FROM PALACE TO CLOISTER.

Remarkable Conversion of a Bitter Enemy of the Church.

"The grandeur of this earth I have despised for love of our Lord Jesus

Before me lies a simple little thing every simple indeed yet capable of awakening great thoughts, certainly not per se but from its connection with the hand that fashioned it, long since turned to dust. It is only little pin-wheel, and quite discolored from age, although it still retains some of its original delicacy and beauty of design. On the side which lies uppermost is delicately painted the Sacred Heart of Jesus, surrounded with the crimson roses of martyrdom, the reverse side having the Immaculate Heart of Mary also surrounded with roses but the paler ones of innocence. It lay for many years among the treasures of an aged and saintly friend, who, already old when I was young, stood as much in the light of a relation as of

adviser of my younger days.

This little souvenir was given her by a remarkable and saintly woman, a much loved friend whose acquaintance she had made in Rome years ago, when, after the death of her mother, she entered the pensionnat of the Sacre Coeur in that city. This friend was the Princess Galitzen, and remained unbroken, sundered only for the present by the death of the Prin-In an old journal now in my session, this dear old friend gives a short description of the convent in which they first met, that of "Trinita dei Monti," situated upon the Pincian Hill, and of the glorious sunsets which "carries one to the very gate of Heaven" and partly reconciles her to be immured within its walls wherein "all days are just alike, rising early and retiring early; French, Italian, music and prayers occupying the

This convent, situated on the slope of the hill, was approached from the Piazza di Spagna by a grand stairway of somewhat less than two hundred The hill still rising allowed an egress from the rear of the upper story of the building into the garden which were filled with ornamental trees and beautifully cultivated with flower gardens. The building itself was quadrangular in form, on the inner side of which was a court around which ran an enclosed colonnade frescoed with the portraits of all the French kings from first to last. Before one stretched the Campus Martius, while to the left and right respectively rose the Janiculum with its gardens crowned with churches and the lofty Monte Marie from whose height was pictured the convincing vision of Constantine. On one side was the church, a good-sized and handsome building belonging to the convent. Here some twenty-five years later Mrs. Sarah Peter made her adjuration and was received into the Church by Mgrs. Bedini and Talbot. established themsely they were unable to take any thing in their flight the Abbe Merode, then in deacon's orders, effected an entrance and concealing all the sacred vessels in his pockets and in a bag which he hid under his clock succeeded in making his escape unperceived. However, in hurrying through the streets when passing a party of soldiers engaged in play, a paten, which had not been well secured in his haste, fell with a crash and rolled quite out into the street. He bravely picked it up and

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almost miraculously made his way to the poor religious who were delighted to receive him and his precious burden. Our friend soon found that the convent had its pleasures also, and speaks of the great kindness of the religious and their efforts to promote in every way her happiness, which so gained her heart that in turn she re gretted the day when obliged to leave them. She speaks particularly of the dear Princess Galitzen who was appointed to accompany her to the parlor when receiving visitors, and upon on occasion regrets that a caller, seeing her thus chaperoned, should be polite" to her dear companion who although so sweet and amiable to her, was considered usually a somewhat

"rigid religious." This holy religious was known for some time after her entrance into the Sacre Coeur in Paris, by the simple name of Sister Elizabeth; but it soon transpired that she was of the princely house of Galitzen so high in favor at the court of Russia and, I believe, related to the reigning family. In relating to this mutual friend some of the trials attendant upon her conver sion, the Princess acknowledged her unfounded prejudice towards the Cath olic Church which amounted almost to fanaticism. Her father died when she was very young, and her mother, although in reality fond of her, treated her very severely and allowed such quently bore the marks of their chastisements, and she attributed much of the obstinacy and rigidity of her charliberty to her instructresses as well as

Having a very decided character and strong will she acted firmly upon her convictions, so much so that, hear-

she yet struggled against the dure. However, from this time ates her conversion, which slowly conversion to the Church does not procedure. she dates her conversion, which slowly perfect day of public acknowledgment.

From this time she began a course of penitential exercises such as fasting, sleeping on the floor and rising at the supernatural order, and that a midnight to pray; and her trial of stronger and steadier light is needed mind during that time were such as a strong character like hers might expect and which probably fitted her for the important part she was to play in after belief, for there is no one superior to life. At times she would almost yield to the convictions which were gaining resolve his doubt and restore him to upon her, but her spirited nature and faith. Reason with him is supreme, early prejudices would force her to rerelative she yielded to a passion of anger not easily calmed. At last, wearied of the struggle going on withand begging for light to see and grace ceived light and with it peace. In the morning seeking her mother she in-formed her of her intention of embracing the Catholic faith and begged of her to send for a Jesuit priest, formerly the object of her implacable hatred, and to him she made her ab juration of the Greek schism in which she had been born and nurtured and was received into the fold of that During the siege of Rome in the year 1848 the religious were driven from their convent by the Mazzinians who established themselves therein. As sacraments with the greatest fervor and devotion; and shortly after, when an advantageous proposal of marriage was made she objected most decidedly, an advantageous proposal of marriage was made she objected most decidedly, refusing to belong to any other than the King of kings and Lord of lords to whom she had dedicated her pure to whom she had dedicated her pure and response pears from the moment to a doubt means for a return to union. Catholic heart, he said, must sympathize with this most praise effort which he hoped had sprun difficulty by appealing to an authority that Spirit of God who maketh the condensation of the carried and vield for a moment to a doubt means for a return to union. Catholic heart, he said, must sympathize with this most praise effort which he hoped had sprun difficulty by appealing to an authority. and generous heart from the moment r conversion.

Whether through the opposition of ner mother or from the desire of her director to test her vocation, or because, as my dear friend understood would not permit her to retire from it before the age of thirty, I know not; but at all events it was not until eight exposed to temptations concerning years after her conversion that Father faith, for reason, who is the temptress Rosaven, her director who had in the meantime been exiled from Russia, placed her in communication with Mother Barat, the renowned foundress of the Society of the Sacred Heart. During the interval she led the life of a penitent in the world wearing under her costly robes a hair shirt and giving generously of her time and means to the poor and afflicted.

Ten years from the date of her conversion found her one of the most humble and obedient of the novices in the Paris novitiate. She was clothed with the holy habit of religion December of 1826, and she enjoyed her little cell as well as all the privations of her state of life with all the generosity of which her great nature was capable. Speaking of her early religious life to the same dear friend, she said that the first duty given her upon her entrance into the House of God was that of cleaning the shoes of the Sisters; and upon being asked how she "felt about "she said she laughed heartily and

AUTHORITY IN MATTERS

The fashion has lately been revived ing of her mother's secret conversion to the Catholic Church, she vowed im those who, yielding to the influence of placable hatred to that religion, re- grace and investigation, seek rest for newing this vow daily upon her knees. their troubled hearts in the bosom of But like St. Paul she was a persecutor the Church. Their names are menonly "for conscience' sake," and she tioned with pity by their former was equally severe towards herself friends, who, with many head shakes, assaults only by a faith that knows no wavering a faith pinned on an authorwhen nature and conscience opposed express their regret to see "that noble each other, as evidence of which we and most sovereign reason" one whom may cite the sacrifice of an ardent they still condescend to call a attachment which she stifled completely and the depriving herself of Even the illustrious Newman did not the enjoyment of the atrical representa-tions which gave her great pleasure nor was it till those powerful producbut which caused her scruples of contions of his pen, which at once vindi-Always desirous of that which was Church and filled the world with his the best and most elevated, she confame as a writer proved that his sidered purity of soul as of paramount intellect towered above that of his importance; and we may well believe defamers as a giant above pigmies, that the God who has promised to dis-the obsequies of an agen priest who had formerly been her master in the Italian language, she heard an interior voice saying to her that she would one day be within the fold of that Church which she now so hated. She wept bitterly at this although she could hardly say why unless it was that her positive character could with the bear positive character could with friend was the Princess Galitzen, and their mutual friendship, formed in the Sacred Heart of their divine Lord, remained unbroken, sundered only for although she felt them slowly giving although she felt them slowly giving hurt when he is charged with "break-although she felt them slowly giving hurt when he is charged with "break-although she felt them slowly giving hurt when he is charged with "break-although she felt them slowly giving hurt when he is charged with "break-although she felt them slowly giving hurt when he is charged with "break-although she felt them slowly giving hurt when he is charged with "break-although she felt them slowly giving hurt when he is charged with "break-although she felt them slowly giving hurt when he is charged with "break-although she felt them slowly giving hurt when he is charged with "break-although she felt them slowly giving hurt when he is charged with "break-although she felt them slowly giving hurt when he is charged with "break-although she felt them slowly giving hurt when he is charged with "break-although she felt them slowly giving hurt when he is charged with "break-although she felt them slowly giving hurt when he is charged with "break-although she felt them slowly giving hurt when he is charged with "break-although she felt them slowly giving hurt when he is charged with "break-although she felt them slowly giving hurt when he is charged with "break-although she felt them slowly giving hurt when he is charged with "break-although she felt them slowly giving hurt when he is charged with "break-although she felt them slowly giving hurt when he is charged with "break-although she felt them slowly giving hurt when he is charged with "break-although she felt them slowly giving hurt when he is charged with "break-although she felt them slowly giving hurt when he is charged with "break-although she felt them slowly giving hurt when he is charged with "break-although she felt them slowly giving hurt when he is charged with "break-although she felt them slowly givin

progressed until it opened into the by any means indicate mental imbecility, but it does indicate a recognition of the fact that human reason is too weak to grapple with the difficulties of cannot refrain from abandoning his and to reject a doubt which reason inspires would be equivalent to doubt tire from the conflict. These two inspires would be equivalent to doubtforces were so strong within her that ing the validity of reason itself. Here, although almost convinced herself, yet upon hearing of the conversion of a founded on reason and so long as reason does not move him to doubt, so long he may consistently believe, but the moment he admits a doubt in her, she remained an entire night his mind from that moment the basis reflecting upon the truths of faith presented to her by the Catholic Church and the whole superstructure that rested on it topples to the ground. to embrace that faith if the true one it should be. Her earnest petitions pierced the heavens and her soul rewester we know it is man's highest gift and we know it is man's highest gift and without it he would be incap-able of possessing faith, but we wish to point out the mischievous consequences of allowing it to rule supreme in matters that transcend its scope. These consequences the Protestant assuredly does admit when he makes reason the rule of his faith, and private judgment the sole means of interpreting the inspired writings.

The Catholic appeals to a higher authority than reason in such matters as outlie its jurisdiction, and herein he is enzymently legical. Should a Catholic appearance of the large and mixed gathering from all the religious principals. logical. Should a Catho lie call in question an article of faith

get rid of it logically whilst a Protestant cannot get rid of it at all unless from herself, the etiquette of the court he wishes to involve himself in a contradiction. Both Catholics and Protestants are exposed to temptations concerning is very envious in such matters and loves to ask questions where it is plain it can get no direct answer. It asks questions about God and His attributes and His dealings with His creatures about Grace and Predestination, and he problems of the world about the lights and shadows of human life, the miseries that beset human souls and the sufferings that scar and seam the human heart, and if it cannot obtain a ready and direct answer to its ques tions it is apt to rest in the unsatisfied slough of agnosticism. And as the occasions for these doubts multiply the quicker does the Protestant back down from his belief and the more frequently is the Catholic forced to exclaim Credo Domine; adjuva incre dultatem meam. As a consequence we find ourselves in the midst of period of waning and wavering faith among the sects, and of a marked revival of a mediæval intensity of belief

higher and more potent than that

should a Catholic entertain a doubt

concerning the Blessed Trinity he can

which inspired the doubt.

The prevailing systems of philosophy

among Catholics.

acter to this injudicious course of treat-AGAIN THE NECESSITY OF ism of the advanced school, Positivism, Physiological Materalism, the Spencerian doctrine of the relativity of human knowledge, these are the current forms of thou that are directly aimed at of thought fundamental doctrines of Christianity, and not an arrow is left in the quiver of Protestantism that can be directed against them with effect wavering, a faith pinned on an authority that cannot be deceived. No other authority is good for anything anent Infallibility is the only badge which an authority can wear that commands submission to-day. Infallibility means invulnerability.-

THE HOME RULE BILL.

London, Aug. 7 .- There was conservative members who were present as the opening of to day's session of the House of Commons. The report stage of the Home Rule Bill was reached at an earlier hour than was expected, and Mr. Balfour, the Conservative leader, who had an important amend ment to offer, was not present to sub mit it. Mr. Balfour's proposed amend-ment is intended to prevent the Irish members who shall be retained in the Imperial Parliament from voting on any questions except amendments to the Home Rule Bill after that Bill shall become a law. The Conservative were exceedingly desirous of having the amendment submitted, and Mr George Bartley (Conservative), North ern Islington, requested to be per mitted to act as Mr. Balfour's substi

tute in offering the amendment

Speaker Peel ruled that substitutes could not be allowed. The Unionists stood aghast as they saw the report sweeping through Their fright was allayed, however, when Mr. James Parker Smith, (Liberal Unionist), after having eight new clauses proposed by him ruled out, the Speaker's sanction to move that the boundary commission under the bill be instructed to enquire as to the better division of the Irish electoral districts. The debate on this motion was taken up, and this gave the Opposition time to breathe. Conservative and Liberal Unionist

whips were at once despatched in search of absentees to summon them to immediate attendance at the House. Messrs. Balfour and Heneage and other members of the Opposition appeared in time to take part in the debate on Smith's motion. Eventually the motion was defeated by a vote of

Mr. Parker Smith moved two further clauses dealing with elections in Ire-and. After some debate each clause land. was rejected, one by a majority of 43 and the other by a majority of 49.

RE-UNION AMONG THE SECTS.

On Sunday evening the Rev. Dr. and mixed gathering from all the religious sects in England and Scotland, now at Lucerne, devising ways and Every Catholic heart, he said, must deeply sympathize with this most praiseworthy effort which he hoped had sprung from that Spirit of God who maketh men to be of one mind. But while the Catholic could sympathize he must also greatly fear for the ultimate result himself would venture to prophesy the utter failure of these discussions and attempts unless the movers abandoned their present basis of operations and worked to an altogether different standard. The unity they seek, in must needs be order to be successful, something higher far than an amalga-mation "of some sort," as one of them expressed it. It must, in fact, be the very union which Christ our Lord has prescribed to His followers; which is manifested in the Acts and Epistles of the Apostles, which springs from the root which Christ has planted, and which is knit ever as the centuries elapse. represented in four words, namely "One body, one spirit," "One fold, one shepherd." In vain does one of the conference plead that the flock is one but the folds are many. A greater than he has spoken otherwise. The unity of the Church of Christ is to be so compact and perfeet that it shall be the standing pr of the mission of the Son of God. He prayed that they might all be one, even as He is one with the Father. That is not an amalgamation of some sort. It is absolute unity, the perfection of unity. As in persons with unity of nature, so in the anyone risk his neck. when she should stand at the gate of Heaven she wished to able to say, "Ope to me now, for I have always obeyed."—Buffalo Union and Times.

Treat all classes of persons with meekness and with the considerate kindness emanating from a heart full of the considerate kindness and with the considerate kindness are also as a certain body of doctrine, the unity which calls forth the Apostle's exultant cry, "One Lord, one faith, and intercommunion. This is the unity which calls forth the Apostle's exultant cry, "One Lord, one faith, one baptism." The teaching of Christ, one baptism." The teaching of Christ, one baptism. The teaching of Christ, one baptism. The teaching of Christ, one baptism. The teaching of Christ, one baptism and the unity which calls forth the Apostle's exultant cry, "One Lord, one faith, one baptism and the unity which calls forth that the authority of God, speaking through His Church, is the Samson Azonistes whose strength increases in proportion as it is assailed. Evolution-

are all one, and the differences of the Churches vanish. If all received it, the entire world would be one Church, and the conference at Lucerne would have no more to do. The differences and the separations of the sects arise from the mournful fact that the one doctrine does not reach them in its unity. They have, indeed, the written Word of God in unity for on that one point they have all taken the Church's teaching unan imously, but as long as each mar reads it with his own private interpre tation, the deplored divisions car never cease. Unity is not to be accom plished by interchange of pulpits Federation may give the semblance of Federation may give the semblance of "one spirit." The Episcopalian may sacrifice his bishop, and the Baptist christen his new—born child, but the resulting compromise would never last without the root, the enduring cause, the everflowing source of unity which Christ provided. What then may this be? What if it turn out, after all, to be? What if it turn out, after all, to the comparing it with confessedly human be? What if it turn out, after all, to the comparing it with confessedly human intuitions they find its vitality, continuity, unity and adaptability to everbe? What if it turn out, after all, to be that which the writer from the Chapel Royal Savoy to the conference stigmatizes as the idle hope of achieving unity on Papal principles! This idle hope shall be our subject on Sunday evening next .- London Catholic

FATHER POWER, S. J., ON CON-VERSIONS TO THE CATH-OLIC CHURCH.

Continuing a course of sermons upon the above subject, the Rev. Father Power preached last Sunday evening at the Holy Name Church, Manchester. The rev. gentleman took for his text: "So let your light shine before

men that they may see your good work and give glory to the Father Who is in heaven." Last Sunday, said the rev. gentleman, we were occupied by the rather distasteful points of difference between the Catholic Church and those outside her fold. There was a great and irreconcilable difference between the Catholic Church and the sects. St Paul said: "The heretic (he meant the guilty heretic) after the first or second admonition, avoid, for he is condemned. If any man come unto you and bring not the Gospel, receive him not. The rev. gentleman con-tinued: We Catholics ought to be zealous for the conversion of souls outside our Church, for we are laid under an obligation by God, to not only save our souls, but to en-deavor to save others. We should be filled with zeal for those who belong to the Christian sects, because the Catholic Church fears for all souls, but most of all for those who are out side her pale. She would fain gather in the wandering sheep into the one fold, and protect them from the outer blast. She makes no secret of her desires and intentions. She would teach men that if they value their souls they should not rush wildly, but carefully examine the claims of the Catho lie Church. Catholies are conscious of possessing the whole truths of Revelation, and they are conscious of their duty to proclaim it and diffuse it doctrine which they hold, or ought bring her back to the path of duty be-They are mostly certain ! that we Catholics can save our souls as we are. Men see and understand that conversion to the Catholic Church is a rise from the lower to the higher and if we apostatised it would be a fall from a higher state to a lower depth. When any of our body aposta tise, people impute some base motive, and they are right in doing so. To impute motives is sometimes a moral obligation. The weight of intellectual argument never drove a Catholic to the sects. Not the least slur was cast upon the great Cardinal Newman when he became a convert through his love of truth, but when a Catholic loses his Faith the converse is the fact, as it is a fall from the higher to the lower. Do you not see, said the rev. preacher, that all this should spur us on to win souls to God. First, we are in possession of the truth. Secondly, we are bound to proclaim it. Thirdly, if we succeed we shall have the satisfaction of knowing we have raised that soul from a lower to a high state. As regards the sects, we are in fear and trembling of the salvation of their souls where they are. As truly as there is one God, there is one Church, and only mode of salvation. A guide at the foot of the Alps, when he knows the road of a dangerous pass to the Matterhorn will naturally decline to take the wrong way at the suggestion of a tourist. The Catholic Church says there is but one Trinity there is distinction of read to salvation, and she will not let true Church there is distinction indeed one Church founded by Jesus Christ,

come over and join us. Can they resist the appeal? Their salvation is imperative and safe if they join us. Only through our preaching, our ex-Jesus Christ calls us all to the true reigion, where, if we wish for eternal happiness, we must look, and where there is one fold and one Shepherd .-London Catholic News.

THE CATHOLIC CHURCH.

"If Protestantism ever expects to keep pace with the growth of the population of New York and not fall ack 40 per cent. every decade, as it has been doing, it must copy the Cath-

tinuity, unity and adaptability to evervarying surroundings unique in the history of the world. Always preserving its identity, it comes down through turbulent ages with undiminished vigor and with the capacity to grasp new conditions, solve new social prob-lems and retain a controlling influence in the affairs of men. It is the only permanent institution in this world of Its history is the history of Christian civilization and progress. It is autonomous Christianity. He who said "On this rock I will build My Church and the gates of hell will not prevail against it," gave it its con-stitution, and this accounts for the inimitable perfection of its organiza-

There is no place on the face of the earth where the Church is so free, so full of life, so self-sufficing as in this great and providential republic, where is unhampered by Government patronage or opposition. Before her working presence prejudice and bigotry are disappearing as miasmic vapors disappear before the light and heat of the sun.—Philadelphia Catholic Times.

Edith O'Gorman's Husband.

In the obituary columns of the London Times about a month ago was announced the death of "Professor William Charles Auffray, husband of the escaped nun." Professor Auffray married Miss Edith

O'Gorman, who was the pioneer "escape" of recent years. He travelled with her, aided her in concocting her malicious lies and in putting them into attractive form for the public.

It was a low, base and unmanly part to play. A man of self-respect would not be engaged in it. Professor Auffray lived upon the proceeds of his wife's performances. He knew she was lying every time she went on the platform to arraign the good Sisters who were too pure for her depraved nature to appreciate.

He is dead. Let us hope that he re-pented of the crime against religion and decency in which he took a part. fore her summons comes. She has given much scandal to God's Church and has wrought much evil, but even the lowest and vilest sinners hope for pardon. - Boston Republic.

THE ONTARIO LIFE:

We recommend our subscribers to read the Annual Report of the Ontario Mutual Life Assurance Company, which appears in this issue of the CATHOLIC RECORD. It is pleasant to note the continued prosperity which has attended its operations. From the beginning it has been managed in the most admirable manner; its board of directors comprising some of the most prominent business men of Ontario. It is therefore not a matter surprise that the Company has obtained a firm foothold in the country, none other offering better security or more liberal inducements. labors of the painstaking and energetic secretary, Mr. W. H. Riddell, is also due much of the remarkable success which has attended its opera-We can heartily recommend tions. the Ontario Life to such of our readers as may desire to take out an insurance policy.

Gossiping at Church Doors.

There are a few people in every contanding around the church entrance for the purpose of gossip. The prac-tice is unworthy of a dignified Catholic, and is a fruitful source of bringing his religion into contempt. It is little less than sacrilege to go to church for the mere purpose of idle gossip. If it is indispensable to see your neighbor, wait until services are over. Pay first your debt to God, and your neighand conscience will assume also the additional security of a duty performed and the dignity of a gentleman

oor an' mair !"

ownstairs.

No answer, only a quiet smile, as

the house require shall not be broken

unnecessarily until after morning prayers and Mass in the chapel. So

Katie does not expect a reply to her question, but sets herself diligently to

work, in company with two other girls, taken from other dormitories, and be-

tween the three a good deal of extra and very particular ironing is accom-

olished before the other children come

Katie knows she is going out to the

world before long. She has not, how-ever, heard on what day she is to

able signs by which the children are

enabled to make a pretty fair guess as

such as fitting on of dresses, making

up of coarse aprons, and the like. Katie has, for several days, felt almost positive that her clothes are being pre-

pared, but she has no idea that the

hour of departure is so close at hand.

The summons comes that very day, and

Katie knows it for certain when Sister

Mary of St. Austin (who besides being

infirmarian is wardrobe-keeper of the

the store passage, through the glass

door which separates the Reformatory

from the Convent side of the house.
"Weel, Katie Mackay," said the

Sister at last, pausing in the cloister

outside the little room where Katie is

o lay aside her school dress for ever-

Weel, my child, ve're goin' oot, and

wish ye may find the world as happy

as ye expect. I wish I had laid ye to

rest in the graveyard afore I had seen

"Och, Mither, ye're aye spacing evil

"May oor blessed Lord grant ye the

to the childer. Ye'll see I'll be that guid, sae I wull," responds Katie, her

face flushing with excitement.

school) desires Katie to follow

to the time fixed for their departure-

There are certain unmistak

LINKED LIVES.

By Lady Gertrude Douglas.

CHAPTER VI. THE SCHUIL. "Seest thou you bark? It left our bay This morn, on its adventurous way, All gay, and glad, and bright."

-Hewitt The fourteenth of May, the day of Hugh's return to Elvanlee, was a memorable date in Mabel's life. Scarcely less memorable or less important was that same fourteenth of May to another individual destined to a conspicuous part in this story

Katie Mackay had passed four years and eight months of detention in a Catholic Reformatory School, some three miles out of Glasgow. It is not my intention to enter into a detailed account of Katie's life in the school She had been, when she first entered -indeed, for two years after - as troublesome a child as, from her antecedents, might have been expected. The Sisters under whose care she was placed were, however, accustomed to dealing with such characters, and had not seemed to be so much tormented by her naughtiness as Kane had expected. This, though a disappointment, did not discourage Katie's evil resolves. She was perpetually in disgrace : her utter contempt of rule, her frequent bursts of violent passion, her riotous, rebellious disposition, were causes of frequent disturbance, which affected the discipline of the whole school, and sorely tried the patience of her several

Nevertheless, taken at her worst there had always been in Katie's character much that was hopeful—so thought many of the Sisters, and not without reason. The little thief was an honest child; she was straightforward, and above the mean tricks common among the other girls. She never told lies; she never sought to excuse herself at the expense of others she was always ready to take more than her own share of blame. These were good symptoms, and those in-terested in her augured well from them for the future. They were not mis

The change for the better came very suddenly-soon after Katie had completed her second year in the school and during the Winter which followed upon her thirteenth birthday.

One morning, in the early part of February, Katie had been, as usual excessively obstreperous over her lessons, and, after a series of misde-meanors, had crowned the whole by putting herself into a fit of ungovern able rage and flinging her slate at the mistress's head. The mistress who taught Katie's class was a young Sister who had not been very long in the house, but she was not in the least alarmed by this display of furious temper on Katie's part. Bending her head slightly, so as to avoid the blow aimed at her, she merely shot one quiet, indignant glance at the rebellious child, and then, without taking the slightest further notice of what had happened, she continued the dictation which she was giving to the class.

A murmur of disapprobation from Katie's companions, mingled with expression such as—"Och! shame on Katie Mackay-ye bold impiden lassie! I'll give ye a hidin rat freely round the room, and it was some time before the disturbance created by Katie's conduct could be entirely quelled; not indeed, until the author of it, having indignantly flung her books upon the ground, had, in a towering passion, made her exit from

the school-room, was peace restored.

Two hours later when her passion had had time to cool, Katie was summoned into the presence of the first mistress, who received her in the room where she generally saw and conversed with the children under her charge.

It was a very small apartment, with plain, whitewashed walls, decorated with two or three sacred pictures, a wooden crucifix and a holy-water stoup. The simple furniture consisted of a little iron bedstead, curtained with white dimity, a rush-bottomed chair, and a cupboard, which also served the pur-poses of table and washing-stand, the earthenware jug and basin belonging to the latter being, except when in use, hidden away in the interior.

Katie had entered the cell in the very worst of tempers, determined, as usual, to "brave it out," and full of feelings. She had not even knocked at the door, but, as it stood partially ajar, had kicked it open with

The mistress's chair was by the open window, which immediately overlooked the school playground and afforded in the distance a charming glimpse of the Clyde valley. The mistress, when Katie entered, was standing by the window, watching the children at their play below; nor did she at first take any notice of the little delinquent, who in order to attract attention to her presence, began to whistle, and stamp with her feet upon the deal floor of the

Then the mistress turned round, exhibiting a fresh, young, pleasant face, with large, dark, serious eyes and an expression singularly winning and beautiful. She was, however, flushed, and it did not escape Katie's quick eye that "Mother St. Cecilia put her hand suddenly to her head as if in pain. She sat down at once, desiring Katie to shut the door, which Katie did with a very bad grace, banging her back up against it.

"Now, Katie Mackay," began the mistress quietly; then she paused, fixed her penetrating glance upon the child's countenance, and gravely shook

"Div ye want me?" asked Katie

"Yes," said the Sister briefly, "I

sent for you."
"What's this ye's wantin' then?" "Is that the way to speak, Katie Mackay! Can you not be civil even to your Mothers?"
Katie laughed contempt busly.

"Why are you such a bad, naughty child?" continued the mistress pleadingly.
"Just!" said Katie, saucily.

"Just!" repeated the Sister, with-out the least show of impatience-

just what, Katie? Does it make you happy to be always in disgrace? Do you like to be locked up in the cells? Do you like rice and water and por ridge? Answer me, my child-do you

enjoy punishment?"
"I's no heedin' aboot the parritch. I can tak' the rice; an' for the cells aweel, Mither, I aye likit them fine. "Oh, nonsense, nonsense, Katie-that is all silly bragging! Come now try to be a sensible child, and listen to what I am going to say to you. You have been two years in the school you know you cannot get your own way here; you know that all your naughtiness only ends in getting per ance for yourself. You surely have found out by this time that your life is not made happier to you for all your rebellion. Now do you not think you have tried your own foolish way long enough? Don't you think, my child you could try my way for a change? promise you it will make you happier

than you are now.
"I dinna ken," replied Kate, a little more humbly than she had hithert "I's wantin' oot. I's awfu

iserable in here !" Well, but, Katie, all your bad conduct will not make your time in the school one atom shorter. You have still three years before you, and you know you cannot leave us until they are over. Now, the question is, are you going to spend them miserably, or will you not try my advice? You are thirteen years old, and yet you have never been good enough to allow me even to put down your name fo My dear child, your first Communion! this is sad-very, very sad !

"The mistress's face had flushed more deeply while she was speaking, and more than once she leaned her head wearily on her hands, with a transient look of excessive pain. Katie saw it, and was distressed, for in her heart he was really attached to her Mother St. Cecilia.

"Mither, ye're sick. I ken fine ye re-ye're that rosy lookin'!" "I have a bad headache," was the response, "and your naughty conduct has made it rather worse." "Wull ye get better, Mither, gin

tak' meesel' up? "Perhaps I may. Now, Katie, you

were very rude this morning to your Mother St. Philomene — more than rude, in fact. Do you know that you might have hurt her severely? "Och! I hate you Mither -she's aye

flytin' on me."
"Does she 'flyte' on you when you are good, Katie?'

"I ken fine I's aye bad. Weel, I's nae heedin', I war just born t'it.' quently all minor difficulties were waived, and Katie was to enter upon

"Born to it, poor child!—no, in-deed," said Mother St. Cecilia, emphat deed, said Mother St. Cechia, annual ically. "No, you were born to be happy, and good, and to live forever with God in heaven. That is why we are all here; that is why there are such was built; that is why there are such places as schools, where children can be taught all about God and their own souls, that are so valuable in God's sight, my poor child. Born to it in-No, no! remember my words to deed! you, Katie-you were born for better things than you at present know any

A tear glistened in Katie's eye while she listened to the earnest voice talking so kindly to her: a right chord was touched in her little heart, and this

time she answered very differently.
"Mither, I wull try—so I wull! gie ye me ward I wull tak' mysel' up D'ye feel happy noo, Mither, gin I promise ye? Say ye do, Mither—say ye do!" and the child left her position by the door, where she had sullenly remained, and kneeled humbly down at

the mistress's feet. After a few more cheering words of forgiveness and encouragement and exhortation, Sister Mary of St. Cecilia, being called away, dismissed Katic for once, at least, thoroughly contrite, and full of good intentions for the future. How long would such resolves have lasted? Probably they would too soon have been forgotten, had not a melancholy event followed closely upon that morning's conversation, and fixed them indelibly upon Katie's mind. This event was no other than the sudden death of the first mistress.

Katie never saw her again on earth the headache which the Mother had owned to had been, in fact but the commencement of her last illness. A severe attack of erysipelas ended fatally after three days of intense suffering, and at the early age of nineand twenty the young mistress of the

Reformatory was laid low in her coffin. She had made the sacrifice of life willingly, offering it, as well as all her sufferings, for the conversion of her beloved children, among whom Katie had been specially remembered. seemed, indeed, as if that sudden death were destined to mark the turning-point in the child's life: from that day she became an altered being. Bitterly had she wept when, standing with her companions round the still open grave, had taken her last farewell look at the humble coffin which hid from her sight the mortal remains of one who had ever been to her a true friend.

She improved steadily from that time forward, not without some slips, but where she finds, waiting for her, one never falling quite back into her old of the lay Sisters who superintends the ways: and now that her time of detention was well-nigh ended, Katie stood

begins Katie, in a very audible whisper. "I's been dresst this half high in the opinion of both Mothers and children. Nevertheless, those who knew her best were not without serious misgivings concerning Katie's future the Sister puts her finger to her lips, to enjoin the silence which the rules of career in the outer world. She had no respectable home, and, as far as her elongings went, there was no good prospect for Katie. The only chance, the one to which the Sisters looked, was to place her in a safe situation, where she would be under authority, and at the same time, actively en

That she must necessarily be exposed to a great deal of temptation, every-body who had watched her knew. Her beauty, which had increased as she grew older, would probably be a dangerous snare; but more dangerous her affectionate heart, and her passion ate craving after amusement. Gladly would the Mothers have sheltered the poor little lamb for good, under their kindly roof; but Katie, though she had given up her bad ways, had by no means renounced her liberty. She had counted the months, weeks, days -nay, even hours and minutes, as they passed, to the time of her release: not that she desired to return to her former mode of life, but simply because she thirsted after freedom with a wild craving, which nothing short of free-

dom could satisfy.

Poor child! she meant to be so very good; she would avoid all bad com pany, she would go regularly to Mass, to the sacraments; her free time, her holidays, should be devoted to revisiting her Mothers. She would never see Mrs. Kerr, or Jeanie not even her own mother; she would never be dis But, for all that, nonest any more! she would have her liberty; she would amuse herself just a little, when she could get the chance; she would see some of the shows at the Glasgow Fair, and perhaps sometimes go to a "theay ter;" she would have a dress" to wear on the Sunday when she went to church or came up to see the Mothers. All these privileges— sweet fruits of "dear liberty"—she would have; nor did she apprehend any danger, so strongly was she armed with her good resolutions. Her time was not properly up till September, but her conduct for three years had been so very satisfactory that it was judged well to take advantage of an opportunity which offered tself for placing her in the family of a well-to do tradesman, whose kept a small dairy-farm not far from the convent, and three miles out of

the convent, and three miles out of Glasgow. Mrs. Royson was athoroughly good woman; she had taken many children from the school, and she preferred them, on the whole, to any other class of girls. They had their faults, so had all "lassies," argued Mrs. Rosson but those was something Mrs. Royson, but there was something spirited about the reformatory girls which "exactly suited "her, she said She had taken a fancy to Katie's singularly pleasing face. when going over the laundry where Katie

her new life on the fourteenth of May.

eyes are still her chief beauty, they

fore makes her seem childish still,

laid very smoothly back off the temples, and stowed away under a

black net, which does not, however, entirely hide its yellow gleaming. Katie is not idle, she has just drawn

from under her pillow an unfinished

course blue shirt (destined for a "jolly tar"), and diving into the

pocket of her print frock, she produces

she tosses forthwith over her shoulder,

and then, pinning her work on to her

knee, she begins with wonderfu

Katie is one of the elder girls now

the school, for she is one of the six "Children of Mary." She looks wonder-

fully happy too; her work is interesting to her, she is anxious to get on

with it as soon as possible, and never pauses to rest her fingers, until at the

end of half-an-hour the light footstep of

some person coming softly up the stairs is heard. Then Katie bends her head

o listen, and hearing the well-known

click of the Mother's latch-key, she

folds up her work, thrusts the thimble

"What keepit ye sae lang, Mither?"

leeve of the shirt.

laundry

creditable examination

smoothly back off the

are such speaking, starry eyes,

full of mirth and sunshine.

was working at the time, and happening to want a servant in the month of May, she begged especially for Katie. The place was a good one. Conse farewell to Katie.

Behold her now! In the early dawn of the bright May morning, she is sitting ready dressed upon the edge of her little bed, the last one of a long row, and nearest to the door in corner of the big dormitory. The dormitory holds about forty children, who, with the exception of Katie, are still fast asleep. The hour for rising is 5 o'clock, and it is now only just The hour for rising Katie has altered very much for the better-in her appearance as well as in her conduct. She is tall now, probably as tall as she ever wil be; she has a neat, slim figure, a fresh, clear complexion, and is altogether very pleasant to look upon. Her

Her pina

own weakness. The poor little ship is in the habor still, where the waters are calm; but eyond it stretches a mighty ocean Who shall dare to say that so frail ship will safely weather its storms!

though Katie is now past fifteen; and its effect is aided by the simple dress-ing of the pale golden hair, which is The hour for departure has struck the cart which is to convey Katie to he her since she first came to the place have come to the door to say good-bye and to wish her God-speed. She nearly breaks down then, and is wishing wit thimble and a twist of thread, which celerity to stitch the wristbands to the She belongs to the upper division of the first class; she has passed a very Government Inspector; she is monitor of the dormitory, the best scholar, the neatest sewer, the most skilful ironer in the laundry. She wears upon her breast the highest badge of honor in

So long as a single corner of the old back, waving her hand to the last but when the cart turns out of the lodge convent and its school from her view herself to and fro in a perfect agony of grief.

TO BE CONTINUED.

back into her pocket, and stands ex-pectant, until the door, opening from without, admits her into the passage, The many truthful testimonials in behalf of Hood's Sarsaparilla prove that Hood's Cures, even when all others fait. Try it

FAELE OF POPE JOAN.

An Ancient and Decrepit Fabrication That is Occasionally Rehashed by Modern Socialists – History Says Nothing of a Female Pope.

and intimated a pious wish for authorities on the subject. Either the question was embarrassing or the authorities were scarce, for the only informa-tion vouchsafed was, that "Gibbon is one authority for doubting Joan was even on the pontifical throne, though it seems that the statement was never contradicted until after the Reformafalse deserves that name," and sinceas every one knows-that arch-hater of the Church has given the story its quietus. It is surely putting it very mildly to say that he is an authority for "doubting." But, besides Gibbon, every respectable Protestant writer during the last three hundred years has either passed the story by as a huge joke, or refuted it just as a specimen of Bayle, Bochart, Boxhorn, ing. A POST-REFORMATION FALSEHOOD.

grace, my child," says the Sister, with doubtful shake of the head, as she leads the way into the room, where, before Katie's delighted eyes, her new clothes are spread out ready for her to The Sister improves upon the oppor

tunity still left to her while Katie is dressing, pouring into her ears many exhortations and words of friendly "Noo, Katie Mackay, tak' heed,

she insists, earnestly. "Keep oot o' bad company. Just tal "Keep yerse man ye meet for a rogue: dinna heed them that tells ye ye've a bonnie face; be sure ye gang to Mass of a Sunday, an' dinna be deckin' yersel' oot wi flowers an feathers, an' sic like follies, Katie listens in silence. Unfortun

ately she is too much taken up with her clothes to pay much heed to the good old Sister's words of warning, but when she is dressed, and in the act of trying on her neat little straw bonnet, the door again opens, and this time it is the Mother Superior itself, who has ome to give her blessing, and to wish Katie realizes her position at last,

for the Mother Superior has given her the parting gift of a beautiful prayerook, and has left her, after speaking a few kind words of encouragement.

Then comes the first mistress, who remains some time talking to her, telling her about her place, and setting before her in forcible language the principle dangers to which, as a pretty girl, alone in the world, she will be ex Katie listens, and cries, for she is feeling now how hard it is to leave what has been, after all, a happy home. She makes many promises all the sincerity of her heart she makes them—and thinks that it will be impossible for her ever to forget them. Alas! poor Katie, it would be better if she were not so self-confident. has yet to learn the bitter lesson of her

new home is waiting at the door. Poor Katie rubs her eyes energetically with one of her new pocket-handkerchiefs, and tries to smile through her tears. Several of the Sisters, who have known all her heart that she had never asked to go away; but it is too late to draw back. Mechanically she climbs up to her seat in the cart, sees, as in a mist, her little box put up after her, the Mothers gathering about the door smiling and nodding to her. She sees old Mother St. Austin wiping away some tears from her eyes, catches one las glimpse of the first mistress, and hears her say "God bless you, my dear child!" Then the cart begins to move, gradually getting into rapid motion as t drives off down the avenue towards the high road.

grey building remains in sight, Katie holds her breath and gazes earnestly gates, and the high walls shut in the then she wakes as from a dream, bursts into a flood of tears, and rocks

Fretful, crying children should be given Dr. Low's Worm Syrup. It regulates the system and removes worms.

A few days ago, a seeker after truth consulted an esteemed local contem-porary anent the history of Pope Joan "Gibbon is ion." Since Gibbon speaks of the fable of a female Pope, which as it is sportive gymnastics in critical history. eibnitz and Schook might have been added to the "one authority for doub

That "the statement was never con

tradicted until after the Reformation should hardly excite surprise. Until the Reformation, no one tried to make capital out of the silly fable. For obvious reasons, the reformers became prodigiously scrupulous about Pope Joan. "The great champions of the myth," says a Protestant writer, Baring Gould, "were the Protestants of the sixteenth century, who were unscru pulous in distorting history and suppressing facts, so long as they could nake a point." By the way, the naive allusion to exemption contradiction. comes with ill-grace from our contemporary. During hundred years and story of the lady Pope has been persistently contradicted by all historians of reputation, whether Catholic or Protestant, and yet our learned exchange does not seem convinced enough to give it straightforward denial. TWO CENTURIES AFTER HER ALLEGED

EXISTENCE.

The argument from silence prime old favorite in the hands of pecious and fallacious reasoners, but happens to be a particularly dangerus one to urge for Pope Joan. Tha lady is supposed to have worn the tiara after Leo IV. and before Benedict III.-that is to say, about 855 But why is there no mention made of her by any writer for more than two hundred years after that date? During all that time there were critics and heretics and gossip mongers enough, to whom such a bit of scandal would have been a veritable god-send. To quote again the one authority for doubting: "Would Photius have spared such reproach? Could Luitprand have missed such a scandal?"

The argument from silence put with so much negligent suggestiveness by the bureau of our contemporary, is doubly unfortunate, because Anastasius, a well-known and reliable histor ian who lived WHEN JOAN OUGHT TO HAVE BEEN

MAKING HISTORY, has not a word about her. His narrative of the events which occurred be-tween the death of Leo IV. and Bene-dict III. is so close and succinct as to leave no room for Joan—except in times like these churchmen should the imagination of the gullible and stand by the Anglican system and the malicious. When, at last, the lady in the case

makes her debut in the Chronicles of Marianus Scotus, about the year 1,100, she figures in the printed writings of that author, not in his manuscript copies. Historians have long ago decided that the deft hand of a ago decided that the delt hand of was Waldensian editor was busy with the Chronicles of Scotus. Two centuries later our heroine again crops up in the writings of Martinus Polonus; but that author opens the biography of Benedict III. with the words, "Im-mediately after Leo IV. Benedict was unanimously chosen to succeed him, and Dollinger proved conclusively that Polonus was as guiltless of the Joan egend as an unborn babe.

ONE OF THE LIMBS OF THE EXPLODE

MYTHS.

Thus history is silent about Joan at the very time when she is reported to have been playing such pranks be fore high heaven; it has not a word about her for centuries afterwards though such a scandalous romance would have easily found tongues and pens. Surely ten years of such elo quent silence is worth ten centuries of contemptuous indifference and exemp tion from contradiction when the myth did at last take shape under the quill of a Waldensian editor. It is less probable that Anastasius was guilty of a glaring suppression of truth in a case where such suppression could not escape detection than that an unknown writer two centuries afterwards committed to writing a vague legend at time when there were no notes and queries column of Monday editions to correct and enlighten folk by natively suggesting "one authority for doubt-The story of Pope Joan is an ex-

ample of a style of handling history which, like the churlish knack of calling one's opponents hard names, has en voted out of court. Controversy to-day stands upon a higher plane than it occupied before, and stories which have no more foundation in fact than hat of the old woman that lived in a shoe can no longer be raked out from the dust-bin of old-time prejudice and ignorance to insult Catholics without

also being looked upon as an unpardonable outrage upon truth and decency. - North-Western Chronicle.

ABUSE WILL NOT AVAIL

A Protestant Minister Gives Some Advice to His Brethren

The announcement made recently by Rev. Mr. Adams, of the Episcopal Church, that he had withdrawn from the communion and joined the Catho-lic Church was made the subject of more than one sermon in the Ne York churches on Sunday. most notable of all the discourses that by Rev. Dr. De Costa, who preached on "Recent Defections to Rome from the Episcopal Church, taking for his text, from us, but they were not of us." (1 John, ii., 19.)

7 The reaction from the Reformation had now set in, he said, and there was a strong tendency toward Rome, the non-Episcopalians rising into Episcopal Church and the Episco palians going up to Rome. Dur-ing the last week Episcopalians had learned of the defection of two more of their clergy to Rome, "but, he said, "we have a poor right to complain or question their sanity, even complain or question their same, though the Churchman has set an example of coarse brutality. Vulgar ample of coarse brutality. We should rather inquire whether or not the Episcopal Church is in any degree to blame for these defections.

"Some desire to resolve the whole question into one of ritualism, but there are difficulties that go deeper, and it is time to consider the situation instead of abusing Rome. Some of our brightest lights and ablest minds, both in England and America, have gone to Rome, and the time has come for calm inquiry rather than bitter controversy.

The remarks of the young clergy man who has just left us, so far as they apply to our vestry system, have no great force. The laity have their share in administration, and they are not to be routed by any sacerdotalism. It is, however, a shame to see men who are not members of the Church put on vestries to rule the Church to the exclusion of devout men who are dis allowed because they are poor. The gentleman referred to may well complain of this. He may also take um brage at a great deal of bad policy which prevails, and which allows the churches in lower New York to fall into decay.

"Romeisan army superbly equipped, but the Episcopal Church in New York more resembles an ecclesiastical mob
—each parish and party struggling simply for self, like cattle crowding and hooking one another to be first in at the corn crib; and young, ardent, enthusiastic souls are liable any day to turn from such policy with loathing and contempt and go over to the other

side. "These things, however, lie upon the surface of the subject. The reverend gentleman in his letter refers to doctrinal differences in the Episcopal Church, and it is idle to deny their Teaching among us is existence. tolerated that runs from rationalism to the verge of Romanism. The most vital truths of the Creed are assaulted with impunity, while the ecclesiastical grog shop is openly advocated, with ne things even worse. These things are hard to be borne by tender consciences, especially where the individ-

nal is rather inclined to Rome. endeavor to reform whatever is amiss in doctrine or discipline instead of shrinking away from the fight.

"If we would stop defections we must guard the entrance to the ministry, use more care in training theo-logical students, simplify and unify belief, have better management and discipline, make the Creed a part of the life of our people, raise the stand-dard of Christian thinking and living, give greater liberty in religious activity and show greater love for Christians of every name.'

CHALLENGED AN A. P. A. PREACHER.

Kansas Catholies Effectively Silence

A committee representing the La Salle Club of Kansas City, Kan., addressed the following challenge to Rev. J. G. White, the A. P. A. lecturer:

"You have stated in all the places where you have lectured, that through the confessional, priests and penitents commit sins too atrocious to mention You either know of this fact of nere. vice and crime on the part of the priests and penitents in this commun-ity, or you do not know of it. Now we challenge you to give the name of even one priest of good standing in the entire State of Kansas, and even one penitent in the entire State, who are guilty as you charge. If you believe what you state, you will only be too glad to give the names. If you cannot give the names of even one priest and one penitent, it proves you to be a common liar, and that your atrocious libels are wilfully malicious. If you will give the names of such persons to prove your charge, we guarantee to have you arrested under our criminal laws, this being the only way in which we can evoke the law for our protection."

No reply was made to this challenge, because to meet the challenge wo have introduced him to the county jail.

No other Sarsaparilla has the merit to secure the confidence of entire communities and hold it year after year, like Hood's Sarsaparilla.

The Reasonableness of the of the Catholic Chur

AUGUST 12, 1898.

By REV. J. J. BURE Respect Shown to Ecclesiastic

XVI. "We are ambassadors for Chris were, exhorting by us "(Cor. v. 2: Father sent me, I also send you" "Go ye into the whole world and Gospel to every creature" (St. Mar

The respect Catholics ha bishops and priests of the often a matter of surprise of the faith. They do not u as Catholics do, that the 'ambassadors for Christ "preach the Gospel to every For Christ instituted the p carry on divine worship, the Church, to preach His de to administer the sacramen

As in the Old Law Goo priests from among the Aaron, so in the New chooses them from among His apostles and their su fit to ordain. Priests and isters of the Church rece sacrament of holy order and grace to perform would duties. seriously for a moment the of these duties and the g of the minister of God, we no difficulty in unders reasonableness of the Cath of showing profound res

The priest is the mini Christ, Who chose him t obtain for himself the g and in return bestow th his fellow-man. Jesus him that he might aid work for which He can What a noble mission! portant duties! What a nity! To aid Jesus Chi souls, to teach them the tr tion, to loose them from offer the Eucharistic Sacr to pray for them, to ad them, and to fill them v choice blessings: for suc sion, for such importan Jesus Christ choose the duties are so important

must be correspondingly On the banks of the sareth the Great Teach as His Vicar and head As the Pontiff could not b Peter and the other ap hands on others as the growing Church dema understood that it was teaching ministry this tion was to be carried find it recorded in the the Acts that Paul ordained priests in Ly

Paul also consecrated

Creto, for the expre ordaining others. Thu Christ was sent by tha apostles by Christ, so, t invested with the san the perfecting of the work of the ministry, a cation of the body of Cl 12), and that no one divinely called, rightly legitimately sent has teach God's words He is the ambassado missioned to do His authority; the vicar tinuing the work He o the organ of the Hol sanctification of sou imitating his Model, doing good." He do doing good." He de alleviate the suffering spend one's life inst but second in importing his sufferings. ever doing. He resc barism : saved for us life the Holy Scriptur Greece and Rome, and the fathers; founded sities of Europe; and the past, the greate world. He does all

God. Do you wonder olics love and revere Nowhere can there of men or a series of able, so renowned fo charity and holines bishops and priests Church in every age Christ to the present.

Celiba XVI "He who is unmarr things of the Lord, how Cor, vii. 32). The Catholic C matrimony as a holy mends celibacy to

greater perfection, her priests because He who is unma the things of the Lo It is said that the a hard, lonely one, scriptural. Let us one of hardship rather one covered young man knows With a its duties and response ingly enters the pri well that it is a life crosses. He knowhole life of Jest stable of Bethlehe Calvary's heights, trial, cross, mortific life of every follow minister, of Jesu fashioned after to Model. "If any Me," He says in the Matthew, "let him up his cross and f ciple, the minist

of the Catholic Church.

By REV. J. J. BURKE.

Respect Shown to Ecclesiastical Super-

XVI. We are ambassadors for Christ; God, as it were, exhorting by us "(Cor. v. 20). "As the Father sent me, I also send you "(John xx. 21). "Go ye into the whole world and preach the Gospel to every creature" (St. Mark xvi. 15).

The respect Catholics have for the bishops and priests of the Church is often a matter of surprise to those not of the faith. They do not understand, as Catholics do, that the priests are 'ambassadors for Christ' " sent to "preach the Gospel to every creature."
For Christ instituted the priesthood to carry on divine worship, to govern the Church, to preach His doctrine, and

to administer the sacraments.
As in the Old Law God chose His priests from among the family of Aaron, so in the New Law He chooses them from among those whom His apostles and their successors see fit to ordain. Priests and other ministers of the Church receive in the sacrament of holy orders the power and grace to perform their would but consider duties seriously for a moment the importance of these duties and the great dignity of the minister of God, we would have no difficulty in understanding the reasonableness of the Catholic practice of showing profound respect to God's

The priest is the minister of Jesus Christ, Who chose him that he might obtain for himself the greatest good and in return bestow this good upon his fellow-man. Jesus Christ cho him that he might aid Him in the work for which He came on earth. What a noble mission! What important duties! What a great dignity! To aid Jesus Christ in saving souls, to teach them the truths of salvation, to loose them from their sins, to offer the Eucharistic Sacrifice for them, to pray for them, to administer unto them, and to fill them with Heaven's choice blessings: for such a high mis sion, for such important duties did Jesus Christ choose the priest. If his duties are so important, his dignity

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must be correspondingly great.
On the banks of the lake of Genesareth the Great Teacher chose Peter as His Vicar and head of His Church. As the Pontiff could not be everywhere, Peter and the other apostles imposed hands on others as the needs of the growing Church demanded. understood that it was by a living, teaching ministry this work of salvation was to be carried on. For we find it recorded in the 14th chapter of the Acts that Paul and Barnabas ordained priests in Lystra and Icon-

Paul also consecrated Titus Bishop of Creto, for the express purpose of ordaining others. Thus we see that as Christ was sent by the Father, the apostles by Christ, so, too, is the priest with the same power the perfecting of the saints, for the work of the ministry, and for the edifi-cation of the body of Christ" (Eph. iv. 12), and that no one but a priest divinely called, rightly ordained, and legitimately sent has power from Goo to teach God's words to the faithful He is the ambassador of God, commissioned to do His work with His authority; the vicar of Christ continuing the work He commenced; and the organ of the Holy Ghost for the sanctification of souls. He is ever imitating his Model, going "about doing good." He devotes his life to ing his sufferings. This the priest is ever doing. He rescued us from bar barism; saved for us at the risk of his life the Holy Scriptures, the classics of Greece and Rome, and the writings of the fathers; founded the great univer-sities of Europe; and is to day, as in the past, the greatest educator in the world. He does all this for love of God. Do you wonder, then, that Catholics love and revere their priests?

Nowhere can there be found a body of men or a series of rulers so vener able, so renowned for wisdom, justice charity and holiness, as the popes, bishops and priests of the Catholic Church in every age, from the time of Christ to the present.

Celibacy. XVII.

"He who is unmarried careth about the things of the Lord, how he may please God" (I Cor, vii. 32).

The Catholic Church recognizes matrimony as a holy state. She recom-mends celibacy to those desiring greater perfection, and enjoins it on her priests because, as St. Paul says, "He who is unmarried careth about

the things of the Lord.' It is said that the life of the priest is a hard, lonely one, and that it is un-scriptural. Let us see. That his life is one of hardships is certain. His path is by no means one of roses; it is rather one covered with thorns. The young man knows this well before he enters it. With a full knowledge of its duties and responsibilities, he willingly enters the priesthood. He knows well that it is a life full of trials and bring them within the fold crosses. He knows, too, that the whole life of Jesus Christ, from the stable of Bethlehem to the Cross on Calvary's heights, was one continuous trial, cross, mortification; and that the life of every follower, especially every minister, of Jesus Christ should fashioned after that of His divine Model. "If any man will come after Me," He says in the 16th chapter of St. Matthew, "let him deny himself, take up his cross and follow Me." The disciple, the minister of Christ, is not Keep Minard's Liniment in the House Ask for Minard's and take no other.

The Reasonableness of the Practices above his Master; and it is not becoming that the path of the disciple or minister should be covered with flowers while that of the Master was strewn with thorns and sprinkled with His own precious blood.

Yes, the priest's life is one of trials, crosses and hardships. But the more trials he has to bear, the more crosses he has to carry, the more hardships he has to endure, the greater is his resemblance to his model, Jesus Christ; and if he bears those trials, crosses, and hardships, which he shares with his Master here, with a proper spirit, the more certain he is of sharing with Him a happy eternity hereafter.

But is the life of celibacy unscriptural? No. In fact, few questions are more clearly defined in Holy Scripture than that of religious celibacy Paul, in the 7th chapter of the First Epistle to the Corinthians, says: would have you without solicitude. He who is unmarried careth for the things of the Lord, how he may please God: but he who is married careth about the things of the world, how he may please his wife, and is divided. And the unmarried woman and virgin thinketh about the things of the Lord, how she may be holy in body and But she that is married thinketh about the things of the world, how she may please her husband. There-fore," he concludes, "he that giveth his virgin in marriage doth well: and he who giveth her not doth better." Could language be clearer? Marriage is good; celibacy is better.

He that is unmarried careth about the things of the Lord, how he may please God." This teaching of St. Paul is the teaching of the Churchthat marriage is honorable, is good, but that there is a better, a holier state for those who are called by the grace of God to embrace it.

Religious celibacy is one of the principal reasons why the Catholic priest and missionary will risk all dangers, overcome all obstacles, face all terrors and in time of plague expose himself to death in its most disgusting forms for the good of his fellow-man.

All are acquainted with the noble examples of numbers of priests and Sisters of Charity who, at the risk of their own lives, voluntarily nursed the sick and dying during the yellowfever scourge in the South a few years ago. Do you think they would have done so had they families depending upon them? No: they would have cared for the things of this world. Jesus Christ has said: "Greater love than this no man hath, that a man give up his life for his fellow man." the good priest is ever doing, ever ready to do. Although death stares him in the face, he never shrinks from his post of duty, never abandons his flock while there is a wound to heal, a soul to save.

When his duty calls him, he is not afraid of death, because St. Paul says: "He Who is without a wife is solicitous about the things of the Lord."

CONCLUSION NEXT WEEK.

A NOVEL COMBINATION.

People's Praise Services by a Priest and a Protestant Minister.

The pastor of the wealthiest Protes tant church in Pittsburg and the most prominent Roman Catholic priest there vere promoters of a worthy enterprise which they have just abandoned, with the announcement that it will be re vived next summer. They are Rev. Father Morgan M. Sheedy and Rev. George Hodges.
Twenty thousand were the net

profits of a fair held in the Pittsburg Exhibition Building for the joint bene-The women in charge of the booths were both Protestant and Roman Cath-The rich and poor, society leaders and the obscure patronized the

In this same exhibition hall the Rev Hodges and Father Sheedy held people's praise services for three Sunday afternoons, the total attendance being about 16,000. These Sunday concerts, fine orchestra and volunteer chorus of several hundred voices have been abandoned until next summer. They were a financial failure. The collections for the three concerts aggregated a little more than \$300, while the expenses footed up nearly \$1,000. A great many attendants did not contri bute at all because they were too poor A great many merely dropped a penny the baskets. In some of collections there were seven or eight hundred pennies, representing nearly

nundred pennies, representing nearly as many contributors.

However, Father Sheedy and the Rev. Mr. Hodges believe this year's experiment will pave the way to greater popularity next summer, and they also hope for popular they also hope for popular support financially. Father Sheedy, in financially. Father Sheedy, in response to criticisms, advises churchgoing people to stick to their churches, at the same time reminding the critics that the people's praise services were given to reach the thousands of people who are familiar with the outward aspect of church edifices alone. The people of this class were softened by the music, and the few words of spirit ual advice which they heard may yet

They do not Despair.

They do not Despair.

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FUTURE OF THE PAPACY.

Prophetic Truths From Macaulay's Review of Bark's History.

The following extract from Lord Macaulay's review of Barke's "History of the Popes" is so often referred to and contains so much truth, so much prophetic truth, indeed, that we deem it advisable to lay it before our readers, though it must be

well known to many of them:
"There is not, and there never will be on this earth, a work of human policy as well deserving of examina tion as the Catholic Church. The history of that Church joins together the two great ages of human civilization. other institution is left standing which carries the mind back to the time when the smoke of sacrifice rose from the Pantheon and when cameleopards and tigers bounded in the Flavian Amphitheatre. The proudest royal houses are of but yesterday when compared with the line of the Supreme Pontiffs. That line we trace back in an unbroken series from the Pope who crowned Napoleon in the nineteenth to the Pope who crowned Pepin in the eighth century, and far beyond the line of Pepin the august dynasty ex tends till it is lost in the twilight of fable. The republic of Venice came next in antiquity. But the republic of Venice was modern when compared with the Papacy, and the republic of Venice is gone and the Papacy re-

mains The Papacy remains, not in decay "The Papacy remains, not in decay, not a mere antique, but full of life and useful vigor. The Catholic Church is useful vigor. The Catholic Church is During the past year 1,968 policies

During the past year 1,968 policies of the world missioners as zealous as those who landed in Kent with Augustine, and still confronting hostile kings with the same spirit with which The number of she confronted Attila. her children is greater that in any former age. Her acquisitions in the new world have more than compensated for what she has lost in the old. Her spiritual ascendancy extended over the vast countries which lie between the plains of Missouri and Cape Horn-countries which a century hence may not improbably contain a populaas large as that which now inhabits Europe. The members of her communion are certainly no fewer than 150,000,000 and it would be diffi cult to show that all other Christian sects would amount to 120,000,000. Nor do we see any sign that the term of her long dominion is approaching She saw the commencement of all the governments that have existed in the world, and we feel no assurance that she is not destined to see the end of them all. She was great and respected before the Saxon had set his foot in Britain, before the Frank crossed the Rhine, when Grecian eloquence still flourished in Antioch, when idols were still worshiped in the temple of Mecca. And she may still exist in undimin ished vigor when some traveler from New Zealand shall, in the midst of a vast solitude, take his stand on a broken arch of London bridge to sketch the ruins of St. Paul's.'

THE SILENT PROCESSION OF CONVERTS.

There is nothing especially remark able about the conversion of the Epis-copal ministers, Revs. Messrs. Adam and Russell, announced recently. quiet procession of converts from the sects is constantly pouring into the Church in all parts of the world. Now and then, as in the case of the two gentlemen noted above, the facts get into the papers and a great ado is made over the matter, but as a rule, spend one's life instructing man is but second in importance to alleviating his sufferings. This the priest is It is noteworthy that those who enter

the true fold from the various divisions of Protestantism belong to the more intelligent adherents of that systemreally religious persons whose search for a stable anchorage of faith leads them inevitably into the peaceful and safe port of Catholicity. In our own diocese there are thousands of devout Catholics who were once among the flower of the denominational brethren in their respective localities. Honest men and women, whose intellectual gropings after a logical and unchangeable system of belief and practice brought them gradually within the benign influence of Catholic truth. The grace of God supplementing the right use of reason and conviction crowned their quest with the peace and certainty of true faith. During his recent Episcopal tour of the diocese, our Right Rev. Bishop confirmed with the sacramental chrism more than one hundred of these newly - recruited soldiers of the cross.

That is the story of the Church in all parts of our great country. Annually, thousands enter the true fold from the best informed and best disposed among non-Catholic Christians. The mission of religion is to win all souls to God through the medium of the Church founded by Jesus Christ. The fulfill ment of that supreme office proceeds necessarily for the most part without clamor or clangor .- Cleveland Catho

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ANNUAL REPORT OF THE ONTARIO MUTUAL LIFE.

Excellent Year's Record - Steady and Substantial Progress.

The twenty-third Annual Meeting of this company was held in the Town Waterloo, Ont., on Thursday. May 25th, 1893, at one of the clock The meeting was fairly well attended by a number of influential and representative policy-holders from various parts of the Dominion and the leading agents of the Company as well the prominent business men of the sister towns of Berlin and Water

The President, Mr. I. E. Bowman, M. P., having taken the chair, supported by the Manager, Mr. Wm. Hendry ; on motion Mr. W. H. Riddell, the Secretary of the Company, acted as secretary of the meeting. Having read the notice calling the Annual Having Meeting, on motion the minutes of last annual meeting were taken as read and adopted, whereupon the President

THE DIRECTORS' REPORT :

To the Policeholders of the Ontario Mutual Life Assurance Company GENTLEMEN, -In submitting the following statements as their twenty third Annual Report, your directors have great pleasure in being able to inform you that during the past year your company has made very substan-

tial and satisfactory progress.

The total number of policies in force at the close of the year was 12,445

were issued for assurance, amounting to \$2,676,250, and 82 applications for \$121,500 were declined. The net premium income for the

year was \$503,389.13, and we received for interest on our investments the sum of \$111,562.13, making our total income \$614,951.26. The total assets of the company

20, and the surplus, after deducting the liberal amount distributed among the policy-holders, was \$176,301.30. The amount paid for death claims during the past year was \$96,000 on 75 lives, which indicates a very low

the close of the year were \$2,253,984.

rate of mortality. The ratio of expense to income was again reduced below that of the previous year.

The executive committee has carefully examined the securities held by the company and found them correct, as reported by your auditors.

The depreciation in the value of real estate has not impaired our mortgage investments, the margin on our valuations being sufficiently large to meet all probable reductions.

During the past few years there has been a material decline in the rate of interest, and present indications point towards a still further reduction, we think that it is quite probable that before long all life assurance companies in Canada may have to hold a larger reserve than that which is

required to be held at present.

These two contingencies will to som extent reduce the surplus of all the companies available for distribution mong the policy-holders. We conidently expect, however, to maintain n the future the liberal distribution of

est year. You will be called on to elect four directors in the place of I. E. Bowman, M. P., Alfred Hoskin, Q. C., E. P.

previous year and that the number of policies and the amount of insurance ssued since Jan. 1 to May 25, 1893, was very considerably in excess of the amount issued during the corresponding period of last year. During that period in 1892 the insurance issued amounted to \$869,800, while during the same period this year it amounted to \$1,180,000, an increase of \$310,200

The controllable part of the expendi-ture of the company had, owing to conomical management of directors, been somewhat decreased; the risks of the company had been carefully scrutinized before being taken, as shown by the death rate before being and the funds were well and carefully invested, as shown by the rate of interest that had been realized. Notwithstanding the fact, common to all companies which had funds to invest, that the rate of interest had leclined during the past year, the income derived from investments was a very handsome amount, exceeding the death losses for the year by no less a sum than \$15,000. He moved the adoption of the report.

STEADY AND SUBSTANTIAL PROGRESS.
Mr. Robert Melvin, of Guelph, the second Vice-President, said that the report read by the President had shown the affairs of the company to be in a most satisfactory condition. fair comparison between this and other companies showed that its standing was equal to the best. The record of The Ontario Mutual had been one of steady, substantial progress. In the year 1882 the assets amounted to \$427,429, while in 1892 they had increased to \$2,253,984. These were solid, substantial assets. They were in securities available at any time for the purpose for which they were intended. They were in securities that he believed to be of the safest possible character. Because of the carcity of investments that would yield a reasonably fair return, based

on the requirements of the government reserve, it was so hard to find favorable investments that some companies were compelled to place their money in one particular line o

This company was extending its operations to almost every safe kind of in vestment in Ontario, and some outside of Ontario. In 1882 the Ontario Mutual had \$5,504,478 of insurance in force, while in 1892 it had reached the sum of \$16,122,195. He thought would admit that fair and reasonable progress had been made. Some other companies might have a amount of insurance in force, but in the earlier years of the Mutual the directors had felt, and he thought wisely so, that it would be well not to have too much business and not to ac cept the larger class of policies. Melvin seconded the motion for the adoption of the report.

Mr. B. M. Britton, Q. C., in supporting the motion regarded the ab-sence of a large number of poliy holders from the meeting as an indica tion that the great majority were satis fied with the management of the affair of the company. He announced that the directors were considering the ad visability of shortly extending the operations of the company to the prov ince of Quebec, and stated that all a commodious suite of offices had secured in the new board of building in Montreal. An influe

friend of the company had interested himself in insurance in that province so as to be a source of strength and profit to the company. He felt that the policy-holders of The Ontario Mutual had good reason for boasting of the position which the company occupied at the present time and reason to anticipate still greater success in the future.

Mr. Wm. Hendry, the manager, did not agree with those who thought a change to a higher reserve neces-sary or advisable, inasmuch as no necessity for it existed nor would exist so long as the net rate of interes earned on investments, as it has done so far, exceeds 41 per cent. An unneces sarily large reserve imposed a serious burden on a company in the cost of its investments and also in the enchanced difficulty of obtaining desirable secur-Surplus distributions under a ities. lower interest rate must necessarily range lower, but as this company

holds a large surplus, with the view of being prepared to fill the higher reserve, if required, and considerable besides as a safeguard to contin gencies, the surplus to existing members would not be for the present de creased. Some companies doing business in

this country have materially reduced the dividends to their policy holders as compared with the previous year; rigid economy in every de partment and owing to the low ratio of mortality experienced, this company has not been and he hoped would not be compelled to follow their example in this respect. Other members having spoken in

terms of gratification of the excellent terms of graducation of the standing and satisfactory progress of the company, the report was unanimously adopted.

On motion of Mr. Henderson, sections of the standard terms o

onded by Mr. F. C. Bruce of Hamilton, Messys. H. F. J. Jackson and J. M. Scully were re-appointed auditors.

Mr. E. M. Sipprell of St. John, N. B., moved, seconded by Mr. J. A. McKay care and attention devoted by them to the affairs of the company during the past year. Mr. Sipprell strongly commended the course pursued by the directorate and spoke in warm terms of the past progress and present position of the company. The resolutions was unanimously adopted, as also one of the company. of Woodstock, that the thanks of this adopted, as also one moved by Mr. Rotert Baird of Kincardine, extend-ing the thanks of the policy-holders to the Agents for their devotion to the business of the company and for the very gratifying results from their exertions during the past year. resolution and another conveying the thanks of the meeting to the Manager, Secretary and staff for their efficient services during the past year, were unanimously adopted.

The scrutineers reported that the following directors had been re-elected:—Messrs. I. E. Bowman, M. P. Alfred Hoskin, Q. C., E. P. Clement and Hon. Wilfrid Laurier.

At the subsequent meeting of the directors, Mr. I. E. Bowman was reelected president, Mr. C. M. Taylor vice-president and Mr. Robert Melvin second vice president, for the ensuing



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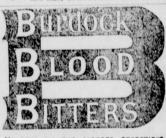


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AUGUST 12, 1893

The Criticality J. Planned exceptions where the rule cannot be Published Weekly at 484 and 486 Richma street, London, Ontario. Price of subscription—82,00 per annum.

EDITORS: PEV. GEORGE R. NORTHGRAVES, Author of "Mistakes of Modern Infidels." THOMAS COFFEY. her and Proprietor, THOMAS COPFEY

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Correspondence intended for publication, as veil as that having reference to business, should as that having reference to business, should rected to the proprietor, and must reach on not later than Tuesday morning, ears must be paid in full before the paper astonned.

London, Saturday, August, 12, 1893. PERSISTENT MISREPRESEN-TATION.

In order to prejudice the case of the Catholics of Manitoba in their demand for a just settlement of the school question, whereby parents will be enabled to educate their children according to their conscientious convictions, the Mail persists in misrepresenting the position taken by the Holy Father, Pope Leo XIII., and Mgr. Satolli, his representative in the United States, on the school question.

A recent issue of that journal has the following:

"While Mgr. Satolli is expounding the policy of the Roman Catholic Church in the United States in harmony with the idea of national schools, the hierarchy in Canada is still seeking to denationalize the schools of Mani-toba. The attitude of the Canadian bishops is a pretension that they are more Catholic than the Pope, under whose instructions Mgr. Satolli is

The letter of the Pope to the American bishops should be sufficient to enlighten the Mail as to the sentiments of the Holy Father regarding Catholic schools. Neither the Pope nor his ablegate has uttered one word by which it is to be supposed that they discountenance Catholic enducation. or prefer secular to Catholic schools.

The Pope in his letter strongly exhorts the Bishops to establish efficient Catholic schools throughout their re spective dioceses, and to induce Catho lics to send their children to them. He desires, indeed, that there should be such an agreement between the Church and the State, that religious education may be secured in the schools, and to this extent he favors a national system of education; but where there is no such agreement, he by all means desires that Catholic schools be establishedand supported. Parents who do not send their children to Catholic schools are solemnly told that they are obliged to make adequate provision for the religious instruction of their

Certainly there is nothing in all this to justify the statement that the Bishops of Canada, in insisting upon their rights and the right of parents to educate Catholic children as they should be educated, are in opposition to the policy of the Holy See. It will be noticed that the Pope'

letter is intended directly for the United States and not for Canada, though, of course, the ethical principles on which it is based are universal. The application is different, however, according to the difference of circumstances. We have in Canada, or at least in Ontario and Quebec, precisely the circumstances which the Pope desires to see also in the United States, the agreement between Church and State whereby the liberty of Catholic parents is assured, and justice done to them by a State recognition of their rights. Does the Holy Father desire to see this condition of affairs abolished? If we are to believe the Mail, he does so, but this is in direct contradiction to his words. When we enjoy the same rights which they had till the passage of the Greenway laws, we are in perfect accord with the principles laid down by the Holy See. This is clear from the words of the Baltimore decrees, which are confirmed; and approved anew by the latest utterances of the Holy Father :

"All Catholic parents are bound to send their children to parochial schools, unless, either at home or in other Catholic schools, the Christian educaof the same is sufficiently and evidently provided for ; or, unless, for sufficient reasons, approved by the Bishop, and with laudable precautions and remedies for the preservation of faith and morals, they are permitted to send them to other schools.

Speaking of the propositions laid down by the American Archbishops at their meeting in New York in November last, Archbishop Ryan of Philadelphia in a recent interview thus interpreted the directions given by the Pope and Mgr. Satolli :

"Parochial schools are the rule. Plans of various kinds are the tolerated

This has reference to the Faribault and other compromises which may be made with school authorities, permit-

"No one universal plan can adopted because of the variety of dis-positions of school boards towards Catholics. The only reasonable universal system would be the denominational such as it exists in Canada, England, Ireland, and other countries.

Where in all this is there any diversity between the Pope and the Bishops, whether of Canada or of the United States? The incompatibility lies altogether in the Mail's sanctum But we presume that journal will con tinue as it has done hitherto to main tain that such diversity exists.

NOVELTIES FOR AN ORANGE AUDIENCE.

From the Boston Republic we learn that the Orangemen of New York held a picnic on the 12th of July at which the usual balderdash was uttered regarding the establishment of civil and religious liberty in England by King William III., the Prince of Orange and patron saint of the Orange organiza-

Of course, every one at all acaware that the dethronement of James II. and the calling in of William were Catholics some of their rights as by the most cruel penal laws which country in the world. The champion of religious and civil liberty was therefore not William III., but the unfortunate James, notwithstanding that he was imprudent in the measures he adopted with the object of establishing true liberty of conscience. But with the Orangemen the meaning of civil and religious liberty is that they should enjoy ascendancy, and Catholics be persecuted.

But one of the speakers, the wellnown Rev. Madison C. Peters, unexpectedly to the assembled picnickers old some wholesome truths which took his hearers quite by surprise. He said, "Protestants are not free from bigotry."

It was a genuine surprise to the Orangemen to hear that it is bigotry in them to refuse to recognize that Catholics have any rights which ought to be acknowledged. They have been wont to treat Catholics after the fashion displayed by the Belfast brethren after the second reading of the Home Rule Bill, or as the A. P. A. would treat them. It must have been very unpalatable to them to hear that such conduct comes from bigotry.

The following testimony to th efficient work which is being done by the Catholic Church in the United States must have been also very dis-

"The one great lesson of the Catho lie Church for us is organization. Organization explains the the Church: and if Protestantism expects ever to keep pace with growth of the population in New York, and not fall back 40 per cent. every decade as it has been doing, it must copy the Catholics in their organization and in individual devotion to the

It appears, therefore, to Dr. Peters that Protestants have not the intensity of devotion of Catholics in general And why is this the case? May it not be because Protestantism consists purely in negation, and that it casts doubt upon articles of Christian faith which have been revealed to man on purpose that our devotional feeling may be intensified and thus the tie desire to see the Catholics of Manitoba between God and man may become closer?

Between the dogmas of religion there is a close connection, so that if one be denied the door is opened to the rejection of all Christianity, and so Protestants, by the rejection of doctrines which are calculated to increase our love for God, have come to be extremely careless in God's service at all. Who can be devout to our Lord who despises His blessed Mother, or His dearest friends, His saints? Who can believe the possibility of Christ's incarnation, who has been taught to believe that Christ's presence on earth is impossible under the

Eucharistic veils? A curious statement of principle is then made by Mr. Peters, namely : 'Our duty is to be Americans, even before we are Christians."

Commenting on this the Republic shows that Orangemen cannot be either Americans or Christians; and it there fore draws the conclusion that this was the "unkindest cut of all."

They cannot be Americans, because the loyalty of Orangeism is essentially to the Queen of Great Britain; neither can they be Christians, for the fol lowers of Christ must put into practice ting religious instruction out of school the charity and brotherly love which their divine Master inculcated Orangeism is totally at variance with these practices because it inculcates

hatred for all Catholics.

But there is something else remarkable in this doctrine. We cannot call it altogether a novel doctrine, for it is in fact a subject of individual sentiwas the pagan notion that our duties are primarily to the State. It was chiefly because the worship of false Gods was a State religion that the first Christians were persecuted - that the cry was raised, "the Christians to the ions" (" Christianos ad leones").

According to Dr. Peters the first secondary duty is to God. It is to preserve the proper relations between man and man that the State exists, but His work after Him, thus: Christianity exists that we may know and serve God. This exaltation of the State above religion is a proclamation of the apotheosis of man. It is the re ligion of Ingersollism and of Pagan ism; but the Catholic Church preserves intact the principle laid down by our Saviour : "Render therefore to Casar the things that are God's." To quainted with the facts of the case is adore God is the first command-

ment and the principal one of the decalogue. We must be just the result of James' efforts to restore to and charitable towards all men, and and the world may know that thou hast obedient to the civil law because this citizens, of which they were deprived is the will of God. Hence our Divine 17-23.) Lord instructs us to "seek first the ever disgraced the statute books of any kingdom of God and His justice and all these things," that is to say, all earthly needs, "shall be added unto you."

But it is the tendency of modern Protestantism to elevate man at the expense of God. This theory of man first and God second has been often implied in the attacks made upon earn est Catholics for being Catholics first of all things; but we have not before seen it so plainly advocated, except by Infidels, who, however, leave out the duty to God altogether: and it surprises us somewhat to find it thus openly propounded by a clergyman. We say by all means, "Be Christians and Catholics first, and secondly be patriots, because love of country and respect for law are Christian duties." Still we respect Dr. Peters for his plain talk to an audience of fanatics. May it do them good.

ASPIRATIONS AFTER UNITY.

Dr. Perrowne, the Anglican Bishop of Worcester, does not adopt the views which are generally current among the Church of England clergy and Episcopate in reference to the question of Christian unity. He has several times expressed himself as desirous of extending the right hand of fellowship to Presbyterians, Methodists and other non-Conformists, and of admitting tasteful to his intensely anti-Catholic them to all the privileges of a branch to adopt episcopacy as essential to its organization, and he has recently written a letter which has been published, and in which he urges his views more explicitly than ever.

He deplores the "unhappy div isions" which exist between the different denominations of Christians and hopes to see that unity restored for which Christ prayed.

The wish is commendable certainly, but it may well be asked whether the under Protestantism. unity for which Christ prayed is such a unity as Dr. Perrowne imagines to be sufficient.

besides, maintain that the unity desired equally so, though the majority of by Christ is something very different Anglicans claim to possess apostolicity from the rope of sand whereby Dr. of ordination. We do not propose to Perrowne would join together such jarring bodies as Arminians and Calvinists, Paedobaptists and anti-Paedobaptists, Prelatists and Independents.

of religious belief can be united into Church itself has the authority of reone harmonious Christianity, or can gulating the right of jurisdiction; and constitute the "faith once delivered to the saints," where are we to draw the line? What is to prevent the extension of this union to Swedenborgians, Unitarians, Quakers, and even Deists, Jews, Mahometans and Buddhists?

If Christian charity requires that the differences between Episcopalians and Presbyterians should be ignored. and that both should be recognized as equally belonging to the Church of demnation of all sects which have Christ, it must be because Christianity departed from the unity of the Catho has no distinctive doctrines; and there is no valid reason for drawing the line anywhere.

Dr. Perrowne laments that "so He adds, "They cannot understand Christ presides as the one shepherd any reunion of Christendom except on ruling the whole Church.

the basis of Episcopacy. They would treat non-Conformists exactly as the Church of Rome treats the Church of England. 'Submit,' they say, 'to our Church polity, and then we shall be reunited." This he calls following in "the footsteps of Laud" and of the "Oxford school," that is to say, of the modern Ritualistic party.

The doctor appears to be of the opin ion that the mere statement of the case in this form settles the matter: that it ment. He overlooks, as if it were of no importance, the fact that the Christian hierarchy is of divine, and not human, institution. Christ Himself selected His apostles to do His work, and prayed for them that they might be sanctified in truth, that the world might believe in Him ; and He declares duty of man is to his fellow-man; his that His Father had given Him a mission, in consequence of which He had also commissioned His apostles to do

"Sanctify them in truth As thou hast sent me into the world, I also have sent them into the world. that they also may be sanctified in truth for them also who through their word shall believe in me: that they all may e one as thou, Father, in me, and in thee, that they also may be one in the things that are Cæsar's, and to God us: that the world may believe that thou hast sent me. And the glory which thou hast given me, I have given to them, that they may be one as we also are one. I in them, and thou in me; that they may be made perfect in one: sent me, and hast loved them as thou (St. John xvii. hast also loved me."

There could not be a more explicit condemnation than this of Dr. Perrowne's theory, both in regard to the definite and true doctrine which the regard to the ministry, which must be sent by Christ.

The ministry of the Church is o divine institution, and therefore it cannot be undertaken by men on their own authority. Now there is nothing more certain than that the first Presby terian ministers never had any sort of ordination whatsoever, or Apostolic succession, except the few who were apostate priests; and this is virtually acknowledged by the Presbyterian formularies of faith, which, while recog-

nizing the necessity of ordination by divine institution, make an exception for the period of trial through which the Church had passed in its infancy. The Christian priesthood or min-

istry, equally with that of the Old Law, is an honor which "no man taketh to himself but he that is called by God as Aaron was." (Heb. v. 4.) The administration of the sacraments and the preaching of God's word are among the duties which were committed to the Apostles, and which cannot be fulfilled except by a lawfully instituted ministry. Another important duty belongs exclusively to the priesthoodthe duty of offering up sacrifice to God: "For every high priest taken from f the Church without requiring them among men is ordained for men in the things that appertain to God, that He sins . . . and therefore he ought, as for the people, so also for himself to offer for sins." (Heb. v., 1, 3.) In condemning Core, Dathan, and

demned equally the unlawful, self-constituted ministries which have arisen We have hitherto spoken especially of the Presbyterian ministry, because it is confessedly non-Apostolic. But The High Churchmen, and others the Anglican ministry is in reality enter here into an examination of this claim; but we shall only remark that even if there were a validly ordained priesthood and Episcopacy in the If all the diversities of these shades Anglican Church, nevertheless the as this right was expressly taken from

Anglicanism as a sect wandering from

the faith, that right cannot be claimed

either by Anglicanism, or any other

taking upon themselves the office of

the priesthood, Almighty God con-

sect which has departed from the centre of Catholic unity. This continual talk about and aspiration after unity is an acknowledge ment that Christ intended His Church to be one. This fact by itself is a conlic Church, and likewise of the first principle of Protestantism, which is necessarily destructive of unityprivate judgment. The only means many good men" talk of union as if by which unity can be restored is by "involving a sacrifice of principle." a return to the one fold over which

The A. P. A. of Louisville, Ky., have issued broadcast some leaflets for the purpose of progagating their vile conspiracy against truth, charity and justice. Among these there is one which professes to give a number of hard "facts" concerning the position assumed by Catholics in the United States. Knowing, as our readers do, the tactics always pursued by the violent enemies of the Catholic Church. and knowing especially that this association has from the beginning used falsehood and fraud without stint in furtherance of its vile ends it will reasonably be supposed that these so-called facts are mere fabrications; and indeed this is actually how the case stands. In this the A. P. A. is exactly what the P. P. A. has been in Canada, an association of slanderers.

Among the statements of this leaflet is one to the effect that nearly all the desertions from the American army during the civil war were of Irishmen, the object being, of course, to bring odium upon Catholics, as it is well known that the vast majority of the Irish population are Catholics. If all this were true it would be a

most surprising and astounding fact. for the gallantry and bravery of Irishmen are proverbial wherever they have taken part in the battles of the world. It is attested also by general experience that no class of the people of the United States are more attached to the Government of that country than the Irish; and this attachment arises in great measure from the fact that they fled to seek their fortune in a free country where all men had equal opportunity with their neighbors of other nationalities to rise from medioc-Christian Church must teach, and in rity, or even poverty, to prosperity and affluence. Of this opportunity the Irish availed themselves, and, in proportion to their numbers, none have een more successful than the Irish and their American-born descendants.

The Irish fled from a misrule which had impoverished them, and found in the United States a welcome whereby they were recognized as citizens and equals of the native population, and they are to day prosperous and contented with their adopted country.

The A. P. A. leaflet referred to above states that the following statistics were received from the Pensions Department at Washington:

Total number of troops who fought during the civil Total number of the civil fought during the civil and fought during the civil 9,128,200 Natives of the United States 1,625,267 Germans 184,821 Lrishmen 144,221 Germans 199,040

On these figures the leaflet remarks: "In other words, of the 144,000 made by him or any one else. In fact Irishmen that enlisted, 104,000 deserted; and we are informed that most though he several times expressed his of these desertions occurred after the recognition of the Confederacy by the per cent. of native Americans rated great struggle, especially of those who as deserters, 45 per cent. were Roman Catholics.

establishing mathematical truths, at all. With the addition of the word which is known as "reductio ad "not," and another change, it becomes absurdum"-or proof by showing that a well-known saying of General La may offer up gifts and sacrifices for the contradictory propositions led to Fayette: nonsensical conclusions. If all false statistics had this inherent inconsist- liberty, it will not be through the Cathency it would be very easy to refute olic priesthood. them after Euclid's plan; but usually Abiron (Num. xvi) for unlawfully those who dabble in statistics have some knowledge of the powers of figures and avoid such palpable absurdities. Not so with our A. P. A. statisticians. They show the most gross ignorance of the figures they use, and leave it in our power to conclude that the Pension Office never furnished such figures at all.

> Let us look for a moment at the figures given. These A. P. A. arithmeticians estimate the 72 per cent. of Irishmen on the number of Irish enlistments, and by using round numbers make a deplorable exhibit of Irish cowardice and disloyalty. Well: estimating the desertions of others on the same basis we obtain this result: Americans (native) 81,263 : Germans. 18.682 : Irish, 103.839 : other British 6,303; other foreigners, 3,389: or a total of 213,476. Now it will be remarked that the pretended Pension Office statistics make the Irish desertions not 72 per cent. of the number allegiance to any foreign king, potentale, but 72 per cent. of the total tate, or ecclesiastical power." desertions. This would give the Irish desertions at 153,702, instead of 104. 000, as stated by the A. P. A.; and this number is 9,481 larger than the whole number of Irish said to have enlisted ! Is it not clear from intrinsic evidence that the figures do not come from the Pension Office, but from the cranium deprived of all civil rights. of some unmitigated donkey?

by a New York Englishman who pretended that they were taken from the civil power. But Catholics are not

A. P. A. STATISTICIANS.

New York Sun. The Sun denied ever having published them, and no copy of the Sun containing them could be discovered. But the Boston Pilot. under the belief that they were actually the statements of the New York Sun, made enquiries at the Pension Office and received therefrom an official reply stating that no such figures had ever been issued from that office, and that it was impossible that they should have been so issued, as there were no data in that office or in the War Department from which they could be inferred.

In some respects the figures were certainly inaccurate, as for example, over 2,500,000 men enlisted in the Federal army, instead of 2,128,200 as stated by the slanderer who published the cable; and no record whatsoever was kept either in Washington or elsewhere of the places of nativity of the soldiers enlisting, or of deserters It was therefore absolutely impossible to give any figures on the subject.

The army authorities were anxious for able-bodied men, but it did not concern them to know where they were born if they were willing to serve the country; hence they made no record whatsoever of this item of intelligence.

Of course it follows from this that the figures given above are entirely worthless. It is a pity that the correct figures cannot be set down in refutation of these imaginary ones. From the general experience of those who knew anything of the personality of the United States army, it may be inferred that the Irish, and the Catholic element generally, was much higher than their proportion of the population; and the present constitution of the Grand Army of the Republic bears this out, but no accurate statistics can be given on the subject.

In regard to the statement of the leaflet that most of the Irish desertions occurred after the recognition of the Southern Confederacy by the Pope, it is worthy of remark that the Pope never made such recognition ; though he more than once expressed his sorrow that the fratricidal civil war was being carried on.

Another statement of the leaflet is to the effect that George Washington said: "If the United States ever lose their liberty it will be through the Romish priesthood.'

George Washington was certainly a great man; but even if he had said such a thing, it would not be necessarily a correct forecast, as he was not a divinely inspired prophet; and certainly there was never any solid reason for such a statement being he never said anything of the kind, admiration at the noble conduct of those Catholics who had aided in the

had borne arms on the field of battle. The saying here attributed to Wash-Old Euclid used often a method of ington, however, was not made by him

"If the United States ever lose their

Lafayette was too much of a scholar and a gentleman to use such a word as "Romish" in describing the Cath-

olic Church. We have thought it worth while to make these remarks on this Louisville A. P. A. leaflet, chiefly because the P. P. A. of this Province make use of precisely the same tactics of calumny as their brethren of the United States, and habitually reproduce their lies, as they have already done, both in regard to these calumnies and to the bogus encyclical of Pope Leo XIII. commanding that the Government of the United States should be overthrown by a gen eral rising of the Catholics which should take place next month.

Another calumny of the leaflet is that Catholics owe allegiance to some foreign prince or ecclesiastical power, on account of which it is declared to be a principle of the A. P. A. that

"It is in our opinion unsafe to appoint or elect to civil, political, or military office, men who owe supreme

This is a favorite saying with fanatics on this side of the line as well as with their brethren of the United States, and it was particularly insisted on by the defunct Equal Rights association, which for this pretended reason demanded that Catholics alone should be

Catholics owe no allegiance in tem-But this matter has been settled poral affairs to any power except the beyond cavil. The calumny contained Government of the country. In spirin the above figures was first published itual matters we maintain that God made His Church independent of the question directly, all Chi say the same. We have nothing to apologize for in

ASSUMPTION BLESSED VIR

On Tuesday, the 15th of month, the Church celebra val of the Assumption o Virgin. The mystery of the As

the ever Blessed Mother

heaven is not an article

faith, as the Church has fined it, yet it is attested l so universally received by Doctors of the Church tha most rash to call it into q The great St. John Da sermon on the sleep of Mary, says:

"To-day the sacre the living God who c Creator, being made liv made with hands, and David rejoices, and wi angelic choirs join, the Ar brate the occasion, the V it, the Principalities rej To day heaven received Paradise of the new Ada our condemnation was b which was planted the tr our nakedness was clothe immaculate Virgin who perfected in heavenly placed in the tabernacl whereby to heaven its life. How could she tas whom true life flowed to vields to the law mad

whom she gave birth, an ter of the old Adam sh old sentence; for even h the life itself refused not but as Mother of the livi worthily taken to H could death devour her conceived the Son of (birth to Him, while con self entirely to God? ruption invade that boo life itself was begotter direct, plain and to heaven is prepared way and the here I am there Where ister shall be; and wh reason, should not His

St. Gregory of Tours "The Lord comma most sacred body of the be taken up and borne where now, having becunited to her soul, and her chosen ones, she en ings of eternity, which y The tradition is, the

Blessed Virgin died an but after three days heaven by ministerin there she enjoys in body heavenly presence of l

St. John Damascene the particulars of this the Blessed Virgin. In the same sermon

have already quoted this the history of this myste "We have received tradition that at the ti (death) of the blessed ! Apostles were travelli world in the work of sav but in a moment of t Jerusalem, where a v

angelic powers was h

she (Mary) surrounded

of God gave her holy hands of God. Her k ineffable means had to God, was bo Angels and Apostle singing of hymns, Gethsemane, and the angels was conti days the singing of omas, the only one who had been absent desired to pay homas which had received Go Apostles opened the it was not in the tomb wrapped. They four odor coming from they then closed. As mysterious miracle the conclusion that He pleased to take flesh born of her, whereas Word, and the Lord of also preserved incorru of His mother in giv had now been pleased

(to heaven) before the general resurrection. St. Timothy, the Ephesus, was present and also Dionysius th he himself says in his concerning the blessed

pure body from corrup

and had honored her

was also present. St. John then quote Denis which refer to with fewer details the himself.

This testimony of miraculous Assumpti

nothing to apologize for in this.

BLESSED VIRGIN.

On Tuesday, the 15th of the present month, the Church celebrates the Festival of the Assumption of the Blessed Virgin.

The mystery of the Assumption of the ever Blessed Mother of God into heaven is not an article of Catholic faith, as the Church has never so defined it, yet it is attested by a tradition so universally received by Fathers and Doctors of the Church that it would be most rash to call it into question.

The great St. John Damascene in a sermon on the sleep of the Blessed Mary, says:

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of the re not "To-day the sacred ark of the living God who conceived her Creator, being made living, rests in the temple of the Lord which is not made with hands, and her father David rejoices, and with him the angelic choirs join, the Archangels cele brate the occasion, the Virtues glorify it, the Principalities rejoice. To day heaven receives living the Paradise of the new Adam, in which

our condemnation was blotted out, in which was planted the tree of life, and our nakedness was clothed. To-day the immaculate Virgin who was defiled with no earthly affections, but was perfected in heavenly thoughts, is placed in the tabernacles of heaven, whereby to heaven itself was given How could she taste death from whom true life flowed to all? Yet she vields to the law made by Him to whom she gave birth, and as a daughter of the old Adam she endures the old sentence; for even her Son who is the life itself refused not this sentence but as Mother of the living God she is worthily taken to Himself. How could death devour her who in purity conceived the Son of God and gave birth to Him, while consecrating her self entirely to God? How could cor-ruption invade that body from which life itself was begotten? For her a direct, plain and easy way to heaven is prepared. For Christ, way and the truth says here I am there also my min Where ister shall be; and why, with more reason, should not His mother also be

St. Gregory of Tours says:

"The Lord commanded that the most sacred body of the Virgin should be taken up and borne into Paradise, where now, having become once more united to her soul, and rejoicing with her chosen ones, she enjoys the bless-ings of eternity, which will never cease

The tradition is, therefore, that the Blessed Virgin died and was buried; but after three days was taken to heaven by ministering angels, and there she enjoys in body and soul in the

heavenly presence of her Divine Son. St. John Damascene elsewhere gives the particulars of this Assumption of

the Blessed Virgin. In the same sermon from which we have already quoted this saint, relating

the history of this mystery, it says: "We have received from ancient tradition that at the time of the sleep (death) of the blessed Virgin, the holy Shepherd, would make a sensation. Apostles were travelling through the world in the work of saving the nations, but in a moment of time they were raised on high and came together to Jerusalem, where a vision of Angels appeared to them and a singing of the angelic powers was heard, and thus she (Mary) surrounded with the glory of God gave her holy soul into the hands of God. Her body, which by ineffable means had given birth to God, was borne by Angels and Apostles, with singing of hymns, was laid in Gethsemane, and the chant of the angels was continued for three successive days. After these three days the singing ended. Then Thomas, the only one of the Apostle who had been absent, arrived, and desired to pay homage to that body which had received God, wherefore the Apostles opened the tomb.

were now unable to find the body, as it was not in the tomb, but the cloths remained in which it wrapped. They found also a sweet odor coming from the tomb, which they then closed. Astonished at the mysterious miracle they came to the conclusion that He who had been pleased to take flesh of the Virgin Mary, and to become man, and to born of her, whereas He was God the Word, and the Lord of glory, who had also preserved incorrupt the virginity of His mother in giving Him birth, had now been pleased to preserve her pure body from corruption after death. and had honored her by taking her (to heaven) before the common and general resurrection."

St. Timothy, the first Bishop of Ephesus, was present with the Apostles and also Dionysius the Areopagite, as he himself says in his letter to Timothy concerning the blessed Hierothesis who was also present.

St. John then quotes the words of St. Denis which refer to the event, but

alone in this view. If asked the Virgin into heaven is too clear and question directly, all Christians will circumstantial to be denied. The say the same. We have, therefore, Church, though not declaring the fact to be of faith, has so far testified her belief in it as to have instituted an THE ASSUMPTION OF THE honored festival in remembrance of it, and to have ordered a special Mass to be celebrated and a divine office to be recited in honor of the glorious mys

It will be noticed that the name Assumption is different from that leaving this earth and going into heaven. Christ went into His glory by His own power. We say, therefore, that He ascended into heaven, and the festival commemmorative of the event is called His Ascension. But the Blessed Virgin was taken to heaven by the power of her divine Son and by the hands of angels. Hence we say she was assumed, that is, taken into heaven, and the commemmorative feast is called "the Assump tion of the Blessed Virgin Mary."

Mary in heaven is our protectres and mother. She is more powerful in her intercession with her divine Son than any other saint: and as the prayers of the just are always power ful with God, we may place still more confidence in the intercession of the Blessed Virgin than in that of any other of the saints of God. The Assumption of the Blessed Virgin into heaven, where her power to obtain favors from God is much greater than it was while she was on earth, is therefore a great benefit to Christians in the world. We know from holy Scripture that at Mary's request Christ wrought His first miracle at Cana of Galilee. The Blessed Virgin will be still more earnest to obtain for us spiritual favors than she was to furnish wine for the wedding guests at Cana. Thus the Assumption of the Blessed Virgin is a great gain for us; and we should duly honor it by special devotion to the immaculate mother of God, who is truly our mother also.

EDITORIAL NOTES

This is certainly an age of tremen dous transformations and surprises. The bulky individual who has been nicknamed "Jumbo" Campbell, who in Toronto a few years ago abused the Catholic Church on Sundays in Queen's Park for glory and revenue, became an organizer of the P. P. A. not long since; but now we have the announcement that he has started on a hope that shortly the race of fools will be diminished. When small audiences and small collections reward the labors of the anti-Catholic lecturers, the business will fall to pieces. We are glad to note that the signs of the times now point in that direction, "escapes" to go about in troups. "Jumbo" Campbell and Mrs. Margaret

THE New York Independent says:

"A Philadelphia teacher has been dismissed for insubordination. One of the charges against her was that she read the Douay version of the Scriptures in the school and refused to read any other. The Board of Education has since informed the teachers that they must read the Bible furnished by the Board and no other. So long as teachers are required to read a Protes tant version of the Bible in the Public schools, the Catholics will have a valid ground of complaint against the Publie school system.

The Independent hits the mark in these few lines; but the Toronto Pres byterian Review asks.

"Why? Is this a Protestant Christian nation, or a Roman Catholic

nation? It is the idea which most Presbyter ian ministers have of "Equal Rights for all "that they must enjoy the right of forcing their boluses down the throats of Catholics. Have we not been told we ought to accept the Public school system on the plea that it is non-sectarian? Where is the nonsectarianism now? Again, this is not a Protestant country, but one where all religions are supposed equal before the law. The Review is behind the age.

In a late edition of the Toronto News appeared the following letter from "A Working Woman and a Protestant:"

"I see in your paper something about Orangemen and Sunday street cars, and Rev. H. C. Dixon saying that every Orangeman was a Christian. My husband has been master and past master, and I have never seen him open a Bible in my life, nor utter a prayer, and he has been very sick six different times, next to death's door.

interest in Sunday street cars. It is ENGLAND'S ANCIENT CHURCH, liberty of the Church, and making not their goodness. Bibles in our house, and I never knew my husband to open one yet, have often heard him say he did not I do not be believe there was a hell. lieve Sunday cars would do any more harm than I have seen certain Orange men do, and I am an Orangeman's daughter and every soul belonging to me is an Orangeman.'

This is a sad state of affairs, and we sincerely hope the case is an isolated one among the members of the order. which is applied to the act of Christ It is evident that the "Open Bible" in this man's case is a hollow mockery and a meaningless sham. And yet what else can we expect? "By their fruits ye shall know them." Figs do not grow on thistles, neither can men fed on the unhealthy mental pabulum, which is administered in such liberal quantities to Orangemen, be expected to grow robust and healthy Christians. Even those misguided preachers who deliver the annual sermon to them on the 12th of July, instead of giving good, sound advice, use language which tends to aggrevate that unreasonable opposition (to use a mild term) to looking back upon that period from everything Catholic that unhappily exists among them.

> In South Carolina the State has taken control of all saloons, and liquor will be sold by the State only. None will be sold in the six counties where local option is in force. Twentynine counties will come under the operation of the new arrangement. Each town will have one State liquor store with two exceptions: Charleston, with a population of 45,000, will have ten, and Columbia, with a population of 15,000, three liquor stores, conducted by agents of the State. No liquor will be drunk on the premises. It is hoped that this' arrangement will greatly diminish the evil of intemperance.

THE Pall Mall Gazette, which is now a Tory organ, seeing, therefore, through Tory spectacles, thus speaks of the Hon. Edward Blake's delivery: "He has not yet laid aside his clumsy mannerisms. His voice is too

unutterably loud (its resonance caused elderly and respectable members to stir more than once in their slumbers); his utterance is too syllabic; his action too jerky; and his self-conceit altogether too overpowering. He talks with his left hand thrust awkwardly into his flap trousers pocket, like one whose teeth turn inwards, and whose voice can

only pass the barrier half-strangled." The best evidence that this partizan view is incorrect is Mr. Blake's popularity as a speaker, as he is greeted by lecturing tour for the purpose of immense audiences wherever he apexposing that society, which he calls a pears on an English platform, and political conspiracy. May we not makes on them a profound impression. The matter of his addresses speaks for itself: but even if the matter were all that could be desired no public speaker could gain so completely as he has plainly could not understand a Catholicity separated from the See of done the sympathy of his audiences if his speaking were such as the Pall Mall Gazette describes. His addresses and it may yet be necessary for the have been applauded as well by the most cultured as by the multitude wherever he had occasion to deliver them; but the Tory journal can find When we remember that these prin-nothing to admire in any friend of ciples were urged and applied in othing to admire in any friend o Ireland. It is the old story : " Nothing good can come out of Galilee."

> Low Church Anglicans in London, England, complain bitterly of a book employed extensively by Ritualistic clergy for the instruction of children, given constitution. Passing across the dividing line of the Conquest we find ourselves in the year 1093, in the and for use when they assist at "mass." The book states that "the Mass is the service in which God Himself comes down from heaven to us." It also says, "The Church is God's house; the altar is God's throne; the priest is God's servant, the Mass is God's service." All this is no more than the great St. Jerome says of the Mass, which he calls "the lawful, continuous and perpetual sacrifice of God." The Evangelicals should be content with this rock I will build my Church, and this authority, as Jerome (or Hierom) is accepted in the Anglican article on Scripture as sufficient authority even for the settlement of the Scripture canon. Surely he is a trustworthy witness to the doctrine of the early Church in regard to the Mass. St. Augustine, of the same period, tells us that "the sacrifice of our price," (by which we were purchased or redeemed,) "was offered for her" (his mother Monica) "as is the custom." The incongruity merely consists in this, that the High Church clergy should pretend to celebrate Mass when they are not really priests of the new law.

Why Then do They Revile Her?

From the N. Y. Independent. The Catholic Review ought to know that Protestants are taught just as truly as Catholics to honor the memory and character of the Virgin Mary.

with fewer details than are given by himself.

This testimony of the fact of the miraculous Assumption of the Blessed

I have been his wife for seventeen years past last May, and I never heard him say 'God bless me.' I have no idea how Orangemen can take any The bazaar in aid of the Separate school at Sault Ste. Marie, Ont., was very successful this set for the week commencing on Monday, 17th July, and ending on Saturday, 22nd. The proceeds amounted to about \$1,100.

The Pre - Reformation Church Was Linked to the Papacy.

The following excellent essay is from the pen of Canon Moyes, a learned English Catholic divine. We find it in the Liverpool Catholic Times and commend it to the thoughtful attention of our esteemed contemporary, the Living Church :

Most of us who have read the life of Blessed Thomas More will have been struck with that passage in his writ long time made it a subject of inquiry whether the authority of the Roman See was of Divine or of merely ecclesiastical institution. His investigation of the point led him irresistibly to the right conclusion, and that conclusion, as we know, he sealed by the shedding of his blood. But to many minds the mere fact that so eminent a lawyer as Blessed Thomas Moore could have even hesitated on such an issue or have regarded the matter as problematic, conveys an impression that Divine institution as the basis of the Papal Primacy was a truth much less clearly grasped and much less explicitly in sisted upon in pre-Reformation Eng land than we are wont to believe when the standpoint of the nineteenth cen-I take it that any impression of this kind would be very seriously modified by any attempt to review the pronouncements of the English Church upon the points which lie scattered upon the face of her annals from the earliest years of her history. For, after all, there could only be two theories on the subject. Either the Papacy received its Primacy powers from the Church itself or it received them from Christ, to be exercised over the Church. Its prerogative was either of Divine institution . e., given by Christ and inherited from St. Peter-or it was merely of human or ecclesiastical institution-. e., a simple Church arrangement.

like the powers of metropolitanates and patriarchates. EITHER GOD GIVEN OR CHURCH-GIVEN

it must have been, and no middle

wish to set in relief a few of the more

term would be easily conceivable.

notable utterances which we take to be undeniably representative of the English Church in the successive stages of her history. In the year 705—when Venerable Bede was still living and writing in Jarrow - St. Aldheim, Abbot of Malmesburg, and later on Bishop of Sherborn, addressed a remarkable letter to Gerontius, King of the Devonshire Britons, the whole object and purport of which was directed to induce this prince and his people to bring about conformity to the usage of the Roman See in the form of the tonsure and the celebration of Easter. Here, in Rome's claim, as Anderstood and expressed by the Anglo-Saxon Church, is distinctly ascribed to the Divine gift and the Petrine Commission. St. Aldhelm

follows up this letter by another enforcement of Catholic principle, which has its importance in these days when nct unfrequently here repeated that wonderful circle - without a - centre formula "Catholic but but not Roman Catholic." St. Aldhelm Peter, any more than he could understand a house in the air and separated from its own foundation. "To put it all in one short sentence," he says, "it is vain for anyone to boast that he has the Catholic faith unless he follows the teaching and discipline of St. Peter." reference to a practical demand for obedience to the Roman See, there can be do difficulty in deciding what theory of Roman authority obtained in the mind of St. Aldhelm and of the Anglo-Saxon Church. To them its origin

very midst of an especially acute CRISIS IN THE CONFLICT OF CHURCH AND

and basis was Divine and Petrine,

and resting on the Church's Christ

STATE. At that critical moment St. Anselm, Archbishop of Canterbury, felt it to be his duty to address to an important assembly of both Bishops and Barons a manifesto of the principles of the Cath olic Church in England. "He (Christ says to Peter, the most blessed of the Apostles: 'Thou art Peter, and upon the gates of hell shall not prevail against it. And to thee will I give the keys of the kingdom of Heaven, and whatsoever thou shalt bind on earth shall be bound in Heaven, and whatever thou shalt loose on earth shall be loosed in Heaven.' And He says to the Apostles in common: 'Who hear-eth you, heareth Me; who despiseth you, despiseth Me; and who touches you, touches the apple of mine eye.' These things we hold to have been said primarily to blessed Peter, and in him to the other Apostles. So we hold the same to be said primarly Vicar of blessed Peter, and through him to the other Bishops, who take the place of the Apostles." (Wilkins, I., 372.) Thus the whole tenor of St. Anselm's argument in singling out the Papal power as the counterpoise to the royal author ity, to save the liberty of the English Church, is an unequivocal appeal to the Petrine charter, and the Divine institution of the Papal Primacy Nearly two centuries later, in 1281, we find another remarkable utterance from the mouth of one of the greatest of the Archbishops of Canterbury-the illustrious friar, John Peckham. He, too, like Anselm and St Thomas, found

clear her position and status, and fol lowing up the glorious traditions of his predecessors, he "spoke in the face of Kings and was not ashamed." In the mouth of Peckham as in that of St. Aldhelm, obedience to the Roman See is based on the Divine commission and the power of the keys which the hand of Christ placed in the hand of St. Peter. It cannot be said that this instance upon THE DIVINE ORIGIN OF PAPAL POWER

was in any way confined to distinguished theologians and ecclesiastical rulers. On the contrary, there is one statement of the doctrine which is, perhaps, in its way, much clearer, fuller, more precise, and more emphatic than anything which passed from the burning lips of St. Anselm, St. Thomas, or Archbishop Peckham, and which proceeds from no less a personage than the English Sovereign himself, King Edward II. Writing to the Sacred College in the year 1314 he expressed for England the follow ing formula of Catholic belief as to the basis of Papal authority: "Our Lord Jesus Christ, the only begotten Son of God, having completed the mystery of man's redemption, and being about to return to His Father, would not leave the flock which He bought with His blood, bereft of a But by an unchangeable ordinance He gave and delivered the charge to the blessed Apostle St. Peter, and in his person to his successors. the Roman Pontiffs that they in succession might govern it. It being His will that the Roman Church as the mother and the mistress of the faith ful, for the time presiding, and as if taking the place of God upon earth, should direct all the peoples of the said flock in the way of salvation and teach them how they are to live in the House of God (Wilkins II. 450). Towards the close of the same century we are confronted with evidence which to a theological mind would no doubt be possessed more direct and technical value. The whole question of Roman authority-and we might say the contrast of the Byzantine and Leonine theory of its origin-was thrown upon the surface, and brought within the domain of practical decision by the rise of the Wickliffite heresy. Archbishop Courte nay and his suffragans were called upon to take cognizance of the errors of the sect, and to deal with them after the manner of the period.

FOLLOWING THE USUAL PROCEDURE, the first step was to find out and specify clearly in a given number of precise statements or doctrinal propositions what the Wickliffites really held and taught; the second step was to submit these propositions to a competent judg ment to determine whether or not they were consistent with Catholic faith Amongst the many proposition called out of the Wickliffite writings and preachings, and sent up for examina-tion, was the repudiation of the Divine institution of the Papacy. The proposi-tions were submitted to the examination of an Ecclesiastical Commission, which for numbers and learning was one of the most important in annals of the pre-Reformation Church. In examining the various Wickliffite propositions they carefully descriminated between those which were heretical, i. e.; opposed to Catholic faith, and those which were simply erroneous or untrue. In their report they mark out the proposition concern ing the Papacy, and give against it the verdict of "heresy"—"concedimus guod est hæresis." The beginning of the fifteenth century was destined to put these facts into a fuller and clearer light, and into practical prominence. the presence at the court of Sir John Oldcastle, a powerful patron of the sect, awakened the Church to the need of decisive action. Archbishop Arunde in 1414, in proceeding against Wick-liffites, found the need of drawing up ome definite test to which all suspects brought before the episcopal courts should be made to subscribe. quired, to begin with, as an antidote to the principal of private judgment that they should accept the Catholic Faith "according to the determination of Holy Church." But as the term 'Holy Church" itself might be evaded, the test was made definite and unescap

able by the formula ACCORDING TO THE DETERMINATION

OF THE CHURCH OF ROME. The English Church was, however, de termined to go farther, and the Arch-bishop, with the counsel and approval of the suffragan Bishops, and of the Convocation assembled, carefully drew up a test formula dealing especially with the articles of Catholic Faith which the Wickliffite heresy had called in question. This specific test was applied, by order of the Archbishop, to the case of Sir John Oldcastle. It This specific test was with the full knowledge of this sacred and solemn responsibility before their mind that the highest authorities of the English Church in 1414 drew up and required from Sir John Oldcastle the following test of Catholic Faith concerning the authority of the Holy "The sayth and determination of Holy Church is. . . . Christ ordeyned Saint Peter the Apostell to be his Vicar here in erthe: whos See is the Church of Rome, ordeyning and graunting the same power that he gaf to Peter shoulde succeed to all Peter's succesours; the which we callyn now Popes of Rome, by whos power in churches particulars special be ordeyned pre-lates, Archbysshopes, Bysshopes, Curates, and all other degrees to whom all cristen men ought to obey after the lawes of the Church of Rome. kins Concilia, iii., 355). And thus we have to note, that here, more than a hundred years before the Reformation, too, like Anselm and St Thomas, found himself in the need of defending the the English Church, at a solemn crisis, and with full judicial deliberation, not

only declares and affirms, but insists upon the recognition of Papal author ity as based not on any ecclesiastical ordinance, but upon the Divine institution contained in the charter of St. Peter, and vested in his See, transmitted by succession in the Reman Pontiffs. With these continuous utterances of the English Church ring ing and re-ecchoing in clear and unfaltering tones from century to cen tury, and not only upholding with steadfast loyalty the obedience due to the Roman See, but invariably grounding that obedience on the Divine in stitution conveyed in the Petrine commission, it seems impossible to believe that the issues which arose before the conscience of Englishmen in 1534 were of an undefined or problematic kind. As far as we may judge from her records, it was a upon which the English knew her own mind and had already expressed it with surpassing emphasis and clearness. We feel in reviewing them the force of the fact that Blessed Thomas Moore died to de fend not a evolved conclusion, or recent development of Catholic prin ciples, but the traditional faith of the Catholic Church in England, written large upon her records from earliest times up to the eve of the Reformation.

FORMALLY DEPOSED.

Bishop Potter Takes Official Action in the Case.

The formal deposition of the Rev. Henry A. Adams from the ministry of the Protestant Episcopal Church took place on Sunday in Trinity Church, in Huguenot and Division streets, New Rochelle. Bishop Potter went to Trinity Church after holding service at St. John's Church, "Wilmot," in the upper part of the town. He reached Trinity Church some time after service there had been concluded. He wore full canonicals. Assisting as witnesses to the ceremony were the Rev. C. F. Canedy, rector of the church, and the Rev. M. H. Wellman, a minister of the diocese. They did not wear vestments. The congregation of the church was not present, although the ceremony is a public one. Father Adams was not

The Bishop and two clergymen stood before the altar while the former read the declaration of deposition according to the canons of the Church. After this was a prayer by the Bishop, and the witnesses signed the declaration, which is preserved in the archives of the bishopric. The ceremony lasted a trifle more than ten minutes. The prayer offered was one for the support of the Church of God, but it ends with

benediction on the deposed minister.

The order under which the Rev. Henry A. Adams was deposed is title 2, canon 5, section 1, of the Digest of the Canons. In substance it is that if a minister of the Protestant Episcopal Church has no ecclesiastical proceed ings instituted against him, and desires to renounce the ministry of that Church, he must state the fact in a letter to his bishop, who then draws up the declaration of deposition, which is duly signed by two clergymen of the diocese. If at any time a deposed minister should seek to be reinstated the ceremony of reinstatement would be at the discretion of the bishop.

SUCCESSFUL CANDIDATES.

A Splendid Record.

Below we give the names of the pupils of the London Separate schools The spread of Wicklifite teaching, and passed the Entrance Examination to the Collegiate Institute, together with the number of marks each obtained. Of the twenty-seven who wrote from

St. Peter's school, twenty-one were successful: two of the remaining six being only one mark below the quisite number. Four from the Four from the Holy Angels' School tried, three of whom passed. They are given in the order of merit :-ST. PETER'S SCHOOL

Lizzie Connors, 507; Rita Tessereau, 474; Timothy Mullins, 457; Martha Leech, 461; Petricia Leech, 437; Reta Doyle, 434; Harold Dewan, 430; Charley L. Griffin, 427; Queenie Reilly, 423; Richard McRae, 421; Teenie McKettrick, 409; Lena Paladino, 408; Jimmie Durkin, 407; Bertha Lortie, 401; Annie Sullivan, 397; Annie Hogan, 393; Beatrice Gerard, 391; John Forrestal, 388; Edward Mullins, 385; Regina Roche, 385; Willie Beaton, 382. HOLY ANGELS' SCHOOL.

Alice Flynn, 465; Ella Connor, 393; John Carson, 382.



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Questions of Pre-Reformation History
—Religious Teaching There—How Instruction was Conveyed by the
Clergy to the Faithful.

One by one the clouds of ignorance

and misrepresentation which encom-pass so many points of Church history in the mind of the average Protestant in the mind of the average Protestant Englishmen are being dispelled by the searching light cast upon them by the able lectures of the Historical Research Society. One more such misconcep-tion was disposed of in masterly fashion at the last lecture of the present series at the last lecture of the present series at Archbishop's House, on Monday night, June 4th, by the Rev. Aidan Gasquet, O. S. B., the distinguished champion of the monastic orders in the time of Henry VIII., a searcher after truth who has done more to "re make the history of England than almost any man of our day. If there is one idea to which the British mind has hitherto clung with greater conviction than any other, and to which even the Catholic body, as represented by Mr. Lilly, had given its assent, it is that the centuries immediately preceding the so called "Reformation" were essentially "dark ages," in which learning and knowledge were at their lowest ebb, and when the people were ignorant of the very elements of their faith. That such a belief is utterly gratuitous, unfounded and was the burden of Father Gasquet's lecture, his statements receiving confirmation from so imposing an array of facts and authorities as to set his hearers wondering how such palpable misrepresentation could have endured so long. So completely, indeed, did the learned Benedictine turn the tables on his opponents as to elicit from Father Croke Robinson the humorous query, "If those were the dark ages, what must we be living in now?"-a question which seemed to meet with a corresponding echo in the minds of the audience. SOME NEW QUESTIONS OF PRE-REFOR-

MATION HISTORY. Father Gasquet prefaced his lecture with what he himself described as the bold statement that the history of the pre Reformation period in England has yet to be written. As, until lately the secular historian had not merely given us biographies of the rulers of which they took part, without troubl ing himself about the people at large in a similar spirit, the Church annalist only described to us the great Churchmen with the great ecclesiastical events of their time. But now-a days we wish to hear more of the people themselves, and especially more of the religious side of our national What did the people believe were the services carried on What popular devotions were preached How did the priests instruct their flocks? What did the Church do for education, and for the material pros-perity of the realm? But who can answer these queries? The still lie buried under the dust of hitherto unexplored archives.
THE PEOPLE WERE NOT THEN SO

IGNORANT. Whilst disclaiming anything more

than a slight knowledge of the social condition of the Church in the fourteenth and fifteenth centuries, the lecturer proceeded to enunciate the points for discussion. The first duty of the Church after the administration of the sacraments is the instructing of the great monastic orders, we can the people in the doctrines of the Catholic faith. Was the English Church olie faith. Was the English Church mindful of this duty or not? At the outset we must admit that hitherto Protestants have believed in the profound ignorance of the English people, and in this verdict many Catholics have concurred. In 1891, in the Dublin Review, Mr. Lilly wrote of the "lament able condition of the people in the fifteenth century, "knowing nothing beyond the 'Ave Maria' and the 'Pater Noster.'" He, however, offered no evidence in support of his conten-"So far from conjoining Mr. Lilly," continued the lecturer, studies have led me to a directly opposite conclusion. I believe that in pre reformation days the people were thoroughly well instructed by the priests. RELIGIOUS INSTUCTION IN THE EARLY

Religious teaching naturally divides itself into two classes: it can be given either by sermons or by instructions. Sermons undoubtedly were not so frequent as to day, when all teaching of adults is conveyed by them. Plain in structions in mediæval times resembled much more our catechetical teaching. Of these we find most abundant evidence in the fourteenth and fifteenth centuries, to which we must confine ourselves. Already in the twelfth cen-tury Archbishop Peckham had issued elaborate orders, known as the "Con stitutions of Peckham," for the in struction of the people in all the ele-mentary truths of Christianity four times a year in every parish church In the fourteenth century Thoresby of York had an exposition drawn up, and sent to all the priests of his did cese, of the Creed and the Articles of our Faith, with strict instructions to teach them to the people. From the Acts of the Synod in 1461 we learn that frequent preaching was urged on the priests, who were also to see that the children were taught their prayers. At the same time manuals for priests were everywhere multiplied. the earliest books printed by Caxton contained four lengthy discourses covering the whole field of Catholic teaching, which, being delivered according to the rule four times a year, would occupy sixteen Sundays. In the lecturer's opinion these elementary in structions were given quite as much as a matter of course as our catechism

teaching is given to-day, and hence it is that there is so little direct evidence of them. Yet sufficient material has been discovered to satisfy most people. A few of the old parish registers and visitation papers have luckily escaped the almost universal destruction of the almost universal destruction of papers and archives that took place at the Reformation period, and these show us the facts. Here we have the sworn depositions of the parishioners regarding their priest, and most of their testimonies are eminently satisfactory. These papers show us, too, that the parish priests were regularly reported on to the Bishop, and they also manifest very considerable intel-ligence and knowledge on the part of these jurors, which, in spite of our board schools, it is doubtful whether we could see surpassed in a similar

class to day. HOW INSTRUCTION WAS THEN CONVEYED. The learned lecturer, whose delivery. by the way, is singularly clear and pleasant, then passed on to a rapid survey of the principal manuals issued for the use of priests on their clerical duties, which were very numerous at this period, and copies of which are to be found in the British Museum One of the most popular of published at the end of the fourteenth entury; another, evidently much in demand, having been reprinted several times, was the "Pupilli Oculi." Most important of all, however, was the "Speculum Christiani," one of the earliest books ever put into type, and containing some beautiful prayers on the Blessed Sacrament and the Blessed Virgin Mary, which the lecturer would very much like to see reprinted. Passing on to the subject of preaching proper, Father Gasquet explained that the work of instruction belonged mainly to the secular clergy, so that of preaching belonged chiefly to the re-

The Dominicans and igious orders. Franciscans were essentially popular preachers, and plain, unadorned speaking was their forte. They always spoke in the vernacular, interspersing their sermons with anecdotes and fables which helped to insure their success It must be remembered that many of the sermons which were written and have come down to us in Latin, were nevertheless delivered in English. Many courses of sermons were drawn up for the use of priests; one of the est known of these is the "Liber Festivalis," first printed by Caxton and reprinted many times before the close of the century. Many aids to preaching were also issued containing a mass of information and pre-supposing a very profound knowledge of both by priest and people. The value of indexes also was realized at this time for tabulating knowledge. Con-cordances were multiplied, and a great catalogue was drawn up by a monk of Edmundsbury of all the monastic libraries, with which, through a system of numbers, it could be ascertained at a glance in what monasteries every work

of importance was to be found. The most celebrated pulpit in all England was at St. Paul's Cross, where ondoners had the opportunity of hearing the greatest preachers of the day. Two hundred and fifty of these sermons have come down to us; they are often very topical and full of manly vigor. For one single period manly vigor. we have a list of no less than two hundred sermon writers. As the majority of these are Carmelites, by

important information, Father Gasque remarked that a long period must elapse before a complete sketch of this period can be written. But we have discovered enough to know that it is untrue that religious instruction was neglected. It is a question whether at present Catholics have as good a grasp of simple religious truths as

His Eminence Cardinal Vaughan was prevented from taking the chair at the lecture, and only entered the room towards the close of the proceedngs. Father Croke Robinson, there fore, presided; and amongst those pres-ent were also Canon Moyes, Mgr. Howlett, Father Breen, O. S. B., Father Luke Rivington, Mr. George Blount and Mr. Lister Drummond.—Catholic Standard.

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An English Protestant's Explanation— Wonderful Growth of Catholicism— The Causes.

The following statements of a London correspondent of the New York World are well worthy of attention. His remarks in regard to the decline of Protestantism and the increase of Catholics, both in England and the United States are confirmed by feats The following statements of a London

Catholics, both in England and the United States, are confirmed by facts that are of daily occurrence. He says:
"A good deal of alarm is expressed in England just now concerning the rapid progress made by Roman Catholicism. Nor is this alarm groundless. Comparatively a few years ago there was scarcely a monastery or a convent to be seen in England. Now the country is dotted with them. Catholic schools and churches were ols and churches were comparatively few. They now abound all over the land.

He then expresses the opinion that the Episcopal Church in England " has never recovered from the secession of John Henry Newman," and that the influence which his example exercised over young men of all classes is still He also regards "the loss" Manning as another severe blow, and says that the ablest upholders of "the cause of Papacy in England are seceders from the Protestant Episco Church. The proselytes are to Protestant Episcopal numbered by thousands.

By way of arresting this current toward Rome, he says many members of the English Church adopt "certain forms and ceremonies peculiar to the Papal religion." He then comments as follows:

"The ministers of the Established Church will scarcely check the progress of the Papacy by borrowing its clothes. They have themselves largely to thank for any loss which they may recognize in their own power. But it would be wrong to throw the blame entirely upon them. The whole body of which Catholics hold to each other for the benefit of their religion ought to teach many a Protestant a lesson."

Protestants do occasionally learn the lesson, but they are unable to practice it. Catholics hold together, not by natural bonds, but by relation to the Catholic Church, whose unity is a divine unity, growing out of her abiding, constant union with Peter, who lives in his successors, the Soverign Pontiffs of the Holy Roman See, and who by divine appointment constantly strengthens his orethren in faith and charity. testantism, not possessing this unity, but being pervaded by the the spirit of division and self contradiction, cannot give any power to its adherents. to unite together; but causes them, in proportion as it animates them with ts own spirit, to fall asunder and contend with each other, in spite of their own efforts to the contrary. The writer continues:

"Then, too, the religion of Catho lies is made a living reality to them. The doors of their churches are not closed during the summer. Our Protestant ministers cannot stand summer work. Catholic priests can. They never run away from their posts I may be said that if Protestant churche were open just now, very few would attend service in them. But is there not a promise made in the Bible even o "two or three" who "meet together ences, without which it refuses to perform its services. The system is killing the Protestant religion."

'It is a curious feature in the case that Roman Catholicism is making no progress in lands where it is said to be indigenous. In Italy it has for years been on the wane. ascendancy is entirely a thing of the past. In most other parts of Europe it is on the decline-in Germany, for instance, it has received fatal blows within the past few years.'

This last remark expresses the popular notion, but it is a great mistake, says the Catholic Standard. In Italy the Catholic Church appears to be decidedly on the increase in activity, energy and devotion. The number of nominal Catholics may not be on the increase, but the number of devout, earnest, practical Catholics is certainly increasing. Their attendance upon the Church devotions, the pious works among the laity, the deputations and addresses to the Holy Father, all show this. It is true that the Government is in the hands of nfidel revolutionists, but that proves nothing as to the Italian people.

The same remark holds good, to

some extent, of Spain, and to a still greater degree of Germany. The Catholic religion, instead of declining, is vigorously growing in Germany Never were people, priests and Bishop more full of faith, of heroic courage and devotion; never more firmly fixed upon the unmoving and immovable cock than now. And in no Catholic country is Protestantism making any progress. In Spain and Italy it has ot even a foothold.

What is commonly regarded as Protestantism in those countries is really rationalism, pantheism, or athe In German the same ism. In German the same remark holds good. Those who wish to ac-quaint themselves with the extent to which German Protestantism has 'developed," theoretically and practically, into materialism and other forms of infidelity, can do so by read-ing published letters of the late Dr. Bellows—a distinguished New York Unitarian preacher—who traveled extensively in Germany, visited the universities and chief centres of thought and who was evidently a close and

DECLINE OF PROTESTANTISM. accurate observer. The World correspondent continues as follows: "Its increase of strength (that of the

Catholic Church) is chiefly in England and the United States-communities in which the doctrines of the reformation ought to be most powerful. Catholics are willing to make greater sacrifices for their religion than Protestant ordinarily make for theirs. Look at the cathedrals and churches now growing up on servant girls' pennies. Have Protestants any like it to show? It is, moreover, tolerably certain that the outward observances of the Church are pretty faithfully adhered to. Most of us are brought into contact with this fact some time or other-if only on Sunday, when Bridget goes to early church through all sorts of weather Protestants are seldom so scrupulous on that point. At confession, also, the attendance of our Catholic fellowattendance of our Catholic fellow-citizens is said to be very regular. It cannot, therefore, be said that Roman Catholicism is declining in this country. We are satisfied that it is yearly gaining ground."

The correspondent of the World might have added that not only does
"Bridget" "built" churches and cathedrals which "she attends in all kinds of weather," and goes regularly to confession, but by her virtue and I never saw that blue-eyed girl again chastity she sets an example of womanly purity, which thinking, pureminded persons observe and appreciate, and which commends the Catholic religion to their judgment; and, we doubt not, also exerts a powerful influence in directing attention to the Catholic religion as the only barrier against the growing demoralization and corruption of the times.

WHAT WE OWE THE CHURCH.

We may all own and be grateful for the many benefits that we enjoy through the religion and the religionists of the middle ages. To them we Protestants ought to share it. They do not work together. The way in architectual works, even in their present state-our cathedrals: and to them we may owe the knowledge how to restore these buildings to their pristine splendor, when not architecture only, but sculpture and paint lavished their wonderous ing also, skill upon the houses of God: we may also owe to them, if we will, the de hosts of worshippers, who voted ought to be constantly seen in them, rich and poor, noble and laborers, in discriminately mingled together, all touchingly acknowledging a commor

origin and end. To them we owe the cultivation of the love of music among the people by familiarizing them with it through all the services, processions and festivals of the Church; and to them we may owe a better state of feeling than that which has often allowed the performances of our cathedral choirs be mutilated on the paltriest grounds. We owe them our drama, which sprang out of the early Church mysteries; and it would not be amiss f we were to owe to them a somewhar loftier notion than at present prevails of the objects that theatrical representa tion should aim at. To them do we owe the revival of learning, and in great degree our grammer schools, and to them we may owe the multitudes of students that ought to be able to flock to them, as of old, when Oxford University alone is said to have had its thirty thousand scholars. We owe to them many a noble work of charity that still here and there stud the country over, the relics merely, scheme of benevolence, unrivalled for magnificence and completeness; and to them, again we may owe the right system to some extent good, but the bsence of which must leave the best system worthless. In a word we owe, or may owe, to them a sympathy with the poor that must exhibit itself in practical efforts for them.

Lastly we owe to them an unending depth of gratitude for their services in the cause of literary and science. For ages who but the monks and friars were the literary and scientific laborer of England?—its poets, its physicsans, its educators? Where but in the its educators? libraries of the monasteries were the collections of the accumlated wisdom of ages to be found, each day beholding additions to the store, through the labors of the Scriptorium. And when at last printing came to revolutionize the entire world of knowledge, who but the monks themselves of West-minster and St. Alban's was it that welcomed the new and gloriousthings in the most cordial spirit, providing at once for the art and its disciples a

Like a ship without a rudder is a man or a woman without health and the necessary strength to perform the ordinary duties of life. When the appetite fails, when debility, and a disordered condition of stomach, liver, kidney, and bowels assail you, take Ayer's Sarsaparilla.

Ayer's Sarsaparilla.

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Wilder, J. P., Latargeville, N. Y., writes:
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afford me great relief, while all other
remedies have failed. They are the best
medicine I have ever used." 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.

What! Say They?

What! Say They?

In popularity increasing. In reliability the standard. In merit the first. In fact, the best remedy for all summer complaints, diarrhea, dysentery, cramps, colic, cholera infantum, etc., is Dr. Fowler's Extract of Wild Strawberry. All medicine dealers sell it. What Say They?

NOW A NUN.

Col. Sparks, of Tennessee Visits His Sister in a Baltimore Convent—Had Not Seen Her Since the War.

They say the reason that President Cleveland appointed Col. Jesse Sparks, of Murfreesboro, Tenn., to a Mexican consulship was because the gallant old Confederate officer during Cleveland's former term sent him a present of a couple of fat, juicy, Tennessee oposums, which Grover seemed to heartily relish. To show his gratitude for this unique present Col. Jesse was tendered a consulate. the writer a story related to him by Col. Jesse when they were enroute home from Washington last spring.

"During the war," said the now grizzled colonel, "when things were a little shaky down in old Tennessee. sent my fair young sister, about sixteen years old, and budding into lovely womanhood, to a Catholic convent in Baltimore, for the double purpose of being educated and out of the way of the dark and bloody scenes that were transpiring around our own

home."
"Well, he continued, and a tear rolled down the bearded cheek of the until last Tuesday?"

The writer expressed surprise at this statement, when Col. Sparks con-"Yes, I saw her last Tuesday, Fitz.

and it was in a beautiful convent home. I called, gave my name to the Sister who received me in the parlor, and enquired if Miss Sparks, of Mur freesboro, Tenn., resided there. The young Sister said she would see. few moments I heard returning footfalls and then a beautiful, sweet-faced Sister, about forty-eight years old, entered. She paused, gazed for a mo-ment into my face and her blue eyes filled with tears as she came quickly towards me with the cry of brother upon her lips.

'Yes, Fitz, this was my sweet little sister of the long ago, whom I had not seen in thirty one years. mained in the convent until after the war, and during this time became a convert to Catholicism, the only member of our family who belongs to that The pure, beautiful lives of these noble women charmed my young ister so that she determined to one of them. She is now the Mother Superior of the convent, and a noble happy, contented woman."

The Colonel and he never fully

realized how little men in the busy whirl and strife of business life thought of God and the future as he did during that hour spent with his FIGURE WINDOWS } FOR CHURCHES.

AVERTING PANIC.

The Business Men of Portland are Grateful to Bishop Healy.

At the services at the Catholic cathedrai at Portland, Me., on Sunday, the members of the congregation were advised from the pulpit not to with draw their bank deposits, as such an act would tend to destroy confidence to aggravate the monetary The business men o stringency. Portland are greatly gratified at the disposition of the clergy to avert causeless runs on the financial institu tions. The advice was all the more welcome and salutary because the Catholic Church rarely makes a topic of anything but religious subjects of a While sensationalism in the pulpit is to be depreciated in all denominations, in national and business crises wholesome admonition from the clergy principles of dealing with the poor—
is advisable and profitable to the
principles which can make a bad
community.—Public Ledger, Philadel-

The Sambro Lighthouse

Is at Sambro, N. S., whence Mr. R. E. Hartt writes as follows:—"Without a doubt Burdock Blood Bitters has done me a lot of good. I was sick and weak and had no appetite, but B. B. B. made me feel smart and strong. Were its virtues more widely known many lives would be saved."

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Rhoumatism

inflammatory membrane being re-times as to be entirely helpless. Fer the li-two years, whenever I feit the effects of a disease, I began to take Ayer's Sarsapari, and have not had a spell for a long time. E. T. Hansbrough, Elk Run, Va.

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FIVE-MINUTE SERMONS. Twelfth Sunday after Pentecost.

OUR NEIGHBORS.

Which of these three, in thy opinion, was neighbor to him that fell among robbers? But He said, He that showed mercy to him. (Gospel of the Day).

We are taught in the Gospel of to day to love our neighbors as ourselves. Now, if we have this love it shows itself in deeds. If, when we see our neighbors in distress, we pass by, thinking some one else may help him, but we cannot, we are like the proud priest and the Levite, not like the good Samaritan. Our Lord, after describing the charity of this Samaritan, says: "Go and do thou in like manner." We cannot pass by our neighbor when he is in cyrrane neces neighbor when he is in extreme necessity without sin; and if his neces sity be great we must help him, at least out of our abundance. It is a mistake to think that we are free of obligation in this matter. St. John "He that hath the substance of this world and shall see his brother in need, and shall shut up his bowels from him, how doth the charity of God

abide in him?" Are not all men creatures of God? Are not all men redeemed by the Blood of Christ? Does God give more of this world's goods to one man than to another because He loves one more than another? Not at all. The poorest in this world's goods may be rich in God's grace, It is plain, then, that if God has charity for all men, we cannot have His grace if we do not exercise charity towards all, and particularly our neighbor in distress. We must love those whom God loves if love God, and this love must be active-"not in word nor in tongue, says St. John, but in deed and in

truth. We all pray to God for mercy; but if we would find mercy we must show mercy. "Blessed are the merciful," says our Lord, "for they shall obtain mercy." But, says St. James, "judg-ment without mercy to him that hath mercy. not done mercy." Mercy shall be granted to the merciful, but it shall "Deal be denied to the hard of heart. thy bread to the hungry," says Isaias, "and bring the needy and the harborless into thy house. Then t Then thou shalt

St. Jerome says: "I have never known a merciful man to have a bad The word of God encourages death. us "to redeem our sins with alms and our iniquities with works of mercy to It says, further: the poor." It says, further: "For alms deliver from all sin and from death, and will not suffer the soul to go into darkness." We are taught also in Holy Scripture that Christ considers as done to Himself what we do for the poor, but that if we refuse to help those in distress it is as if charity were refused to Christ Himself. The entence which shall decide our eternal happiness or woe will be according to our behavior towards our neighbor in distress.

Let us take care not to be deaf to the brought the Son of God down from heaven to us, and it was mercy which carries us up to Him." He calls "Mercy the favorite daughter of the great King." The reward of the merciful will be very great. "He that hath mercy on the poor lendeth to the Lord, and He will repay him."

Those of us who labor in the sacred

that hath mercy on the poor lendeth to the Lord, and He will repay him."

Those of us who labor in the sacred ministry and those who do work in the Conference of St. Vincent de Paul meet continually with persons whose distress and the neighboring town together, appeals most powerfully to our charity.

Mr. O'Neill's business affairs were found to be in a complicated condition. He had worked hard; but Smytheville and the neighboring town together, did not give him a great deal to do.

Mr. Synthe groaned.

"If I should die, what would you do? The boys couldn't look after you, as that O'Neill boy has done."

"Don't compare us with John O'Neill," said Reginald Smythe.
"Mother, I wish you wouldn't be so did not give him a great deal to do." appeals most powerfully to our charity. How we wish the offerings for the poor were more generous! How we wish were more generous! How we wish God would inspire pious Christians to a healthy man, he had expected to live send in donations for the poor? If you would sometimes send into the Church-office envelopes containing money for the poor, what good use we could make of it, and how it would call down the mercy of God upon your souls! Brethren, we have Jesus Christ with us in the persons of the

As a hair dressing and for the As a hair dressing and prevention of baldness, Ayer's Hair Vigor has no equal in merit and efficiency. It eradicates dandruff, efficiency. It eradicates dandruff, keepsthe scalp moist, clean and healthy, and gives vitality and color to weak, faded and gray hair. The most popular of toilet articles.

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BY MAURICE F. EGAN, LL. D.

III.

'Do everything as well as you can.'

His mother this-

Time passed. Johnny had three naxims pasted up in his work-shop.

Father Freno had given him this—

"Remember the presence of God and imitate His father this-

"Speak kindly." Father Freno said that the two latter were contained in his, for St. Joseph did even the smallest thing for the glory of God, and never spoke an un-

them in practice. He began by driv-ing every nail carefully. "Thor-oughness" was his motto. The Smythes and the other boys occasionally dropped in to see him at work. But, as Johnny did not read the flash story papers, and as he made them work when they came, their visits became less frequent. The aristocratic Smythes said he had the tastes of a

mechanic, and then Sarah, whose tongue was rather sharp, told them, "They'd better go to work on the farm and help their father, instead of 'loafing' about and smoking eigar-

Johnny-or rather, John, as he liked to be called now—sometimes went to visit his cousin Frank, in town. Frank thought of nothing but theatres and novels and clothes. He had a drawerful of neckties of all colors. "Just like a girl," Johnny said, with some disdain. "He says, too, he doesn't intend to kill himself with work so long as his 'governor' lives, and wonders why I should potter about my trade, when I have a rich father. Is father rich, mother?'

"No, indeed," said his mother.
"But I think he and I together, will
be able to send you to college next year.

"Thank you, mother," John said. He was fond of books. But being a boy of common-sense he had already seen that much misery comes because people do not learn to earn their living -because they spend all the money they have for oranges and almonds, and have nothing left to pay for the solid parts of their dinner.

John's mother had never become quite reconciled to the carpenter's shop, until he made her a pretty cab-inet of ebonized wood, nicely carved, for John had added wood carving to his other accomplishments. Then he had done so many odd jobs so neatly that she began to feel that it was not such an evil, after all, to have a son

with mechanical tastes.

John had read all the books he could get, on wood-carving, and he was becoming an adept. He had just put the finishing touches to a hat rack, in tended as a Christmas gift to his father, when that dear, good father died. It cries of the suffering poor; let us rather embrace with affection the lovely virtue of mercy. Bishop Challoner says: "It was mercy which brought the Son of God down from home early in the morning; he was brought home dead at noon. He had kept himself prepared for death. This was the greatest consolation to his beloved ones. He had received the Body and Blood of Our Lord on the Sunday before he died.

did not give him a great deal to do. He had lived up to his income. This

many years to come.

The truth was that when Mr.
O'Neill's debts were paid, there was
little left, except the furniture of the
house in which his family lived.

They had three months in which "to look around them." After that, the house and lot would pass to strangers. Mrs. O'Neill had still the little sum in bank, intended for John's course in college. That, of course, must be given up now. This thought cost Mrs. given up now. This thou, O'Neill many bitter tears.

John thought a great deal and prayed a great deal. Nobody knew about the latter, though; he didn't wear his heart on his sleeve "for daws

to peck at.' There was the sum of \$500 in bank. How was this to be made to help his mother and Mary along in the

world? The Smythes had a two-acre lot for sale. They wanted \$200 for it. John said to himself, "I will buy it and build a house. Stone is cheap around here, and I can get all the wood I want

for very little money."

Mrs. O'Neill would not consider this at first. John build a house. Ridicul-ous! Little Mary thought it funny, too. At last, however, when John showed that they must be without a house, if he did not build it, Mrs.

O'Neill consented. All Smytheville thought John crazy, when he went to work himself one

when he went to work himself one spring day, with the man across the road, to build his house.

The Smythe boys told everybody how much they despised a boy, who liked to work as if he were a "foreigner," instead of "going in" for more suitable pursuits. They dropped him out of the Smytheville Base-ball club, and when he went to the meeting of the singing-school, the Smythe girls of the singing-school, the Smythe girls declared that they didn't want "laborers and mechanics" coming there. Others, led by the Smythes, did similar things. The O'Neills were soon left alone. John did not care for this. At night he studied, when he

hands and thick muscles; the man across the road had some money in his pocket, and Mrs. O'Neill had a pretty dark-stone house, two-story high, "pointed" with white mortar. John had been very careful with the mortar, and had made it fresh every day; so

his house was well put together.

The wood-work in the interior was unlike ordinary wood-work. John had driven every nail with care and love. It had taken him six months, instead of three, to build his house; he had done several jobs of carpentry for the neighbors, and put together a cabinet for an old friend of his father Johnny, having these maxims before him every day—he had written them in large red letters and pasted them upon his bench—did his best to put them in practice. He began by dai:

John's mother was pleased with the new house. "It had so many closets," she said. There was a little sideboard in the dining-room, and a dumb-waiter, worked by an ingeniously constructed pulley, that lifted dishes from the kitchen. These and other improvements soon attracted the curious neighbors. The Smytheville houses, although ornamental without, were not particularly comfortable within; so John's labor saving devices were soon noised abroad. His was a little house, built with many fears and in the face of obstacles that would have discouraged anybody who was "thorough," and who was inclined to think of his own case or comfort.

The house that John O'Neill built was even noticed in the town newspaper. It was much for a boy of seventeen to have done. It did not seem much to him At last, his mother and sister had a

The first night they spent there was a happy one. Father Freno came over and blessed the house. They had a nice little tea-party, and Mrs. O'Neill's

waffles added life to the occasion.
"And now I must work hard," said John to the priest. "If anybody wants a box or a barn built in this

county, I'm your boy, Father."

Mr. Smythe put John to work at mending his fences. He had not time to do it himself, and he did not care to ask his boys to do it. John went went about it cheerfully, and did i well. Just at this time, Augustus and Reginald Smythe were lounging about the farm, having been graduated from the "select" school. Their father had no money with which to pay for them at college. They were on his hands "I don't know," he said with a sigh "whether education amounts to much. if there is no 'grit' with it. Tha

O'Neill boy works like a bee." "He has low tastes," answered Mrs. Smythe, helping her husband to a slice of roast beef. "Your boys are I'm so tired of getting gentlemen. I'm so tired of getting up these big dinners for the farm hands, I think we'll have to get another servant."

"I can't pay my debts now," said

Mr. Smythe, with a worried look.

"Matilda ought to help you."

"Matilda!" cried Mrs. Smythe,
dropping the carving knife. "Matilda must practice, and she has painted a volcano in action, which is beautifulbeautiful!"

Mr. Symthe groaned.

vulgar as to offer me soup twice. It's

not good form, you know."
"Dear me!" said the mother. "I'll remember that next time. "I hear that lawyer Squibbs has hired young O'Neill to make all the

frames, doors and windows for his new house. That ought to bring him \$500," said Mr. Smythe.

"Let the carpenter stick to his plane," sneered Augustus Smythe. VI.

It is spring time. The honeysuckles cluster around the house that John

built. Ten years have passed, and Mrs. O'Neill, with many more wrinkles in her face, but looking calm and placid, sits on the porch. Mary has prought her a cup of tea and some rolls Mary is a sweet, gentle-looking girl,



After Hard Study.

I used Paster Koemy's Nerve Tonic for nervoe and restiess nights after hard study; it gave merershing sleep and great relief. I also ordere it for another person who saffered from nervous poss and it did him much good.

REV. B. EIEGEL.

EARLING, Ia., May 14. '29.

J was troubled with nervous headach for a long time, especially on Sundays after cervice. Two bottles had the desired circle. Bave full confidence that it is all its name implies, a "Nerve Tonic."

ENV. FATHER J. B. HUMMELT.
ST. MAR'S, Ky., Oct. 7. '90.
I hereby testify that Pastor Koenic's Nerve Tonic cured a girl of my congregation of St. Vitus Dance, and a married lady of sleeplessness.

REV. FATHER FOL. FERMONT.

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Sold by Druggists at \$1 per Bottle. 6 for \$5.

Large Size, \$1.75. 6 Bottles for \$9.

Agent, E. W. Saunders & Co., Druggist, London, Ontario.

tented, John has left them; but, her credit. strange as it may seem, they are glad The Smy tented, John has left them; but, strange as it may seem, they are glad that he has gone; for every week there comes a letter from the seminary, in which he is studying to become a farm. His sons went to the nearest in which he is studying to become a priest. The dream of Mrs. O'Neill's be granted. On the day of John's nor do any manual labor. So we say "good-bye" to the happy woman in Christendom than John's mother and sister, that sit in the house

The house that John built is hers,

The House that John Built was not too tired, or read aloud to his mother and Mary.

By Maurice F. Egan, LL. D.

was not too tired, or read aloud to his mother and Mary.

In July, John had very hard, rough who looks very pretty as the sunset color touches her usually pale cheek.

Mrs. O'Neili and Mary are very conducted in the little farm at the back of it is hers.

Nrs. O'Neili and Mary are very conducted in the little farm at the back of it is hers.

Nrs. O'Neili and Mary are very conducted in the little farm at the back of it is hers.

And the little farm at the back of it is hers.

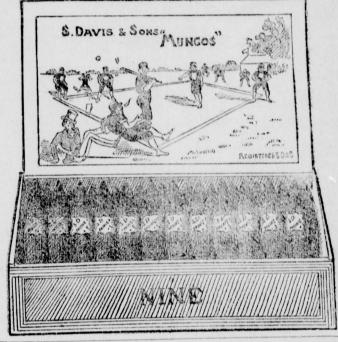
The sunset that John Built was not too tired, or read aloud to his mother and Mary.

In July, John had very hard, rough who looks very pretty as the sunset too, bought through John's industry; and there is a snug sum in bank to

city, where they have joined that large class, the "genteel" lounger, who are life will soon come true: the answer to class, the "genteel" lounger, who are the prayer of her later years will soon afraid to steal, who will neither beg

that John built !

STANDARD BRANDS RECOGNIZED





With Reflections for Every Day in the Year. "Butler's Lives" and other approved sources, to which are adde

With Reflections for Every Day in the Year.

Lives of the American Saints

Recently placed on the Calendar for the United States by special petition of They
Third Plenary Council of Baltimore, and also the Lives of the

Saints Canonized in 1881 by His Holiness Pope Leo XIII.

Edited by John Glimary Shea, Li.L.b. With a beautiful frontispiece of the Holy Family
Edited by John Glimary Shea, Li.L.b. With a beautiful frontispiece of the Holy Family
and nearly four hundred other Hustrations. Elegantly bound in extra cioth. Greatly admired by our Holy Father, Pope Leo XIII., who sent his special blessing to the publishers;
and approved by forty Archibistops and Bishops.

The above work we will send to any of our subscribers, and will also give
them credit for a year's subscription on THE CATHOLIC RECORD, on receipe
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Webster's - Dictionary FOR \$4.00.

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As some have asked if this is really the Original Websier's Unabridged Dictionary, we are able to state that we have learned direct from the publishers the fact that this is the very work complete, on which about 46 of the best years of the author's life were so well employed in writing. It contains the entire vocabulary of about 100,000 words, including the correct spelling, derivation and definition of same, and is the regular standard size, containing about 300,000 square inches of printed surface, and is bound in cioth.

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"I am well pleased with Webster's Drabridged Dictionary. I find it a nost value.

the purchaser it may be returned by the purchaser.

"I am well pleased with Webster's Unabridged Dictionary. I find it a most valuable work.

Chatham, Ont.,"

"I am highly pleased with the Dictionary," writes Mr. W. Scott, of Lancaster, Ont.

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New York Catholic Agency

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2nd. No extra commissions are charged its patrons on purchases made for them, and giving them besides the benefit of my experience and facilities in the actual prices charged.

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5th. Clergymen and Religious Institutions and the trade buying from this Agency.

5th. Clergymen and Religious Institutions and the trade buying from this Agency.

Any business matters, outside of buying and selling goods, entrusted to the attention or management of this Agency, will be strictly and conscientiously attended to by your giving me suthority to act as your agent. Wheneveryon want to buy anything send your orders to THOMAS D. EGAN, New York, New York

Catholic Agency, 42 Barclay St. New York, NEW YORK. Farms for Sale Cheap And on Easy Terms.

Part Lot 12, broken fronts, tier of lots, tp. Charlotteville, Co. Norfolk, 100 acres and fine buildings. \$1,000

Lots 33 and 34, 2d con. Middleton, N.T. R., Co. Norfolk, 193 acres, more or less, and buildings.

Parts N. ½ and S. ½ Lot 29, con. 3, tp. of McGillivray, fity acres, more or less; good orchard; excellent brick house, and other buildings. Cheap

E. ½ Lot 6, con. 4, tp. Saugeen, Co. of Bruce, fifty acres, more or less, and buildings.

\$300

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street west, Toronto. Also in the Gerrie
LOVE & DIGNAN, BARRISTERS, ETC.,
418 Talbot street, London. Private funds.

C. M. B. A.

Assessment notice No. 9 has just been issued. It calls for one assessment to pay the beneficiaries of the following brothers: Michael J. McDonnell, Merrickville, \$1,000; Jeremiah McCarthy, Pembroke, \$1,000; Murty Kelliher, Niagara Falls, \$2,000; Thos. J. Richardson, Ottawa, \$2,000.

The constitution of the Grand Council of the Catholic Mutual Benefit Association of anada is now ready for distribution. New Branches.

New Branches.

Branch No. 229 was organized in Louiseville. Quebec, on July 16th, by Grand Deputy Charles Jupout Hebert. The following is the list of sifeers:
Spiritual Adviser, Rev. J. N. Tessier
Pres. Louis A. Plante
First Vice-Pres., Amable I. Gravel
Second Vice-Pres., Joseph D. Boulanger
Rec. Sec., Louis A. Boucher
Assist. Sec., Joseph Jean Bpt. W. Picher
Pin. Sec., Angelbert P. Beaudin
Trea., F. X. O. Lacourliere
Mar., Joseph Labean
Guard, Erneste C. Viens
Trus., Antoine J. Voisard, Erneste C. Viens,
Francois X. Gravel, Maxime Ferron and Louis
N. Carle.

Branch No. 210 was organized at Grand alls, N. B., on July 31, by District Deputy ohn L. Carieton. The following is the list of

officers:
Spiritual Adviser, Rev. M A O'Keefe
Pres., Johu Baptiste Choulmard
First Vice Pres., Archil Ouellet
Second Vice-Pres., Patrick A McCluskey
Rec. Sec., Geo. D McCluskey
Rec. Sec., James Burgess
Fin. Sec., Arc. M A O'Keefe
Tress., Joseph Leclair
Marshal, James Carroll
Guard, Chas. P McCluskey
Trustees, James Burgess, William Langen,
Irchael Harley, James Carroll and Patrick A
Iccluskey.

Resolution of Condolence.

Resolution of Condolence.

Paris, July 25, 1865.

Whereas it has pleased Almighty God in His infinite wisdom to call to his eternal reward our much esteemed friend and fellow-citizen, after a short illness borie with Christian fortitude.

Whereas in the death of the late James O'Neail, the people of Paris and vicinity have lost a worthy serie and who spent all his life amount of the late James O'Neail, the people of Paris and vicinity have lost a worthy serie and who spent all his life amount of the late James O'Neail, the people of Paris and vicinity have lost a worthy serie and who spent all his life amount of the late James O'Neail, the people of Paris and vicinity have lost a worthy serie and uniform in all his dealings, and cheerful in his social relations and withal an exemplary Christian and a zealous Catholic, therefore be it Resolved that this branch tender its sincere sympathy to our worthy senior Chancellor, on behalf of himself and the bereaved family in their sad trial, trusting that his exemplary life and faith in a merciful God may afford them that consolation which enables the Christian heart to bear with fortitude and resignation. Be it further

Resolved that a copy of this resolution be sent to senior Chancellor Thomas O'Neail one to the CATHOLIC RECORD and the Catholic Register, and also that it be spread on the minutes of the branch.

JAS, RYAN.

President.

Biddulph, July 28, 1893.

At regular meeting of Brauch No. 124 C.

M. B. A. held in their hall on the above date
the following resolution of condolence was
moved by Brother Edward McLoughlin,
seconded by Brother Wm. Dewan, and
adopted:
Whereas the members of this branch with
heartfelt sorrow learning of the dreadful

Whereas the members of this branch with heartfelt sorrow learning of the dreadful event which beful Joseph Whelan, being killed by the cars—a young man in the prime of life and health being taking away so guddenly makes it the more sad to reflect upon. He was a brother of John Whelan, a worthy member of this branch, Be it therefore.

Resolved that we, the members of Brauch No 124, tender to Brother John Whelan our sincere sympathies and condole with him in the loss of a loving brother, and fervently pray the Almighty and merciful God to have mercy on his soul. Be it further Resolved that those resolution be recorded on the minutes of this meeting, and a copy sent to the Catholic Record for publication. WILLIAM TOOHEY, Rec. Sec.

Waterloo, July 25, 1893.

At the last regular meeting of Branch 104,
Waterloo, it was moved by Brother John
Bierschoack, seconded by Brother Edward
Valum,

Valmn,
Whereas this branch has learned with
feelings of prefound regret of the sad death
of Brother William Becker's oldest son,
Louise

Louis
Resolved that we, the members of Branch Resolved that we, the members of Branch 104, assure our respected brother that we fully sympathize with the intensity of the grief which filled his home, and beg to tender him our heartfelt sympathy in his beravement, and carnestly pray that a beneficent providence may assuage his sorrow and grant him grace to bear his affection with Christian fortitude and resignation. Be it further

Resolved that a copy of this resolution be sent to Brother William Becker and also to the Catholic Record for publication.

JOHN BIERSCHBACH, Rec. Sec.

E. B. A.

O'CONNELL ANNIVERSARY.

CONNELL ANNIVERSARY.

The Emeralds of Toronto and their friends celebrated the 6th of August by an excursion to Mountain View Park, Hamilton, where a grand pienic was held. The excursionists left Toronto by the Palace Steamer Maccasa and Modjeska, and after a very pleasant sail, took the cars for the park, where they were joined by the Emeralds of Hamilton and their families. A very enjoyable time was spent in the various sources of amusement, the chief being dancing in the spacious Pavilion, and a hotly contested game of base ball between the Atlantics of Toronto and the Hunters of Hamilton, resulting in the Hunters of Hamilton, resulting in the close of the contest the Grand President, on behalf of the Toronto Emeralds, presented the captain with a very valuable silver cup, as the prize. In doing so he made a short but very forcible address expressing the great pleasure it gave him to present them with the cup, after so keen a contest. Hamilton might be looked upon as the birthplace of base ball and Emeraldism in Canada, the first Branch of the Association being organized in the Ambitious City, and one of their members—J. Henigan—being prime mover in forming and pushing to success the game of base ball. He spoke of the good feeling that existed between the Emeralds of Hamilton and other places and of the cordial reception that had always been given by them and the citizens whenever they visited the city. He was satisfied that no act of theirs would ever bring disgrace upon the organization. He dwell upon some of the advantage of the association, and was frequently greeted with sounds of applause during his address. It is with very great pleasure that we have, as in former years, to record that everything passed off to the entire satisfaction of all concerned in the day's celebration; although we are sorry to say that a base attempt was made to cause disgrace to be attached to the Emerald Association, as shown in the following letters. But owing to the courtesy of the editor of the Hamilton Spectator it was wi

being spurious. It is probably the work of

Yours truly, J. R. CAMERON, Man. Ed. Toronto, July 17,

Hamilton Spectator:

DEAR SIR—In one of your papers of last year you stated that the E. B. A. excursion there was nothing but drunken Fenions which the Hamilton people chased down to the boats and make us go back to Toronto. On the 5th of Angust we are going up again, and then we will see if any of your Protestant pups of Hamilton can turn us back. We are in for blood, and we will have it. You may publish this if you want to, but we preter not, as we want to go up there on the quiet. We want to show you Hamilton people we are no fools. You will know us when we get there.

EMERALD BEN. SOCIETY—JAS. DC, Sec. July 28, 1893. Hamilton Spectator:

when we get there.

EMERALD BEN. SOCIETY—JAS. DC, Sec.

J. R. Cameron, Esq.:

DEAR SIR—Your communication of the 18th respecting a letter sent you from Toronto did not get into my hands until yeterday, the 27th. I was greatly surprised at its contents, and beg to assure you that we do not believe it was ever written by a member of our association, or, if it were, he would certainly be expelled for so vile an action. The society he alludes to of last year was not the E. B. A. but a society by the name of the Ancient Order of Hibernians. It is two years since the E. B. A. visited Hamilton in a body, when everything parsed off satisfactorily, as it always has done when we visited Hamilton, being always treated with the greatest respect by the citizens. The E. B. A. is a Roman Catholic, but not a national, association, as it consists of firish, English, Sootch, French, German, Italian and colored people. We have always avoided doing anything to annoy our Protestant friends. In visiting your city on the 5th of Angust we come simply as excursionists taking the cars at the wharf and going direct to Mountain View Park. There will be no parade flag*, banners or band. Any member doing anything by word or action to bring discredit upon the association will be expelled.

On behalf of the Grand President, myself and the Committee, I most sincerely thank you for your kind consideration in withholding the letter from the press, as it might have been the cause of serious trouble, and beg to assure you that if unfortunately the writer of said vile letter or any of his party should attend, and attempt to cause trouble, we will be the first to assist in placing him or them under arrest.

I am with respect, yours, W LANE, G. S. T.

The proceedings of the day were brought to a close at 730 p. m. when the visitors of the day were brought to a close at 730 p. m. when the visitors of the day were brought to a close at 730 p. m. when the visitors of the day were brought to a close at 730 p. m. when the visitors of the day were brought

W LANE, G. S. T.

The proceedings of the day were brought to a close at 7:30 p. m. when the visitors took the cars for the steamers, and the sail was enlivened by sougs, recitation, etc., until such time as they arrived in Toronto, all well pleased with the day's outing.

Owing to the excursion being on a Saturday only one of the chaplains could honor us with his presence, viz., the Rev. Father Grogan, C. S. S. R., Chaplain of St Patrick's Branch, No 12.

W. LANE, G. S. T.

BAZAAR AT TWEED.

BAZAAR AT TWEED.

The bazaar held in connection with St. Carthagh's R. C. church in this village took place last week, and was a grand and financial success. It began on Tuesday, on which day the ladies of the congregation, and ranged their respective tables and tasteful followed the hall. On Wednesday, which me part of numbers far surpassed and tasteful followed the hall. On Wednesday, which was largely attended by the people of the village and surrounding country. Madoc was represented by a party of fair ladies, who returned to the people of the village and surrounding country. Madoc was represented by a party of fair ladies, who returned to the people of the village and surrounding ton, with whom Tweed andiences are familiar, sang in that charming manner which he carries the hearts of her hearers, and was a prillate aftair. Miss Matigan, of Hamilton, with whom Tweed andiences are familiar, sang in that charming manner which that he is the finest base singer that ever appeared before the appreciative people of our village. Mr. Chast Papineau, one of our local gentlemen, also took part and some come songs which established him as the general favorite of the boys. Between the songs of the above artists Prof. Monl. To the correct was given, at which the extended by the proposed provided the second will be to the proposed provided the second will be to the proposed provided the second provided the proposed provided the second provided the provided provided the proposed provided the provided the provided provided

concert was given, at which the same artists took part, the Rev. Father Martagh, of Madoc, officiating as chairman, at which the people of the village and the sarrounding country again showed their appreciation by attending in unprecedented numbers, and were again treated, as on the previous evening, to a grand a d delightful performance. After the concert the grand drawing took place, under the superintendence of Rev. Father Fleming and W. A. Canniff, the prize winners being as follows:

Mr. Shevlin, Chesterville, ticket No. 11,763, valuable oil painting of Sacred Heart.

Jarry, Campbellitord, ticket No. 6,597, 810 gold plees. Albert Chard, Stirling, ticket No. 5,702, one milch cow, value 830. Geo. McGurn, Marysville, ticket No. 4,492, two fat sheep, value 810. Martin O'Donnet, Cloyne, ticket No. 308, 810 cr butter dish, value 810. Jas. W. Jacton, Filmton, ticket No. 33,311, chest tea, value 825. Father O'Gorman, Gananoque, ticket No. 6,286, eight day clock, value 810. Mss Mary Quinn, Tweed, ticket No. 2,638, easy chair, plush finish, value 815. W. E. Bedsoe, Napanee, ticket No. 4,912, dinner set, value 820. James Kennedy, Lonsvâle, ticket No. 8,860, one fine horse, six vears old, value 860. Miss Conroy, Trenton, ticket No. 9,925, sofa cushlon. Mrs. Knurth, Tweed, ticket No. 560, one dozen silver knives and forks

At the close of the drawing the Rev. Father Fleming delivered a happy and

knives and forks

At the close of the drawing the Rev.
Father Fleming delivered a happy and
pleasing address, in which he thanked the
people of every denomination for the kindness and liberal patronage which contributed so much in making the baznar that was
then closing a most successful one.—Tweed
News, Aug. 3.

A Successful Year for the Peterborough Business College.

The college has met with unprecedented success—the success of its graduates and the increased patron age—during the past year. Students have been in attendance from Mani-toba, South Dakota, Indiana, Michigan, New York, Province of Quebec. and from nearly every county in Ontario. The college is located in a live centre, thus offering many in-

Toronto, Ont., July 18, 1893.
At the regular meeting of Division No. 1
A. O. H. the following resolution was unanimously passed:
Resolved whereas it has come to be our painful duty to note the death of the beloved child of our esteemed Bro., Michael Dempsey, be it

be it

Resolved that we, the members of Division
No. 1, A. O. H., do hereby tender to Bro. M.
Demp-ey and other members of his family
our sincere sympathy and condolence for
the loss that Almighty God has been pleased
to visit them with. Be it further
Resolved that this resolution be inserted
in our minute book, and a copy forwarded to
Bro. M. Dempsey, and also published in the
Catholic Register and CATHOLIC RECORD.

Toronto, July 18, 1893.
At the regular meeting of Division No. 1,
A. O. H., the following resolution was drafted
by the committee and unanimously passed:
Whereas Almighty God in His mifnite
wisdom has seen fit to remove from our midst
wisdom has seen fit to remove from our midst
our esteemed Brothers, Joseph, Edward and
Wm. Rutledge, and whereas we bow in humble
submission to the decree of an all-wise Providence yet we desire to express to our bereaved
Brothers our sincere regret; therefore be

Resolved that we, the members of Division Resolved that we, the members of Division No. 1, A. O. H., hereby tender to Brothers Joseph, Edward and William Rutledge in this inadequate manner our sincers sympathy and condolence in this their sad hour of affliction for the great loss they have sustained. Be it further Resolved that a copy of this resolution be forwarded to the bereaved Brothers, and entered in our minute book, and that a copy be forwarded to the CATHOLIC RECORD and Catholic Register for publication.

J. J. McCauly, John Travers, John Kinsella, F. Higgins, T. McKeague, Committee. The New Separate School.

The New Separate School.

The contracts for the erection of the Separate school, Barrie, have been awarded as follows:—Carpenter work, A. Rankin; mason work, Orr Bros., Toronto; gal. iron mod tin work, Moore & McDonald; painting, Marrin & Co. The building is to be well and substantially built of red brick, laid in brown morter. The front and end facades present a very neat appearance. The windows are nicely grouped, with elliptical heads. There are two main entrances in a tower which terminates in an artistic belfry. The building contains five rooms, heated and ventilated on most modern principles, and reflects great credit on the architects, Thos. Kennedy & Co.—Barrie Gazette.

For particulars concerning a Business or Shorthand education we would advice our readers to write to Mr. A. Blanchard, chartered Accountant of Ontario, and Principal of the Peter-Business College, Peter

A Business Education Pays.

ST. JOSEPH'S CHURCH PICNIC.

The ladies and gentlemen of Joseph's Church, Leslie street, Toronto, are working hard to make their annual picnic what it ought to be—a pronounced success. Various committees have been formed to make the necessary arrangements. The date has been fixed for Wednesday, August 23. The grounds secured for the occasion are beautifully situated in Leslie's Grove, corner Caroline avenue and Queen street east. As the trolley cars stop at the gate, this will prove a special inducement to those wishing to attend. As every event in connection with this church has drawn large crowds in the past, it is reasonably expected that this will prove no exception to the rule.

Owing to the large increase in the membership of St. Mary's R. C. Church the Very Rev. Dean Egan will call a meeting of the congregation at an early date to consider the propriety of enlarging church in the order that more seating accommodation may be provided.—Barrie Gazette.

A PRIEST'S READY WIT.

It Confounded a Commercial Traveler

Pere Lacordaire was dining one day at a hotel table in some provincial town. Every one knows that Pere town. Lacordaire was a celebrated preacher. a religious of the Order of Dominicans, and renowned throughout France for his great talent and brilliant intellect.

At a hotel table there is a great medley of guests-an indiscriminate gathering of young and old, dull and intelligent. The priest was taking his modest repast in silence. Not fa

as he passed him a dish of omelets from as he passed him a dish of omelets from which he had taken much more than his share. "For my part, monsieur," he said sneeringly, "I make it a rule not to believe what I cannot understand. * * Is not that reasonable?"

"Monsieur," answered Pere Lacoral in a resistant.

daire politely, as he helped himself to the remnant of the omelet which his uestioner had been willing to leave o him, "do you understand how it is that the fire which makes iron and lead soft has made these eggs hard?" "Upon my word I know nothing about it," answered the commercial

traveler, puzzled by this singular question 'Nor I," answered the religious, "but I see with pleasure that that does not prevent you from believing

n omelets. And yourself, reader, could you give me a solution of the problem proposed by Pere Lacordaire? Could you tell me why the same file produces upon iron and upon an egg precisely oppo no man on earth, from the most humble of scullions to the most scholarly of savants, can explain it.

because we should not believe what we cannot understand. Nothing is more eeble than this pretension made by ignorant people. Scientific men know by experience that it is necessary to e humble learners, and that there are in nature, as in religion, a crowd of mysteries, facts which it is impossible to doubt, yet which at the same time, we cannot understand. We believe them without understanding them.

The Peterborough Business College.

The Fall term of the Peterborough Business College and school of Short-hand begins on Monday, September 4. Those desiring to pursue courses in Book-keeping, Shorthand and Type-writing should write for the circulars and forms of application, and register on or before the above date. For particulars write to the Principal of the College.

A Liberal Protestant.

A new Catholic church-that of the English Martyrs—was opened at Streatham, Eng., recently. It is a handsome building of the Gothic style, and is a gift from a wealthy Protest-ant, Mr. R. H. Measures. In addition o this the donor has devoted part of his money received as rent to the benefit of the mission and building und. The wife and children of Mr Measures are Catholics.

AN ARKANSAS SENSATION.

A Remarkable Story of Interest to Every Woman—A Young Woman Who was Liter ally Fading Away—Physicians Pronounced lier Case Hopeless—How She was Saved.

From the Arkansas Democrat.

From the Arkansas Democrat.

The story of renewed health told in the following article has been carefully investigated by the Democrat, and is of the deepest interest to all parents. The condition of Miss Clements is that of thousands of girls in our land, whose health and vitality is slowly but surely being sapped away. Pale, listless and sallow girls meet us on every side; and unless the same prompt measures are taken as in the case of Miss Clements, a premature grave is the inevitable result. Lulu Clements, the nineteen year old daughter of Mrs. Cora V. Clements one of the most prominent residents of Lonoke, Ark. was attacked with a mysterious, wasting dis

ready to give up life when relief came. Her story is best told as related by her mother to a Democrat reporter:—

'In the fall of 1892 my daughter began to show slights that some disease was wrecking her system. Despite the constant attention of local physicians she grew worse. Her complexion was pale, and she became almost as white as marble. She complained of heart palpitation, the feet and hands were cold, and she was almost driven into hysterics by respectively and aches and backaches and shortess in the same almost as white as almost driven into hysterics by respectively and the second ditions betoken an entry symptoms. All these cold ditions betoken an entry symptoms, all these cold ditions betoken an entry in other words watery and impoerts of condition of the blood, which can be a superity of the following symptoms of the blood, which can be a superity of the following symptoms of the blood, which can be a superity of the following symptoms of the blood which can be a superity of the following symptoms of the blood which can be a superity of the symptoms of the symptoms of which were tried and given thorough tests, but without any apparent effect towards improving the patient.

'Myself and daughter had almost given up in despair, having almost concluded that a restoration of her health was an impossibility. In the Arkansas Democrat Lespied an advertisement of Dr. Williams' Pluk Pills for Pale People, which claimed that they would give ready relief to persons suffering from a disease the symptoms of which were the same as in the case of my daughter. I purchased some of the pills, and commenced giving my daughter three pills a day. Before the first box had been taken an improvement was noticed. Color in her face was noticed, and her appetite returned. The terrible headaches and backaches ceased, and she could breathe more freely. When the fourth box had been taken she was entirely well, and since then has enjoyed excellent health. She is now robust and rull of life, making our family happy once more. Quit

months ago, when everybody thought she would died would died would died in the best medicine in the world for the blood, and have recommended them to several citizens of this place, who have been restored to health by its use. Mrs. Henry Brown was in a very bag condition. She tried is now a very healthy woman."

The discoverer of Dr. Williams' Pink Pills for Pale People certainly deserves the highest tribute that pen that frams. His medicine has done mere to alleviate the suffering of humanity than any other medicine known to science, and his name should be handed down to future generations as the greatest savant of the presentage.

ontario. The college is located in a live centre, thus offering many induced every high developed the days satisfied that no act of theirs would ever bring disgrace upon the organization. He dwelt upon some of the advantage of the association, and was frequently greeted with sounds or applause during his address. It is with very great pleasure that we have, as in former years, to record that everything passed off to the entire satisfaction of all concerned in the day's celebration; although we are sorry to say that a base attempt was made to cause disgrace to be attached to the Emerald Association, as shown in the following letters. But owing to the corntesy of the editor of the Hamilton Spectator it was without avail, and the visit to Hamilton was a success and credit to the organization:

The Fall term begins Sep. 4. Write particulars.

OBITUARY.

MRS. JOHN MCAULEY, TRENTON.

The sad news reached us to day of the death of the above named estimable lade, which of t

MARKET REPORTS.

London, Aug. 10.—Wheat had no advance from 8i to 81.03 per cental. A few loads of new wheat were offered, and sold at 81 per cental. Oats 8-1.00 to 81.12 per cental. Beef sold at 85.25 to 85 per cent. Lamb 1) cents a pound, wholesale. Mutton, 7 cents a pound. Veal 6 cents a pound, wholesale. Pork, 87.75 to 88 per cwt. Spring chickens and fowls sold at 40 to 60 cents a pair. Butker, single roll, was firm, at 25 cents a pound, and 23 cents by the basket. Crock, 22 cents per pound. Eggl, 11 to 13 cents per dozen. There was a large fruit supply, and apples sold at 60 to 75 cents per bushel. Peaches 70 cents per busket, and 81.25 per bushel. Peaches 70 cents per busket, and 81.25 per bushel. Peaches 70 cents per 50 to 75 cents per bushel. Toutoes 81 a bag. Tomatoes, 25.59 per bushel. Cauliflowers, 81 to 81.50 per dozen. Hay, 85.50 to 89 per ton.

Toronto, August 10.—Flour—Straight roller, 82.10 to 82.50.0 Wheat, white, 50 to 60c; No. 2, 8 per 10. 1, 85.10 to 85.7; red whiter, 50 to 60c; poss, 60c; No. 1, Man. hard, 81 to 82c; No. 2, 78 to 80c; No. 3, 73 to 74c; fosted No. 1, 65 to 60c; poss, No. 2, 58 to 60c. barley, No. 1, 45c; No. 2, 40c; No. 3, 74 to 74c. No. 3, 50c to 310. — Wheat—No. 2 hard Manitonia for the supplemental Aug. 10.—Wheat—No. 2 hard Manitonia for the supplemental Aug. 10

me a solution of the problem proposed by Pere Lacordaire? Could you tell to the what he same file produces upon iron and upon an egg precisely opposite effects? No, certainly not; and no man on earth, from the most humble of scullions to the most scholarly of savants, can explain it. Yet, nevertheless, scholars and scullions all the world over believe in melets.

Remember this witty repartee when you hear it said, in workshops or elsewhere, that it is not reasonable to believe in the mysteries of religion because we should not believe what we cannot understand. Nothing is more feeble than this pretension made by

Latest Live Stock Markets.

TORONTO.

August 10.—Export Cattle — Sales of choice cattle were made at 44c, and occasionally 5c per 1b, but common stuff brought anywhere from 4½ to 4½c.

Butchers' Cattle — Prices ranged generally from 3½ to 3½c per 1b for good stock and 2½ to 3 for common. A few picked tots extra choice beeves sold at 3½c per 1b.

Milch Cows and Springers—The demand was brisk and market firm. One cow. with calf. sold for 837; 5 fairly good animals brought 440 per head. Prices generally ranged from 855 to 850 per head.

Sneep and Lambs—Lambs sold slowly at 83 to 83.50 per head and sheep at \$4\$ to 84.25.

Calves—Prices for good calves ranged from \$6\$ to 87 aplece; light veals sold at about 83 per head.

head.
Hogs—Market dull and weak; best fat hog brought 54 to 6c per lb off the cars; store hog sold at about 5c. Buffalo, Aug. 10.—Sales; Good Yorkers, \$5.65 to ±5.75, mostly \$5.70 to ±5.75; good mediums, \$5.15 to \$5.55; good heavy, \$5 to \$5.00; roughs, \$1.25 to \$1.50; closed steady. Sheep and lambs, \$-Sales; good to best sheep, \$3.75 to \$4.50; culls and common, \$2.25 to \$2.36; good to best lambs, \$5.50 to \$5.75; a few small lots of butchers' a shade higher.

What fills the housewife with delight, And makes her biscuit crisp and light, Her bread so tempt the appetite?

What is it makes her pastry such A treat, her husband cats so much, Though pies he never used to touch? COTTOLENE

What is it shortens cake so nice, Better than lard, while less in price, And does the cooking in a trice? COTTOLENE

What is it that fries ovsters, fish. Croquettes, or eggs, or such like dish, As nice and quickly as you'd wish? COTTOLENE

What is it saves the time and care And patience of our women fair, And helps them make their cake so rare? BUSINESS COLLEGE,

Who is it earns the gratitude Of every lover of pure food By making "COTTOLENE" so good?

N. K. FAIRBANK & CO., Wellington and Ann Streets, MONTREAL.

NOTICE TO CONTRACTORS.

Scaled tenders will be received at this Department until noon on Tuesday, the 16th of August instant:—1. For filter house, root house and addition to cow stable and boller house, and for electric plant at Minico Asylum.

2. Sewage discharge pipe and additions to north building and Bursar's house at London Asylum.

3. Hot water apparatus and content house at Kingston Asylum.

5. Root House at Carpenter work, etc., for new indirmary and root house at Kingston Asylum.

6. Hospital, barn and pitgery at the form of the fo

Department of Public Works, Ont., Toronto, August 4th, 1893. A SIMPLE WAY TO HELP POOR CATH olic Missions. Save all cancelled postage stamps of every kind and country and send them to Rev. P. M. Barral, Hammonton, New Jersey, U. S. Give at once your address, and you will receive with the necessary explanation a nice Souvenir of Hammonton Missions.

PISO'S CURE FOR OF CUREN WHERE ALL ELSE FAILS.

Best Cough Syrup. Tastes Good. Use of time. Sold by drugging. CONSUMPTION 20

BAD COMPLEXIONS

Fimples, blackheads, red, rough, and oily skin, red, rough hands with shapeless nails and painted liner ends, dry, thin, and falling hair, and simple baby blemishes are prevented and cured by the celebrated



CUTICURA SOAP

Most effective skin-purifying and beautifying scap in the world, as well as purest and sweetest of tollet and nursey scaps. The only medicated Tollet scap, and the only preventive of inflammation and clogging of the pores, the cause of rinor affections of the skin, scalp, and hair, Salo greater than the combined sales of all other skin and complexion scaps. Sold throughout the world, Porter Drug And Chem. Comp. Roston.



C. C. RICHARD'S & Co.

Gentlemen. — For years I have been troubled with scrofulous sores upon my face, I have spent hundreds of dollars trying to effect a cure with ut any result. I am happy to say one bottle of MINARD'S LINIMENT entirely cured me and I can heartily recommend it to all as the best medicine in the world.

RONALD MCINNES.

Bayfield, Ont.

TEACHERS WANTED.

TWO TEACHERS WANTED FOR R. C. Separate School, Soult Ste. Marle, one holding second class certificate. Apply, Saing onalifications, to SECRETARY R. C. SPIRATE SCHOOL BOARD, SAUR SEE MATTAY R. C. STARTE EXPERIENCED LADY TEACHER FOR

EXPERIENCED TEACHERS WANTED L for Catholic Separate school, Kingston, Principal and two assistant teachers. Must have at least second class certificates. Apply at once, stating salary and enclosing recommendations, to J. J. Behan, Secretary R. C. S. S. Board, Kingston, Qut. 772-3

MALEOR FEMALE TEACHER, HOLDING

WANTED.

A POSITION AS ORGANIST. BY A gentleman thoroughly conversant with Catholic Church music, and who has organized and cenducted a cathedral choir. Also competent to instruct a brass band. Would like to remove to some town of about 5,000 hlmabitants in Ontario, Verment or New York State. Salary not so much an object as good lively business town. Address, Organist. care of Catholic Receipt, London, Ont. 771-tf.

AGENTS WANTED.

OLUMBIAN JUBILEE: OR. FOUR
COLUMBIAN JUBILEE: OR. FOUR
Conturies of Catholicity in America. Published by J. S. Hyland & Co., of Chicago, with
the approbation of His Grace, the Most Rev.
Archbishop of Chicago, and approved by His
Eminence Cardinal Gibbons and many Archbishops and Bishops throughout the continent,
Illustrated with colored Frontispieces and
many rare and beautiful engravings by Gregori
and others. This work has had the largest sale
of any Catholic work of recent years. Agents
wanted in every town and city. Salary or commission to good, reliable agents. Address T. J.
KELLY & Co., St. Thomas, Ont. 773-tf.

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Special advantages for artistic and liter-For Information apply to

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BELLEVILLE, ONT. 25th year is the most widely attended Gusiness College in America.

SEND for the new 144 page Cat-

ROBINSON & JOHNSON, PRINCIPALS O. B. C., BELLEVILLE, ONTARIO, CAN.

THE RITUAL OF THE P. P. A. We have published in pamphlet form the entire Ritual of the conspiracy known as the P. P. A. The book was obtained from one of the organizers of the association. It ought to be widely distributed, as it will be the means of preventing many of our well meaning Protestant friends from falling into the trap set for them by designing knaves. The book will be sent to any address on receipt of 6 cents in stamps; by the dozen, 4 cents per copy; and by the hundred, 3 cents. Address. Thomas COFFEY, CATHOLIC KECORD Office, Lendon. Ontario.

LONDON

SEP'T 14 to 23, 1893. CANADA'S FAVORITE LIVE STOCK

EXHIBITION.

Established THE LARGEST YET Incorporated 1887.

Make your entries at once. First come first shoice.

Space and stabling allotted as entries are eceived. Space and stabling allotted as entries are received.

Special attractions to educate, instruct, excite and amuse.

W. C. Coup's \$100,000 Challenge Horses in a Battle Scene, etc.

Prof. Freyer's Educated Dogs Hold High Court, Try. Convict, Hang and Bury one of their number.

The Imperial Japanese Troope of the Royal Palace, Tokio, Japan.

Prof. Calverley, the Champion High Wire Artist of the Niagara Falls, and a host of lesser attractions. attractions.

Send for Prize Lists and Programmes.
Entries close Sept. 7th.

CAPT. A. W. PORTE, THOS. A. BROWNE, Secretary

BOYS If you are intelligent and energetic enough to sell goods and honest enough to make promptreturns, address J. J. HAZELTON, Guelph, Ont.

VOLUME XV.

For the Catholic Record The Golden Silence The Golden Steller.

"O, speech is merely silver.
But silence is pure gold.
The tersest, truest proverb
That ever has been told.
For the superficial shadow
Of thought through speakin
But the said of deep emotion
Sweet silence only knows.
O, tar from the world's wild ci
My spirit longs to be
When the spell of the Golden
Is falling over me.

Great is the speaker's power And grand his thoughts may But the spell of the golden sil Hass weeter chorus for me. O. dear is the golden silence Unto the dreamer's soul When thoughts too deep to un Across his spirit roll. O. far from the loud world's row spirit years to be When the spell of the golden Is stealing over me.

Sweet is the twilight hour When the twilight nour
When daylight freaming of
The magic of its power
Upon my spirit lies.
Sweet is the sound of muse
That fails upon the ear,
And the voice of loved ones
Is even yet more dear.
But O, they are all discordan
And far I fain would be
When the spell of the golder
Is brooding over me.

nous River, N. B., August,

IRELAND'S PROSPE

DISCUSSED In the London Advertis, appeared the followin exceedingly interesting the Hon. David Mills,

present condition and pr Home Rule Bill : The interest taken in the Home Rule Bill i House of Commons has throughout the En'world. The discussion in committee has given startling contingencies played Chamberlain viv of "Judas;" it has pre the most disgraceful so nessed in the first delibe the consideration stage the consideration stage started innumerable pregarding the probable House of Lords. An representative called up

Mills, and was succes him to talk upon these other points, connected ing question.
"What do you think of the Home Rule Bill

scribe.
"I think the position Rule Bill," answered M present time, is, on actory. It has been the House of Common the cause in question "Of course, I am Such a policy is a step of a federal union of t of the United Kingdo no distant day be ado the work of legislation comparatively few a ures, a legislative u Gladstone calls it, union,' the present mands for legislation foreign and imper grown to such enors occupy the attention five or six months deed, the duties of I outgrown the avai

overtake its work th

wieldy system can much longer. And measure of Home H one, not only of greated, but it is

initial step in the

sary constitutional r It is often ask that is good enousections of Great enough for Ireland that the circumstan altogether different stances of the oth United Kingdom. has always been a exclude the vast m lation from anyth substantial share The ruling power turies been in the l That minority, a shown, has, by th Government-thro unparalleled in Europe, except P lands from the pos population. To thus been acquire erning class fou seize and retain department of Gov fiscation of the country would le settled by prescr

that, along with the powers of t used to degrade keep them in ex Irish people hav tracted and most

that government strongly prejud