CO., Preston, Ont.

Eastern Branch, - 160 McGill Street, Montreal. Western Branch, - 180 Market Street, Winnipeg.

ess and sleepy and weak in the legs. Ave Maria from Protestant Lips.

I had tried so many medicines that I said to myself, 'if they don't cure me I can't be any worse off than before.' After taking the first box I felt stronger and more cheerful, although there was no change in the bloody condition of my urine. But I felt encouraged and got three more boxes, determined to make a thorough trial of Pink Pills. After I had fin-ished the second box I found my urine was getting clearer, so I continued the use of the pills, taking two after each meal. When I had finished the third box my urine was quite clear, for the first time in three years. I was delighted, and continued taking the pills until I had finished six boxes. I am strong now and have had no recur-rence of the trouble, and as you can see, the flush of health shows itself in my face. To think that I was cured by the use of \$3.00 worth of Dr. Wil-liams' Pink Pills, after trying a number of physicians and undergoing an oper-ation in vain, is a puzzle to me, and I am sorry that I didn't know about this grand medicine before. I would have willingly given \$200 or \$300 to have

been guaranteed a cure by anyone."
"I am willing," said Mr. Frank, in conclusion, "to see anyone who wishes to verify this interview, as I consider it my duty to my fellow men and a matter of gratitude to the marvellous cure their medicine has effected. I have come to the conclusion that Pink Pills are the best blood builders in existence, and I think everyone should

Weakness is the symptom, impoverished blood the cause, Hood's Sarsaparilla the cure. It makes the weak strong.

"It is a Great Public Benefit."—These significent words were used in relation to DR. THOMAS ECLECTRICOIL, by a gentleman who had thoroughly tested its merits in his own case—having been cured by it of lameness of the knee, of three or four years' standing. It never fails to remove soreness as well as lameness, and is an incomparable pulmonic and corrective.

Pale sickly children should use Mother

pulmonic and corrective.

Pale sickly children should use Mother
Graves' Worm Extermination. Worms are
one of the principal causes of suffering in
children and should be expelled from the
system.

full of true pathos as the evening prayer of the Catholic maiden:—

Oh, Mother of Christ! Star of the Sea! Pray for the wanderer-pray for me."

"Why did Protestantism, by the brutal hand of Luther, cut off from human worship the sweetest element of half human nature?—Compared with the old religion, whose antiquity, glory and splendor fill the soul, enchant the senses, gratify the affections, and call forth heroism stronger than death, what is our cold, heartless Protestantism, with its scant tradition, without dominion, divorced from art, barren and bare? What charms have new opinions and reformed religions compared to those ages crowned with glories?

A Comfort Sometimes. When health is far gone in Consumption, then sometime only ease and comfort can be secured from the use of Scott's Emulsion. What is much better is to take this medicine

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Wonders

In curing torturing, disfiguring, humiliating humours of the Skin, Scalp, and Blood when all else fails.

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DR. WOODRUFF, NO. 185 QUEEN'S AVE. Defective vision. impaired hearing. nasal catarrh and troublesome throats. Eyes testd, eglasses adjusted. Hours, 12 to 4.;

Branch 134, St. John.

The private picnic of Branch No. 134, St. John, A. B., was held at Walter's Landing, on the St. John river, on Wednesday, August 14. The steamer left Indiantown at 9 o'clock, having on board three hundred persons, the majority of whom were ladies; and two hours later another party of fifty persons went up. The committee had made excellent arrangements for the pleasure of the gathering. An orchestra supplied music for the dancers, and suitable prizes were awarded the successful competitors in the games. The baseball match between the Sc. John and Fairville members was won by the latter. There was a good attendance of the leading members of the order, among were: Messrs. P. J. O'Keeffe, J. L. Carleton, P. Tole, J. D. Burna, F. McCarthy, R. J. Ritchie, W. H. Howard, A. Polley, Jas. E. O'Brien, Thos. Kickham, James Boyle, M. J. Collins, P. Murphy, James Morris, Thos. Gorman, T. O'Brien, J. F. Morrison, D. Connelly, W. E. Scully, J. Allen, Chas. Bradley, Thos. Ritchie, W. J. Dalton, M. Ryan, Jas. McCaffrey, Jas. Berry, J. J. Kane and E. F. Greany. The party returned home about 8 o'clock, and it was generally agreed that the outing has the most successful one ever held here by the C. M. B. A. members. Branch 134, St. John.

Resolutions of Condolence.

Springhill, N. S., August 9, 1895.
At the last regular meeting of Branch 223,
Springhill, N. S., the following resolutions were moved, seconded and unanimously adopted:

were moved, seconded and unanimously adopted:
Whereas it has pleased God, in His infinite wisdom, to call to Himself, Annie, daughter of our respected brother, Daniel Carrigan, theretore be it
Resolved that we, the members of this branch, while bowing to the Divine will, recognize with deep regret the loss sustained by Brother Carrigan, and extend to him our heartfelt sympathy. Be it, further,
Resolved that a copy of these resolutions be entered in the minutes of this meeting: a copy be sent to Brother Carrigan, and one each to the CATHOLIC RECORD, Antigonish Casket and Springhill Advertiser for publication.
R. J. McDonald, Rec. Sec.

At a regular meeting of Branch No. 44, ruprior, held on the 5th of August, 1895, the dlowing resolution was unanimously

Adopte 1:

No nereas Almighty God in His wisdom has deemed it wise to remove from this life, on the 30th July, 1895. Michael Buckley, Esq., the devoted and loving father of our esteemed brothers, Michael and Timothy Buckley, of this branch.

brothers, Michael and Inmotify Backey, othis branch.

Resolved that the members of our branch sincerely sympathize with Brothers Michael and Timothy Buckley and all their relatives, in this their bereavement. And be it further Resolved that a copy of this resolution be sent to Brothers Buckley and published in the CATHOLIC RECORD, Canadian, and local papers.

E. C. ARMAND, Rec. Sec.

Springhill, N. S., Aug. 9, 1895.
At the last regular meeting of Branch 223, Springhill, N. S., the following resolutions were unanimously passed:
Whereas it has pleased Divine Providence to remove by death Frank A., son of our respected Treasurer, Brother Alex. Mc-Kinnon, be it therefore
Resolved that we, the members of this branch, while bowing to the Divine will, recognize with deep regret the loss sustained by Brother and Mrs. McKinnon by the death of their child, and extend to them our sincere sympathy in this their hour of sorrow. Be it further
Resolved that a copy of these resolutions be recorded in the minutes of this meeting, one be sent to Brother McKinnon and one each to the CATHOLIC RECORY, Antigonish Casket and Springhill Advertuser for publication.
R. J. McDONALD, Rec. Sec.

Waterloo, August 13, 1895.

At a regular meeting of Branch 194, held this 18th day of August, the following resolutions of condolence were moved by Bro. Thos. Nihll, seconded by H. A. Dietrich, and carried:
Resolved, whereas it has pleased Almighty God to remove by death the beloved sister of our Brother and Spiritual Adviser, the Kev. Theo. Spetz, that we, the members of Branch 194, do hereby tender Brother Rev. Theo. Spetz, and other members of family, our heartful sympathy in the sad loss with which it has pleased Divine Providence to afflict them.
Resolved that a copy of those resolutions be forwarded to Brother Rev. Theo. Spetz, spread on the minutes, and sent to the official organ, The Canadian and Carnolle Record, for publication.

with the state of Branch 104, Bigned on behalf of Branch 104, Bigned on Bign

C. O. F.

At the last meeting of St. Joseph's Court. No. 370, C. O. F., held Thursday, Aug. 8, the following resolutions were adopted:
whereas it has pleased Almighty God, in His divine wisdom, to remove from our esteemed Brother, James Evoy, his dearly beloved child—and so soon after a similar affliction—be it therefore

therefore
Resolved while bowing humbly to the will of
the Almighty we desire to express our most sin
cere sympathy to our afflicted Brother and his
family in their sad bereavement.
Resolved that a copy of these resolutions be
spread on the minutes of the meeting, a copy
sent to our estemend Brother, also copies to the
CATHOLIC RECORD and Calholic Register for
publication.

THOMAS FINUCAN, Rec. Sec.

A CONGREGATION IN DEEP AFFLICTION.

Dear Sir—As the priests of the diocese of Alexandria were, on Saturday, the 10th inst., emerging out of the annual ecclesiastical Retreat, very sad tidings were brought to them by the wires from Montreal.

Retreat, very sad tidings were brought to them by the wires from Montreal.

One of their number, the Rev. A. Xoual, the much esteemed assistant at the large French church of the thriving and manufacturing town of Cornwall, had, that night, passed from time into eternity.

Father Xoual was a native and a priest of the diocese of Nancy, in France, where he had exercised the parochial ministry for a few years prior to his emigration to Canada, some five or six years ago.

Notre Dame Hospital in the city of Montreal, and the moment when his immortal sour migrated away to find itself before the Eternal Judge of the living and of the dead. No doubt the meeting was one of peacetul welcome and of assurance of eternal triendship with the Master, and of sweet happiness in the realms of God's infinite love; but yet, knowing how wonderfully holy and how immensely just is the all-merciful Lord, in fond piety and in loving gratitude for the good work of the true priest, let every sinceore Christian among the readers of the CATHOLIC RECORD say an earnest and fervent De Profundis for the repose and the taking into heaven of the soul of the lamented Father Xoual. Requisecut in pace.

St. Raphael's, August 11, 1895.

OBITUARY.

MRS. JOHN MCGEE, GUELPH.

MRS. JOHN MCGEE, GUELPH.

The morning of Saturday, Aug. 3, had just dawned, when the shadow of death fell upon the home of Mr. John McGee, one of our old and respected citizens, whose beloved wife was passing away. Beside her knelt the sorrowing father and children with many of her tried and trusted triends, whose rapidly flowing though silent tears bespoke the greatness of the loss about to come upon them. All uplifted their voices in supplication for the dying mother, and while their prayers ascended, like inceuse, her beautiful soul passed into the presence of its Maker-passed so gently that the parting moment was scarcely perceived — passed, with its sublime record of forty years spent fulfilling the duties of a pious Christian wife and mother.

Mary Henry—Mrs. J. McGee was born in Antrim, Ireland, in 1814, came to America in 1855, and was married the same year. Her husband and ten children survive her: two of whom are married and one a religious of the Sisters of St. Joseph, Hamilton. About eight months ago decassed was attacked by an illness which baffled the skill of the physicians. The heroic patience and fortitude with which she bore her severe sufferings were evident proof of her former pions life.

On the afternoon of Sunday, Aug. 4, while the great bell of the beautiful church of Our Lady tolled forth its dirge and the bright sun illumined the over-clouded sky, the mortal remains of Mrs. J. McGee—her sons acting as pall-bearers, and followed by over one hundred vehicles—were conveyed to their last resting place. Hither will her affectionate children and grand-children turn their steps as to a sacred spot and beside this lowly grave will learn sweet lessons of humble patience and self-sacrifice.

On Monday, Aug. 5, at 8 a. m., a Requiem High Mass was chanted for the repose of her soul, at which all the members of the family communicated. Requiscat in pace.

Charlotte Stella Nesbitt, third daughter of

CHARLOTTE STELLA NESBITT, LONDON. Charlotte Stella Nesbitt, third daughter of Mr. Jas. G. Nesbitt, died in St. Joseph's Hospital, on Tuesday, the 13th inst., at the early age of eight years and ten months. The funeral took place from her father's residence, Hill street, to St. Peter's Cathedral, where solemn Requiem Mass was celebrated by Rev. Father McCormack. The remains, followed by a large concourse of sympathizing friends, were interred in St. Peter's cemetery. May her soul rest in peace!

STE. ANNE DE BEAUPRE.

Ste. Anne de Beaupre, Aug. 2. The magnificent Basilica erected

over this famous and thrice hallowed shrine, has been for the last three days crowded with pious and earnes pilgrims of the lay and clerical order. Rev. Father Stanton, P. P., Smith Falls, the energetic organizer of this year's great pilgrimage from the West, is highly pleased and jubilant over the success of his enterprise. How he could have succeeded in rousing the interest and enthusiasm of three or four thousand people, and conveying them without injury, jar or jolt, over them all down safely, and on the same day, at the Shrine of Ste. Anne, is a

marvel understood only by those acquainted with his masterly management and wonderful decision, and energy of character.

Trains from Detroit, London, St.
Thomas, Stratford, Woodstock, Chatham and intervening stations, which left home on Monday afternoon, by a rapid and uninterrupted run reached their destination at 5 p. m. on the following day. Contingents from Pembroke, Renfrew and Ottawa, joined the Communion rails where the priest main body of pilgrims at Smith's Falls, had laid them. She had left the chapel and arrived successfully in sections Wednesday the village was literally swarming with pedestrians, who soon

during the night. On the morning of filled the Basilica; every seat was occupied, even standing room was at a premium along the aisles, and in the side chapels. Masses were being celebrated from early dawn at 4 p. m. at seven different altars. The priests who accompanied the pilgrims, having each obtained jurisdiction, were al

busy in the confessional.

It took three or four of the Redemp torist Fathers in charge of the shrin to administer the Eucharistic mystery to the hundreds constantly replacing each other at the Communion table in front of the main altar.

At 8:30 a. m. Archbishop Cleary, of

the discose of Nancy, in Frames, where he had exercised the parcials ministry for a flow years prior to his emigration to Canada, and the content of the main and the send of the wisk and the content of the main and the send of the wisk and the content of the main and the send of the wisk and the content of the wisk and the content of the wisk and the particles of the city of Montreal; but two years ago to volunteered to come and give assistance, in the current to come and give assistance, in the current to the wisk of the wisking. As of the wisking, as a forth of the wisking and the particles of the city of the wisking and the particles of the city of the wisking and the particles of the city of the wisking and the particles of the city of Montreal; but two years ago to volunteered to come and give assistance, in the current to the come and give assistance, and the wisking and the Kingston, accompanied by Rev. Father

which are deposited under a glass allurements to sin are forgotten and cover on the pedestal of the beautiful statue of the Saint that stands up in faith and true piety without reserve the main aisle opposite the grand central altar. So great and constant is the crush around the statue that it

tensive vestry, where a beautiful altar is seen with a profusion of wax tapers constantly burning, and on which authenticated relics of St. Anne are deposited in a gold reliquary, which one of the Redemptorist Fathers pre-sents for each suffering pilgrim to kiss, and which he applies to the maimed or palsied portion of the body for which a cure is implored.

Many were the rumors during Wednesday and Thursday of the miraculous cures and merciful dispensations of relief or grace vouchsafed through the powerful aid of St. Anne's intercession. I witnessed several partial restorations to health or vigor of weak and malformed limbs. But I can not testify to a complete cure, such as we read of sometimes, having been obtained on this occasion. The cures, such as they were, however, caused great excitement as the word passed along the crowd of pilgrims, and all were anxious to see and converse with those benefitted. I interviewed Martin Doyle, twenty-eight years of age, living at Tyendenaga. He was born, as he expressed it, "reel footed," both feet turned in, and in such fashion that he walked on his ankles When grown to man's estate the weight of his body (he turns the scale now at one hundred and eighty-five pounds) made it extremely difficult for him to walk, even with crutches. Two years ago he underwent an operation at the hands of Dr. Sullivan of Kingston and Dr. MacKenzie, specialist, of Toronto. After a sojourn of several months at the Hotel Dieu Hospital, Kingston, he found his left so much improved that could stand upon it. There was no change in the right foot, however. By means of a wooden stump fastened to his right knee and with bent leg he could move along painfully. In this condition he reached St. Anne's, where he confessed and prayed and received Holy Communion. On the afternoon of the second day, when the order came for the pilgrims to board their several trains, he moved up towards the altar in the vestry and made one last appeal to the good St. Anne. At the end of his prayer he experienced a strange sensation in the bent leg, and felt he was cured. In the presence of a large number of spectators he un-

was all smiles, and intense joy was beaming from his whole face and eyes as he walked up and down in the hall where I met him. Miss Mulvena Brown, twenty-five years of age, lives at Metcalfe, county Russell, Ont. She has been suffering during the last four years from blood poison, which palsied her limbs so that she could not move without crutches. She hobbled up to the altar immediately after hearing of Martin Doyle's cure. After praying earnestly for some time and kissing with fervor the precious relic she stood up in my pres-ence and handed ther crutches to the priest, saying she felt cured. Next morning, when passing through the vestry, I saw the crutches still inside

nd gore home without them Miss Maggie Keating, of Franklin Falls, New Hampshire, fifteen years of age, paralyzed in both limbs, had been treated unsuccessfully by Dr. Bradford in the Hospital of the Good Samaritan, Boston. At the end of a novena she put away one of her crutches. She noped soon to be able to dispense with

the other crutch.

Partial restorations of this nature were happening every hour; and sev eral when cured or relieved disap-peared from the crowd in their hurry o proclaim the good news to friends and relatives, so that particulars could

Books, pictures of St. Anne, crosses and medals were purchased for a nominal sum and blessed by the Father Redemptorists. These with quantities

ecome contagious.

I met several who went to St. Anne's become contagio

is the crush around the statue that it for an outing merely and for enjoyment would be utterly impossible for the maimed, the crippled and the palsied better men and women, with a firm reto approach it on occasions of vast solve to make a new start on the way pilgrimages such as that now organized by Rev. Father Stanton. A place is reserved for those in the expense of the start of the

Cured at Ste. Anne.

Among the Pictonians who are reported as having undergone miraces at Ste. Anne de Beaupre are two whose cases are well known.

Mrs. Hourigan, mother of Major Hourigan, fell some time ago and as a result of the injuries thus received she lost the use of a leg. She was cured at Ste. Anne, and now has the use of the limb completely restored.

A young man named Kavanagh, from Athol, has been a long sufferer. He was helpless from his waist down and had to be carried to the boat when leaving Picton on the pilgrimage. He was cured, and can now walk with the assistance of a cane.

Mr. Michael Tierney, clerk at the Globe Hotel, is also one of those who have been benefitted by a visit to the shrine of St. Anne, although he considers his case as among the least remarkable. He was a great sufferer from rheumatism and had difficulty in walk ing, especially in going up or down stairs. Since his visit to the shrine he has suffered no pain; he can walk with comfort, and can ascend and descend stairs with his natural ease. In short, he has had no more rheumatism.

Miss Gertie Lake of Rochester, N. Y

tism. Miss Gertie Lake of Rochester, N. Y formerly of Picton, who has been afflicted with deafness for a number of years, was also cured at Ste. Ann's.

The above persons are people easy of access and the truth of these reports can readily be verified.

both feet turned in, and in such a	
fashion that he walked on his ankles.	ENTRANCE EXAMINATIONS.
When grown to man's estate the	A Complete and Revised List of Those
weight of his body (he turns the scale	Passed From our Catholic Schools.
now at one hundred and eighty-five	Passed From our Catholic Schools.
pounds) made it extremely difficult	Kingston Freeman.
for him to walk, even with crutches.	Name. School. Marks. Wm. O'Brien. St. Mary's. 629
Two years ago he underwent an oper-	Wm. O'Brien St. Mary's 629
ation at the hands of Dr. Sullivan of	Edmund Dwyer 620
Kingston and Dr. MacKenzie, special-	Bernard Tierney550
ist, of Toronto. After a sojourn of	Edmund Dwyer 620 Bernard Tierney 550 John Kane. 548 Maud Donnelly Convent 543
several months at the Hotel Dieu	Edward O'Brien St. Mary 8 041
Hospital, Kingston, he found his left	Eugene Beaupre
	Nellie HanleyConvent519
foot so much improved that he	John LalondeSt. Mary's511
could stand upon it. There was no	Isabella Staley St. Vin. Ac'y508
change in the right foot, however.	May Des Roches Convent 504
By means of a wooden stump fastened	Eva Doyle " 497
to his right knee and with bent leg he	Roswell MurphySt. Mary's487
could move along painfully. In this	Jas Swift487
condition he reached St. Anne's, where	Susan McKegney St. Vin. Ac'y 497 Eva Doyle. 497 Roswell Murphy. St. Mary's. 487 Jas Swift. 487 Maggie Corrigan Convent 477
he confessed and prayed and received	Joseph Daley St. Mary's 477 Mary A. Mathews St. Vin. Ac'y 476
Holy Communion. On the afternoon	Jos. MurraySt. Vin. Ac y478
of the second day, when the order	Mary BrickConvent472
	Las MaGuira St Mary's 469
came for the pilgrims to board their	Richard Halligan. 458 Charles Daley. 456 Frankie Corrigan Convent. 452
several trains, he moved up towards	Charles Daley "456
the altar in the vestry and made one	
last appeal to the good St. Anne. At	Chas Chatterton St. Mary's 451
the end of his prayer he experienced a	Chas Chatterton
strange sensation in the bent leg, and	Frank Goyette "441
felt he was cured. In the presence of	Agnes McCormick St. Vin. Ac'y439
a large number of spectators he un-	Cassie Mallen434
strapped the wooden stump, and, throw-	James GallivanSt, Mary's432
ing it aside, he walked joyfully and	Arthur Thompson
full of gratitude to the other end of the	1 A gries Shaw
run of gratitude to the other end of the	Frankie SullivanConvent425
chapel without any aid of stick or	Frankie SullivanConvent425 Maggie Leonard423
crutch. While conversing with me he	

MARKET REPORTS.

London, Aug. 22.—Wheat, 66c to 69 per bush. Oats, 30 to 34 per bush. Peas, 60c to 66c per bushel. Barley, 43c to 45 5-5c per bushel. Rye. 58 4 5c to 61 3 5c per bush. Beef was dull, at \$4,50 to 85,50 per cwt. Lamb Sc at b. wholesale. Veal, sold at 5c at b. Chickens, 35 to 60c a pair. Potatoes went down to 30 and 45c a bg. Tomtoes 81.75 per bushel. Cauliflowers 75c and 51 per doz. Cabbages 30c adoz. In fruit peaches were scarce, at 75c to 51 a basket. Apples were more reasonable—60 to 80c a bush. The great bulk, however, were sold in baskets at 35c. for about one fourth of a bush. Butter 20 to 22c a lb. by the basket, and 18 to 19c for crock. Eggs 10 to 11c a doz. wholesale, and 12c by the single doz. Hay \$12 to \$14 per ton.

TORONTO.

TORONTO,
Toronto, Aug. 22—Market quiet. Wheat—
Car lots of new, west, at 49c, but buyers hold
off; Manitobas scarce and prices nominal.
Flour—Straight rollers. Toronto freights, could
be bought at \$3.39; Manitobas quiet. Pess—
Exporters quote new nominal at 19 to 50c. Oats
—New mixed high freights west, offer at 26c.,
and new white at 27c. Barley—New feed barley has sold as low as 36c. Rye—Car lots of
new offer outside at 50c.

POPER MUDON. PORT HURON.

PORT HURON.

Port Huron, Mich., Aug. 22, —Grain—Wheat, per bushel—white. 68c; No. 2 red. 68c; new wheat 62 to 65c per bushel; oats, per bushel, white 25 to 28c; rye, per bushel, 60c; peas. 55 to 60c per bushel; buckwheat, 45 to 48c per bushel; barley, 75c to 81.00 per 190 lbs

Produce.—Butter, 14 to 17c per lb.; eggs, 11 to 12c per doz.; lard, 8 to 10c per pound; honey, 12 to 11c per pound; cheese, 8 to 10c per pound; hay, \$12 to \$14 per ton; straw, \$4.50 to \$5.00 per ton; beans, \$1.60 to \$1.75 a bush.

Vegetables and Fruits.—Potatoes, 30 to 35 per bushel; tomatoes, \$1.25 to \$1.50 per bushel; apples, 50 to 75c per bushel; pears, 75c to \$1.00 per bushel; tomatoes, \$1.25 to \$1.50 per bushel; hive weight, \$2.50 to \$3.50 per cwt.; live weight, \$2.50 to \$5.50 per cwt.; chickens, 12 to 13c per pound; fowls, 3 to 84 per cwt.; chickens, 12 to 13c per pound; fowls, 9 to 10c per pound; thides.—Beef hides, No. 1, 7 to 8c per lb; No.

pounds.

Hides.—Beef hides, No. 1, 7 to 8c per lb; No. 2, 8 to 7c per pound for green; calf skins, No. 1, 11c per lb; No. 2, 8 be per pound; shearlings, 10 to 26c each; lamb skins, 25 to 40c each; tallow, 3 to 4 c per pound.

medium weights, 55 to 85 10; heavy grassy ends, 24 to 84.15; rough, 8.75 to 84; stags, 88 to 18.50; pigs, good to choice, 84.50 to 86. Shear and Lambs—Lambs, choice to prime, 84.75 to 85; good to choice, 84.25 to 84.50; apring lambs, fair to good, 83.75 to 44.25; culls and common, 82.50 to 83.50; clipped sheep, choice to selected export weithers, 83 25 to 83.45; good to choice handy weights sheep, 82.25 to 82.05; fair to good mixed sheep, 1.60 to 82; culls and common lambs, \$1 to 81.50.

The Clergy and Social Activity

The Liverpool Catholic Times says "Our excellent contemporary, the Unita Cattolica of Florence, in dwelling on the necessity of improving the Catholic organization in Tuscany, records some remarkable observations recently made by Leo XIII. His Holiness had granted an audience to the Bishop of Lodi, who informed him that in one part of his diocese social committees were flourishing, but that they did not thrive in another district because the priests sometimes said that in their parishes a Catholic social movement was not possible or oppor-tune. In a decisive and solemn tone His Holiness replied: 'They don't move because they don't want to work.' (Non si muovono perche non vogliono lavorare.) And he added: 'How can a priest declare that what I enjoin is not op-portune and continue to say Mass? The Bishop has laid before his clergy these words of the Holy Father, and it need scarcely be said that the diocese is now showing extraordinary signs of social activity. Indeed it may be fairly predicted that, through the influence of this policy, Catholicism throughout Italy will be reinvigorated and renewed. Leo XIII. desires the priests to be not merely above reproach in their lives, but also men of the

Branch No. 4, London, Meets on the 2nd and 4th Thursday of ever, conth, at 8 o'colek, at their hall. Albion Block Alchhnond Street. John Roddy. President G. Barry, lat Vice-President; P. F. BOYLE Recording Secretary.

people, fully alive to the requirements of the times; and it is beyond doubt that if his ideas were universally

adopted their influence would be

irresistible.

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The Sis

VOLUM

Loving as serapl In humbleness str In spirit heroic, Ever thy love like With hovering w Till the arrows o roses, And hope-speak bier.

When life like a As clouds in the da Thy prayer, like a And the cross on hold; And oh! as the spe What hundredfo Thus the flower a And returns to t

Sister of Charity,
O, for thy lovin,
Mother of orphan
Stay of the wre
The embrace of t
thee.
Sanctity's halo
Daring the eye th
Nor droops in
ground.

Dim in the fire of Burning the br To the exquisite flushes. When the incer glows: And the music, t is pearing. Adoration has sighs. And man, interm The passionless skies. Still mindful, as

And shield fro ing soul.

As mild as the raing
That lightning
fall.
While he hear
blending
Thy prayer,
Paul. Religious In But rarely tion has ther

tical and el

principles a course delive of Philadelph Catholic Na text of the n " Jubilate Deo Sing joyfully t Serve the Lore Come in before Know ye that and not v We are His pe Go ye into His with hyn Praise ye His For the Lord i ever and eration.

Your Grace and Rea On no n could this p God and bl gate with hymns, by ntemperar of vices, th Society of men, stron re-enter th

conflict.

members o

sanctuary You come for the pas you for th down "V of your co tude that tions sugg All the su Sovereign glorious t bishop of sides ove priests a this vast to pray It is my

> apprecia laudable day. Moder itarian. be attain ance an this pur their mi stand v every e false p motives adopt w not ref same ir With a

direct yo

for cou the er conside movem lic To