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he Catholic Record.

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

VOLUME XIX.

LONDON, ONTARIO, SATURDAY, JULY 24, 1897.

NO. 979.

SEPARATE SCHOOLS.

For the CATHOLIC RECORD. The command of the Divine Master and Chief-Shepherd to the Apostle St. Peter, contained in the words "Feed my lambs," laid the foundation of the system of Separate schools. It was particularly impressive, for our Lord gave this order to His chief apostle, during the short period which intervened between His resurrection and ascension. It committed to the Christian priesthood the education of youth, a mission which the apostles and their successors have endeavored faithfully means for extending the work of the

does not appear, at the moment, to be associated with much difficulty and responsibility, yet there has been no duty devolving on the sacred ministry which has turned out to be more troublesome, has given rise to so much opposition and has required greater watchfulness and determination.

The importance of it became more and more apparent during each successive period in the history of the Catholic Church. At the present time, there is no question more discussed by legislators, politicians, religious sects. and in which public interest is more aroused than that concerning the interference of the Church in the system

The Catholic Church has considered that the instruction of the youth is one of her first duties. She has never ceased her efforts to uphold her authority in this respect and to fulfil to the letter, the command of her Lord. She takes possession of the children of her flock by the sacrament of baptism, so soon as they are born; she dedicates them to their Creator and Saviour; she makes them members of Christ and temples of the Holy Ghost; she watches over them as they grow in stature and nourishes the spiritual life imparted to them; she trains and educates them not merely as children of this world, but as partakers of a divine nature and inheritors of the Kingdom of Heaven.

The care and fostering of the young and weak is a requirement of the works of nature proclaimed throughout the whole vegetable and animal kingdoms. The temperature is adapted to the tender plants, the mother earth supdelicate roots with food, the balmy winds and soft rains refreshen them; the sturdy forests shelter the saplings from the cold blasts and the strong oak gives support to the climb. ing ivy. In the science of entomology, we perceive how the bees, wasps, and ants are ingenious in constructing proper habitations for their young and provident in laying up for them a store of nourishment sufficient to support them and most assiduous in the care of them until they arrive at a perfect

Parental love and care of their off spring are particularly striking among all the irrational animals, including not only these domesticated but the savage beasts of the forest. Hunters and explorers have often experienced the terrible risk of interfering with the cubs of the bear and other quadrupeds when the mother is near. How numerous and forcible were these lessons of parental affection and foresight taught us, as we turn to the study of ornithology and regard the numerous artifices which the birds practice for the safety of their nests, eggs, and young. Our divine Lord referred to them to exemplify His love and care for His people. "How often, and care for His people. "How often, (He said) would I have gathered My children together even as the hen gathers her chickens under her

Human beings are not only impelled by animal instinct to fulfil their parental duties, but their reasoning facul ties direct and enforce them and the word of God makes them absolutely

obligatory. The parental duties, devolving upon human parents, are not confined like these of the irrational animals to the physical care of the young, but comprise also the guardianship of their minds and the edification of their souls. Man consists of body and soul; the latter is immaterial and immortal, but requires as much care and training during the season of youth as the former. Our Lord's command to His Apostle "to feed my lambs" had special reference to the care of the

souls of the youth.

Previous to the dispensation of Christianity, very little interest was taken by mankind in the science of psychology; there was a prevailing ignorance and gross superstition regarding man's spiritual and immortal nature and his state of being after death. But now throughout Christendom, the training of the soul is an essential part of education; our faith realizes the truth that man possesses a spiritual as well as a physical being, that he is as distinctly an inheritor of the Kingdom of heaven as an inhabit-

Therefore, every system of education is defective which has not a regard to man's spiritual and immortal interests well as those which are earthly, whether physical or mental. The branches of instruction in schools and universities

of man beyond this world, of distin- bill be introduced which contained guishing truth from error, virtue from any enactment prejudicial to the invice, perceiving what is conducive to terests of Her Majesty's Catholic subsociety and distinguishing it from religious training of Catholic children.

what is demoralizing and ruinous. There are certain educators, professors and psychologists, who have introduced various changes in the curriculum of our schools, have underthe mind and modes of its developthe mind and modes of its develop-ment and prepared new ways and means for extending the work of the The administration of the ecclesilightened than their forefathers and lift up the human race higher and higher towards the standard of perfection.

Unless these new systems of educa-

tion have in view a higher object than that which concerns temporal matters and a grander and more extensive science than any pertaining to the elements of this earth, they will avail nothing. The history of civilization; the progress of mankind in the knowledge of arts and sciences, the experience of scholars and philosophers teach us that the education and knowledge are unsatisfactory and disappointing which are not associated American continent, and in every with divine truths and with that period to the present day since its disscience which relates to objects spiritual and eternal. This is the lesson given us by a great philosopher and clergy have never ceased to promote King who was distinguished for his such a system of education as would be King who was distinguished for his such a system of education as would be wisdom. Referring to education he said. I have gone beyond all in and collectively; in fact the history of wisdom that were before me in Jerusalem; and my mind hath contemplated manythings wisely, and I have learned. And I have given my heart to know prudence and learning and errors and folly; but he proceeds to tell us that all his learning and knowledge had not protected him from labor and vexation of spirit, sorrows and miseries, but are advantageous and according as we fear

God and keep His commandments. Thus, no system of education, can afford to ignore the knowledge of revealed truth or the Christian religitions. ion; neither will it benefit society so long as the minds of students are not instructed in the science of theology or those branches which concern the immortal soul and eternal life.

The hardest class to be converted, according to the experience of mission aries of the gospel, includes those people who have not been religiously trained during the period of youth and whose education has been purely secular. This class possesses a schol arly pride which makes them too self-opinionated to be instructed, too worldly to be interested in divine truths and too sensual and selfish to accept a faith which inculcates humility, self-denial and piety.
Therefore, the ecclesiastical authority of the Catholic Church has always maintained the principle, that religion must form a prominent part of the curriculum of education and has steadily opposed the efforts of the State to establish schools of a nurely soullar part of the Arabbishor curriculum of to establish schools of a purely secular Pastoral letters of the Archbishops and character or wherein religion is a Bishops of the U. S., in plenary counsecondary consideration and which have no distinctive creed.

came to this continent to convert the plish this duty they organized elementary schools for the children of the aborigines. They gained the confidence of the savages by their works of charity, especially by their great zeal for the welfare of the youth, inculcat-ing in their minds the spirit of truthfulness, honesty, self-denial, respect for parents and the love of God. Every mission planted by those devoted and valorous priests in the settlements of the Indians, on the banks of the St. Lawrence and the far-distant district of the Hurons and in the country bordering on the western lakes had its schools, where religious education and training of the youth constituted one of the most important duties of the

zealous missionaries. The only education which had been established in Lower Canada under the French regime and which existed in the Province of Quebec for several years after the cession of Canada to Great Britain, was that provided by the clergy of the Catholic Church.

When the new Province was organized in Upper Canada, now known as Ontario, and united with the Province common schools throughout that Province. Although it was the desire of the people generally, that the educa-tion of the schools should be based on religious principles, yet, how religious and secular education should be conbined, or upon what creed religious teaching should be based, were questions which caused the Government of

Numerous petitions were presented

true and lasting happiness of jects or interfered with the distinctive They, moreover, strongly advocated the principle of Separate schools as the only safeguard of their rights. These differences between the Catholic and Protestant populations of the newly taken to improve the system of training the youth, adopted new views of of education, gave rise to bitter con-

to discharge.

Although this particular mission new systems will raise up superior Canada, at that time, was entrusted to new systems will raise up superior Bishop Power of Toronto and Bishop These pre-Macdonell of Kingston. These pre-lates ably and firmly defended the principle of the Catholic Church in the matter of education and resisted every attempt of the Legislature and of the avowed enemies of Catholicity to interfere with the education of Catholic children. They contended that religious teaching and training in accord ance with Catholic truth must form part of their system of school education, and they established Separate schools in Upper Canada wherever and whenever circumstances permitted them. It is an historical fact, worthy of

notice that in every part of the North covery by the French and English nations, the Catholic Bishops and the Church's work throughout the continent is the history of its civilization and education. In the Province of Quebec, Monseigneur Laval, the first Christian Bishop to arrive in this country, distinguished his Episcopacy, in the seventeenth century, by his devotion to the cause of education and his generous donations for the establishment of orthogonal and company to the catholic and cath schools and seminaries. The Catholic Bishops who succeeded him, and organized new dioceses in Lower Canada as though in some respects it may be the population increased, were equally superior to those which preceded it, zealous in the maintenance and exten-

Oa examining the ecclesiastical history of the United States of Amer ica we learn that a similar spirit and purpose governed the actions of the Bishops and clergy of that country. This is forcibly set forth by a Canon of the Pienary Council held in Baltimore in 1852, which reads as follows:

"We, the Archbishops and Bishops of the United States, judge it indispense ably necessary to establish schools in which the youth may be instructed in the principles of faith and morals, whilst they are instructed in literature. As it appears that the system of pub lic instruction in some provinces is s defined and administered as to encoun age heresies, and to gradually and im perceptibly fill the minds of Catholic youths with errors, we admonish pas tors that with the utmost zeal watch over the Christian and Catholic

In the year 1866 and again in 1884 cils assembled at Baltimore, were adwhen the Catholic missionaries first dressed to the clergy and laity of the Catholic Church, in which they particularly urged "that religious training savages, who inhabited it, their motto and religious teaching should form was "Feed my lambs." To accompart of every system of school educapart of every system of school educa-tion." These letters dwell especially upon the danger of shutting religion out of the schools. The following is an extract from one of these letters

'Every day's experience renders it evident that to develop the intellect and store it with knowledge while the heart and affections are left without the control of religious principles is to mistake the nature and object of education as well as to prepare for parent and child the most bitter disappointment in the future, and for society the most disastrous results.'

On the cession of Canada by France to Great Britain the French Canadian Catholics secured, as one of the conditions of the treaty, all those religious principles to which they had been accustomed, under the French regime, including the control by the Church of her schools and seminaries. These privileges and rights were renewed and confirmed to the Province of Quebec by the B. N. A. Act at the time of the Confederation of the Provinces into one Dominion and extended to the Catholics of the Province of Ontario and to all Provinces where denominational was introduced a Bill in the House of Assembly to make provision for the establishment and maintenance of local Legislature shall not recommon schools throughout that D ly affect any right or privilege with respect to Separate schools which any minority had by law at the time of the Union.

Such were the precautions taken and provisions enacted through the foresight of the prelates of the Catholic Church so that the youth from generation to generation should be duly in

that day much anxiety and considera structed in faith and morals. History teaches us that the privileges and blessings handed down to

cerned. Just as they were feeling of manhood. He has fine literary in-confident that the hardest fight was stinct, ripe scholarship, and, better than over which had secured to them and all, great industry. God grant him their children certain educational privmany years to wear worthily his docileges, a deeply laid plot was exposed tor's cap and to win additional honors to inperceptibly undermine them. In in the literary fields of Canada! some of the smaller and younger provinces of the Dominion where Speaking of Catholic literature, re Catholics are in the minority, and the minds me of the creditable work in majority of the population consists of Protestants or avowed enemies of the Catholic Church, there has Readers of that sterling Catholic been a determined effort on the part of paper, the Boston Pilot, have noticed Local Legislatures to find some flaw in from time to time in its columns some

laws which tended to ruin the system of Separate schools and which therefore stirred up a bitter controversy between

every Catholic, not only the Bishops but the parents of families, not only Nobly indeed have Catholics in th the clergy but the laity. There must country contributed to the building of be no compromise of principle, no God's temples. Let it not be said, then, lic parents, or by any hindrance to the dark night of bitter hostility and perwork of the priests in "feeding the secution. We give generously to

lambs. special graces, qualifying them for defenders! their responsibilities and giving them judgment and firmness in the warfare

C. F. Street. M. A. CHATS BY THE FIRESIDE.

times, indeed, they are selfish, but more highest order of excellence. frequently they live with a singleness of purpose — a high and noble aim which has its root in the advancement Rainbow, edited by the pupils and and betterment of our Catholic people.

wolfe's tooth. Depend upon it, that if we forget those who have been our friends, God will forget us when we need most direly the help and counsel of true friends. Gratitude is the very noblest quality of the mind : it tempers and tones the very current of life; it sweetens kinship, it consecrates friendship; it translates the things of this earth into the higher purposes of life

and living. Do you know that it is an easy thing to be clever when cleverness is a synonym for cunning? Shrewdness is sometimes mistaken for cunning. They are not synonymous. Shrewd and prudent are more akin. Shrewdness may go arm in-arm with the very noblest principles: cunning has its root in base principles. The world, however, is very just, and seldom writes out a wrong chart for man. Sooner or later it presents to him his true picture-not a counterfeit presentment. A crooked tree must needs

cast a distorted shadow.

Speaking of Catholic journalism in Canada it is to be regretted that we sometimes find men whose capacity, attainments and gifts would fit them emmently for some mediocre station in life, assuming to speak for our Catholic people as if heaven had endowed them with a right divine to unlock the brazen portals of ignorance, that published by the pupils of St. Mary's

of faith the higher and nobler nature | the Catholic Church petitioned that no | which Catholics are especially con agara Peninsula," is now in the prime

the constitution of the Provinces, where by that particular clause of the B. N. Act relating to Separate schools the pen name of Father Dollard. The might be made null and void.

The Province of Manitoba has been roon is decidedly Celtic — sweet, disturbed in this manner. Its Local imaginative, and full of heart music. Legislature, a few years ago, enacted Success to your poetic pen, Father

The other day I sat linking thought the civil and ecclesiatical authorities; to thought in connection with the Mrs. the latter, as in former times, up-holding and defending their system of seemed to me it would be so easy to education, whilst the former have raise ten thousand dollars for that been equally active and firm in setting at defiance not only the interference of in each Canadian city and town would the Catholic Church, but the privileges contribute but twenty-five cents. and rights of the Catholic population. Catholic people of Canada, is it possible There is a great principle at stake that you should refuse this little con-in this matter, affecting the rising tribution as a mark of your esteem for generation of Catholics in the country, one of your kith and kin and faith, the progress of the Church and the who fought your battles and is now welfare of society. To sustain and about to pillow her tired heart and protect that principle is the duty of brain ere the summons of death shall

Nobly indeed have Catholics in this settlement of the question by any con-cession of the rights and duties of Catho-defended their sacred altars in the election funds, that we may share in Catholics are taught to bear in mind the triumphs of a party which frethat those to whom God has committed quently barters away our dearest and the oracles, who constitute the teach most sacred rights. O let it not be ing body of the Church, the pillar said, for shame, that we value and ground of the truth, will receive the vendors of our faith more than its

D. H. McBride, the Catholic publisher between truth and error, between the of Chicago, will in a month or so publish a new series of Catholic Readers. It is not well to speak of their super iority till they have appeared, but it may be said that Mr. McBride is sparing neither money nor labor to make this the finest series of Readers ever An interesting magazine article would be a history of Catholic journalism in Canada. What a story of struggle and self-denial it would unfold! How few know the sacrifices oft made by Catholic journalists! Somemade by Catholic journalists! Somemade by Catholic journalists! Somemade by Catholic journalists! Somemade by Catholic journalists press and engravings will be of the highest order of excellence.

The June number of the Niagara who were the pioneer Catholic people. Who were the pioneer Catholic journalists of Canada? At once come to our lips the names of Moylan, Clarke and Boyle—a trinity of pioneers. How many of our Catholic readers of to day can remember the old Canadian Freeman, the True Witness, guided by the strong and lofty mind of Clarke, or the Irish Canadian, with its battle-axe of thought, cleaving for the rights of our people? We Catholics are often unmindful—sometimes ungrateful—of those who fought our battles in days of articles are Conversation, by Harriet those who fought our battles in days of articles are Conversation, by Harriet yore. Is it not Shakespeare who says Nolton Kean, and the Vulgarity of that ingratitude is more base than Super-Refinement, by Charlotte O'Contraitors' arms and sharper than a nor Eccles, of London, England-s name well known to readers of English magazines.

> The great Archbishop of New Orleans is dead—a saint, a scholar, and a prince! How well I remember his personality as I las saw him in New Orleans in con nection with the closing exercises of the Catholic Winter School. Dr. Janssens represented that type of Catholic prelate—humble and modest as a child, profound as a scholar, courtly in manner and with a burning zeal for faith and religion, which results in miracles in the Church of God. So, indeed, was Dr. Janssens' work in the archdiocese of New Orleans miraculous. Whereever he walked peace and progress followed his footsteps. By his tact and grace and goodness he bound together dissimilar elements: Irish, French, Germans, Italians, Americans, all found in him a great and loving father. The sunshine of his love bound together priest and people. His death was at sea, away from his people, but encompassed by the love of God. Sweet shall be his memory; fragrant the aroma of his episcopal labors; beautiful and reverent his saintly name.

there might flow thence wisdom, good Dominican Convent, New Orleans. counsel, and every heavenly gift. The May number, in a new dress, Such journalists usually disgrace their faith, their people and themselves.

The Dominican Sisters of New Orleans are recognized as the most That was a worthily bestowed doctor's degree of which Very Rev. Dean Harris, of St. Catharines, was the recipient at the hands of the senate and faculty of Ottawa University at the and artistic point, quite a gem. Like last annual commencement of this well-known Catholic seat of learning. must tend to educate the whole and not merely one part of the individual, to train not only the faculties of remembering, judging and reasoning but those of discerning with the eye

RIDICULOUS "FADS" IN CHURCH.

For the CATHOLIC RECORD.

There are fads and fads, but when we come to consider the fact that a church is the house of God, and not a theatre, the writer knows of nothing more ridiculous than the following :

A country's civilization is known by the respect paid to women," but who deserves the greater respect, Almighty God or women? If the head of our family table is reserved for our mothers and sisters why should not women be content sometimes to occupy the seat nearest to the entrance of a pew? What must be said of a so-called "style" in church, which requires two and three and even four gentlemen to file out of a pew to let women enter while Mass is going on? This custom was certainly never introduced by the Church. If some are not careful they will soon be too civil ized. The Atlantic Monthly for June, 1897, contains a most interesting article entitled "When People are Too Civilized," which should be read

by all church disturbers. If one gentleman is in a new, be fore divine service begins, and a lady comes to the entrance of same, it is well for him to leave his seat and let her enter, but when two or more gen tlemen occupy a pew, and a woman stands at the entrance of the same, as much as to say, "get out and let me enter," she shows ignorance more than culture. With all the educational advantages of the nineteenth century, when will women have common sense enough to enter a pew quietly, without disturbing those around her who are saying their prayers?

Another fad, for which necessity urges a remedy, is to spend hundreds of dollars to bury "poor mortal flesh." Nothing is so ridiculous on the part of poor people than to try and emulate the rich in their expenditure on funer-The writer knows of poor, hardworking girls who will spend next to their last cent, and as much as \$100, on the instalment plan, to have the gratification of a large funeral to accompany the remains of a relative. Think of all the giggling and merriment going on in tuneral carriages, paid for by months and even years of hard labor! To imitate the rich is not always to imitate the wise. There are as many "empty heads" among the rich as among the poor. There is no need that the funeral expenses of those in very moderate circumstances should exceed \$20 at most-\$10 for a plain casket and \$10 for a hearse and a second carriage. commodate the poor, six men friends of the deceased are well able to carry a two hundred pound corpse in a \$5 cas

able church administrator in Vermont who put a stop to large, expensive funerals. The best flowers that a friend can place on the cover of a casket is to pray for the dead, and the souls in purgatory, in order that they, clergymen throughout the length and breadth of the land follow the examples above referred to, and their parish ioners will have money to help a school or a hospital. These are the institu tions we need to help, and not the undertakers, who can take care of themselves. The sooner the pulpit and the public press take this subject up the better.

HEROISM OF SISTER EDMUND.

She Was Severely Burned While Putting out a Fire in a Brooklyn Church.

Sister Edmund, of the Sisters of St. oseph, attached to St. Malachy's Home on Van Sicklen avenue, near Atlantic avenue, Brooklyn, proved herself a woman of nerve on Saturday morning at St. Malachy's Catholic Church, which adjoins the Home. The Rev. Father Ward was in the chancel, preparing to celebrate a Requiem Mass at the funeral of Thomas O'Don ohue, of Hendrix street. The altar was draped in black lace, and the priest wore lace garments. There were about 500 persons in the church There were While one of the altar boys was light ing the candles, he accidentally set fire to the lace drapery and in a second the altar was ablaze. Father Ward tried to pull down the burning drapery, but owing to his own light vestments. did not attempt to get close to them. Sister Edmund, who was in one of

the front seats, realized that something had to be done at once, and walking inside the altar rail she tore down the burning drapperies, and in doing so her hands were severely burned. Detective Garvey, of the Liberty avenue station, and Thomas McCook and Robert Craig, fearing that the Sister's garments would catch fire, ran to her assistance, and it was through their efforts that her clothing was not ignited. The three men were scorched on the hands. St. Malachy's Church is a frame structure, and had the flames obtained any headway it would probably have been destroyed.

The Precious Blood is such a wonder-



in a few short months the sweet babe follows her to the cemetery. If women will only learn, and teach their laughters, the supreme importance of keeping the distinctly feminine organism in a perfectly vigorous and healthy condition, this ever-recurring tragedy will soon be a story of the past. If women who suffer from weakness and disease of these delicate organs will write to Dr. R. V. Pierce at Buffâlo, N. Y., they will learn that in order to recover and maintain their health this respect, it is not generally necessary to submit to the humiliating examinations and local applications insisted upon by physicians. In writing confidentially to Dr. Pierce, a woman places her case, without charge, in the hands of an eminent and skillful specialist, for thirty years chief consulting physician to the invalids' Hotel and Surgical Institute at Buffalo, N. Y.—one of the leading medical institutions in the world with a staff of nearly a score of emithe leading medical institutions in the world, with a staff of nearly a score of eminent practitioners. Dr. Pierce's Favorite Prescription cures all weakness and disease of the organs distinctly feminine. Honest druggists, ecommend it instead of urging a substitute for a little extra profit.

rites Mrs. C. C. Clark, of New Rome, Ga. "I was confined to my bed three ne bottles of Dr. Pierce's Favorite Pre-ne modelets of Dr. Pierce's Favorite Pre-

Dr. Pierce's Good temper is largely a matter of good health, Pellets.

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NARKA, THE NIHILIST.

BY KATHLEEN O'MEARA.

CHAPTER X.

Winter reigned at Yrakow in all its severity. The castle, with its mighty bastions and battlements sheeted in snow, went shelving down to the white forest; the fields on every side presented an interminable rolling white plain; the whole earth was buried deep in snow; and still it snowed and snowed. Narka would stand at the window and watch the flakes falling until the monotony of the motion almost sent her to sleep. The ghost like stillness was overpowering; it seemed to wrap everything in a winding sheet. Not a sound made a break in it all day long. the night-time the wolves came down into the village and howled; but except for that dismal concert the land might have been a graveyard, so profound was the hush. Any sound would have been a relief-the voice of a man, the cry of an animal, the creaking of a wagon; but these would have seemed as phenomenal as if the stars had begun to talk in the mid-

The death like silence of external nature was made doubly oppressive to Narka by the moral silence which enveloped her like a shroud. Life was becalmed in a fog. She never heard from Basil. He had not sent her a sign since they had kissed and parted after that ride of hers to X. This cessation of all intercourse between them was inevitable, but at times it was unbearable. If she could have moved away anywhere, have changed place, it would have helped her, for the immobility of life adds fearfully to its weight and weariness. The spirit is wonderfully relieved sometimes by the flight of the body, and the old Egyptians expressed a common human need as well as a deep spiritual mystery in their emblem of the sistrum agitated on either side of the sitting god for a sign that motion was Life and stagnation Death. There was nothing to stir the waters round Nar-ka, and her normal life seemed to be stagnating like a pool in the desert.

Tante Nathalie's rheumatism and

peevish complainings did not enliven the monotony much. She, good soul, found excitement enough in her own troubles, past and present, in her knit-ting, and the few comings and goings of the morning. This daily routine, with the ever new interest of ordering the meals and lecturing the servants was enough to keep her occupied ; but Narka's hungry, ardent soul craved for something more, and the dull white days and the long black nights dragged on with intolerable weight.

Sibyl's letters were the solitary in cidents that broke the leaden monot ony of her life. Sibyl gave her news of Basil. They had agreed to speak of him as "M. Charles," a cousin of Gaston's. But even this disguise had him as "M. to be carefully used, for of course the letters were opened. M. Charles could not send messages to Narka, whom he was supposed never to have seen. Sibyl could only say that he was hop ing to make her acquaintance, and in quiring when she was coming to rance, etc. He was himself in Italy, studying painting; he hoped to come to Paris in the spring, unless his father insisted on his accompanying him to Scotland, alias Russia. These meagre details were to Narka like drops of

ant one, full of gay activities, balls, concerts, dinners, and all the brilliant devices of modern society for making the days fly : there were also benevo lent contrivances for helping the des titute, and very pleasant opportunities they seemed to be, by Sibyl's accounts. But what interested Narka most in these personal records was the place that she, though absent, filled in them. She seemed seldom long out of Sibyl's thoughts, however busy or brilliant the chapter of her life might be. my Narka, I miss you so terribly! feel your absence more and more every There is nobody like you-no body whose sympathy is like yours, etc., etc. Words like these recurred at every page, and they were as wine to Narka. It gave her confidence in herself to be reckoned thus amongst the best values of Sibyl's life. Since Sibyl, who had all the world to choose from-Sibyl, whose taste was so re fined, whose sympathies were so noble



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set such store upon her she could not be the poor worthless creature she sometimes fancied herself in moments of despair. Then she would remember that Basil loved her; that she was his affianced bride : that he too was reck oning the days until he could claim her

whose instinct was so true -- since Sibyl

for his own, and present her to Sibyl and all the world as his wife. could surely afford to wait, and to be patient under the present, when the future held such joy in store for her. Marguerite wrote occasionally, brightly and affectionately. But toward the close of the winter Sibyl

began to speak of Marguerite with anxiety. The child's health was very delicate; there was no organic ailment, but she was drooping like a flower; they had had several excellent offers of marriage for her, but she had refused them all unhesitatingly, giving no reason except that she was not

in a hurry to marry.

Narka read all this with growing apprehension. Could it be that Mar guerite's feeling for Basil had been deep enough to make her shrink from the idea of ever marrying any one else? Narka had never contemplated such trouble as this. She had hoped, and had come honestly to believe, that it had been a mere passing flame, such as the first accomplished man she meets kindles easily in the heart of a very young girl. It would indeed be an added weight on Narka's spirit if bright little Marguerite was entering on life with a broken heart.

One day a letter came announcing that the doctors had ordered her to go south and travel for a couple of

months. "The remedy comes most oppor-tunely," Sibyl said. "M. Charles has been lingering on in Florence, intending to go to Rome for Lent. It will be delightful for us to join him there, and I am very much in need of a change myself. Marguerite had a Marguerite had at first seemed charmed at the idea of going to Rome, but all of a sudden. when the programme was settled, she changed her mind, and has been nervous and depressed ever since. The doctors say this unreasonable state of feeling is only an additional proof that she wants change, and they assure us the journey will set her right. We are now in the bustle of packing, and I shall probably not write again until we are starting.

Narka could not pretend to herself that this letter was not a shock. She was not jealous : she did not for a mo ment doubt the strength of Basil's constancy; but it was hardly in woman's nature that she should not feel uncomfortable at the prospect of his being thrown for two months into daily and hourly companionship with a charm ing girl who was deeply in love with him, and whom he was already very fond of. Oh no, Narka was not jealous ; but her heart rose in passionate rebellion against the cruel fate which put mountains and seas between her and Basil, and forced him into the so ciety of Marguerite. And it was Sibyl's doing! For the first time in Sibyl's doing! For the first time in her life Narka felt angry with Sibyl. It was very well to talk about the lucky chance that had brought this meeting about; it was much more likely the result of Sibyl's clever manœuvring. She had long ago set her heart on this marriage; fate, which was fighting against Narka with such overpowering odds, was playing into Sibyl's hands, those pearly, potelees hands whose soft touch had such a compelling power, and had always made everybody and everything bend to their will. They were now bending Marguerite's destiny to it. Was it words. Gentle, sensitive little Marguerite, who had escaped from a cruel ordeal. Loving Basil as she did, it quite impossible that they should eventally bend Basil's?

Narka was as restless in the narrow cottage rooms as a strong, untamed creature in a cage. It was horrible to have to carry this gunshot wound in her flesh, and go about with a smiling countenance, discussing with Madame Larik the best way of preparing the codfish for dinner. The comedy of life was intolerable. Why should heaven and earth be set against her, as they had been from her cradle up ?

"Narka, you are singing like a soul in purgatory crying out for prayers," said her mother, as poor Narka gave vent to her misery in a strain of passionate music.
"Mother, I am a soul in purga-

tory," she answered, with a dry laugh.
"It is my firm belief that this life is purgatory, and that in the next there will be only heaven and hell.'

"Dear! dear! what a wonderful notion you have about things! Your head is too full of poetry, child; not but that there may be some sense in what you say. I do believe this life is purgatory to many of us, and mostly to those who don't want any purgatory,

one would think. Alas! alas!"

Narka knew that the concluding sigh was directed to FatherChristopher. Each knew that he was seldom out of the other's mind, but, as by tacit con-

sent, they never spoke of him.

A week went by. There fresh fall of snow in the night. There was a The next morning the wind rose, and blew with its might from the north. carrier coming on horseback from X. said the roads were impassible from the drifts that rose like embankments at intervals. For the next week traffic was suspended. If Prince Zorokoff had been at home, or Count Larchoff alive, there would have been an army of scavengers at work; but there was no one there now to press the peasants into the service. Even the Stanovor was away at X., which was pleasanter

postmark, the other that of Palermo. Narka went up to her room to read them alone. She opened the one from Paris first.

"I have a most extraordinary piece of news to tell you, my Narka," Sibyl began. "I ought to have written to you sooner, but I was so bewildered at the first moment that I had not the courage to finish a letter I had just begun to you.

"I told you that Marguerite showed the strangest reluctance to go to Italy when everything was settled. It puzzled us all. She was very nervous and quite miserable, but gave no explanation of her sudden change. last, one morning before I was up, she came into my room, and sat on the edge of my bed, and said: 'I have something to say that will be a surprise, and I fear a disappointment, to you. I can't go with you to Italy. I have made up my mind to be a Sister of Charity.' I was so taken aback that I could not speak for a moment, but just stared at her as if she had gone 'I have been thinking about i mad. for a long time, 'she went on, 'and l am now quite sure it is my vocation The idea of going to Rome and seeing the Holy Father tempted me at first but I soon saw it was only a temptation and that I must not yield to it; so in stead of going off with you and Gaston I am going to the Rue du Bac to make my novitiate.' I really did think that the child had gone out of her mind. 'Why,' I said. 'you will be dead in a month; the hardships of the life will kill you.' She laughed, and said, 'Oh no: I promise you not to be dead before two months; you will be back in time to see me alive.' I did not know

whether to burst out crying or to be very angry. She looked so sweet and bright, and yet there was something so unnatural in the idea of her doing such a thing. Oh, Narka, if you could have seen the expression of her eyes, those clear brown eyes of hers, when she went on to talk about the happiness of giving her whole life to God, and making atonement for those who offend The idea of atonement seems Him! to have taken hold of her like an idee I said that if she had had a wicked father, or if any one belonging

to her had committed a crime, I could understand it; then there would be some sense or some show of reason in her putting on a stuff gown and burying herself in slums and hospitals but she said that every sinner was her brother, and she felt a call to suffer and atone for them. In fact, she has atonement on the brain.

"She asked me to break the news to Gaston. I was quite ill at the thought of having to do it. I have such a horror of seeing anybody in pain, above
all, any one I love. However, it had
to be done. He cried like a child, dear
Gaston. But he was not at all as
shocked as I expected. He said if it was her vocation he would not lift a finger to hold her back. He talked like a theologian about people being I never 'called to the religious life. could have believed Gaston knew so much about theology; but Frenchmen are so strange; they are full of contradictions. I was so upset by all these emotions that I had to keep lying down all the afternoon, with

presses of eau sedative on my head Narka at this point let the letter drop, and interlacing her long white fingers, she straightened up her arms above her head, and heaved a gasp of relief. It was not for herself that she was relieved. Oh no! it was for Marwould have been torture to the child to thrown into constant companion ship with him, to be the object of his brotherly solicitude, to be forced under the charm of his sympathetic nature, a charm that no one came near Basil without succumbing to. How could she have endured this for two whole months and not gone out of her mind? Narka lay back for a long moment considering the danger and the pain that Marguerite had been saved. This improvised vocation was of course a stratagem to escape from an intolerstratagem to escape from an intolerable trial. They might safely let her go to the Rue du Bac during their tour to Italy; they would find on their return that the vocation had come to an end. Narka smiled as she thought of Marguerite giving up her flowers and dainty councilish toilets flowers and dainty coquettish toilets for the gray gown and the cornette. But as she smiled she felt a sudden prick of remorse and doubt. Could it be that the idea of offering up her young life in atonement had become an idee fixe strong enough to impel

her to the sacrifice Narka would not dwell on this possibility. There was another letter of Sibyl's to be read. She opened it with

a pleasant anticipation of interest. "Here we are, with ilexes and oranges making a background to the loveliest villa you can imagine! The roses are scenting the air till the sweetness makes one tipsy. If only you were here to enjoy it with us, my Narka! No delight is complete to me without you. You would find out so many beauties that I can't see, and you would sing all this exquisite idyl to me with that heavenly voice of yours! Well, some day, please God, we shall see it together. We had a most comfortable journey, and already Marguerite looks better for the change. I forgot I had not written to you Oh! since I told you of the bomb shell she threw at us about her vocation. Well,

She told Marguerite that it her) would be better in every way for her to come away for the change, because the doctor of the community was in great doubt whether her health would prove equal in its present state to the hardships of life; consequently the wisest thing would be to get up her strength before she made the trial. Marguerite was greatly disappointed at first, but after a day or so she seemed to take a more cheerful view of things, and was quite satisfied to come away And you can't imagine how much better she already looks - so much less pale and languid. She is in ex-

cellent spirits.
"M. Charles joined us at Naples We were all delighted to meet. He is very thin, and looks a good deal older; but his health is good. We do our best to cheer him, and he is so happy

to have us near him!"

Narka did not see what more Sibyl The reaction from the intense elation of the first letter to the disap pointment of this made her feel sick. She sat, with the two letters in her lap in a kind of half stupor. Her mother's voice calling to her made her start as if she had been asleep, in a bad dream. Madame Larik knew that letters had come, and was impatient, of course, to hear all about them. Narka stood for a moment to recover her self-possession and make up her mind how much she shoul tell. Perhaps it was best to read the letters as they were. There was nothing in them that she need conceal. and the mere communicating of their contents would be a relief.

She went down to the sitting-room, and read them aloud, and Madame Larik a most responsive lis-

tener.
'What nonsense to talk of being a
Sister of Charity! The pretty young creature! Of course there is a love affair at the bottom of it. Why does not Princess Sibyl find it out and settle it "But you hear what M. de Beau

crillon says? He would not oppose her entering the convent in the least. "Then he ought to be ashamed of himself. I thought better of the Count. He was exceedingly polite to me. I

suppose it is some great noble who has no money, or who has more than Mad amoiselle Marguerite. Princess Sibyl told me that the marriages in France are such matters of business! What a pity she and our young Prince could not take to each other! Who knows but they may, now that they are going to be together for a few months? can't think why Prince Basil did not fall in love with her here.

This was hard to hear and respond to; but Narka felt it was not so hard as having to stifle the mention of the subject altogether.

TO BE CONTINUED.

CATHOLICITY IN ENGLAND DUR-ING SIXTY YEARS.

A subject touched lightly by those American journals, secular or even distinctly Protestant, which are devoting most space to the retrospective and contemporaneous interests of Queen Victoria's Jubilee season, is the religious history of England during her reign. Can this be due to a weak desire to conceal one of the most remark. able features of that history-the recrudescence of the old Catholic faith upon England's soil?

Sixty years ago, eight years after Catholic Emancipation had been won for England as well as for Ireland by Daniel O'Connell, the Church in England was just climbing feebly out of he catacombs in which hidden for nearly three hundred years. To day, in the splendid restored Cath-olic hierarchy, some of the proudest names of the nation shine. The Benedictines, Carthusians, Franciscans, Dominicans, are strong again in England, not as foreign importations, but men of the people, as in olden times. The Catholic body has much of the noblest lineage, amplest wealth and ripest culture in the land and is well represented in the councils of the nation, and in its best intellectual expression. Nay, it is even said as of old in Pagan Imperial Rome, that the church has won her conquests within the palaces of the Cæsars themselves.
Mr. G. W. Smalley has written a

parallel between the reigns of Queen Elizabeth and Queen Victoria. He i not tender of the former's memory, on many points. Indeed, in his zeal for Victoria, he hardly gives Elizabeth her intellectual due. But on one of the alleged achievements of the daughter of the eighth Henry—her victorious championship of Protestantism and destruction of the Papacy in England -Mr. Smalley waxes enthusiastic. He forgets, however, to continue the parallel at this point. It would be awkward to have to state that the representative of the Pope of Rome and the Catholic Archbishop of Westminster are two of the most honored guests at Queen Victoria's jubilee ; that the present Lord Chief Justice of England is a Catholic, and an Irish Home Ruler, too; that his predecessor had a brother among the Jesuits; and that the Jesuits, so numerously hanged, drawn and quartered in the reign of the gentle Elizabeth, for daring to exist on English soil, are now entrenched even in Oxford, and employed in British scientific expeditions.

So, in place of the natural contrast of the religious condition of England under Victoria, he tells us that the Queen has kept Home Rule from Ireland despite Ireland's unceasing

past sixty years in England, first, because it is free. Second, because it has been helped in its open expansion, as it was in its secret expansion by the multitudes of faithful Irish Catholics flocking every year to London and other English cities. Third-and this the most marvellous in the world's eyes - it has grown in numbers and still more in influence, because of the accessions to the ranks of the faithful from the Anglican Establishment is

It is impossible to write the religious history of Queen Victoria's reign without giving large space to the Ox. ford Movement (which began but a few years before her accession), its two-fold action on the religious life of the land. On the one hand it has started that long procession of Rome, led by Newman, Manning, Faber, Wilberforce, Ward — which like the kings of Banquo's lineage in Macbeth's vision, stretches in the out-look, on till the crack of doom. Think of the unspent force of that movement! Conversions to the Faith the rate of six hundred a month during 1896, according to Cardinal Vaughan's careful and conscientious estimates. Let us remember, too, that four hundred of the Catholic priests in England were formerly clergymen of the Anglican body.

On the other hand the Oxford Movement has created what is called "the Anglo - Catholic Party" within the Protestant Church of England itself. These people - and they are a strong body - rich, cultivated, charitable, earnest, everything but logical—are intensely ashamed of the Protestant spirit of Anglicanism; disown the so-called "reformers," and endeavor to be, externally at least, as Catholic as Cardinal Vaughan himself in all things but submission to the Pope.

It were not strange, if, aghast at this two fold result of the Oxford Movement, Elizabeth's shade did indeed revisit the corridors of Windsor, mourning that her work is being fast undone.

It must be remembered, too, that Catholicity has made great gains from among the Nonconformists during Victoria's reign.

It may be urged, however, that if the inconsistencies of Anglicanism have driven many into the Catholic Fold, they have played heavily into the hands of agnosticism as well. We grant it. What, then, of "the lasting toundation of the English Church, which Mr. Smalley credits to Elizabeth? Three hundred years should be little in the life of a religion—if it had the vitality of truth in it. Here is the Church of England at the close of Victoria's reign, as described by an acute American student of religious movement: "Roomy enough for the Ritualist standing near the gates of Rome on one side, and for the rationalist not far from the cloudland of agnosticism on the other."

Verily, the "English Church" of the end of the nineteenth century is already something very different from that which Elizabeth founded in the sixteenth century, and still greater changes await it, according to the testimony of its own members, ere many decades more have gone by. Alas, for all attempts to lay "lasting foundations" on the shifting sands!

Meanwhile it behooves the children of that Everlasting Church which Christ Himself founded on the Rock, and which Casar cannot destroy, to be worthy of their high mission in England. - The Pilot.

With warm weather, comes vacation time. Not only students, but their parents and friends also, so many of them as can afford, are counting upon few weeks of rest and recreation in the country, or across the seas. No one, we are sure, begrudges their vacation to them. On the contrary, the general sentiment will doubtless wish them well in taking it and hope for their safe return from foreign climes, or native village, farm, or seaside, to their city homes, and business haunts.

We have written that so many as can afford it. will do so; but why should not all of us, or nearly all of us, take at least a few days vacation? It seems to us that most of us could save enough, by avoiding less necessary expenses during the rest of the year, to give us leave to break away from the hum drum of the city once a year. But would it not be well for those who are abundantly supplied with money to make generous donations for the purpose of providing fresh air and change of scene for the very poor who have not been able to save enough to secure these for themselves?

We have read of several individuals who make a habit of giving certain sums for this purpose on the eve of their annual vacation. Why not the number of such praiseworthy incidents be increased? The prayers of the poor follow their benefactors. The poor are the friends of God! How desirable therefore it is to have them praying for us !- Cath. Review.

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At the end of three weeks the welcome face of the postman appeared at the cottage gate. He brought two letters from Sibyl. One bore the Paris

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To those whose hearts are well-nigh broken
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That kind word is a secret treasure
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-The Voice of the Sacred Heart

Oh. nothing for Him is attempted
But what He accounts as done;
Each failure— each shipwrecked endeavor—
He has counted, one by one.
Each heart ache endured for Jesus
Has gone up and told its tale;
And though upon earth deemed fruitless,
With Him shall it not prevail?
Has the labor of years proved fruitless,
Is the pure, high hope brought low?
These things, shall He not know?
—The Voice of the Sacrad Heart

-The Voice of the Sacred Heart.

A PROFITABLE SUMMER.

Summer is come, and that means for many a great relaxation of attention to their religious duties. How very much more wisely our enemy, the evil spirit, acts than such careless Chris Ever watchful, he avails him tians! self of each opportunity. Our employ-ments, our associates, our home sur often fails in his efforts, but that is not because he has not tried to succeed. He seeks no rest. He takes no vacation. With him there is an increasing endeavor to attain his ends. Obstacles

Incite him to greater exertion.

And this powerful, crafty spirit is our enemy. A cheerful prospect, you will say. Not a very alarming one, if we but "watch and pray." The great difference between our mode of warfave against Samuel S that we sleep at our posts while he en-trenches himself, and we awaken only to find ourselves in a state of siege indeed, we may be happy that we have not been surprised, stormed, and cap-

We are too fond of ourselves and of our comfort, especially in the summer months. We forget that we have all eternity wherein to rest, if we do now the work each day brings us. forget, too, that in this life there is no standing still with us. Whoever we or whatever our place in the world, every period of our lives has its peculiar temptations demanding our attention, and we must be always moving either forward or backward, especially during the summer season. With the warm weather comes a whole roop of spiritual enemies to be met. Dangers threaten every one of us. Against all these dangers we must take a bold stand. We should not act as if we believed that there was one set of commandments for the winter and quite another for the summer. We are called to the constant service of God-spring, summer, autumn, and You have heard of fair winter. Christians. But some are weather better Christians in foul weather than

n fair. What do you think of one who will climb big mountains week days, and be unable to walk a mile or two of a easant country road on Sundays? What must we think of those who, on Sundays, in warm weather, make no effort to hear even early Mass, but

heat, bless ye the Lord: praise and exalt Him above all for ever. O ye winter and summer bless ye the Lord."

MANY CONVERTS TO CATHOLI.

What the Paulists are Doing to Bring Unbelievers to the True Faith.

These items from the current issue of the Missionary-published by the Paulists-are of more than common in-

terest: A novel feature of the silver jubilee of Rev. A. S. Siebenfoercher, of Kenton, Ohio, was "converts' day"—the day devoted to the many converts who became Catholics during Father Siebenfoercher's twenty five years' ministry at Kenton. High Mass was celebrated at nine o'clock, at which the converts received Holy Communion. A banquet

was served later on. At one long table, extending the length of the hall, were seated the pastor and converts, ladies and gentlemen. Near by were two more large tables, at which were seated the inroundings, all are considered by him. vited guests, many of whom were the The strength or weakness of our minds sponsors of some of the converts presand bodies, our inclinations, our likes ent. On the stage upon black canvas, and dislikes, he makes good use of in | in letters of pure white, were written his warfare against us; nay, he brings the names, thirty four in number, of the very elements to his service as the departed converts, for whom holy much as he may. A pleasant day helps him to get you to miss Mass, or a local morning to the departed converts, for whom holy mass had been offered that morning. As the roll was called many beautiful cold morning to rise too late to say addresses were made. One lady your prayers. It is true that he some admitted that she had attempted to times overreaches himself and that he make her convert husband a member of the Methodist Church and failed.

She is now herself a devout Catholic. The gathering was unique, but it may be duplicated in every parish in the country.

against Satan and his against us is, hood, ignorance, and misrepresentation of Catholic doctrines, and make known the truth in every available manner. The former beliefs of the members were: Episcopalian, six; Presbyterian, five; Methodist, four; Campbellite, two ; Lutheran, one ; no

> The order of exercises at the meetings are: prayer to Holy Ghost for conversion of non Catholic friends, reading of minutes of last meeting, explanation of two chapters of catechism, an swering of questions, distribution of literature, closing prayer for success

of the work As a result of the mission at Ashtabula seven persons are under instructions preparatory to their reception into the Church. The young men of the parish are forming a society for the spread of Catholic literature. They begin by purchasing a number of standard Catholic books for the city public library.

The Lie Direct to his Archbishop.

Once again the Vicar of Hexton, Reverend R. C. Fillingham, has put himself on record against Anglican pretensions in unmistakable language. "it is the duty of loyal churchmen to tell them that they are uttering an untruth."

"it is the duty of loyal churchmen to tell them that they are uttering an untruth."

"is ta church, and there pray for the intentions of the Holy Father.

2. An indulgence of 300 days. untruth.

He thus replies to their Graces' declaration that the Sacrifice of the Mass | this prayer: Do this, and then you can say with the Hebrew children: "O ye fire and present in the Sacrament, and that

terize these Eucharistic Sacrifices as blashphemons fables and dangerous deceits. Your Graces are not ignorant that at the final Reformation ment, under Elizabeth the Mass ceased in England, and to celebrate this Eucharistic Sacrifice of which you talk became an act of high treason." We are sure that the protest of Mr. Fillingham will waken a responsive echo in all honest Protestants, who, if they want to believe, or could be brough to believe, distinctively Catholic doc-trines, would embrace the faith of the Church which authoritatively teaches them .- Messenger of the Sacred Heart.

THE CHURCH AT LOURDES.

To see this beautiful church crowd ed with devout pilgrims, priests at every altar of the fifteen chapels, a grand service going on in the choir with all the solemn pomp displayed in great cathedrals, the numerous clergy in the richest vestments, and to hear the grand music of Palestrina executed with perfect harmony and exquisite -the whole congregation heartily joining in the chants, and the peal of the trumpets contrasting admirably with their earnest voices-is to the ravished soul like a vision of the heavenly Jerusalem. The lofty arches seem to sway with the undulations of the music, sometimes soft as the murmur of a rivulet, and again as deep as a mountain torrent falling over rocks. The eye is never weary of gazing at this fair temple with its pure outlines, so harmonious in all its parts, the soft light coming in floods through the lofty windows and mingling with the bril liancy of the lights and flowers; the immense oriflammes hanging from the arches to give testimony to the glory of the Immaculate Conception and the Pontiff who crowned that glory: the mysterious words on the wall that fell from the smiling lips of the Virgin in the grotto; and the Most Pure Mother herself, unveiled to all eyes, standing in the midst of all this splendor above the altar in a golden atmosphere, rais ing heavenwad her look of inspiration, her hands joined in prayer, her heart swelling with love-adoring love for Him who dwells in the tabernacle; and maternal love for her children gathered around the fountain opened for the salvation of the world. O, Immaculate One! we here feel thy sweet presence and the creative power of thy words: "Go, tell the priests I wish a chapel to be built on this spot.

THE MONTH OF THE PRECIOUS BLOOD.

-Sacred Heart Review.

July is consecrated to the Most Pre cious Blood of Our Lord. Among the indulgences granted by the Pope to the faithful to increase their devotion to the Precious Blood, are

these: To those who attend the exer cises of the month dedicated to the divine blood, seven years and seven When the Archbishops of Canterbury quarantines every day, and a plenary and York state that the Church of indulgence once during the month or England believes in the Eucharistic within its octave to all who shall be Sacrifice - that is in plain English, the present at these devotions ten times, Sacrifice of the Mass—then, he says, "it is the duty of loyal churchmen to visit a church, and there pray for the

once a day, for the devout recitation of several times during the season. The though it would not suit you to have sermon will help you. It will suggest the fact brought to light, that when good thoughts and arouse you to spirit the old religion and the reformed religion who in their responses good thoughts and arouse you to spiritual progress. Receive the sacraments; they are the chief means of obtaining and preserving God's grace in the soul. Say your prayers morning and evening; they are your spiritual daily bread.

the old religion and the reformed religion and t Lost! assuredly lost, O boundless love, which gave to us this saving balm beyond all price, welling from the fount of immeasurable love! Give to all hearts, to all tongues, power to praise, hymn and thank thee, now and for ever, and throughout all eternity.

3. An indulgence of 100 days every time this ejaculation is uttered:
"Eternal Father, I offer Thee the

Precious Blood of Jesus, in satisfaction for my sins and in supplication for the wants of holy Church. 4. For the following offering, an

indulgence of 300 days may be gained every time it is made, and a plenary indulgence by those who shall have made it daily for a month, provided they go to Communion and pray for the intentions of His Holiness:
"Eternal Father, we offer Thee the

most Precious Blood of Jesus, shed for us with such great love and bitter pain from the wound in His right hand; and through its merits and its might, we entreat Thy divine majesty to grant us thy holy benediction that by its power we may be defended against all our enemies and freed from every ill, while we say, May the blessing of God Almighty, Father and Son and Holy Ghost, descend upon us and remain for-

ever. Amen.
"Our Father, Hail Mary, Glory be to the Father, etc."
There are other indulgenced devo-

thorns, when He carried His cross there is no propitiatory sacrifice in the Mass. Your Graces are aware, though through Jerusalem to the Mount of it suits you to ignore it, that the arti-calvary, when He was nailed to the cles of the Church of England characters, and when His side and heart were pierced with the soldier's lance -Catholic Columbian.

Rose-Heart of June.

O bleeding heart of tender love!
O pulse of rose divine above!
Here in the garden of our years,
Strewn with life's petals—joys and tears—
We kneel with face to Calvary's height,
And think of Him. Strong Rose of Light,
Who fils each hour with perfume sweet,
And guides in faith our doubting feet.
—Thomas O'Hagan, in Niagara Rainbow.

FIVE CONVERTS.

Mrs. D. L. Parrish, of St. Louis, her Sts. ter and three Daughters Embrace the True Faith.

Mrs. D. L. Parrish, her sister, Miss Sadie Cooper, and her daughters, Misses Millie, Louise and Isabel Parrish, all of St. Louis, were received into the Catholic Courch, last Tuesday in the Convent of Saint de Chantal on Washington boulevard near Sarah street. Archbishop Kain officiated and was assisted by Rev. Fathers Sullivan, Was assisted S. J., and Myles, S. J., of the St. Louis University; Rev. J. J. McGlynn, of St. Rose of Lima's church; Rev. J. J. Harty, of St. Leo's church, and a number of other prominent clergymen. The ceremonies lasted fully an hour and were concluded with the singing of the "Ave Maria". Only a few of Mrs. Parrish's intimate friends were present, as the reception was not pub

the size of the chapel. The baptism took place at 4 p. m. At that hour the five applicants en tered the little chapel, accompanied by their sponsors, and knelt at the chan-cel railing. They were all dressed in white robes with flowing veils of tulle.

A number of questions were put to them by the Archbishop. They were answered in low and firm tones. Parrish was an interested spectator at the ceremonies. He is not a Catho-

The ceremonies were continued two lays. Father Sullivan, of the St. Louis University, said Mass at 7 o'clock Wed nesday morning, at which the converts received their first Holy Communion At the close of this the party had breakfast in the convent, a special privilege granted by the Archbishop. Confirmation was administered at 9 a m. by Archbishop Kain at St. Paul' church.

Mrs. Parrish's family and relatives were Presbyterians and her father was a minister of the Christian church. Mrs. Parrish, however, was never affil iated with any church. She, as well as her sister, were much impressed with the Catholic religion from reports brought by the children, who have all their life attended a convent.

The Eucharistic Congress.

held in Paray le Monial, France, Sep-tember 20. Our Lord there appeared tember 20. Our Lord there appeared to Blessed Margaret Mary Alocque. Leo XIII., when signifying his assent to the location, said that, after Jerus-alem, it was the most appropriate selec-

A Hyacinth Convert.

From the Catholic Times, Liverpool. The exemplary Christian end of Mdme. Arnould Plessis, the at one-time celebrated actress of the Theatre Français, draws attention to the man who converted her. This was the ex-Take your reasonable recreation during the hot spell, but go to Mass every Sunday, and go to the High Mass, if not every Sunday, at least several times during the season. The sermon will help you. It will suggest the season will sermon will help you. It will suggest the season will sermon will help you. It will suggest the season will server the church of England died, to get rid of the doctrine you attribute to here. Some compensation for the world, whose saving streams nourish and cleanse our frocked monk was one of the most irreproachable of French religious. The ease with which divorces can be obtained gives the loose, unprincipled man a great advantage over the Morn the depths of my soul I adore the doctrine you attribute to here. Some compensation for the world, whose were brought in the city of New York. The ease with which divorces can be obtained gives the loose, unprincipled man a great advantage over the Morn the eighbour of the doctrine you attribute to the sedue. The saving streams nourish and cleanse our frocked monk was one of the most irreproachable of French religious. The ease with which divorces can be obtained gives the loose, unprincipled man a great advantage over the Morn the eighbour of the most irreproachable of French religious was founded, and the founders of the obtained gives the loose, unprincipled were brought in the city of New York. The ease with which divorces can be obtained gives the loose, unprincipled were brought in the city of New York. The ease with which divorces can be obtained gives the loose, unprincipled were brought in the city of New York. The ease with which divorces can be obtained gives the loose, unprincipled were brought in the city of New York. Pere Hyacinth Loyson. The conversion took place when the now unversation was prompt and thorough, and she soon after gave up the stage as a profession. She remained docile to the teachings of her first spiritual guide until the great Lenten orator of Notre Dame fell. Then she was amongst those who most sincerely deplored his secession from the Church. The last portion of this brilliant woman's life was spent in complete retirement in an obscure village. When asked how she could endure such a life after the one she had been ac a life after the one sae had been ac-customed to, she replied: "The truths of religion are all I need; they will henceforth be my only food." Her death and funeral have evoked remindeath and funeral have evoked remin-iscences. If "those who lead others to justice will shine like stars for all eternity" be unhappy, Hyacinth Loy-son may think of Madame Arnould-Plessis and hope.

Miss Guiney Resigns From Office,

After holding the office of postmaster at Auburndale, Mass., for more than three years, Miss Louise Imogen Guiney, the well known Catholic authoress, has resigned. She did her last work in the office Monday, and she will henceforth devote all her time to literature. Miss Guiney will go to Maine for a short vacation, and later she will visit Manchester.

PARMELEE'S PILLS possess the power of acting specially upon the diseased organs, stimulating to action the dormant energies of the system, thereby removing disease. In fact, so great is the power of this medicine to cleanse and purify, that diseases of almost every name and nature are driven from the body. Mr. D. Carswell, Carswell, P. O., Ont., writes: "I have tried Parmelee's Pills and find them an excellent medicine, and one that will sell well."

CATHOLIC PRESS

Mr. William A. Sutherland, Grand Master of Free Masons in the State of New York, has appointed the Episcopalian Bishop, Henry C. Potter, of this city, Reverend Warren C. Hubbard, of Rochester, and Reverend Rudolph Grossman, of New York, Grand Chaplains of that anti Christian secret society, which denies the divin-ity of Christ, which asserts that one religion is as good as another, but that no religion is so good as Masonry, and which rejects as superstition the Christian revelation and p'an of redemption. Fancy Bishop Potter togged out in Masonic regalia acting as Grande Chaplain to the devil !- Catholic Re-

Regarding the Bishop Vincents and the Rev. Ponds who go about defaming the South American Catholic populations, we may note that Rev. Charles Parkhurst not long ago stated that twothirds of the well to do business men in New York city were living shameful lives, and that there was no real domestic purity there. Do Bishop Vincent and the Rev. Pond desire the moral level of New York as a standard for South America generally? The classes of whom Dr. Parkhurst spoke belong, as a rule, to the denominations for whom hese worthy men speak. We would ike to hear something on this subject, or though we do not highly prize Dr. Parkhurst for his ways of obtaining information, he has some claim to be ooked up to as an authority.-Philadelphia Standard.

Rev. T. Dixon, jr., announces that the religion of the future will be purged of hell fire and damnation. Of course. Why not? A great deal of the religion in vogue now has been so purged already. It is true that the purging process has carried away also about everything else tangibly doc trinal, but what of that? Religion, according to Dr. Dixon and many of his fellow pulpit practitioners, must be what the people want it to be, and very few care for any admixture of hell-fire. In fact they won't have it; they will do without religion altogether, first. According to the census about three-fourths of the inhabitants of the United States positively decline to accept religion tinctured with brimstone. testantism offered the choice of taking orthodoxy as they found it or doing without anything, as inclination prompted.—Catholic Union.

The Church of Christ must be universal-in every country, the same teaching the very same doctrines -giving the one answer to the question : What must I do to be saved — not national — not different in faith or morals on two sides of a river or an ocean-not subject in spirituals to any secular prince or power — visible — teaching with authority — claiming a divine mission, divine guidance, and The Eucharistic Congress will be divine infallibility — and declaring eld in Paray le Monial, France, Sept that for any person knowingly and wilfully outside of it, there is no salvation. Where is that one, universal, authorized, tangible Church of Christ? Where is that Church that has everywhere "one faith, one Lord, one bap-tism?" Where is that Church that comes down in an unbroken line of Bishops from the apostles? Where is that Church that has no doubt in its own inerrancy, of its own powers, of its own grace? In Europe, America, Asia, Africa and Oceanica, there is only one such organization-the Catholic Church .- Catholic Review.

> adrift on the world without protection or support. There is but one way to get rid of this evil that is corrupting and vitiating society and destroying its moral sense. It is to make the marriage laws correspond to the Catholic principle that there can be no divorce with liberty to either party to remarry during the lifetime of the other; that a husband is a husband so long as his wife lives, and a wife a wife during the life of her husband; that the man or woman remarrying after separation is a bigamist and subject to the penal-ty for that crime. — N. Y. Freeman's ournal

An example which Catholics might profitably follow has been set by some Anglican ladies in London, as tomethods of raising money for religious purposes. Everyone admits that church bazaars, fairs, picnics, and the rest, are, at best, deplorable necessities, not unlikely to result in enough mischief to the participants to offset their money advantage to the good cause. Have we, in our greatcities, and among our wealthier people, Catholic ladies with the religious zeal and the moral courage to do as Lady Gwendolyn Cecil and her friends have done? They Cecil and her friends have done? They have organized under the title of "The Society of Church Beggars," with distinct purpose to abolish fairs and bazaars, and offer personally to collect for any church or charity whose representatives will promise not to have sentatives will promise not to have recourse to these objectionable methods. The arguments they use are those which we heard many years ago from a Catholic Bishop in abolishing these doubtful means to worthy ends in his diocese—namely, that church fairs are not in churchly spirit, and that, if a that will sell well."

To Messrs. Edmanson, Bates & Co., Toronto.

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To Messrs. Edmanson, Bates & Co., Toronto.

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Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach London not later than Tuesday morning.

Arrears must be paid in Tuli before the paper can be stopped.

London, Saturday, July 24, 1897. CHRISTIAN MORALITY IN POLI TICS.

The Archbishops and Bishops of Ireland held a general meeting at St. Patrick's College, Maynooth, on the 23rd ult., all being present except Dr. Nulty, the Right Rev. Bishop of Meath, who was unavoidably absent.

At this meeting some dangerous errors, utterly subversive of Catholic truth, which have been recently put forward by certain prominent politicians, were discussed and pointedly condemned as destroying the teaching authority of the Church.

An authoritative statement was unanimously adopted and issued with the signatures of all the prelates at-

The errors referred to are specifically mentioned, namely "that politigal acts are outside the sphere of mor als and not subject to the rules of mor ality nor to any control on moral grounds, so that it is an invasion of civil rights if the pastors of the people, in the exercise of their pastoral office, pronounce upon the unlawfulness of such acts in their moral aspect, or venture to condemn them if necessary as in conflict with the moral law. The public men now engaged in disseminating amongst our Catholic people these pernicious doctrines make formal claim to absolute freedom of thought and action in political matters in Ire-

Regarding this doctrine the Bishops say that "such teaching and such conduct cannot be longer passed over in silence. These errors are in clear opposition to the teaching of the Cath lic Church, and to the observance of Christian morality. As our Holy Father Pope Leo XIII. has declared in his Encyclical Immortale Dei, the true mistress of virtue and guardian of morals is the Church of Christ: to exclude her influence from the business of life, from legislation, from the teaching of youth, from domestic society, is a great and pernicious error. Real freedom, he adds, is exercised in the pursuit of what is true and just : absolute freedom of thought and action, antrammelled by the laws of morality, is not liberty, but license."

The doctrine which is thus condemned by the Irish Bishops is not confined to the Irish politicians to whom reference is here made, but it ands many supporters in this country and the United States, and it is well our readers should have clear ideas concerning it and should know previsely wherein it is erroneous.

The Bishops certainly do not claim to exercise control over purely political opinions, and the decrees of the Popes do not attribute to them any control over such matters. Hence, while maintaining that it is the right and duty of Bishops to point out what the obligations of a Christian are in regard to " mixed questions," so called in canon law, such purely political questions as the best form of local or national government, the extension of the franchise, the operation of commercial and industrial laws, belong to pure politics. ever which the Catholic Church does not claim control. The Bishops say that regarding such matters as these "the wisest and best men may dis agree, and the pastors of the Church. as such, have no desire to intervene, ner to restrain freedom of thought or action, except when the means and methods employed are such as cannot be deemed conformable to the principles of Christian morality."

But it cannot be maintained that politicians or even kings and princes are exempt from the laws of God, or that they have authority to interfere with the liberty of the Church to teach the laws of God and the principles of morality; neither can it be said that the pastors of the Church must keep silence when these principles are violated.

past, and the like of which may come established by the missionary zeal of cussion of the matter may open the

Thus in Ireland and throughout Great Britain such questions as the Emancipation of Catholics and the Disestablishment of the Protestant Church have been prominently before the public. Every one may see that on such matters the rights of conscience are affected, and the same thing is to be said of the questions of Education and Poor Law legislation. No State has the right to put obstacles in the way of parents who wish to educate their children in Christian doctrine and morals, and where there is legislation which raises such obstacles, it is perfectly within the province of the clergy to protest, and to endeavor to have these obstacles removed, and even if parents are negligent of their duties in this regard, it is incumbent on pastors of souls to instruct them regarding what they should do. These principles are as applicable to us in Canada, and to the people of every other country, as well as those of Ire

The pronouncement of the Irish Bishops says in regard to all such questions as these:

"To say that the clergy have no right to intervene in such questions where oftentimes the highest interests of religion are at stake; that they ought not to point out to their flock the line of conscientious duty, and cal upon them to follow it; that they cannot and ought not to that advise their flocks in such polit matters : to choose as their is indeed sound principles, and pernicious error volving a manifest denial of the teaching authority of the Church. The commission which the Apostles received from Christ Himself, and which their successors inherit, was to teach the nations - politicians as well as -all the truth of the private persons Christian revelation-dogmatic truth and moral truth - and to condemn everything which, judged by that code is untrue, immoral, or unjust. All this the Bishops are authorized to do, and this they mean to do when the spiritual interests of their flocks require it, whether there be question of public or of private conduct of the rulers, the politicians, or the people.

This is noble language, defining precisely wherein it is within the province of the Bishops to pronounce upon the acts of legislators, or of others.

Though the recent declaration of Messrs. John Redmond and his party following in the British House of Commons is not specifically mentioned in the document, there is no doubt that their pronouncement is aimed at, as the erroneous principles here condemned are set forth in their political programme recently issued. We have to remark also that though the Bishops disclaim any intention to interfere officially with mere politics, this disclaimer is not to be understood as prohibiting priests from having private opinions as citizens on these questions provided they do not set them forward as matters in which their flocks are

bound to follow them. It is to be remarked that the phrase civil and political liberty " is some times used as if it were a certainty that in politics citizens are exempt from any obligation to observe the moral law. Those who so use it fall into the dangerous error condemned by the Irish Episcopate, who by their joint pastoral letter desire to show that God rules the whole world, and that none, whatever may be their position in life, or their dignity, may claim to be beyond the authority which God has vested in His Church, to preserve Christian dogma intact, and to maintain Christian morality in every path

THE PAN-ANGLICAN CONFER ENCE.

The Pan-Anglican Council, which is called officially the Lambeth Conference, opened with a devotional service in the chapel of Lambeth Episcopal palace on the 30th of June, this palace being the official residence of the Archbishop of Canterbury.

Two hundred Bishops are reported to be present, comprising, beside the Anglican Archbishops and Bishops of England, Ireland, and Scotland, many of the Bishops of the Protestant Episthose of the various British colonies in fore, that there will be any further cluding Canada.

visit certain spots which have been be discussed. memoroble in the history of the Church We observe that among the questions in England, but curiously enough to be discussed there are mentioned The Bishops enumerate among Catholic Church, and not of the modern Church, and with other Christian mixed questions, in regard to which it Church which was imposed by law and bodies. It is not at all probable that is their duty to give advice, certain persecution on the people of England there will be any practical steps in any questions which have arisen in the instead of the fancient Catholic Church of these three directions, but the dis-

gory the Great to evangelize the Bri tons and Saxons respectively.

Among the schemes which are likely to be brought before the Conference, one which will be very vigorously pushed is to make the Archbishops of Canterbury Primate of all the Anglican churches of the world, including the Protestant Episcopal Church of the United States

Whatever may be thought of this movement by the colonial Bishops, it is absolutely certain that the American Bishops will not consent to any arrangement of the kind. The Church in America deemed it necessary to assert its total independence of the English Church, as soon as possible after the country itself asserted its political independence, and since then even British colonies, having their own Parliaments, have declared their complete religious independence.

This is a natural consequence of the principle asserted by English Church divines, to the effect that National Churches ought to be independent. It is by virtue of this principle that the Anglican clergy swear that no foreign prince, prelate, or potentate has or ought to have jurisdiction within the British realm. If this principle be correct, it must work equally the other way, and no British prelate can have lawful jurisdiction in foreign countries. It was in fact on this pretext that the leaders men of high character and Church of England rejected the authority of the Pope. It was an appeal to British pride against the authority of the supreme head of the universal Church, and it shut out the idea of a universal Church.

But serious thought has shown the utter fallacy of such a principle. There is no national boundary which is strong enough to exclude an authority which Christ has made universal, and the Church of England itself is beginning to be conscious of this. The divines of that Church are beginning to see that a Church instituted by Christ to teach all nations, must have a central authority which extends over the whole world. Such an authority was certainly exercised by the Apostles when they went forth to preach in obedience to Christ's commands, and the Anglican theory would be a bar to held by those who belong to what is all missionary efforts to convert the heathen.

The spirit of rebellion against the universal authority of the Church of Christ, and its supreme head is now understood to have been inconsistent with the essential unity of the Church of Christ, and Anglicans perceive the force of the reasoning of Catholics who show that without a central authority exercising universal jurisdiction, each national Church must gradually diverge from Christian truth, till at length there will be little if any resemblance between them. Some have Church should give the Archbishop of claim to be part of the Anglican Communion, or its offspring. It is not at all likely that any such powers will be given, as the so doing would make the Primate a sort of Pope on a small scale and would have no more effect than to emphasize the fact that in rejecting the authority of the Pope in the first instance, they had broken the unity with which Christ endowed his Church when He instituted it. reference to this matter the London Daily News says: "The American Bishops will not be likely to acknowledge allegiance to a British primate. nor will the colonial Bishops give the Archbishop of Canterbury a power which they would resent if it were exercised by Parliament."

It is exceedingly unlikely that hav ng rejected the authority of the divinely-appointed Head of the whole Church, they will now agree to obey a Pope who would be appointed merely by human authority.

It is perfectly well understood that the Pan Anglican Council cannot exercise any authority over the churches which will be represented therein, and there will be no pretence copal Church of the United States, and at so doing. It does not appear, there. action than mutually to express a The actual work of the conference or friendly feeling, and that the Bishops council did not begin till Monday, the will give unauthoritative expression of 5th of July, as the Bishops desired to their views on the various subjects to

these localities are chiefly those which these three: the possibility of union are memorable in the history of the with the Greek Church, with the Latin

sent by Popes Eleutherius and Gre- with the only true centre of unity, the yond reason-but they can never be Pope and the Catholic Church, and against reason, that gift of God to man numerous conversions to Catholicism which is given to us to guide us to may be the result.

During the sitting of the Conference, the Archbishop of Canterbury proposes to hold a celebration of the seventieth centenary of the baptism of King Lucius, the first Christian king of the believe that the modern Church of England is identical with the ancient British Church. This will deceive very few. It is too well known now that Lucius was baptized by missionaries from a Pope, and that the See of Canterbury and the other Episcopal Sees of Britain constantly recognized the Pope's authority. In this respect, and in regard to the doctrines held by the ancient Christian Britons, they were one with the universal Cath. olic Church which during their period recognized the Pope, and not with the modern Church of England. The celebration of the baptism of Lucius will have only the effect of impressing this fact more strongly on the public

REFORMED JUDAISM.

The eighth annual Conference of the Reformed Jews of America is now holding its sessions in Montreal under the name of the Central Conference of American Rabbis, and is composed of rabbinical and lay delegates.

The Orthodox Jews still remain faithfully to their old belief, which has been handed down through the ages from long before the time of Abraham and even of Noah, and to the laws established by Moses at the command of God. These laws, and the sacrifices, feast days and ceremonies then instituted are still exactly observed; but the Reformed Jews, though still retain ing the Jewish name, have set aside these legal requirements and even the ancient faith of their nation, except in so much as the whims or fancies of each individual may dictate. They bear to Judaism, proper, about the same relation as Protestantism does to Christianity or Catholicism, and there is in reality very little difference between the Juda ism they hold and the Christianity called the new or advanced school of Christian theology, which is not Christianity at all.

A representative of the Montreal Daily Witness had an interview with Rabbi I. L Leucht, of New Orleans, Louisiana, during which the latter ex plained the fundamental principles on which Reformed Judaism is based.

The Rabbi is the Vice-President of Conference, and is said to be a man of learning and very tolerant, but "who will not believe a thing merely because some person, not half so well instructed as himself, has said so in a ruder or therefore suggested that the Anglican cruder day, but he believes in religious growth, and the constant inpouring of Intimations from God.

Canterbury some sort of primatial influences into the heart which are This statement of the Rabbi's faith appears from the context in the Witness to have been made by himself, and the meaning is evidently that the authors of the books of the Bible, especially of the Old Testament, are unworthy of credit, and that their claim to inspiration is fallacious, the only true inspiration being the teaching of the reason of learned men. It is not our intention here to enter upon a full refutation of such a creed, as to do so would require too lengthy a treatise to suit our columns, but we quote this statement to show the simiarity, and we may say the identity, of belief between the Rabbi and Col. In gersoll, on one side, and the Rev. Dr. Briggs, the Biblical Professor of Union (Presbyterian) Theological Seminary of New York, and Rev. Professor Smith, of Lane Seminary, Ohio, on the other, who have been censured by the General Assembly of the United States for entertaining and teaching just such views as those expressed by the Rabbi. It requires no small amount of egotism for any one, however learned he may be, to speak thus of the ignorance of the inspired writers, or to claim superiority over those who were taught and directed by God Himself, as to what Paul tells us that "faith is the subrevelation, whereby God speaks, and of the Mass, which consists in the reason must bow down in submissive sacrificial act of offering up the body harsh measures to enforce their peace

again to the front at any moment. Fulgentius and Augustine, who were eyes of many to the necessity of union teachings of faith are above and benatural truth, and to enable us to understand revealed truth, so far as it is possible for finite understanding to grasp the infinite, but no further.

The Rabbi tells us that "Reformed Judaism is not a new departure. It is Britons. This celebration is intended a continuation of Judaism, but it is for the purpose of making the public not literal Judaism." Thus it rejects, on human authority, the sacrifices of the Old Law which were commanded by God Himself. He adds:

"We are looking for a Messiah, but our Messiah is not a person. He is a principle. Call that principle education; call it development; call it in-creasing spirituality which shall understand the idea of God as universal Father.'

It is scarcely necessary for us to say that this is merely a rhetorical mist to conceal the fact that this new form of Judaism destroys the sovereignty of God and all spirituality, instead of increasing it : for there can be no spirituality where the power of God to reveal Himself to man is denied, as it is in this religious system, which is a pure Deism. There can be no love between God and man, and therefore no spirituality in man, if divine intervention in the affairs of mankind is to be denied. Such a creed tends ultimately to the rejection of God Himself

When asked whether Reformed Judaism teaches the immortality of the soul, the Rabbi answered, "Unquestionably." Yet when his interlocutor remarked: "It has been stated more than once that this principle has no place in Reformed Judaism," he answered: "There may be difference of opinion, but I can tell you for myself that I fully accept the principle of immortality." From this answer it is evidentthat Reformed Judaism, as such. has no fixed belief on this point what soever, nor indeed on any religious doctrine. It consists of an agglomeration of beliefs, or, we might say more accurately, of fanciful unbeliefs.

The continued existence of Judaism. which retains its belief in the inspiration of the books of the Old Testament. and in the coming of the Messiah, whom they still expect as the Saviour of their race, is one of the many evidences of Christianity, as it is a confirmatory estimony to the constant tradition by which the belief of Christians has been maintained. This new form of Judaism would weaken this confirmation if it became the prevalent religion of the Jews, but there is little likelihood that such will be the case with a nation which has kept its faith for at least thirty-four centuries, amid all the vicissitudes through which it has passed; and at the present moment it is said that the Reformed Jews form but a small proportion of the Jewish population of America.

Notwithstanding that, as a system of belief, we would prefer to see the Jews adhere faithfully to the teachings of Moses, rather than to these recent innovations, we are gratified to note that the representative citizens of Montreal, and the Province of Quebec, such as the Lieutenant-Governor, the mayor, etc., have expressed a readi ness to accord an official welcome to the visiting Rabbis who constitute the convention. This is a matter of the man ifestation of the religious toleration which exists in Canada, and a mark of the equality of all citizens before the laws of the Dominion, whatever may be their creed.

ANGLICAN LITURGY AND RITUAL

At the recent meeting of the English Church Union in London, England, Canon Newbolt, amember of the Union, laid particular stress upon the utter disorder into which the Church of England has drifted in regard to

matters of liturgy. There is a kind of liturgy in the Book of Common Prayer, but in regard to details of ceremony and of the vestments which should be used in the Communion service of the morning, there is a reference to the ritual in vogue during the reign of Edward VI.. which is interpreted according to each clergyman's fancy, and while some of they should write. The Apostle St. the Evangelical clergy, so-called, are satisfied with the Genevan habits in stance of things hoped for, the con- use among Presbyterians, others have viction of things that appear not." adopted all the chasubles, daimatics From this definition we may see that and tunics of the Edwardine ritual, and the matters which form, the object of have thus made up a communion serfaith are for the most part things con- vice which has a not remote resembcerning which human reason alone lance to the Catholic Mass, as far as can give us no satisfactory knowledge. the shadow or outward ceremony, which Turkish Government to abandon If we are to know of these things at is the chief thing noticed by the laity, all, they must come to us through is concerned, though the substance homage to God's unerring word. The and blood of Christ really present, is programme. This seems to indicate

conspicuously wanting in

The Church Times recently lamented these facts, that in the matter of ritual every man does "what is right in his own eyes," a state of affairs which it says " no society can view with equanimity." The Times complains that the present state of chaos arises from the fact that the decisions even of the Bishops in regard to the liturgical usages are founded not upon liturgical knowledge, theology, or archeology, but upon prejudice and ignorance, upon the baseless fear of Popery, and not upon any adequate knowledge of what ceremonies are appropriate to divine worship, as tending to excite respect therefor.

The Times asks: "How are we to steer clearly between the Scylla of despotism, and the Charybdis of chaos?" And the only answer it can give to this query is that there should be established in connection with the Church a body of experts who would be a permanent body of advisers to the Bishops on all questions relating to ritual or ecclesiastical ceremonies to be observed in divine service.

As matters stand there is much disputing, with little fruit, on the question of what constitutes Roman usage and what belongs to the old Sarum rite, and those who dispute on the question are usually not competent to tell exactly what is Roman and what is of the Sarum rite. The clergy, too, are subject to hostile demonstrations on the part of the laity who are very ready to detect a tendency to Popery when any ceremony is seen in the Church which they have not seen before, but the Times thinks that if there were an Anglican "Congregation of Rites," learned in liturgy and similar to that existing in the Catholic Church, both sides would be satisfied with the decisions of such a tribunal.

We believe that the only satisfactory solution of the difficulty would be in accepting at once, not only the Cath olic ritual, but also the Catholic doctrine, on which the ritual is founded.

TURKEY AND THE EUROPEAN CONCERT.

The "unspeakable Turk" has again taken a defiant position against the combined powers of Europe. Having succeeded during the recent war in occupying the whole of Thessaly, he is veryloth now to resign any portion of his conquest, and the Sheik el-Islam, who is the supreme authority of the Mahometan religion, confirms the Sultan in his defiant attitude by making the official declaration that a territory which has once become occupied by Moslems through the shedding of Moslem blood, must remain in their possession in accordance with the rules of conduct laid down by the prophet in the Koran.

The Russian, English, French and Italian ambassadors, from the very beginning, warned the Turkish Government that their Governments yould not allow a Christian population to become again part of the Turkish Empire, and now Austria and Germany have fallen into line with the other powers and have given a similar notice, notwithstanding that Germany has hitherto unmistakably encouraged Turkish arrogance, by allowing German officers to organize the Turkish army, and even to fight in its ranks and by support given to Turkey's cause in the council of diplomatists.

For some time past the Sultan, while endeavoring to induce the powers to permit him to retain Thessaly as part of the war indemnity, has been making a show of a willingness to accommodate himself to the demands of the powers, but this was no more than a show. While making these professions he was arranging for the government of the conquered province, and was collecting a tax upon the people by taking possession of the crops. But he has not thrown off the mask, and his council of ministers has positively decided that the powers must make some concessions permitting the continued occupation of Thessaly, or enforce their decisions with their armies. This is regarded as a defiance of the powers, and in fact the Grand Vizier has declared to the Sultan that he will never sign an agreement based on the proposal of the council of ambassadors, that Turkey shall have merely some strategic points in Thessaly without bringing any Christian population under its rule.

The Novol Vremya, the official newspaper of St. Petersburg, advises the further subterfuges in the negotiations for peace with Greece, as otherwise the powers will be obliged to adopt against furthe this the proble than it was at sation of open If we had n of the threa favor of Arm inactivity wh is capable of strong words would infer threatened du that Turkey mands of the grand fiasco demonstration fresh in our 1 prognosticate now take a tan evidently snarl at him,

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hand, Lord Salisbury said in the House | ment, not a fresh revelation. of Lords last week that the delay in the settlement of peace terms is entirely the fault of Turkey. The powers, he said, had taken a firm stand

than it was at any time since the ces-

sation of open hostilities. If we had not before us, in the case of the threatened intervention in favor of Armenia, an example of the inactivity which the concert of Europe is capable of veiling under a form of strong words and mock deeds, we would infer from all that has been threatened during the last two months that Turkey must fall in with the demands of the powers, but with the grand fiasco of the failure of the naval demonstration before Constantinople, fresh in our memory, we cannot safely prognosticate that the powers will even now take a resolute stand. The Sultan evidently thinks that they are too jealous of each other to do more than snarl at him, while he openly pursues the course most agreeable to himself, and so he persists in defying them. These defiances may try the patience of the powers beyond endurance, and we hope this will be the case. In the meantime we can do no more than hope that the end will be more worthy of the chivalric spirit which has in the past animated the Christian nations than have been their dealings with

THE REFORMATION AND THE REFORMERS.

Turks during the past two years and

The learning of the Rev. Canon Littledale, and his general capacity to draw a correct conclusion from a mass of facts, cannot be denied, though we must say that in his books written against the Catholic Church his inferences are very erroneous. His mind is warped by animosity; for though he is of decidedly High Church and Ritualistic tendency, like many other Anglican clergymen of the same party, he is animated by an almost unaccountably intense spirit of hostility against the Church which has retained and taught constantly those truths of religion which High Church. ism is endeavoring to restore to the creed of the Church of England.

Entertaining such views, it cannot be said that he would be prejudiced against the first Reformers, for if they were really pious and God fearing men, he would be naturally disposed to take the same view of them as those Protestants who laud them as models of zeal in God's cause. It is interesting, therefore, to read the estimate the Canon has formed of the first teachers and fathers of Protestantism.

In a letter which he recently wrote to Dr. Gatty, who, admiring the Reformers, criticises sharply some of Dr. Littledale's writings, the latter says :

"I gravely assert it to be absolutely ligious men who have read the history of the time in genuine sources, were such utterly unredeemed villians, for the most part, that the only parallel I know for which half-educated people speak of them among us, is the appearance of Pontius Pilate among the saints of the Abyssinian Kalendar, Robespierre, Danton, Marat, etc., betrayed no trust, were not sharers in the particular liberties they overthrew, crouched to no tyrant, perjured them-selves to no man. So far, they stand selves to no man. So far, they stand on a higher moral level than the base traitors who were-and deservedlyexecuted by Mary-blunder and folly as that execution was."

A candid student of history, and especially of the characters of the vulgar Luther, the misanthropic Calvin, and the brutally violent Knox, could scarcely arrive at any other conclusion than that reached by the Canon; nevertheless there are hundreds of Protestant writers and lecturers who praise these men as if they were pat-

terns of every virtue. We may now quote another passage from Canon Littledale's letter, in which he speaks of the work effected by these Reformers-the Reformation it. privileges as themselves." About self. It will be seen that he puts it on a par with the horrors of the Reign of Terror in France, even crediting the chief Terrorists with greater virtue, and Canada, so that Henry Grattan, a

Reformers. In regard to the Reformation he as. serts that "it is a commonplace in the philosophy of history" that "the Reformation and the French Revolution are not merely like, but are actually successive scenes in the same historical drama," and of the Reformation he says: It is quite possible for men to take widely differing views as ter and results. Some may look upon | 12th, in favor of religious tolera-

gion of Turkish rule. On the other of divine grace, a merited chastise-

THE ORANGE CELEBRATION.

Orangemen's Day, the 12th of against further delay, but in spite of July, was celebrated this year in the this the problem is no nearer solution usual manner, by processions, the flaunting of blue, yellow, and Orange colors, and by banquets and speeches. In the speeches delivered, while in some places there was the usual amount excite the worst passions of the mob a degree of pleasure, that, taking the celebration as a whole, there was a notable departure from the traditions of the past in their general character, and the change is for the better. The speeches contained much silly laudation of King William III and the glorious Revolution in England which "delivered the kingdom from Popery, established civil and religious liberty," nevertheless as a whole they were remarkably free from abuse of Catholics, and many of them strongly asserted that Orangemen should and will maintain the principle of equal rights to all. Catholic as well as Protestant.

This is true especially of the celebrations in the important centres of population, but we have no doubt that in other localities, where the speeches were not so fully reported, there was a good deal of the common place denunciation and appeals to passion which we have been accustomed to read in 12th of July literature.

We are not over-sanguine that Orangeism is about to change the intolerant and persecuting character which it has borne in the past, for the leopard does not readily change its spots, nor the Ethiopian his skin; and we know that the lodges generally have little other business to transact than to concoct in the darkness, as heretofore plots against the liberties of Catholics. Besides, it is still notorious that there have been even of late numerous lodge resolutions published against the rights of Catholics, among which is one to the effect that there must be a new agitation for the abolition of Catholic education in Ontario. We must, therefore, still be vigilant to maintain our rights, and we must not be deluded into apathy by the transitory and perhaps insincere expressions of good-will which are noticeable in so many Orange speeches this year. We welcome, however, the change so far as it has taken place, for every influence counts in the aggregate result, and if there are to be fewer appeals to prejudice in future Orange celebrations the total amount of bigotry in the country will be gradually diminished, and

there will be a gain to that extent. Under these circumstances we are high-sounding pretence that Orangeism has been always loyal! Thus declared that when "some annexation Orangeman ever forgot or was untrue to his obligation, or wavered in his allegiance to the British throne." The speaker conveniently forgot to allude to the fact that a gigantic plot of Orangemen was discovered and failed during the last year of William IV. reign to set aside Victoria from the succession, that the Prince of Wales was openly insulted by Orangemen at Brockville, Belleville, Millbrook, and Toronto on the occasion of his visit to Canada in 1860, and that, more recently, the Orangemen of Ireland threatened rebellion if justice were granted to the Irish people by the concession of Home Rule. Orange loyality is of a very dubious stamp in-

A speaker at the Elgin, Kent and Essex counties celebration which took place at Ridgetown, a Past County Master, said: "Orangemen are not bigots, and would fight if need be that the Catholics should enjoy the same their willingness to fight we have little doubt. Enough of it has been shown in their past history both in Ireland or at least with fewer vices than the Protestant member of Parliament, indignantly denounced them in the British House of Commons as banditti devastating the country and endeavoring to exterminate by violence the Catholic population. Their fighting disposition has also been amply manifested in Canada, but it was never on

the side of justice or toleration. We hope the speeches and sermons which were delivered to the Orangeto the Reformation itself in its charac- men in several places on the last

clared at Ridgetown that "Orangedirectly, but should make their religion so good that none other could withstand its influence," This is good advice, and if it were acted upon there would cease to be any reason for our looking upon the Orangemen as our of inflammatory talk calculated to of the organization, though we admit struction and the absence of a sense of that we occasionally find some excepagainst Catholics, we must say with tional cases of liberal minded men among them.

EDITORIAL NOTES.

It is generally supposed that among the tribes of Patagonia there is nothing to be seen but savagery. There is, indeed, much of this savagery among those that still remain pagans, wooden shoes and brass money," and and with them the "medicine man" has great power, enriching himself by the sacrifices which he obliges the people to offer to their fetishes that superstitions, and many who have bechurches, hospitals and schools are being constantly erected throughout the country. In Terra del Fulgo also there are generally glad to have their chil-

> THE fraud of so-called Spiritualism has been so frequently exposed that it is almost inconceivable there should be deceived by the fakirs who call themselves spiritual mediums. These mediums have invariably dimmed voke manifest themselves, but when some unbeliever in the manifestations suddenly turns on the lights it is usually women with very scant clothing. This was the case in Cincinnati a few days ago when the lights were seance; but this is only one of hunsame thing occurred. As usual on such occasions, the manager of the spiritual materialization."

THE Holy See has issued a ruling which will have a great effect in grad. ually unifying the Catholics of the been found a hardship that in parishes church was a place of Catholic worship.

where French, Poles, or Germans pre-Ald. Shaw at the Toronto celebration where French, Poles, or Germans predominate, resident Catholics of other feeling was exhibited in Canada, no nationalities, and even the children of foreigners who have practically become Anglicized, were compelled by the stringent rules of parish boundaries to continue to be members of parishes wherein only foreign languages are spoken in the Church, or at least dominate there. This recent ruling permits all Catholics of age or not under control of parents or guardians, to become members of English-speaking parishes, if they so desire, even if they are themselves immigrants or children of immigrants. By this ruling, those Catholics who do not know the foreign languages which are spok en in their parochial churches, or who desire to listen to English sermons, and to make their confessions in English, will have the opportunity of so doing. The regulation is a wise one, and it will be joyfully received by many Catholics throughout the Union, who have suffered much inconvenience from the stringent rules of parish

THE statistics given in the New York World's Almanac and Encyclopedia show a fearful increase from year to year in the number of murders comfor crime falls far short of the increase

acter which Orangeism has hitherto such as that in 1892 the number of the duty of pronouncing on such a borne. Thus the Rev. Mr. Hunter de lynchings reached 286. There must matter. be some general cause for this alarmmen ought not to antagonize Rome ing state of affairs; and what can this cause be? There will scarcely be found any one who will assert that it is due simply to the spread of education. There is surely no necessary connection between the spread of knowledge and the increase of crime, sworn enemies; but we fear that the but there is such a connection between advice will be lost upon most members the want of religious and moral inresponsibility, and we venture to assert that in this lies the cause of so deplorable a fact. Politicians and legislators who are opposed to Catholic education would do well to ponder seriously on this matter.

Among the religious orders expelled from Germany under Bismarckian rule was the Congregation of the Holy Cross, and when all religious orders except the Jesuits were given the liberty to return, the order of the Holy Cross was still excluded, on the plea that they are affiliated with the Jesuits. he may acquire wealth by obtaining This banishment gave occasion to the many cows, sheep, and horses, but establishment of several houses of the even among these tribes there are Order in America. Recently, howmany who put no trust in their ancient ever, the German Government has discovered that the order has been doing come Catholics. There are several much good in the civilization of the flourishing missions under charge of negroes of Africa, chiefly in French the Salesian fathers, and new territory, the main purpose of this institution being, in fact, the conversion of the African negroes. Its work was also extended to German territory and are flourishing missions, and the work the Transvaal, and now the Governof civilization and religion is rapidly ment, being convinced that the order progressing, as conversions and bap has been doing much good, has contisms are numerous, and the Indians sidered it advisable that the operations divided in sentiment whether or not of the order in German territory should be carried on from a German rather than from a French centre, and has given permission for its restoration. The Government has done this the more readily as it has discovered that still be people who allow themselves to there is no affiliation between the Holy Cross order and the Jesuits.

THE Anglican continuity theory will lights when the spirits whom they in- certainly not stand the test of history, and it receives many rude shocks when subjected to this crucial test. This theory maintains that the modern always found out that the supposed Church of England is the same Church spirits are living human beings, which existed in England previous to the Reformation, whereas it is the Catholic Church in communion with the See of Rome which is the innovasuddenly turned on at a spiritualistic tion. The work of restoration now going on at the parish Church of St. dreds of instances where exactly the Mary the Virgin, Chatham, has revealed a new evidence of the identity of the faith of the Normans with that show protested strongly against such of the Catholic Church. The present interference, which he said "violated west wall of the church has been found the conditions which are requisite to to be in reality part of the chance of the old Norman church, and the removal of the porch has brought to light an altar of the Norman time which is an exact counterpart to the altars used to-day in all Catholic churches. The not disposed to be over-critical of the United States in regard to language pictures and inscriptions are also thor-

> THE Holy Father has appointed seven Bishops to fill vacancies which have long existed in Russia. The Czar has consented that this should be done, and the credit for this act of toleration is given to M. Isloviski, the Russian representative at the Vatican, who had even recommended the same thing to Alexander III., and again shadow both of Church and religious recommended it to the reigning Czar, who exhibits a much more tolerant spirit than his predecessors did. The Governors appointed to the Catholic provinces of Poland are also tolerant men, who will probably treat the Poles equitably and kindly. As the Czar proposes soon to visit Warsaw in person, it may be expected that the Poles conciliated by this change of policy will cordially welcome him.

IT IS announced that the explorations in Egypt by Messrs. Grenfeel and Hunt have resulted in the discovery of a page of papyrus which purports to contain eight sayings of Christ, some boundaries which have hitherto been of which are to be found in the New Testament, but others are new. The document has been named the logis, and the Greek writing is remarkably clear, much more so than other documents which have been handed down from any date which comes near the mitted in the United States, and antiquity attributed to the recent find. though there is also an increase in the It is supposed that the logia was number of executions, this punishment written between A. D. 150 and A. D. 300. In the absence of testimonies of in the number of crimes committed. the ancient Fathers to any other au-In 1886 the number of murders was thentic gospel narratives than those of 1,449, and of executions 83. The of Sts. Matthew, Mark, Luke, and lynchings numbered 133 during the John, which have been approved by year. In 1895 there were 9,080 mur- the Church as inspired, we cannot conders and 130 executions. The lynch- ceive that the new discovery can ever ings numbered 184. During the in- be accepted as of undoubted authority, ant, and the percentage of illegitimate this man should occupy what we pretervening years the increase under all even historically speaking much less births in the Protestant portion is from sume is called a Christian pulpit .-it as a Pentecost. I look upon it as a tion and equality before the law, may these heads was generally steady, ex- as part of the inspired Word of God.

that Russia will not permit the exten- | flood, an act of divine vengeance, not | have some fruit in changing the char- | cept that there were some fluctations, | To the Catholic Church alone belongs

THE Presbyterian General Assembly of the Northern United States has forbidden all Presbyteries within their jurisdiction from taking under their care students of New York Union Theological Seminary. This action has been taken in consequence of the Seminary's refusal to act upon the recommendations and decrees of the As sembly and particularly the decree ordering the dismissal of Professor Briggs, who was accused of heretical teaching. Professor Briggs is still maintained by the Seminary in his position, and though some of the Presbyteries will probably obey the last injunction of the Assembly, there are others which sympathize with Dr. Briggs, and which will be likely to set the injunction at defiance. The unorthodox principles of Dr. Briggs have made great headway among Presbyteries in spite of the efforts made by the majority in the Assembly to suppress

THE Southern Presbyterian Church has, through its General Assembly, taken action toward separating the negroes from the white Presbyterians. A committee has been appointed to con fer with the colored Presbyteries on the subject of separation, and though the action which has been taken is not yet final, there appears to be no doubt that the separation will be effected, as there is an unconquerable antipathy against negroes among white Southerners. The colored Presbyteries are they should organize a distinct Church, but it is most probable they will be compelled to do so. St. Paul tells us that Christianity makes no distinction on account of race, but Southern Pres byterianism hold a different doctrine on this point.

THE visit of respect paid by Chulaonghorn, King of Siam, to the Holy desire on the part of the King to be tolerant toward the Catholics in his dominions, numbering about 27,000. Paris Figaro to recall to mind the fact Siam, whose name was Maha Monkgot, wrote a letter to Pope Pius IX. in 1852, in which he promised to protect the Catholics in his kingdom. This letter is still preserved in the Vatican archives. It contains the following curious address and announcement of the king's religious creed:

Great Lord of the Great Crown, Pius IX. I have not yet the faith of Christ. am a faithful adherent to Buddhism. but I make a practice to follow only the philosophy of that religion which had itself been disfigured by numberless absurd fables-so much so that I believe it will finally disappear. Your Holiness may be sure that during my eign there shall be no persecutions

CATHOLIC PRESS.

The Cowley Fathers-a community of Anglican nonks who now have houses in Boston and other American cities-celebrated the thirteenth centenary of St. Columba by establishing a monastery in Iona. May the prayers of the great saint obtain for these earnest men the substance instead of the life!-Boston Pilot.

In Demerara the Protestants have started what they call a Third Order. They claim that it is modeled on what they call the "Roman Third Order of St. Francis." In referring to this St. Francis." In release, on the new organization a writer in the it Third to? and where are its First and Second Orders?" These questions will be difficult to answer, and prob ably no attempt will be made to reply. Imitators are rarely consistent. Sacred Heart Review.

We find the League of the Cross occupying the front rank in the onward march to success in the way of emperance. They do not expect to crush out the baneful effects of alcohol in a short time, but by association and organization they hope to keep alive their firm resolve for a better and worthier life and to instil into the nearts of others who are not members of this organization a desire to emulate their noble work and to follow the footsteps of good example and precept .-Sacred Heart Review.

According to the report of the Registrar General for Ireland, the record of illegitimate births there is the lowest in the world. Ulster, the most Protestant province of Ireland, has a seven to ten times greater than in Catholic News.

Catholic Connaught. These are significant facts .- New York Freeman's

Henry VIII. was not a very merciful monarch, notwithstanding the fact that he was the first head of the Anglican Church, for, it is said, he permitted 71,400 persons to be executed in England during his reign, who were guilty of no greater offence than misdemeanor. He did not apparently ever exercise the charity which covers a multitude of sins, for year of his rule, for asking alms to keep them from starving. Great and good was bluff King Hal!—Sacred

The Antigonish Casket says: "One f the few points on which Anglicans eem to be pretty well agreed among hemselves is that their church is a branch' of something or other. Then our bright contemporary recalls, n this connection, the fact that Mr. Stead says that the Anglican Church is an "ecclesiastical branch of the English civil service." This puts the matter of the position of the Anglican Mr. Stead has Church in a nutshell. made an important discovery, which ought to settle a vexed question, but we fear it will not. In the meanwhile, Anglicans will continue to wander from England to Rome and from the white cliffs of Albion to Russia, vainly endeavoring to gain an admittance where they do not belong .- Sacred Heart

Who wrote the following lines on They might have been written by Robert Burns, or by James Whitcomb Riley, but they were not. Read them and guess who was the writ-LIFE.

A crust of bread and a corner to sleep in.
A minute to smile and an hour to weep in.
A pint of Joy to a peck of trouble.
And never a laugh but the moans come
double:
And that is life!

A crust and a corner that love makes precious, With the smile to warm and the tear to refresh And joy seems sweeter when cares come And a mean is the finest of feils for laughter;
And that is life!

The lines are neither optimistic nor pessimistic. They are simply human, with a flavor of philosophy born of vast and varied experience, a half sad, half humorous expression of thought, Father, Pope Leo XIII., indicates a old-world philosopher any time from desire on the part of the King to be the days of Horace to the present. The author is Paul Laurence Dunbar, an Americanof humble estate and humbler origin, a man of pure African blood. The event has given occasion to the The coming of such a poet means in conceivable advancement for his race that the father of the present King of in this none too hospitable land .- Bos

The "Holy Rollers" is the latest fantasy in sectarian nomenclature This new religion has started up in Ontario County, near Rochester, N. Y. Ontario County, near Rochester, It is an emotional religion, combining, Baptist, Methodist, and Christian Science creeds. One N. L. A. Eastman is the "To the Prince of Heaven, to the prophet of the new faith. Writes an observer :- At one of the meetings last week Eastman was preaching of what might be done by faith. "I myself could part waters and lead my followers as well as Moses," he said. At this juncture one of the fold, whose doubts had begun to take violent form, shouted : "I don't believe it." The preacher looked at the back-slider. "I can," looked at the back-slider. he repeated. "I could part the waters of Canandaigua Lake." test, declined to meet it, we know not ; out he has lost one fol reminded of a somewhat similar boast in the writings of Prentice Mulford On Our Lord's miracle of the multiplication of the loaves and fishes, Mr Mulford declared that any believing man could accomplish a like miracle Whereupon an irreverent commentat-or said: "I'd hate to have to satisfy my hunger on the results of your multipli-cation." By the way, Western New York has been rather prolific in new religions. Here the Mormons and the Spiritists, as well as the "Holy Rollers," have had their beginnings.-Boston Pilot.

Evidently the question-box introduced by the Catholic missionaries among on Catholics is regarded by Protestant ministers as something worth imitating. The first occasion in which it has been used in a Protestant church in this vicinity was probably last Sunday evening, when at the First Church of Christ, Brooklyn, the Rev. Francis Edgar Mason held a "question and answer service." Mr. Mason, judging from one of his answers, is full of alarming doct-Among the questions asked was: 'What view do you hold of the state of the soul after it leaves the body at death?" Mr. Mason, responded briefly as follows : "The assumption that man has a soul distinct from his organic body is pure conjecture. No one has ever seen the soul and no one has any idea of any legitimate place wherein it abides after its alleged departure from the body. Since there is not a vestige of proof corroborating these assumptions it is safe to say that they are pure speculation. It is easy to speculate, but all of our speculations are drawn from the things that are and that obtain here. Life has no moment of cessation. If life could become the opposite of itself it would be the annihilation of the record of 39 per cent., while Connaught, the most Catholic province, mena only. It never comes to the inhas a record of but 0.7, or less than dividual's consciousness. The ego is one-fifth that of Ulster. Again, Ulster forever exempt from the infringement is about half Catholic and half Protest- of death." It is not easy to see why

IRISH CHURCH AND POLITICS.

Important Statement of the Hierarchy -Dangerous Errors of Politicians Who Repudiate All Clerical Inter-

The Irish hierarchy, headed by Cardinal Logue, Archbishop Walsh, of Dublin, and Archbishop Croke, of Cashel, have issued the following significant statement. It refers pointedly to the Radmondite manifesto against "clerical interference."

Some dangerous errors utterly subversive of Catholic truth, especially in relation to the teaching authority of the Church in what are called political matters, have recently been put for ward by certain prominent Irish poli-ticians. The Bishops of Ireland, as the divinely appointed guardians of the faith and morals of their flocks, have read these utterances with deep regret, and all the more as most of them have emanated from persons who call themselves Catholics. feel it an urgent duty to point out these errors to our flocks, to warn them against the danger of being misled by such guides, and at the same time to set forth the true teaching of the Church, which all loval Catholics are bound to believe and follow, in their public, no less than in their private.

The errors to which we refer are the followiing: That political acts are outside the sphere of morals, and that consquently they are not subject to the rules of morality nor to any control on moral grounds, so that it is an invasion of civil rights if the pastors of the people, in the exercise of their pastoral office, pronounce upon the lawfulness of such acts in their moral aspect, or venture to condemn them if necessary, as in conflict with the The public men now engaged in disseminating among our Catholic people these pernicious doctrines make formal claim to "absolute freedom of thought and action in political matters in Ireland," and assert that civil and religious liberty, as they phrase it, involves complete free-dom from all moral control in their public action and political conduct.

They utterly repudiate all clerical interference in such matters, and deny that they are amenable in respect of their political action, either to the moral censure of their own pastors, or even of the Pope himself. As a natural consequence, their language, both in public and in private, regarding the clergy, is oftentimes highly offensive and unbecoming, so that there can be no reasonable doubt of deliberate purpose to seduce our Catholic people from the loyalty and obedience which they certainly owe, and which hitherto they have always yielded, both to their local pastors and to the bishops of their respective dio

Such teaching and such conduct cannot be any longer passed over in silence. These errors are in clear opposition to the teaching of the Cath ic Church and to observance of Chris tian morality. As our Holy Father Pope Leo XIII. has declared in his encyclical Immortale Dei,, "the true mistress of virtue and guardian of morals is the Church of Christ;" "to exclude her influence from the business of life, from legislation, from the teaching of youth, from domestic society, is a great and pernicious error." Real freedom, he adds, is exercised in the pursuit of what is true and just : absolute freedom of thought and action, untrammelled by the laws of morality, is not liberty but license.

There are, no doubt, many purely political matters about which the host man may and in which the pastors of the church, as such, have no desire to intervene, nor to restrain freedom of thought and except when the means and methods employed are such as cannot bedeemed conformable to the principles of Christian morality. Questions, for instance, about the best form of local or national government, the extension of the franchise, the operation of commercial and industrial laws, belong to this class. But there are many other questions - mixed questions as they are called in canon law-which have a moral and religious, as well as a political or temporal aspect, and in some of which the religious or question at issue is the predominant Such, in the past, was the emancipation question, and the disestab-lishment of the Protestant Church, and such, at the present time, are the education system, the poor law legislation and many kindred subjects. that the clergy have no right to inter vene in such questions, where often times the highest interests of religion are as stake; that they ought not to point out to their flocks the line of concientious duty and call upon them to follow it; that they cannot and ought not to advise them in such political matters to choose as their leaders men of high character and sound principles, is, indeed, a great and pernicious error, involving a manifest denial of the teaching authority of the Church

The commission which the apostles received from Christ Himself, and which their successors inherit, was to teach the nations, politicians as well as private persons, all the truth of the Christian revelation — dogmatic truth and moral truth — and to condemn everything which, judged by that code, is untrue, immoral or unjust All this the Bishops are authorized to do, and this they mean to do when the spiritual interests of their flocks re quire it, whether there be question of public or of private conduct, of the rulers, the politicians, or the people. The opposite principle is utterly sub versive of Catholic truth, and would be fatal to Christian morality.

We venture to hope that by this

word of warning, given in all charity the politicians, whose erroneous teaching has made the warning necessary, may be moved to withdraw from their present reprehensible attitude. if unhappily they should persist, by their speeches, newspapers and mani festoes, in advocating the same erron eous principles, we shall feel it our duty to exercise to the full our pastoral authority in order to protect our flocks, and eradicate this great and growing

We also most earnestly implore ou faithful people to close their ears against the hearing of such anti-Catholic teaching, and to yield a willing and loyal obedience to the pastors, who are responsible to God for their souls, and whose supreme concern is to promote their spiritual and temporal wel-

EDMUND BURKE.

Centennial Celebration of the Celebrated Irish Orator.

On the 8:h of July the centenary of the death of one of the most remarkable men Ireland or the British empire ever produced was celebrated. There have been many more important states men, for he was never tried in a posi tion of supreme responsibility. There have been many subtler, more original, and more systematic thinkers, but no one that ever lived used the general ideas of the thinker more success fully to judge the particular problems of the statesman. No one has ever come so close to the details of practical politics, and at the same time remem bered that these can be only dealt with by the aid of the broad conception of

political philosophy.

BORN IN DUBLIN. Edmund Burke was born in the city Dublin, in the year 1726. father was a Protestant attorney and his mother was a Catholic, she being a member of the family of Nagle. 1741 he was sent to school at Ballitore in the county Kildare, the school being kept by a Quaker named Abraham Shackelton, one of whose descendants is now Abraham Shackelton, a distinguished Nationalist in the city of Dub lin. Mr. Shackelton appears to have been an excellent teacher, for Burke has occasionally referred to him as a good and pious man, and considered his school life at Ballitore the most for tunate circumstances of his life.

In 1743 he entered that grand his toric old pile, Trinity college, dear to the hearts of everyone born in the city which Lady Morgan styles "dear dirty

HIS POLITICAL CAREER.

In 1750 Burke took his degree and went to London to keep his terms at the Temple and the period which fol lowed was passed in obscure industry

In 1759, Burke, having published few volumes which earned for him considerable recognition, became sec retary to William Gerrard Hamilton whom he accompanied to Dublin, and there learned the lesson that awaits all those who penetrate behind the scenes of government in Dublin Cas tle. He always took an interest in his unfortunate country and on more than one occasion made weighty sac rifices in behalf of the principles which were bound up in her welfare.

STOOD BY THE COLONIES. In 1760 the accession of George III. o the throne put an end to the hopes of the followers of that ill-starred line, the Staurts, and at the same time formed the keystone of Burke's future political career, and he became secretary to the Marquis of Rockingham and member of parliament for the city of Bristol. It is during his political areer of over twenty five years that the name of Edmund Burke must be come inseparably linked (with that of Lord Chatham) with the independence of the American colonies. He was the one who did more to give the opposition, under the reign of George III. the stamp of elevation and grandeur. The accession of Charles James Fox to the Wing party which took place at that time, was an important event in its history and was mainly due to the teaching and influence of Burke. Fox was a staunch friend of the colonies and in the event which ended in their emancipation from the mother country, Burke's political genius shone with effulgence that was worthy of the great affairs over which it shed so magnificent an illumination.

In consequence of his courageous advocacy of a measure of tolerance for Catholics and his still more courageous exposure of England's commercial policy towards Ireland, he lost his seat for Bristol, but during the remainder of his parliamentary life he sat for Lord Rockingham's pocket borough of Malton.

NOT A PARTISAN.

The old Whig party seemed to lay an especial claim to Burke, but he was no partisan, he belonged to humanity, when the question of right and justice was at issue. Original and unaccommodating, the features of his character had the hardihood of antiquity. His powerful impeachment of Warren Hastings, the governnor-general of India, will be remembered while the fame of Sheridan's splendid phillipic against the same petty tyrant endures. His prediction the future of India under the corrupt system of government pursued can be regarded as little less than prophetic. The terrible march of Hyder Ali across the Carnatic more than justified the (what were consideved by many the unfair) charges Burke made against Hastings. Had his advice been adopted. Clive and Gough, or the two Lawrences might never have had an opportunity of win-

ning their laurels.

features of Burke's character his love of order and his His abhorrence at the atrocities perpetrated during the French Revolution are fully shown in his speeches. After the execution of Queen Marie Antoinette he declared that "the age of chivalry was passed and the age of bargaining had taken

RESIGNATION. Our Heavenly Father knows what is best for our spiritual and temporal welfare, and if we suffer a little here it is only that we may be better enabled to enjoy eternal happiness in His pres-And after all, what are greatest woes that man can endure compared to the bitter trials that our Lord accepted that He might redeem us from sin? "Brethren," says the epistle, "I reckon that the sufferings of this present time are not worthy to be compared with the glory to come that shall be revealed in us." In thi In this we have a constant inspiration to fight the good fight for the salvation of our souls, without complaining and comparing our hard lot with what we consider the happier one of complaining our neighbor, of whose secret grief we know nothing. "Every creature groaneth and travaileth in pain," we are told, for "even we ourselves groan within ourselves, waiting for the adop-tion of the sons of God, the redemption of our body in Christ Jesus, our Lord. The longest life is brief compared with eternity, and the woes that seemed so hard to be borne when we were young. we now look upon as only the passing storm which has left us refreshed and invigorated for our contest with the world, the flesh, and the devil. Thus. too, when we have passed from this earthly experience, shall we look upon the sorrows of this existence as the lightest of burdens. We shall recog nize fully then that they were imposed upon us so that we might be better prepared to appreciate the endless bliss of It is hard to be poor, but there are infinitely worse afflictions, even in the place of exile where we now are, than poverty. The riches of this world are often a curse that lead to vice and self-destruction, but the riches of heaven contain inexhaustible bless ings that we shall have to earn by the patient acceptations of our privations. The rich man will come to his death bed regretting that he shall leave his material treasures behind him. And not only this, he will dread the justice of God, for he will no longer deceive himself, but will realize that many of his gains were ill-gotten. The poor man, if he has been virtuous and honest, and has not brought poverty upon himself by laziness or dissipation, in his dying moments will welcome death as a blessed release from temptation. He will regard his past adversities as a just punishment for the sins he has committed, even if they have not been gross ones, and, having paid here, in part at least, the penalty for his misdeeds, will look forward confidently to an eventual union with the pure spirits in the abodes of the blest. How different, usually, the rich man's Not that riches necessarily bring with them condemnation, but because the methods often used to ac cumulate them are not in accordwith ten ments and the teachings of Christ. It is easier, we are taught, for a came to pass through the eye of a needle than for a rich man to enter the kingdom of heaven. Therefore, if your patient labors meet with a poor temporal reward, bear in mind, if you are trying to lead a good life, that you are laying up treasures in heaven that no financial crisis can sweep away, and that no dishonesty of wicked men can take from you. And if you have sickness, with a lack of worldly good, do not forget how our Lord, who was born in a stable at Bethlehem, died for us upon the cross on Calvary after deep humiliations and excruciating bodily ills. This should teach us all to bear with humility whatever disasters or tribulations God permits to come to us, remembering always, "Blessed are the poor in spirit

" PILFERING."

for they shall inherit the kingdom of

heaven."-Sacred Heart Review.

Every one has the right to dispose lawfully of his own goods. But no man has the right to take away from his neighbor what his neighbor has rightly and lawfully in his possession. No person can rightly take from another, without his consent, what belongs to him. The person injured may be rich or poor ; that may make theft more or less heinous; but theft is a sin, anyhow. The sin lies in the violation of justice and right, which every man is bound to respect regarding every other man.

People sometimes fondly imagine that because a man makes a mistake in their favor in giving change there is no harm in keeping the money thus Such ideas are mistakenly given. Such ideas are false; over change knowingly kept is stolen money and must be restored. In an age like this, when the getting of money has somewhat overshadowed the other pursuits of life, it becomes Catholics to set the example of strict and scrupulous honesty of dealing with their fellows.

Another and a most scandalous violation of the seventh commandment is wilfully failing to pay just debts The motto, "Pay as you go," is the best for most men; it saves much trouble; it leaves the mind free from the dread of a debt unpaid hanging over it. If every man who earns his bread by hard labor were to pay cash for all he buys, thow much men's hap-As before mentioned, the strongest piness would be increased; how much

bigger the accounts at the savings-bank! But the man who, instead of paying his just debts, goes and squanders his money in liquor, is really spending what does not belong to him, and is committing sins against

Take care how you handle any other man's money, or how you care for any other man's goods. Take care how you defraud the laborer of his wages. The poor man's money is his bread and clothing and shelter. may be weak, but God is strong, and will hear his cry and render justice.

Be careful how you leave money where children may be tempted to steal it, as on a mantelpiece or table. Candy is sweet, and there is the money to buy it. Don't show suspicion of your children even when you feel it; but if you pray to God "Lead us not into temptation," bear in mind your children's need of the same petition. Give the little ones a few pennies now and then, and thus take away temptation. Don't be stingy, even if you are poor. God be stingy, even if you are poor. When is rich, and He is not stingy. When children go on errands to make purchases for you, hold them to a careful account of the money spent and of the change. Teach them truthfulness and honesty, and they will pay you back a hundredfold in after years with love and generosity.

Example, as well as precept, must be given in this matter of honesty. The parent who does not send the child back with the over change is by that deed teaching the poor boy or girl to become a thief. Such a child will learn in time to deceitfully keep back part of his own earnings from the parents, perhaps to steal outright. Such a child will be tempted to rob his employer, and, before he knows it, will put himself in a condition in which it vill be all but impossible to restore the money which he has taken. And who is to blame? The child, to be sure; but the parent also, who, though haps he himself never would wilfully have stolen, yet would take advantage of a chance to keep what his child had stolen; be is thus both thief and thief maker.

In a great city there are temptations enough to dishonesty without parents putting them in the way to their children. They will learn quickly enough all the dishonest tricks of the world, without being taught by those who owe them the duty of bringing them up in the strictest honesty.

Bear carefully in mind, and teach your children to bear in mind, the sharp distinction between mine and thine. - Sacred Heart Review.

Drink in Ireland.

Hon. Edward Blake, in his great speech in the House of Commons the other day in opening the Irish taxa tion debate, dealt with the whisky argument as effectually as with the numer ous other absurdities and pretences advanced by the Tories in support of their refusal to stop robbing Ireland at the rate of \$12,500,000 a year. Referring to Mr. Baltour's remarks as sug gesting a greater expenditure in whisky by the Irish than by the people of Great Britain, the eloquent Irish-Canadian statesman gave the facts as follows:

"I wish there were less drinking in Ireland and in Britain. But Ireland, compared with Britain, is a sober country. You who accuse us, spend far more on drink than we. Let us look at the facts. Take Britain as a '93 the expenditure for whole. beer in Britain was £88 627,000, or or £1 7s 2d a head. Thus the Britain spends all but twice as much on beer as the Irishman. 'Oh,' you may say,
'we all know that. The Briton drinks beer, the Irishman whisky. What about whisky? Well, sir, what about whisky? The expenditure for spirits in Britain was £48,571,000, or £17s. per head; in Ireland, £6,144,000, or £1 6s. 6d. per head. Thus much more was spent per head on spirits in Bri tain than in Ireland. So Britain preserved her superiority in both branches of this competition; having spent twice as much on beer, she took a good deal more spirits, too; and then she says something about Irish drunkards The Briton spends on both £4 2s; the Irishman, £2 18s. 8d. And thus some British statesman tells his enthusiastic constituents that the Irish complaint is due to too much drink; and if they would only purge themselves and live cleanly they would have no ground for grievance. I venture to suggest that it is not for Britain 'to cast a stone, to preach free will, temperance and soberness as our cure, or to defend injustice on her part by alleging exces

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reached the manufacturers of Scott's Emul-sion from those cured through its use, of Consumption and Scrofulous diseases! None can speak so confidently of its merits as those who have tested it.

those who have tested it.

Totally Deaf.—Mr. S. E. Crandell, Port Perry, writes: "I contracted a severe cold last winter, which resulted in my becoming totally deaf in one ear and partially so in the other. After trying various remedies, and consulting several doctors, without obtaining any relief, I was advised to try DR. THOMAS' ECLECTRIC GIL. I warmed the Oil and poured a little of it into my ear, and before one half the bottle was used my hearing was completely restored. I have heard of other cases of deafness being cured by the use of this medicine."

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"In Memoriam, BY FATHER RYAN.

Go! heart of mine! the way is long— The night is dark—the place is far; Go! kneel and pray, or chant a song Beside two graves where Mary's star Shines o'er two children's hearts at rest With Mary's medals on their breast.

Go! Heart! those children loved you so Their little lips prayed oft for you! But ah! those necks are lying low Round which you twined the badge of

Go to their graves, this Virgin's feast, With poet's song and prayer of priest. Go! like a pilgrim to the shrine,
For that is holy ground where sleep
Children of Mary and of Thine,
Go! kneel and pray and sing and weep;
Last summer how their faces smiled
When each was blessed as Mary's child.

My heart hath gone! I cannot sing!
Beside those children's graves song dies
Hush! Poet! Priest! Prayer hath a wing
To pass the stars and reach the skies!
Sweet children! from the land of light
Look down and bless my heart to night.

AGAIN THE POPE SPEAKS ON MASONRY.

The Revista Antimassonica for June 15th takes the following pointed remarks of His Holiness from the Diritto Catholico of Modena containing a re port of a discourse delivered by the Bishop in the Cathedral of Corpi.

Permit me to repeat to you what ! have heard from the august lips of the Vicar of Jesus Christ, in company with everal other of my colleagues in the Episcopacy, when on Sunday, May 23rd, I had the happiness to prostrate myself at his feet and kiss those hands that hold the keys of the Kingdom of Heaven.

"The Pope then said to us that we should feel great consolation at the canonization of the Saints, suggesting, however, that the act could not be compared with the solemnity of former because the ceremonials. Church is in mourning. And the Church is in mourning be-

cause she is grievously persecuted chiefly by the sectaries . and especially by the Free deprived her of that liberty which is indispensable for the exercises of her divine mission.
"However, continued the Pope

when you return to your respective dioceses, make these things known to your people, and encourage them always to greater activity for the Cath olic Church and for the defense of the rights of God and of His Church.

The Bishop concluded: that I had the power to place before you the word of the Pope, and say to you: 'Arouse, my dearest friends arouse, Hora est nos de somno surgere and again 'it is time for us to arous from our sleep, from our lethargy. Do you not see with what alacrity the adversaries of Christendom are work ing for its ruin and destruction Would that we might learn from them and with at least as much zeal and labor to build up and to save. Let us oppose word to word, writing to writing, journal to journal, association to asso ciation, and, as they do not tire so we should not falter, and as they do not avoid exposure nor trouble, nor sacri fice, in like manner neither exposure nor trouble, nor sacrifice of any kind should deter us from duty.

One thing is especially necessary in his terrible persecution which the Church is enduring from secret societies and from Free Masons, must be thoroughly convinced that the Masons and all the secret societies are working with the utmost energy against Christianity and especially against the Church of Christ whose name they have blotted from their rituals; and as has been truly said: Society is honeycombed with these secret societies in every country, all laboring to build up the kingdom of Satan on earth, because the many follow him along the broad road that leads to his kingdom and many falter in the support of the kingdom of Christ. -Cath. Review.

Must Pay.

An Indiana editor was recently suc cessful in a suit against a delinquent subscriber who "had never ordered the paper" (?), but who, it was found, had regularly called for it at and taken it out of the post-office for two years. The court ordered that the subs pay the subscription account of \$3 and



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Beautiful eyes grow dull and dim As the swift years steal away. Beautiful, willowy forms so slim Lose fairness with every day But she still is queen and hath charms to

spare he wears youth's coronal - beautiful hair.

Preserve Your Hair

and you preserve your youth. "A woman is as old as she looks," says the world. No woman looks as old as she is if her hair has preserved its normal beauty. You can keep hair from falling out, restoring its normal color, or restore the normal color to gray or faded hair, by the use of

Ayer's Hair Vigor. JUBILEE STAMPS



The O'Keefe Brewery CO. of Terente, Ltd. SPECIALTIES: High-class English and Bavarian Hopped Alex) PilseneriLager of world-wide reputation.
E. 'OKEEPE, W. HAWKE, J. G. GIESON,
Pres. Vice-Pres. 3ec-Tres



ASK FOR DESIGNS.

AUCTION SALE OF TIMBER

BERTHS. Department of Crown Lands [Woods and Forests Branch]

Toronto, June 2nd, 1897.

Notice is hereby given that under authority of Orders in Council, Timber Bertis as hereunder mentioned in the NIPISSING, ALGOMA and RAINY RIVER DISTRICTS, viz.,—the Townships of RATHBUN, KELLY, DAVIS, the North half of SCADDING and that part of HANMER South of the Vermillon River, all in the District of Nipissing: the Township of Coffinance of the Vermillon River, all in the District of Nipissing; the Township of Coffinance of Township of Coffinance of Nipissing; the Township of Coffinance of Nipissing; the Department of Crown Lands, Toronto, at the hour of ONE o'cleck p. m., on WEDNES. DAY, the EIGHTEENTH day of AUGUST Toronto, June 2nd, 1897.

Sheets containing coaditions and terms of Sale, with information as to Areas, Lots and Concessions comprised in each Berth, will be farnished on application personally or by letter, to the Dapartment of Crown Lands or to the Crown Timber Offices at OFTAWA and RAT PORTAGE.

J. M. GIBSON.

nour of ONE o'clock p. m., on WEDNES. DAY, the EIGHTEENTH day of AUGUST next.

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

AGENTS New Edition of "QueenEnlarged-thirty-two full page plates adde.
Best history of the Queen and the Victorian
Era published. The only Canadian book accepted by Her Majesty. Sales enormous convassers knocking the bottom out of all records.
Easy to make thirty dollars weekly from now
until Diamond Jubilee. Particulars free.
THE BRAULEY GARRETSON CO. L. ToTORONGO, Out.
Toronto, Out.

We Will Pay Straight Weekly Salaries During the Year 1897.

For full particulars see severtisements, or apply to LEVER BROS., LTD., 23 SCOTT ST., TOROMTO

What fruit, the things of which Romans vi. 22. What is the g ws that we h sin but shame, And what has b

the tribunal of never groan an with God and was it? Your better self was own tongue w heart was gri how Jesus was the blood moun well it might, wretch, had de ment of sensua justice, a foul human respect and is this no is ever pursuin you too soon. What is the

JULY 24.

FIVE-MIN

The Seventh St

that man whos fiery alcohol, summer's sun in death. Ask drops into an the avaricious deeds, and bar his eyes, dimm What is the that soul that

sins unrepente girl who, desp hame, sudder when an unf to the great to the impure of awakes before Judge of all h of sinning? career finds himsel to the very la gnashes his ment. Ask l faith and me perdition. seal their ow ungodly offs and disobedie pline and are In a word, a sinner.

Our Lord tree which fruit, and is the fire. Th vigorating, but the fibre watery, its re end it vields are given by passes, the h aved. Brethren, sensuality a

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We are w marvellous grateful bev they are q properties, the sick and rapid rise in placed upon tioners in E Maltine worm in white may be obtained from bility, weal warrant the expressed bin their pranticed pharmaged pharmage

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s Hair Vigor.

BILEE STAMPS . aid per 1'0-1. 2, 8c, 20c; &c 60c; &c and; 8c and 10c, \$3; 15c and 20c, \$8. Any y taken. R. Adams, 7 Ann St., Toronto.



Brewery CO. of Toronte, Ltd. SPECIALTIES: glish and Bavarian Hopped Alec) and Stout. w. HAWKE, J. G. GIESON,
Vice-Pres. 3ec-Tres

High-Class

Hobbs Mfg. Co. London, Ont.

ASK FOR DESIGNS.

SALE OF TIMBER BERTHS.

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

Toronto, June 2nd, 1897.
hereby given that under authors in Council, Timher Berths in Council, Timher Berths in Council, Timher Berths in the Nipissing, and RAINY RIVER DISTIZ,—the Townships of RATHLY, DAVIS, the North half of and that part of HANMER South MILLION RIVER, all in the Dississing; the Township of COFFIN MILLION RIVER, all in the Dississing; the Township of COFFIN ALGOMA; and certain small areas on the half of South in the District of RAINY RIVER, will or Sale by Public Auction, at the to Crown Lands, Toronto, at the Eoclack p. m., on WEDNES, CHATEER TH devot AUGUST.

ontaining conditions and terms of nformation as to Areas, Lots and scomprised in each Berth, will be a application personally or by e Department of Crown Lands or wn Timber Offices at OTTAWA-ORTAGE.

J. M. GIBSON.

LIGHTEENTH day of AUGUST

J. M. GIBSON, Commisssoner of Crown Lands o unauthorised publication of thisent will be paid for. 975-8

New Edition of "Queen-thirty-two full page plates adde-ty of the Queen and the Victorian of the Queen and the Victorian order Majesty. Sales enormous : can-cking the bottom out of all records-ke thirty dollars weekly from now ond Jubilee. Particulars free. ADLEY GARRETSON CO. L. TD. Toronto. Ont.

Pay Straight Weekly Salaries Ou to s80.00, according to ability, sers on "Queen Victoria: Her Life, "after a trial month on our big.", after a trial month on our big. The Diamond Jubilee is boom-onderful volume, keeping all handsarly and late. The only Canadian teed by Her Majesty and endorsed by Family. A beautiful big book at a e. Hurry your application. Thearretson Co., L'td, Toronto, Ont.

FIVE-MINUTE'S SERMON.

The Seventh Sunday After Pentecost.

THE FOLLY OF SIN.

"What fruit, therefore, had you in those things of which you are now ashamed?" Romans vi. 22.

What is the good of being a sinner No good, but much evil. Experience shows that we have gained nothing by sin but shame, sorrow, and death.

And what has been your experience in the tribunal of confession? Did you never groan and shed tears there alone with God and His minister? Why was it? Your own conscience, your better self was tormenting you, your own tongue was lashing you, your heart was grief-stricken, you fairly loathed yourself. You remembered how Jesus was smitten in the face, and the blood mounted to your cheeks, and well it might, for you, ungrateful wretch, had dealt those blows. A mo-ment of sensual pleasure, a lie of injustice, a foul hatred, a meanness of human respect, or a siothful neglect has to be undone by a long penance; and is this nothing? Besides, death is ever pursuing you and will overtake

you too soon.
What is the good of sinning? Asl that man whose blood is burning with fiery alcohol, some day when a hot summer's sun suddenly prostrates him in death. Ask the libertine when he drops into an untimely grave. Ask the avaricious man when his stocks, Christian, and show a coarse nature deeds, and bank-notes are fading from his eyes, dimmed by the last agony.

tribunal of judgment with scores of sins unrepented of. Ask the wretched girl who, despairing on account of her shame, suddenly goes before God, sent by her own act. Ask the seducer when an unforeseen blow sends him please. to the great tribunal of eternity. Ask the impure one who falls asleep and awakes before the throne of the holy Judge of all hearts. What is the good of sinning? Ask one who, after a career of dissipation, unexpectedly finds himself in hell. Ask the hardened sinner who refuses to repent to the very last, and now weeps and gnashes his teeth in everlasting tor ment. Ask him who gives up his faith and meets the traitor's doom of perdition. Ask wicked parents who seal their own condemnation by their ungodly offspring. Ask the proud and disobedient who spurn holy discipline and are cast out with the devils. In a word, let death, judgment, and hell answer what is the good of being a sinner.

Our Lord compares him to an evi tree which cannot bring forth good fruit, and is cut down and cast into the fire. The soil is good, the rain invigorating, the sunshine fructifying, but the fibre of the tree is bad, its sap watery, its root languishing, and in the end it yields no fruit. Just so is the life of the sinner. The graces of God are given but not used. The summer passes, the harvest ends, and he is not

Brethren, the animal in us enjoys sensuality and the demon in us enjoys pride. But the man enjoys the love of God. The love of God is the opposite of sin. That holy love of the supreme good purifies us of the defilement of our animal nature, sets us free from the bondage of Satan, and makes us men-in the truest sense of the term men-and in the supernatural order Christians and children of God. Keep the commandments of God, preserve a devil. This is the only true happiness, the only life worthy the man and the Christian the Christian.

Ignore Unpleasant Incidents.

In his last days-he lived to be an old man-Oliver Wendell Holmes said that he owed a debt of gratitude to the nurse of his childhood, who studiously taught him to ignore unpleasant incidents. If he stubbed his toe, or skinned his knee, or bumped his nose, his nurse would never permit his mind to dwell upon the temporary pain, but claimed his attention for some pretty object or charming story or happy reminiscence. To her, he said, he was largely indebted for the sunshine of a long life. It is a lesson which is easily mastered in childhood, but seldom to be learned in middle life, and never in old age.

EFFECTUAL—Charles J. Booth, Olive-wood, Cal., says: "I have used Ayer's Pills in my family for several years, and have always found them most effectual in the relief of ailments arising from a disordered stomach. torpid liver, and constipated bowels.

Coca and its Uses.

We are wont to associate this new drug of marvellous medicinal properties with the grateful beverage of the breakfast table, but they are quite different in source and in properties. Occa is a most beneficent gift to the sick and suffering, as is attested by its rapid rise in estimation and the reliance now placed upon it by the most eminent practitioners in Europe and America.

tioners in Europe and America.

Maltine with Coca Wine is the most reliable form in which the full medicinal value of coca may be obtained and the striking results derived from its use in nervous exhaustion, debility, weakness, or palpitation of the heart, warrant the high appreciation of its merits expressed by medical men who have used it in their practice. Maltine with Coca Wine is not a patent medicine, but a highly specialized pharmaceutical product, designed to cure disease in the only way disease can be cured, viz., by helping nature. This it does by aiding digestion and assimilation, and by imparting tone to the nervous system. Maltine with Coca Wine is worthy of your contidence. Sold by all druggists.

It your children are troubled with worms,

If your children are troubled with worms, give them Mother Graves' Worm Extern inator; safe, sure, and effectual. Try it, and mark the improvement in your child.

THE ONLY True Blood Purifier prominently in the public eye to day is Hood's Sar saparilla. Therefore get Hocd's and ONLY HOOD'S.

OUR BOYS AND GIRLS.

Do you know, boys and girls, that besides being a beautiful virtue, good breeding requires that we always incline to give others the credit of being governed by worthy motives? Our own lives are so much happier, too, if we banish jealousy and doubt and sus-picion from our hearts. Then we have no right to judge our neighbor's

motives and actions.
Good breeding does not wish or seem to know more about people than they themselves desire should be known; but, at the same time, it is always prepared, when necessary, to take an interest in the affairs of others in a considerate and kindly way.

A Word to the Boys.

When the Duke of Wellington was sick, the last thing he took was a little tea. On his servant's handing it to him in a saucer, and asking if he would have it, the Duke replied, "Yes, if you please." These were his last words. How much kindness and courtesy is expressed by them.

He who commanded the greatest armies in Europe, and was long accus-tomed to the tone of authority, did not despise or over the small courtesies ef Ah, how many boys do? What a rude tone of command they often use to their little brothers and sisters, and sometimes to their mothers. They order so. This is ill-bred and un-

and hard heart. In all your home talk, remember, "if What is the good of sinning? Ask you please." Among your playmates that soul that is speeding before the don't forget, "if you please." To all who wait upon you, to serve you, be-lieve that "if you please" will make you better served than all the cross or ordering words in the whole dictionary. Don't forget three little words, "if you

Stand Straight, Boys.

A boy that walks or stands stooping. ly looks slouchy, no matter how neat his attire may be. Every boy may learn to hold himself as erect as a West Point cadet if he will observe the following rules published in the Sun by a famous New York gymnasium director :

Make it a rule to keep the back Make it a rule to keep the back of the neck close to the back of the

collar.
2. Roll the shoulders backward and downward.

3. Try to squeeze the shoulder blades together many times a day. 4. Stand erect at short intervals during the day — "head up, chin in, chest out, shoulders back."

5. Walk or stand with the hands

clasped behind the head and the elbows wide apart. Walk about or even run up stairs with from ten to forty pounds on the

top of the head. Try to look at the top of your high cut vest or you neck-tie. 8. Practice the arm movements of

bresst stroke swimming while standing or walking.
9. Hold the arms behind the back. 10. Carry a cane or umbrella be-hind the small of the back or behind

the neck.
11. Put the hands on the hips, with elbows back and fingers forward.
12. Walk with the thumbs in the

armholes of the vest. 13. When walking swing the arms and shoulders strongly backward.

14. Stand now and then during the day with all the posterior parts of the

body, so far as possible, touching a vertical wall.

Small Courtesies

One evening last week I entered

room where several young people, with

pooks and work, were sitting around The young man with the the lamp. lexicon and the grammar on the table before him was the busiest of the group, but he instantly arose and remained standing until I had taken my seat. The little action was automatic the habit of this family is to practic small courtesies and the boys have been trained from childhood to pay deference to women. They always rise whenever a lady, their mother, sister, friend, or guest of the house come into the room where they are at work : they place chairs gallantly and grace for ladies at the dinner table, they take off their hats when they meet their mother on the street, and they never kiss her with a hat on; in say. ing good morning or good evening to her it is with hat in hand. bundles are carried, her way is made easy, a beautiful politeness waits for her word in the domestic discussions, and refrain from interrupting her even in the most heated argument. Neither mother nor sister goes out after dark without an escort. One of the boys can always go out of his way, or find it in his way to see her safely to friend's door or to the meeting which she wishes to attend. Most winning and sweet is the air of good breeding which these young men have acquired

-which they wear with an unconscious grace. Equally charming are the manners of the girls in the home I speak of gentle, soft spoken, appreciative, con siderate, and reverential. To old people they are tender; to children,

kind; to each other, lovely. One cannot too sedulously look after the small courtesies in one's conduct, and, if one be charged with the man agement of a household, in the accus tomed ways of the family. Habits count for everything here, and example is better than precept.

Some Facts Regarding the Paris Fire One of the consequences of the recent catastrophe at Paris has been to reveal the hidden beauty of a number of

be written, and facts and chains of

record of which but for the flames of the soul is bewildered and stifled." the Rue-Jean Govion would for the most part have died with their authors. Concerning one of the victims, Madame de Vatimesil, the "Semaine Religieuse" of Evreux, says that in order to meet the growing demands upon her charity she gradually parted with everything that constitutes the surroundings of a woman of fortune and position, including horses and car-

iages. Paris, perhaps better than Evreux, could say what she was and what she did, for it was here that she poured with full hands into that inexhaustible mine of Catholic charity which causes Paris in this respect to take precedence of other cities. longer possessing a carriage of her own, she went about on her errands of mercy in a hired vehicle and sometimes in an omnibus. She denied herself what was necessary and forstalled her income in order to feed and clothe the poor. The day on which she met her death at the Charity Bazaar she had returned home to fetch her resary, having forgotten it. Also among the consequences of the catastrophe are conversion. The seeds of more than one were sown amid the flames. The cure of a Paris church relates the fellowing incident concerning one of his parish-

practical Catholic, had accompanied his mother and sister to the Bazaar. He was there when the fire broke out. Having succeeded in rescuing his mother, he rushed back to save his sister, whose garments were already on fire. The flames were around him. He took his sister in his arms and was carrying her away when a burning rafter fell on his head. These tarred rafters in flames, falling on the victims, helped the tragedy to do its work with terrible speed. The one falling

ioners: A young man, the reverse of a

ceeded in bearing his burden away in safety. A day or two after, talking of during the day. Make no haste to be what had happened with his sister, who rich if you would prosper. Small and was suffering from severe burns, he said: people I should say that my escape was simply miraculous." "Go and fetch the hat you wore, "said the young lady. He brought it. "Look inside," she said. He looked inside and saw what appeared to be a small coin gleaming in the lining. It was the "miracu-lous medal." His sister had placed it

on the head of the young man in ques

tion left him uninjured, and he suc

next day .- Liverpool Catholic Times.

effort? Not always. I have known effort to fail apparently at every point toward which it was directed, and yet the sweetest success came out of it and the nearer the heights towards which the rugged pathway tended. Success as the world measures it is a good thing to have, if we do not pay too heavy a price for it. If I have to part with this sweet, clear voice in my osom that sings eternally of the pure peaks of the beyond from which my soul will go on to unlimited success, in order to achieve the pichbeck imitation for this world, then I say, let me know only sorrow and defeat. — Birch

Brace up! Have courage to do your duty, to remove confusion, either within yourself or your surroundings. Be not discouraged; have confidence to an extra work, lived on tea and dry bread, would not buy a gown in years, to save every cent that she might help him through a college from the city to the country." in the grace of God, have confidence in yourself. Reason calmly and work earnestly to improve the condition that environ you. You will be aston-ished at the improvement that you will thus create. Be up and doing!

A Lesson for All.

There is a legend of an artist who sought for a piece of sandalwood out of which to carve a Madonna. At last he was about to give up in despair, leav ing the vision of his life unrealized, when in a dream he was bidden to shape the figure from a block of oak wood which was destined for the fire. Obeying the command, he produced from a log of common firewood a mas terpiece. In like manner people wait for great and brilliant opportunities for doing the good things, the beautiful things of which they dream, while through all the plain, common days the very opportunities they require for such deeds lie close to them, in the simplest and most familiar passing events and in the homeliest circum stances. - J. R. Miller.

A View of the Future.

In one of the best of his essays Bishop Spalding writes: Do not our young men lack noble

ambition? Are they not satisfied with low aims? To be a legislator; to be a rovernor; to be talked about; to live in a marble house — seems to them a thing to be desired. Unhappy youths from whom the power of goodness of life are hidden, who, standing in the presence of the unseen, infinite world of truth and beauty, can only dream some aldermanic nightmare. They thrust themselves into the noisy crowd and are thrown into contact with disenchanting experience at a time of life when the mind and heart should draw nourishment and wisdom from com-

indsor Salt Purest and Best for Table and Dairy No adulteration. Never cakes.

noble lives. There are biographies to munion with God and with great thoughts. facts of supernatural beauty and hero-ism will be given to the world, the ceaseless stream of newspaper gossip.

Do Not Complain. Don't be whining about not having a fair chance. Throw a sensible man out of a window and he'll fall on hi feet, and ask the nearest way to hi with the less you have in the end Money you earn yourself is muc brighter than any you get out of dead men's bags. A scant breakfast in the morning of life whets the appetite for a feast later in the day. He who has tasted a sour apple will have the more relish for a sweet one. Your present want will make future prosperity all the sweeter. A few cents has set up many a peddler in business, and he has turned it over until he has kept his carriage. As for the place you are cast in, don't find fault with that; you need not be a horse because you were born in a stable. If a bull tossed a man of metal sky-high he would drop down into a good place. A hard-working young man with his wite about him will make money while others will do nothing but lose it .-

Good Advice. Keep good company or none. If your hands can not be usefully employed attend to the cultivation of your mind. A'ways speak the truth Make few promises. Live up to your engagements. Keep your own secrets if you have any. When you speak to a person look him in the face. Good company and good conversation are the very sinews of virtue. Good character is above all things else. Your character can not be essentially in-jured except by your own acts. It any one speaks ill of you, let your life be so no one will believe him. Ever live, misfortune excepted, within your income. When you retire to bed think over what you have been doing offering from severe burns, he belong to the pious steady gains give competency with tranquility of mind. Avoid temptation through fear that you may not be able to withstand it. Earn money be fore you spend it. Never run in debt unless you see a way to get out of it again. Never borrow if you can pos-sibly avoid it. Do not marry until you are able to support a wife. Never speak ill of any one.

there. The young man understood His Heart Education Was Neglected. and approached the sacraments the The old doctor, standing with his guest among the crowd of villagers, watched the black pine coffin as it was CHATS WITH YOUNG MEN. lowered into the grave. A large, But what is success? The crown of the only mourner. He gave a cold, decent attention to the simple ceremon ies, and walked briskly back to the hotel for his dinner when they were

over. "There is the end of a story which might, I fear, be duplicated in many a village or city," said the doctor.
"Sarah Gibbs, whom we happened to see buried there, was left an orphan at fifteen years of age, with a brother of three. That big fellow yonder, hurrying for something to eat, was the

"Sarah had great ambitions for her baby brother, as she called him. She worked as a servant to feed and clothe him and send him to school. When he was older, she went into the mills in New London, did extra work, lived on

"He was always well fed and clothed, and a noted ath-His digestion, heart and lungs well were watched under the eyes of the professional gymnast of the college.

" He was a superb animal when he His brain had been quitted college. His brain had been trained, too. He was keen and quick-witted, and went into business, and

has, I hear, been very successful. " And yet, when I remember that he has left this old sister here alone in comparative and lonely poverty all of these years, I suspect that his heart education was forgotten."-Youth's Companion.

The shove is a striking illustration of the neglect of heart education which prevails in a large proportion of our colleges and universities. - Geo. T.

A Cause of Poverty.

Mr. Charles D. Kellogg, the Secretary of the Board of Charities, of New York City-one who can speak as an expert on the matter, a man of large ympathy and sound sense—writes:
"The more we 'study the cause o

poverty,' the more we are convinced that a prime cause is the drift of young men from the country to the city with out a definite object, without special skill in any calling, without friends here to extend a helping hand, vaguely trusting that something may turn up, and adding to an already overstocked labor market. A very large proportion of the wrecks with whom we deal became so from this class. We realize as well as anyone the benefits of the infusion of new country blood into city veins, and a young man who excels in any line can generally find work for himself better than any one can for him by putting in ten hours' hard work a day seeking for it. There is, in our experience hardly anything so demoralizing for young men as 'turning an honest penny' by odd jobs and 'scraping along.' When a young countryman has found by an honest effort, not too prolonged, that his labor is not needed in any large city, he had better return to his country home and seek work on a farm or among his kiusman and .



Joy and Smiles In place of sighs with SURPRISE SOAP





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

Private Rooms for Senior Students. Fully Equipped Laboratories. Practical Business Department. Send for Calendar. REV. J. M. McGUCKIN, O. M. I., Rector.

friends, and our efforts in all such cases

are in that direction. " Of course the case is different with young men belonging to the city-they are at home and among friends on

whom they have the first claim. "We are now struggling against this very evil, as it exists in the multiplicity of missions and cheap lodging houses which lure so many young m constantly to New York from other cities and states, and the Salvation Army proposes to enlarge the evil by opening more 'shelters.' As Mr. Mc-Burney said to day in comparing opinions, 'It is shameful.' Pardon my

Fagged out.—None but those who have become fagged out, know what a depressed, miserable feeling it is. All strength is gone, and despondency has taken hold of the sufferers. They feel as though there is nothing to live for. There, however, is a cure—one box of Parmelee's Vegetable Pills will do wonders in restoring health and strength. Mandrake and Dandelion are two of the articles entering into the composition of Parmelee's Pills.

The proper way to build health is to make the blood rich and pure by taking Hood's Sarsaparilla, the one true blood purifier.

Holloway's Corn Cure is a specific for the removal of corns and warts. We have never heard of its failing to remove even the worst kind.

WONDERFUL are the cures by Hood's Sar aparilla, and yet they are simple and latural. Hood's Sarsaparilla makes PURE

Which would you rather trust? An old, true friend of twenty years, or a stranger? You may have little health left. Will you risk it with a stranger? If you have a cough, are losing flesh, if weak and pale, if consumption stares you in the face, lean on Scott's Emulsion. It h s been a friend to thousands for more than twenty years. They trust it and you can trust it.

Let us send you a book telling you all about it. Free for the asking.

SCOTT & BOWNE, Belleville, Ont.

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

Containing the entire Canonical Scriptures, according to the decree of the Council of Trent, translated from the Latin vulgate. Diligently compared with the Hebrew, Greek and other editions in divers languages. The Old Testament, first published by the English College at Douny, A. D. 1609. The New Testament, by the English College at Rheims, A. D. 1852. Revised and corrected according 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 Caimet's Il-"Have tried others, but like Ayer's best," is the statement made over and over again by those who testify to the benefit derived from the use of Ayer's Sarsaparilla. Disease never had a greater enemy than this powerful blood-purifier. It makes the weak strong.

Fagged out, None but those who have become fagged out, know what a depressed, miserable feeling it is. All strength is gone,

ant steel plates and supersymptotics.

This Bible will prove not only a blessing in every Catholic household, but an ornament as well. The size is 12½ x 10½ x 4 inches, weighs 12½ pounds, and is beautifully bounds. For Seven Bollars (cash to accompany order) we will send the Bible by express to order) we will send the Bible by express to any part of the Dominion, charges for carriage prepaid; and besides will give credit for one year's subscription of The Carnotte Record. The Bible and the Record for a Year for Seven Bollars. Subscribers who live where there is no express office can have book forwarded to the one nearest their residence. Please note that if, on examination, anyone is dissatisfied with the purchase, the book may be returned at our expense, and the money will be refunded. Bibles similar to these have for years been soid by agents for ten dollars each.

THE HOLY BIBLE

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

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Toronto, July 11th, 1897.

At the last regular meeting of St. Patrick's Auxiliary, No. 6, Knights of St. John, held July S, the following resolutions; were adopted:

Whereas Almighty God in His infinite wisdom has seen fit to afflict our beloved sisters, Margaret and Mary Burns, by removing from home and earth their loving mother; therefore beit.

Resolved that we the members of St. Patrick's Auxiliary tender our heartfelt sympathy to sisters Margaret and Mary Burns, and we pray that God in His infinite mercy will comfort and sustain them in this their sad affliction; be it further

Resolved that these resolutions be inserted in the minutes of this meeting, a copy tendered to sisters Margaret and Mary Burns, and published in the CATHOLIC RECORD, Knights of St. John Journal and Catholic Register.

Mary O'Reilly, Recording Secretary.

DIOCESE OF PETERBOROUGH.

Rev. Father Phelan Honored.

Rev. Father Phelan Honored.

The Peterborough Examiner (of July 14 says that Rev. Father Phalen has reason to feel proud of the honors he has received since his elevation to the priesthood about two years ago. These honors do not consist in preferment in office, but in the love and esteem which his faithful and loving discharge of his priestly duties have engendered, both in his brethren of the clergy and in the hearts of the people among whom he has labored as a pastor.

For the past nine months he has been taking the duties of the parish of St. Joseph's, Douro, during the lamentable illness of Rev. Father Kielty, who has, as his many friends rejoice to learn, so far recovered as to be able to resume his position as pastor.

A practical evidence was this morning afforded of how Rev. Father Phelan has endeared himself to the people of Douro during the Bishop, having transferred Rev. Father Phelan to the parish of Trout Creek, he of course responded to the call of duty, and necessarily retired from the parish of St. Joseph's.

But the parishioners could not permit him

Joseph's.

But the parishioners could not permit him But the parishioners could not permit him to leave without expressing their affection for him as a priest, and their appreciation of his services. And the trouble they took to do so may be regarded as an index of the depth and earnestness of their feelings. This morning about three score and ten of the people of Dauro, young and old, ladies and gentlemen, drove to town and waited upon Rev. Father Phelan at his father's residence, Simcoe street, and on behalf of the people, Mr. Wm. O'Brien, township clerk, read the following address from the people:

To the Rev. C. J. Phelan :

To the Rev. C. J. Phelan:

Rev. Father — We, the members of St.
Joseph's church, of the parish of Douro, have
congregated together on this auspicious occasion for two purposes.

First, we sincerely thank you for the kindness shown by you to all our members, both old
and young, of this, our parish.

Yes, reverend and dear Father, since you
came to our midst, we perceived we were
blessed by a good and holy priest that was ever
blessed by a good and holy priest that was ever
cready to sacrifice everything most dear to the
human heart for the good, both spiritual and
corporal, of the people, over whom our beloved
Bishop, under the guidance of Almighty God,
had placed you.

Bishop, under the guidance of Aimigny cod.
And placed you.
Everyone amongst us in their hour of trials and sickness, ever found a most consoling friend in the person of their beloved pastor, who was always ready to console, and, like the good Samaritan, to comfort them as far as possible. Again, dear Father, no one ever ap

who was always ready to console, and, like the good Samaritan, to comfort them as far as possible. Again, dear Father, no one ever approached you for either advice or consolation, but went away rejoicing and begging God to bless and protect Father Phelan.

Well may the people of this parish learn to love and respect a priest going amongst us, doing the will of his Heavenly Father.

In the second place, we were hoping that you would be left in our parish, but as our beloved Bishop has ordained otherwise, we bow in humble submission to his will. But we hope, dear Father, that in the event of the Bishop deciding upon a change or removal of a priest from our parish in the future that His Lordship will be pleased to appoint you as parish priest.

Lordship will be pleased to appoint you as parish priest.

We hope, Rev. Father, that you will accept this small purse as a proof of the sentiments contained in this short address. Begging you, dear Father, to remember from time to time in your holy Masses and prayers the people of St. Joseph's parish, and we on our part assure you of our humble prayers.

May God shower down His choicest blessings on you in your new field of labor, and may your good work be crowned by success in this life and a wreath of eternal glory await you beyond the grave.

Signed on behalf of the congregation of St Signed of benalt of the Congregation of St. Joseph's church, Douro:

John Leahy, Treasure: John Moloney,
County Representative: Wm. Moher, James
McCliggott, Reeve: Wm. O'Brien, Clerk;
Wm. Condon, Assessor: Jas. Condon, Councillor: Dennis Majores, Condon, Councillor: Dennis Majores, Condon, Councillor: Dennis Majores, Condon, CounCultick, John Larre, William O'Connor,
Patrick O'Bennis O'Brien, Uaniel Farrelly,
James Leahy, James Barry, M. D. O'Sullivan,
John P. Deahy and Martin McManus.

John P. Deahy and Martin McManus.

On behalf of the people, Mr. John Leary, the venerable treasurer of the township, who has occupied that position for about fifty five years, made the presentation of a purse of money amounting to \$100.

The choir of \$1. Joseph's also claimed their share in the tribute of love and respect to Rev. Father Phelan, and Mr. Francis P. Moher read the following address from the choir:

To the Rev. C. J. Phelan :

To the Rev. C. J. Phelan:

Rev. and Dear Father.—It behooves the
members of the choir of St Joseph's church,
of the parish of Douro, to accept this occasion
as a most becoming one to express our most
sincere thanks for your kindness to our members.

sincere thanks for your kindness to our members.

Dear Father, by your interest in us we have learned to love and respect you as a congregation should their pastor. During your short stay of nine months amongst us you have proved yourself a true and sincere Father, a good and plous pastor, a shepherd in every sense of the word. We were led on in hopes of your being with us for many years to come. However, Almighty Golin His wisdom, through your kind Bishop, has decreed otherwise, so we, in humble submission, bow our heads with respect. May His will be done on earth as it is in heaven.

spect. May His will be done on earth as it is in heaven.
Hoping, Rev. Father, you will accept this small donation as a token of the esteem and respect you were held in by the members of the choir.

choir.

Asking God to grant you all the graces and blessings needful in the discharge of your religious duties.

With heartfelt sorrow and regret we bid you farewell and ask a short memento in the holy sacrifice of your Masses.

Signed on behalf of St. Joseph's choir, parish of 100rg.

Lillie O'Brien, organist; Francis P. Moher, T. Moher, W. E. O'Brien, Aggie O'Brien

Miss Lillie O'Brien made the presentation

Miss Lillie O'Brien made the presentation of a purse of 820.

Rev. Fr. Phelan, who was pleasantly as he was thoroughly surprised, replied in feeling terms. He said that on the receipt of such a beautiful and flattering address, as they had just read him, he was at a loss to know how to receive or in what terms to acknowledge it. Scarcely nine months ago he went amongst them, almost a stranger, but before long he recognized that he was amongst friends. He needed not this testimony of their appreciation of his services, small though they were, for on more than one occasion, they had given expression to that kindly feeling and high regard which should always exist between the priest and his people. He had endeavored, as far as lay in his power, through the exercise of his sacerdotal functions, to administer to their spiritual wants, and no greater consolation could come to a priest than to know that while laboring for the glory of God and the salvation of souls he still retained the warm affections and co operation of his people. In the words of the address, they had been pleased to ascribe to him many talents and virtues which he felt he did not possess, but whatever may have been his defects or short-comings his heart was always in his work and the good people of Douro in his thoughts.

They had left an impression upon him that should last forever, and which would be a source of strength and comfort to him in his future labors in the vineyard of the Lord. The longer he lived among them, the better he knew, the more he loved them. The priest was, he said, ordained to do the work of God, to continue the mission of Christ upon earth. The mission is one of peace, charity and mutual forbearance. Of peace, in soothing the trials and troubles which necessarily fall to the lot of man; of charity, in extending a helping hand to those in need; of mutual forbearance, in pardoning the trivial imperfections to which human nature was subject. This was, and with God's help, ever would be, his motto through life.

In conclusion, he again thanked them for the kind address and exceeding generous purse, and asked fond remembrance in their prayers, and in return would promise to remember both them and their children at God's holy altar. Rev. Father Phelan concluded with the words: "May God bless you and may His choicest gifts and blessings be yours."

After hearty remarks from others and the

may fils choices gits and the yours."

After hearty remarks from others and the warmest personal greetings from the company, Rev. Father Phelan bade an affecting adieu to his late warm-hearted parishioners.

Rev. Father Phelan leaves for his new parish at Trout Creek to-morrow morning, followed by the good wishes of his hosts of friends in Peterbrough as well as in Douro.

TRINITY COLLEGE FOR CATH-OLIC WOMEN.

As reports have been prematurely circu-lated of late in the daily press, it was deemed advisable by those immediately concerned to publish the following authoritative state-ment:

to publish the following authoritative statement:

Since the establishment of the Catholic University of America at Washington, enquiries have been repeatedly made as to what the Catholic Church is prepared to do for the higher education of women. An important step in that direction is announced to day, for it has been decided to establish in Washington a Woman's College, of the same grade as Vassar, thus giving young women an opportunity for the highest collegiate instruction. The institution is to be known as Trinity College, and will be under the direction and control of the Sisters of Notre Dame, whose motherhouse is in Namur, Belgium. This congregation of religious women is devoted exclusively to teaching: their colleges in Belgium, England, and Scotland, and their academies and parochial schools in the United States, have won for them high distinction in educational work. Trinity College will offer to its students all the advantages of the best American colleges, and will have, in addition, those benefits that come from education given under the direction of experienced, religious teachers.

The Sisters of Notre Dame have purchased

benefits that come from education given under the direction of experienced, religious teachers.

The Sisters of Notre Dame have purchased twenty acres of land near the gateway of the Catholic University, at the junction of Michigan and Lincoln avenues, and plans will be at once prepared for a suitable college building. The establishment of this college in the city of Washington offers opportunities to the student which can be found in no other city of that country; the libraries and museums, as well as many of the educational institutes; the scientific collections of the Government, etc., present opportunities for intellectual development that cannot be equalled elsewhere in America; while its close proximity to the Catholic University will give to the students of this college the rare privilege of following regularly the public lecture courses, private courses by specialists, and it is hoped of one day enjoying the honors of the University degrees.

The College will have the benefit of direction from the University, and regards it as a boon to establish itself under its protection. This college idea has been under consideration for some time, and has met with the cordial approbation of his Eminence the Cardinal Archbishop of Baltimore and Chancelor of the University, who welcomes its establishment in his docese and near the University as a providential step in the higher education of Catholic women. It is to be a post-graduate school, and no preparatory department is to be connected with it. It is intended to be the complement of the academies and high schools of good standing throughout the land; and the candidates for

mies and high schools of good standing throughout the land; and the candidates for admission must have certificates of gradua-tion from such school, or pass an examina tion before entering, equivalent to such

raduation.
It will offer three courses of study, each each twill offer three courses of study, each ex-tending through four years; the classical course, leading to the degree of Bachelor o Arts; the scientific course, leading to the degree of Bachelor of Science; and the course of letters, leading to the degree of Bachelor of Letters. All the courses wil ultimately lead to the degree of Ph. D. The age required for admission is seventeer years.

years.
Endowments for scholarships will be gratefully received as well as donations and bequests of any amount, to help in building up and establishing this great work.

Cardinal's Residence, 408 North Charles St Baltimore, June 21, 1897. Sister Julia, Provincial of the Sisters of Notr Dame of Namur :

Dame of Namur:

Dear Mother,—I heartily congratulate you on the good news you send me—that you are about to erect a college for the higher education of Catholic young women, in our National Capital, and near by the grounds of the Catholic University of America.

I am pleased to know that the institution which you propose to establish is intended exclusively for post graduate work, and therefore with not come in conflict with existing academies for Catholic young ladjes, but will be to them what the University is to our colleges.

eges.

I hereby give my endorsement, approval, and
clessing to your noble work, and I pray that it
as succeed beyond your most sanguine excectations.

Such an institution under your able and experienced direction, and in the shadow of our great University, will, I am convinced, offer educational advantages to our young women, which cannot be found elsewhere in our country. It will relieve the University authorities from the embarrassment of refusing women admission, many of whom have already applied for the privilege of following our courses, and will be a light and a protection in faith and morals to that class of students, while pursuing the highest branches of knowledge. Your work with that of the University will complete and crown our whole system of Catholic education; will be a blessing to our country and a glory to our Church.

Praying God's blessing most abundantly on you and all your works, I am, dear Mother, Faithfully yours in Xio.,

James Cardinal Gibbons.

OPINION OF THE VERY REV. DOCTOR CONATY, RECTOR OF THE CATHOLIC UNIVERSITY, Very Rev. Dr. Consty, Rector of the Catholic University, when questioned about this matter, expressed bimself as delighted with the prospect of a first-class college for our Catholic women, and said that he welcomed it as a great step in higher education, supplying, as it does, a great want for the collegiate in struction of women.

as a great step in higher education, supplying, as it does, a creat want for the collegiate in struction of women.

He said while the University, as such, was not prepared to piedge itself for anything, yet he was satisfied that everything that could be done consistent with the interests of the University, would be freely rendered for the enouragement of those who have so generously undertaken this great enterprise. He expressed himself as confident of the ability of the Sisters of Notre Dame to establish a first-class college, as he has had experience with them as teachers during the whole period of his ministry, and could certify to the thoroughness of their instruction and to the evident determination of being satisfied with nothing less than the best, in all the departments of education in which they were engaged. He feels confident that great success awaits the enterprise of the Sisters, and is pleased to see their college seeking the friend ship of the University; for in so doing they desire to be in close touch with the wishes of the Bishops of the Church, under whose direction the University is placed. At least one answer is given to the enquiries constantly repeated, of our Catholic women with regard to higher education; for the University frequently receives letters from all parts of the United States making enquiries concerning it.

For forther particulars, application should

be made to Sister Julia, Provincial Superior of the Sisters of Notre Dame, K and North Cap-itol streets, Washington, D. C.

DIAMOND JUBILEE DAYS IN THE LONDON CHURCHES.

(For the CATHOLIC RECORD)

Truly a magnificent spectacle at the Brompton Oratory on the Sunday preceding the great twenty-second — the Sunday set aside for a nation's thanksgiving.

Those unlucky ones who had not thought of securing tackets for seats could not get one at any price, and the result was that the crowd at the end of the church was enormous. Hundreds of curious people had collected, as people will collect, outside, and here and there amongst them could be seen the scarlet of the royal liveries.

Inside the church was filled with a blaze of uniforms and gold and jswelled orders, and the clanking of swords.

Five royal princes knelt in front on priedieus draped with cloth of gold. They were: H. 1. M. the Grand Duke Franz Ferdinand of Austria, H. R. H. Prince Rapert of Bavaria, T. R. H. the Duke of Oporto, Prince Frederick Augustus of Saxony, and Duke Albert of Wurtemburg.

These royal personages had in attendance upon them their military attaches. They were conducted to their places by the Duke of Norfolk, Earl Marshal of England, who wore his scarlet uniform with the Order of the Garter.

Just behind were the ambassadors and ministers of Catholic countries and their suites, including the French, Italian. Austrian and Spanish Envoys, the Belgian and Mexican Ministers, and those of Guatemala. Brazil, Uruguay, the Argentine, Central America, Peru, Costa Rica and Paraguay.

The Hon. Richard Morton, assistant master of ceremonies at Buckingham Palace, and Mr. Fitzalan Hope (who is a nephew of the Duke of Norfolk) in court dress, settled the order of precedence. They were assisted by several toreign office attaches and the little brothers of the Oratory in the red and black robes, which, by the way, were plentifully sprinkled with candle wax. Then came representatives of the English Catholic aristocracy. Among them were: The Marquis and Marchicaness of Ripon, Earl and Countess of Ashburton, the Earl of Kenmare, Lord and Lady Clifford of Chudleigh, the Countess. Sir Wilfrid and Lady Laurier were present—but enough of the congregation

PrinceEsterhazy was particularly splendid with vivid apple green feathers in his hat. Some of the women were very pretty in charming toilettes. Altogether it was highly interesting and

charming toilettes.

Altogether it was highly interesting and very impressive, and the cool grey marble pillars of the church were draped in purple crimson brocade, which gave a rich, warm tone to the whole.

Last Sunday T. R. H. the Prince and Princess of Naples and suite were present at the High Mass at Saint Peter's Italian church, Hatton Garden.

The quarter in the centre of which the church is situated is thickly populated with Italians, all very much alive and interested. Large crowds lined the Clerkenwell Road, and every now and then the conspicuous figure of a professional model might be seen.

The Prince and Princess is a magnificent woman. Her husband's head only reached her shoulder as they stood side by side. Besides being a beautiful and remarkable looking woman, she claims the special interest attached to a bride.

After Mass was over and they had gone, I walked through some of the narrow streets where the hokey-pokey man and the organ grinder live, and the criticisms from the female portion of the community in favor of the Princess were expressive and vehement.

Yesterday, the feast of Saints Peter and Paul, the Papal Envoy pontificated at the Italian church and the quarter was again interested, and excitedto see the Royal livery in their midst.

The ceremony was very elaborate and solemn, and the music, as usual, the best that

interested, and excited to see the Royal livery in their midst.

The ceremony was very elaborate and solemn, and the music, as usual, the best that may be heard.

His Grace sings the Mass in a truly beautiful style. His personal attendant who waited on him, and changed his shoes, wore the court dress, viz., knee breeches, silk stockings, buckled shoes, etc., and a sword.

On entering his carriage the Papal Envoy gave his blessing to the crowd, and he was loadly cheered as he drove away. These two days had given quite a jubilee air to the Italian Quarter. The flag of Italy hung here and there along the narrow streets, and the Pope's flag, with the mitre and the keys of St. Peter crossed upon it swayed over the entrance to the church.

I noticed a Neapolitan mother with a bright kerchief on her head and two little boys holding her skirts while she carried a wee baby in her arms. It had red, white and blue ribbons stuck in its very funny English baby-hat flapping over its brown little face. The barrows were decorated and also the organs, and altogether there was a holiday sprightliness about everything.

Mary Keegan.

Catholic Representation.

Catholic Representation.

Catholic Representation.

Stratford, July 17, 1897.

To the Editor of the CATHOLIC RECORD:

Sir.—I see some illusion in the Canadian Freeman of the 37th ult., with regard to the Hon. John O'Donoghue calling a meeting of the Catholics of Ontario to consider the position of our people. After talking to a number of our friends, I find there is a great desire, that he, or some other prominent Catholics, should make such a move, and they agree, with Mr. Clyne, of the great necessity at the present time of such a move. It was said some time ago that the Ontario Government had certain names on the slate to fill the vacancy if any misfortune befell our good and just Mr. Harty. We hope it will be a long time before they have any such opportunity. Still life is very uncertain with us all. Now Mr. Editor, we should allow no Government to make such a selection for us. Now Mr. Editor, we should allow no Government to make such a selection for us. We ought to have something to say, whom that person should be, who holds such a representative position. Past experience has fully justified us in making this move. I am fully aware that the Hon. John O'Donoghue and Peter Ryan, of Toronto, have been approached several times to take this matter in hand. They would be the right persons, as they know nearly every Catholic in the province. They know their opinions on the different questions of the day, and have heard from their lips often, where the dissatisfaction is on some very important questions. These men have been the interceders for their friends for years. If they will persist in not moving, why not some one else.

"Catholic."

The Catholic Club Pienic

Those who wish to have a day of thorough Those who wish to have a day of thorough enjoyment should attend the picnic of the Catholic Club to be held on the Fraser's Heights, Port Stanley, Ont. on next Tuesday, July 27. The energetic committee have provided an excellent programme of sports, for which valuable prizes will be

LONDON'S NEW CATHEDRAL.

Progress of the Work-One Hundred Thousand Dollars Have Already Been Expended.

The whole of the heavy work of ex cavating and laying the foundations of the great London Catholic cathedral is now complete. It is intended to carry forward the work at an equal level, so that the whole structure will be completed at one and the same time. No part of the actual church fabric will be left to a later date, save only the upper portion of the tall Italian tower. Entering by Ashley place-one could wish that the thoroughfare were of more important proportionsthe low stone work indicates the base of the main facade, which is to be en tirely built of Welsh granite. From thence an impressive idea is gained of the ultimate size of the great nave by the long walk up to the future site of the high altar, bordered on either side by the rising outside walls and by great solemn columns from which the roof will ultimately spring. These walls and columns, which are intended to be encased interiorally in marble, are built of brick, but in order to en-sure greater strength and durability the whole of the brick work is laid with cement, instead of mortar, a wise precaution, which has added £7,000 to the cathedral estimates.

It can now clearly be seen that the long stretch of land between the side of the cathedral and the back of Car lisle place will afford an admirable site for the Archbishop's house, clergy house, monastery and the much needed Catholic hall, which all enter into the Cardinal's great scheme. These will all have their frontage on a new road which will run parallel with Carlisle place, and the narrow space between the rear of the buildings and the Cathedral will be enclosed and laid out as a garden. The actual monastic buildings will be erected on a line with the choir, acces to which will be gained through the large sacristies which lie to the rear of the Blessed Sacrament chapel.

St Augustine's Landing in England

During England's ages of faith, Rev. ger of the Sacred Heart, the rock upon which St. Augustine set foot when he first stepped upon English soil was held in veneration, and he pictures as follows the arrival of the apostle and his assistants: "It was the festival of the Holy Ghost, Pentecost, upon which they touched the English shore; and, as in the times of the apostles, the divine Spirit hovered over them, di recting their acts and their wills Immediately interpreters were despatched to the king, announcing the ambassadors of the Pope, bringing with them 'glad tidings and the pro mise of celestial joy and an eternal reign in the fellowship of the living and true God.' . . . It was the custom of the Teutonic chieftains to receive the ambassadors of other tribes and nations under a consecrated tree Ethelbert was seated, therefore, surrounded by a numerous retinue, under a great oak and patiently listened to the eloquent appeal of Augustine, who spoke to him of the one immortal God, of the benedictions, temporal and spiritual, which the true faith would impart, of the great future of his nation and land." The king listened attentively to this appeal, we are told, but answered that he was not able at once to accept the new faith and abandon the ancient traditions of his land. Because the saint and his companions had come such a distance nowever, he professed his readiness to give them hospitality, and a way of living, and he added that he gave them full liberty to preach their relig ion and to convert whomsoever they could. He then sent them to Canter bury, destined to become the future metropolis of Catholicism in England and there they began their mission which was attended with such gratify ing results.—Sacred Heart Review.

The scapular is the livery of the Queen of heaven and earth, the sover eign of angels and men. It is, if I dare to say it, the uniform of soldiers who profess to fight under the stand ards of the Mother of the King of kings and the God of armies. To wear the scapular is a constant testimony of love and devotion to Mary. The Blessed Virgin regards the children of Carmel as Jacob regarded his cherished son, Joseph. He gave to him a garment of precious material and of differ ent colors to distinguish him from his brothers; and the greatest monarchs have worn this mark of protec tion and love for Our Lady of Mt. Carmel, deeming it an honor to add to their titles the still more glorious title of associates of Mt. Carmel and chil dren of Mary .- Rev. Thomas F. Ward

An interesting ceremony was wit nessed recently in the private chapel of the Cardinal Archbishop of Paris, when the Princesses Anna and Helen de Brancovan were received into the Church by Abbe Odelin. After the ceremony the two noble ladies were received by Cardinal Richard, who welcomed them into the Church. One of their ancestors was the illustrious Cardinal Musurus, one of the most eminent scientists of the I6th century.

"The Beauties of Mary."

The selections in the little magazine edited by John T. Reily, McSherrystown, Pa., entitled "The Beauties of Mary, Queen of Literature," are, as usual, very interesting and devotional. Price 5 cents per copy; three months subscription, 25 cents.

women with regard to higher education; for the University frequently receives letters from all parts of the United States making enquiries concerning it.

For further particulars, application should

THE CATHOLIC RECORD

A Peculiar Case.

St. Patrick's church, Galway, Ireand, a magnificent structure, has not been opened for thirty five years, be-cause a plot of ground in front of the building was owned by a man who had a bitter dislike to the form of worship carried on within, and he built a high wall directly in front of the church, preventing access. The man, how-ever, recently died, and the Bishop having bought the ground, the church will soon be re-opened for the first time since 1862.—Exchange.

MARKET REPORTS.

LONDON.

LONDON.

London, July 22. — Wheat, 66c per bushel.
Oats, 24 2-5 to 26 c per bushel. Peas, 36 to 39c
per bushel. Barley, 24 to 28 4 5 per oushel.
Rye, 28 to 30 4.55 per bush. Corn. 39 4 5 to
33 3-10c per bush. Beef 84 50 to 85.60 per cwt.
Lamb, 9c a pound wholesale. Veal, 5 to 6c by
the carcass Mutton, 6 cents a pound wholesale.
Dressed hosp, 86.75 per cwt. Live hogs 85 to
85.10 per cwt. Spring chickens, 40 to 60 cents
a pair. Spring ducks, 50 cents a pair. Fowls,
40 to 60 cents a pair. Old potatoes 30 cents a
baz. Hay, 86 to 26.50 a ton. Wool. 17 to 18 c
a pound. Butter, 17 to 18 cents a pound for best
roll by the basket, and 15 to 16c for crocks.
Eggs, 9 cents a dozen.

TORONTO.

Toronto, July 22.—Wheat, white, 71c; wheat,

Toronto, July 22.—Wheat, white, 71c; wheat, red, 59c; wheat, goose, 51c; barley, 25 to 27c; oats, 25c; peas, 41c; rye, 32 to 35c; buck wheat, 29 to 32c; turkeys, per lb., 11 to 12c; ducks, per pair, 40 to 80c; chickens, per pair, 30 to 50c; geses, per lb., 8 to 92. butter, in lb. rolls, 15 to 16c; eggs. new laid, 10c; hay, tmothy, 95.50 to \$10.00; hay, new, 86.50 to \$7.50; straw, sheaf, 80.50; beef, hinds, 6 to 84c; tamb, carcass, per lb., 8 to 11c; veal, carcass, per lb., 6 to 8c. mutton, per lb., 8 to 9c; dressed hogs, \$5.50

mutton, per lb., 8 to 9c.; dressed hogs, \$5.50 to \$7.00.

MONTREAL.

Montreal, Que., July 22,—Manitoba wheat was again a factor in the local situation to day, 100,000 bushels No. 1 hard changing hands at 74c. afloat at Fort William, and holders now want an advance of 2 to 3c. asking 76 to 78c. Ptas, 5tc. Oats, 28c. Flour, \$4.15 for Hungarian patents, and \$3.55 for choice strong bakers, with medium \$3.45, 813.59 for bran and \$11.50 for shorts. Sales of rolled oats were freely made at \$3.75 to \$3.85 per barrel. Baled hay \$13 for No. 1, and \$11 to \$115 for No. 2. The cheese market exhibited little change to-day. There is little stock to trade in outside of what is held by shippers, and this is not on the market. Butter—The export enquiry is not encouraging at present values, all they are prepared to pay being 17 cents. Eggs, 10 to 11c. for selected, and 5 to 35c.

PORT HURON.

PORT HURON. Port Huron, Mich., July, 22—Grain—Wheat per bush., 68 to 70c; oats, per bush., 20 to 21c; corn, per bush., 22to 24c; rye, per bush. 31 to 33c; buckwheat, 20 to 22c per bush.; bar ley, 45 to 50c per 100 lbs.; peas, 30 to 35c per bush.

ley. 45 to 50c per 100 lbs.; peas, 30 to 35c per bush.
Produce — Butter, 7 to 10c per lb.; eggs, 9 to 10c per doz.; lard, 5 to 6 cents per pound; cheese, 9c per pound.
Hay and Straw—Hay, old stock, \$7.00 to \$8 per ton; new stock, \$5.00 to \$6.00 per ton, on the city market; haled hay, \$6 to \$10 per ton in car lots; straw, \$8.50 to \$4.00 ton.
Wool—Washed, 14 to 18 cents per pound; unwished, 10 to 15 cents per pound; unpersed Measts. — Beef, Michigan, \$6.00 to \$7.00 per cwt. Live weight, \$2.50 ...) \$8.75 per cwt.
Pork—Light, \$4.00 to \$4.25; choice, \$4.25 to \$1.50; heavy, \$6.50 to \$8.75, no sale; live weight, \$0.00 to \$5.50 per cwt.
Mutton—\$6.00 to \$6.50 per cwt.
Mutton—\$6.00 to \$6.50 per cwt.
Lumb—\$8.00 to \$6.50 per cwt.

Mutton—85.00 to 26.50 per cwt. Lamb—88 to 89 per cwt. Spring lamb, \$2.50 to \$3.25 each, alive. Veal, \$6 to \$7.00, per cwt. Poultry—Spring chickens, 12 cts. per pound; owls, 7 to 8c per lb.; alive. 5 to 7c per pound; urkeys, 10 to 125c per pound. Latest Live Stock Markets.

TORONTO.

Toronto, July 22.—For any extra choice butchers' stuff here as much as 3½ to 3½c., and for a few very fine selections at 4c. was paid. Medium cattle sold at 3 to 3½c. and common at 2½ to 3c.

23 to 30.

There was a fair trade in export cattle at practically unchanged figures—from 4 to 4\frac{1}{2}c, was paid, while 4\frac{1}{2}c, was persistently asked.

There was considerable buying of stockers for Buffalo at from 2\frac{1}{2} to 3\frac{1}{2}c per pound.

Shipping bulls are wanted at from 3 to 3\frac{1}{2}c. Shipping bulls are wanted at from 5 to 54c. per pound.

Mikers are a fair sale if good, at prices rainging from \$25 to \$40 each.

Sheep for export sold at from 3 to \$4c per lb.: butchers' sheep are slow at from \$1 to \$3.50 each. Lambs sell at from \$2 to \$8.25 each. Calwes are worth from \$4 to \$5 each, with \$6 ceasionally paid.

Hogs are steady and unchanged at \$5 to for the very best. Light hogs are not worth more than \$4.75 to \$5 per 100 pounds 180ws from \$3 50 to \$3.75 and stars from \$2 to \$4.25 per 100 lbs.

EAST BUFFALO.

EAST BUFFALO.

East Buffalo, N. Y.. July 22.—Cattle—Market slow and unchanged for common grades others steady; veals about all Ganadas; common to good, 81.50 to 85.50. Hogs— Yorkers, 83.75 to 83.80; pirs, 83.80; mixed packers 83.70; mediums, 83.65 to 83.70; beavy, 83.65; roughs, 83.10 to 83.20; stags, 82.25 to 82.75. Sheep and lambs—Lambs, 10. lower; yearlings and sheep, mixed. 84.25 to \$4.35; do., culls to good, 82.25 to \$3.75; lambs, common to good \$4.50 to \$4.75.

A PIONEER'S STORY

Following an Attack of LaGrippe He Suffered Day and Night for Four Years - A Well-Known Clergyman Endorses His Statements.

From the Record, Windsor, Ont.

Among the residents of Kingsville, Ont., none is held in higher esteem than Mr. James Lovelace, who is known not only in town, but to many throughout Essex county. When a correspondent of the Record called upon him and asked him to verify certain statements as to his cure from a paintul malady after several years of suffering, he cheerfully did so. Mr. Lovelace said: Four years ago I had a bad attack of la grippe, which left me with a severe pain in the pit of my stomach. After trying household remedies and getting no relief, I consulted a doctor, but after a long treatment which did

not help me. I became discouraged and oncluded there was no relief for me Night and day for four years that pair never left me. At times it was so bad that I had to give up work. I had frequently read of Dr. Williams' Pink Pills, and perhaps as much out of curiosity as with any hope that they would help me, I bought a box. lowed the directions carefully, and by the time the box was finished I was surprised to find that I was getting re I could not understand how after all the medicine I had previously tried had failed, the one box of Dr. Williams' Pink Pills should help me now cheerfully continued their use, and by the time I had taken five boxes every trace of pain had left me and I felt as well as ever I had done in my To day I am as sound as a dollar and believe there is no man of my age in Essex county who can stand a der day's work. Rev. R. D. Herrington, Baptist

minister at Kingsville, says: "Having known Mr. James Lovelace for the past thirty years, I believe the above statements made by him to be strictly true. I might also say that I have been greatly benefitted myself by the use of Dr. Williams' Pink Pills.

Walkerville Separate School.

The following are the names of the pupils of Notre Dame school, Walkerville, who passed the High School Entrance examination, together with the number of marks each received. The pupils' names are given in the order of merit:

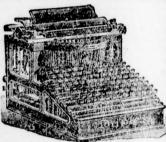
in the order of merit:
Patricia Spereman, 556: Cora Campeau,
509: Raymond Janisse, 496: Roy Graveline,
479: Maggie Langlois, 474: Ernest Lapine,
469: Eugenie Belleperche, 468: Eugenie
Spereman, 461 and Mary Derdalle, 458—
Total nine.
This is an excellent showing, and the
Sisters of St. Joseph, under whose charge
the Separate school of Walkerville is
placed, are to be congratulated on the splendid result of their labors.

Catholic: Club: Pienic PORT STANLEY

TUESDAY, JULY 27th, 1897. Full programme of sports. Largest prize list even offered. Musical Society String Band. Moonlight excursior. Everybody welcome.

RISH BENEVOLENT SOCIETY — AN.
NUAL pienic at Port Stanley, Tuesday,
Aug. 3, 1897. Sports, games and dancing for
men, women and children, for which cash
prizes will be paid. Full brass band and
string band, baseball match, London vs. 8t.
Thomas, and many other special attractions,
Proceeds for the relief of poor. P. Mulken,
President; Arthur Huff, Secretary.

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WESTERN ONTARIO'S SUMMER RE-

"THE FRASER,"

PORT STANLEY, ONTARIO.

(ESTABLISHED 27 YEARS.)

WAS built in 1870, and is now open for the sesson. People who have heretofore gone to the expense and inconvenience of long and wearisome trips to the seaside, and other distant summer resorts, are gradually awakening to the fact that they have near their own doors one of the prettiest spots on the Continent, where they can obtain all the advantages of a summer outing—lovely climate, bathing, boating and sailing—without the discomoris of railway travel. The Fraser House is situated most pleasantly upon a lofty hill overlooking most pleasantly upon a lofty hill overlooking the fact of the continuating a magnificent view of the beautiful scenery surrounding or overly side.

The handsomedining-room of "The Fraser" has a seating capacity for 200 guests. The proprietor recently erected an addition to the House, which will increase the accommodation by ten rooms. The bar room has been removed from the hotel, and a barber shop and other accessories have been provided.

Three Lake Erie and Detroit River Railway trains leave the Fort daily, connecting at London and a st. Thomas, running east, west and north to all important points. PORT STANLEY, ONTARIO.

CURRY, BAKER & Co., Architects. 70 Victoria St., Toronto. CHURCHES, HOSPITALS, SCHOOLS, ETC. PUT IT OFF" is a bad max'm to follow. Its evil effecture particularly felt in the matter of education. Many a particularly felt in the matter of education.

CENTRAL BUSINESS COLLEGE of Toronto accounting. Its Storting and the session continues to J particularly strong. Freeent session continues to J Holidays for August. Solid work again Sept 1st. ticulars. Enter now. Accress. W. H. SHAW, Prin., Yonge and Gerr

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Sates unprecedented-knock the bottom out
all records. Canvassers scooping in money.
Even boys and girls sell it fast. Big commission or straight weekly salary after trial trip,
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THOROUGHLY COMPETENT TO TAKE full charge of Catholic choir. Long experience with large choirs and first class pipe organs — highest testimonials. Address, Organist, CATHOLIC RECORD Office, London, Ont.

TEACHER WANTED.

MALE OR FEMALE. FOR A FRENCH-English school in Kent county. Duties to begin Aug. 16, 1897. Salary 8830-00, aver-age attendance twenty five. Apply, at once, to Alex. J. Denomy, Drysdale, Ont.

CATHOLIC TEACHER HOLDING A 2nd or 3rd class professional. Salary \$300. Ad-dress Rev. J. A. Primean, Sault Ste. Marie, Ont. WANTED FOR JUNIOR AND INTERME

diate departments of North Bay Separate solution and or 3rd class professional certificates for Ontario, and capable of speaking and teaching French and English. Duties to begin Septiat. Apply, stating qualifications, saiary and experience, to Rev. D. J. Scollard, Sec. Treas. U. M. B. A .- Branch No. 4, London

mests on the 2nd and 4th Thursday of every outh, at 8 o'clock, at their hall, Albion Block, &lchmond Street. G. Barry, President; I. J.O'Meara lat Vice-President; P. F Boyls, &ecording Secretary.



MR. J. W. DOYLE, the proprietor, has returned to the city, and by personal atten-tion is determined to make this hotel one of the best conducted hoste'ries in London. FALL TERM - SEPT. 1st.

Business College STRATFORD, ONT.

STRATFORD, ONT.

A live, go.a-head school that thoroughly prepares young men and women for business life. Attendance this year double that of last year. Only one kind of business education given to our students, and that the best Write for circulars.

W. J. ELLIOTT, Principal

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