

The Catholic Record.

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

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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 Christ."

Before me lies a simple little thing—very 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 a 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 many 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 their mutual friendship, formed in the Sacred Heart of their divine Lord, remained unbroken, sundered only for the present by the death of the Princess. In an old journal now in my possession, 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 entire day."

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 steps. 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 adoration and was received into the Church by Mgrs. Bedini and Talbot. During the siege of Rome in the year 1848 the religious were driven from their convent by the Mazzinians who established themselves therein. As 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 cloak 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 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 regretted 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 one occasion regrets that a caller, seeing her thus chaporoned, should be a "little too free although of course 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 conversion, the Princess acknowledged her unfounded prejudice towards the Catholic 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 liberty to her instructresses as well as attendants that her little body frequently bore the marks of their chastisements, and she attributed much of the obstinacy and rigidity of her char-

acter to this injudicious course of treatment.

Having a very decided character and strong will she acted firmly upon her convictions, so much so that, hearing of her mother's secret conversion to the Catholic Church, she vowed implacable hatred to that religion, renewing this vow daily upon her knees. But like St. Paul she was a persecutor only "for conscience sake," and she was equally severe towards herself when nature and conscience opposed each other, as evidence of which we may cite the sacrifice of an ardent attachment which she stifled completely and the depriving herself of the enjoyment of theatrical representations which gave her great pleasure but which caused her scruples of conscience.

Always desirous of that which was the best and most elevated, she considered purity of soul as of paramount importance; and we may well believe that the God who has promised to discover Himself to the pure of heart was preparing her for such an event. It is related of her that when attending the obsequies of an aged 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 difficulty bring itself to change strongly grounded opinions, and although she felt them slowly giving way she yet struggled against the procedure. However, from this time she dates her conversion, which slowly progressed until it opened into the 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 midnight to pray; and her trial of 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 life. At times she would almost yield to the convictions which were gaining upon her, but her spirited nature and early prejudices would force her to retire from the conflict. These two forces were so strong within her that, although almost convinced herself, yet upon hearing of the conversion of a relative she yielded to a passion of anger not easily calmed. At last, wearied of the struggle-going on within her, she remained an entire night reflecting upon the truths of faith presented to her by the Catholic Church and begging for light to see and grace to embrace that faith if the true one it should be. Her earnest petitions pierced the heavens and her soul received light and with it peace. In the morning seeking her mother she informed 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 abjuration of the Greek schism in which she had been born and nurtured and was received into the fold of that Church which she had so persecuted and "Paul the persecutor became Paul the apostle." She received the sacraments with the greatest fervor and devotion; and shortly after, when 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 and generous heart from the moment of her conversion.

Whether through the opposition of her mother or from the desire of her director to test her vocation, or because, as my dear friend understood from herself, the etiquette of the court 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 years after her conversion that Father 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 the Sisters; and upon being asked how she "felt about it" she said she laughed heartily and enjoyed it as much as she did everything else. She was always gay and genial and her especial virtue was that of obedience. She frequently said that her hands were empty enough but that when she should stand at the gate of Heaven she wished to be able to say, "Opea 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 tenderness and charity.

AGAIN THE NECESSITY OF AUTHORITY IN MATTERS OF FAITH.

The fashion has lately been revived of impugning the mental soundness of those who, yielding to the influence of grace and investigation, seek rest for their troubled hearts in the bosom of the Church. Their names are mentioned with pity by their former friends, who, with many head-shakes, express their regret to see "that noble and most sovereign reason" one whom they still condescend to call a good man, "blasted with ecstasy." Even the illustrious Newman did not quite escape this silly arraignment, nor was it till those powerful productions of his pen, which at once vindicated his course as a convert to the Church and filled the world with his fame as a writer proved that his intellect towered above that of his defamers as a giant above pygmies, that shame compelled his traducers to be silent. The same ignoble charge was made against the saintly Father Faber, and in our own country the late Doctor Ives, was proclaimed from the pulpits of the South, to have been as mad as a March hare, when he forfeited the rich emoluments of the Episcopal Bishopric of North Carolina, and consented to lead a life of poverty, labor and obscurity, as a Catholic in the city of New York. Mr. Adams, therefore, who lately abjured the errors of Episcopalianism, need not feel much hurt when he is charged with "breaking down the pales and forts of reason" by becoming a Catholic.

Conversion to the Church does not 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 the supernatural order, and that a stronger and steadier light is needed to guide us over its thorny paths. Once a Protestant begins to doubt he cannot refrain from abandoning his belief, for there is no one superior to himself to whom he can appeal to resolve his doubt and restore him to faith. Reason with him is supreme, and to reject a doubt which reason inspires would be equivalent to doubting the validity of reason itself. Here, then, is his position: his faith is founded on reason and so long as reason does not move him to doubt, so long he may consistently believe, but when he admits a doubt into his mind he is knocked from under, and the whole superstructure that rested on it topples to the ground. We do not here undervalue the efficiency of reason in its own domain, we know it is man's highest gift and without it he would be incapable 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 eminently logical. Should a Catholic call in question an article of faith and yield for a moment to a doubt prompted by reason, he can, if he rightly understands his position, promptly extricate himself from the difficulty by appealing to an authority higher and more potent than that which inspired the doubt. Thus should a Catholic entertain a doubt concerning the Blessed Trinity he can get rid of it logically whilst a Protestant cannot get rid of it at all unless he wishes to involve himself in a contradiction.

Both Catholics and Protestants are exposed to temptations concerning faith, for reason, who is the temptress, 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 the 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 questions 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 incredulitatem meam*. As a consequence we find ourselves in the midst of a period of waiting and wavering faith among the sects, and of a marked revival of a mediæval intensity of belief among Catholics.

The prevailing systems of philosophy are the outcome of rationalism, and so deftly are they interwoven with the claims and discoveries of modern science that they readily uproot the feeble growth of an unauthoritative Christianity, while they stimulate and strengthen a faith which teaches that human reason is the broken reed on which the halt and limping lean, but that the authority of God, speaking through His Church, is the Samson Agonistes whose strength increases in proportion as it is assailed. Evolution-

ism of the advanced school, Positivism, Physiologic Materialism, the Spencerian doctrine of the relativity of human knowledge, these are the current forms of thought that are directly aimed at the fundamental doctrines of Christianity, and not an arrow is left in the quiver of Protestantism that can be directed against them with effect. Christianity can be saved from their assaults only by a faith that knows no wavering, a faith pinned on an authority that cannot be deceived. No other authority is good for anything ament such enemies. Infallibility is the only badge which an authority can wear that commands submission to-day. Infallibility means invulnerability.—*N. Y. Catholic Review.*

THE HOME RULE BILL.

LONDON, Aug. 7.—There was considerable excitement among the 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 amendment to offer, was not present to submit it. Mr. Balfour's proposed amendment 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 Conservatives were exceedingly desirous of having the amendment submitted, and Mr. George Bartley (Conservative), Northern Ireland, requested to be permitted to act as Mr. Balfour's substitute 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, obtained 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 196 to 152.

Mr. Parker Smith moved two further clauses dealing with elections in Ireland. After some debate each clause 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. Redman gave the first of two lectures on this subject at the Church of St. Francis, Notting Hill. He drew the attention of his hearers to the large and mixed gathering from all the religious sects in England and Scotland, now at Lucerne, devising ways and means for a return to union. 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. He himself would venture to prophesy the 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 order to be successful, must needs be something higher far than an amalgamation "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 closer as the centuries elapse. It is represented in four words, namely these: "One body, one spirit," or these, "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 perfect that it shall be the standing proof 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 the Trinity there is distinction of persons with unity of nature, so in the Church there is distinction indeed of members, but absolute unity of 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 is one; a certain body of doctrine, definite and distinct. If one man receives it, he so far becomes a mirror, reflecting the very image of the mind of Christ. If two receive it, they reflect Christ, and also one another. If millions receive it, they

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 unanimously, but as long as each man reads it with his own private interpretation, the deplored divisions can never cease. Unity is not to be accomplished by interchange of pulpits. Federation may give the semblance of "one body," but will not infuse the "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 overflowing source of unity which Christ provided. What then may this be? 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 News.*

FATHER POWER, S. J., ON CONVERSIONS TO THE CATHOLIC 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 continued: 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 endeavor 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 outside her pale. She would fain gather in the wandering sheep from the one fold, and protect them from the one 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 Catholic Church. Catholics are conscious of possessing the whole truths of Revelation, and they are conscious of their duty to proclaim it and diffuse it around. We are under the most stringent law to do this. The sects have no full grasp of the doctrine which they hold, or ought to hold. 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 apostatized it would be a fall from a higher state to a lower depth. When any of our body apostatize, 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 one 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 road to salvation, and she will not let anyone risk his neck. There is but one Church founded by Jesus Christ, and that is built on Peter. "Amen, I say to you," said Our Lord to His disciples, "it will be more tolerable for Sodom than the city that has cast you out." For us our salvation is not assured, but it is assured if we are faithful to our lights. Our divine Lord would have us in one fold and under one shepherd. But there is a chasm which separates us from the sects. If the plan of the Incarnation is not to be a dead failure they must

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 example, our lives, can this come about. Jesus Christ calls us all to the true religion, 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 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 cause," said Rev. Madison Peters in his oration to the Orangemen on July 12.

The organization of the Catholic Church has always been a mystery to those who look upon it as the result of human genius and ingenuity. In comparing it with confessedly human institutions they find its vitality, continuity, unity and adaptability to ever-varying 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 problems and retain a controlling influence in the affairs of men. It is the only permanent institution in this world of change. 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 constitution, and this accounts for the immitable perfection of its organization.

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 it 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 Aufray, husband of the escaped nun.

Professor Aufray married Miss Edith O'Gorman, who was the pioneer "escapee" 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 Aufray lived upon the proceeds of his wife's performances. He knew that 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 repented of the crime against religion and decency in which he took a part. Let us hope also and pray that his miserable partner in the fraud will receive the light and grace needed to bring her back to the path of duty before her summons comes. She has given much scandal to God's Church and has wrought much evil, but even the lowest and vilest sinners may 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 of surprise that the Company has obtained a firm foothold in the country, none other offering better security or more liberal inducements. To the labors of the painstaking and energetic secretary, Mr. W. H. Riddell, is also due much of the remarkable success which has attended its operations. We can heartily recommend 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 congregation who make a practice of standing around the church entrance for the purpose of gossip. The practice 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 neighbor, and conscience will assume also the additional security of a duty performed and the dignity of a gentleman whose education has not been neglected.

Man is a sort of tree which we are too apt to judge of by the bark.

The respect Catholics have for bishops and priests of the faith. They do not treat as Catholics do, that the bishops and priests of Christ... For Christ instituted the sacraments, to carry on divine worship, the Church, to preach His doctrine, to administer the sacraments.

As in the Old Law God chose priests from among the Aaron, so in the New Law He chooses them from among His apostles and their successors to ordain. Priests and deacons of the Church receive the sacrament of holy orders and grace to perform their duties. If we would be seriously for a moment the minister of God, we do not find it difficult in understanding the profound respect of the priest.

The priest is the minister of Christ. Who chooses him to obtain for himself the grace and in return bestow the same on his fellow-man. Jesus Christ, who he might aid in his important duties. What a noble mission! To aid Jesus Christ, to teach them the truth, to lose them from the offer of the Eucharistic Sacrament, to pray for them, to administer, and to fill them with choice blessings; for such a mission, for such an important duty, must be correspondingly on the banks of the sea, the Great Teacher as His Vicar and head of the Church, as the Pontiff could not be Peter and the other apostles hands on others as the growing Church demands understood that it was teaching ministry this find it recorded in the Acts that Paul ordained priests in Lycaonia.

Paul also consecrated Creto, for the express ordaining others. Thus Christ was sent by the apostles by Christ, so invested with the same the perfecting of the work of the ministry, a cation of the body of Christ, and that no one divinely called, rightly legitimately sent has to teach God's word, missioned to do His authority; the vicar of the work He is the organ of the Holy sanctification of souls, imitating His Model, doing good. He de-allocate the suffering spend one's life in suffering. He resuscitates the suffering ever doing. He resuscitates the suffering ever doing. He resuscitates the suffering ever doing.

Nowhere can there be of men or a series of able, so renowned for charity and holiness bishops and priests Christ in every age. Church to the present.

Cellina XVI. "He who is unmarried things of the Lord, how Cor. 9: 32." The Catholic Church matrimony as a holy mends celibacy, to greater perfection, and her priests because "He who is unmarried things of the Lord." It is said that the a hard, lonely one, scriptural. Let us is one of hardship path is by no means rather one covered young man knows enters it. With a its duties and responsibilities enters the priest that it is a life crosses. He knows whole life of Jesus stable of Bethlehem, Calvary's heights, trial, cross, mortified life of every follower minister, of Jesus fashioned after the Model. "If any man Me," He says in the Matthew, "let him up his cross and follow the minister."

Cellina XVII. "We are ambassadors for Christ, we are exhorting you to be reconciled to God, we are begging you to enter into the whole world and to go ye into the whole world and preach the Gospel to every creature." St. Matthew.

Another Saraparilla has the merit to secure the confidence of entire community and hold it year after year, like Hood's Saraparilla.

THE CATHOLIC RECORD.

LINKED LIVES.

By Lady Gertrude Douglas.

CHAPTER VI.

THE SCHOOL. "Sweet 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 Elvanlea, 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 play 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 never seemed to be so much tormented by her naughtiness as Katie 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 mistresses.

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, and she was straight-forward, 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 interested in her augured well from them for the future. They were not mistaken.

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 misdeeds, had crowned the whole by putting herself into a fit of ungovernable 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 quick, 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 ye, Katie Mackay—ye bold impudent lassie! I'll give ye a hidin'!" ran 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, and, 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 sat 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 purpose 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 angry feelings. She had not even knocked at the door, but, as it stood partially ajar, had kicked it open with her foot. 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 cell.

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 her head. "Div ye want me?" asked Katie defiantly.

"Yes," said the Sister briefly, "I sent for you." "What's this ye wantin' then?" "Is that the way to speak, Katie Mackay! Can you not be civil even to your Mothers?" Katie laughed contemptuously. "Why are you such a bad, naughty child?" continued the mistress pleadingly. "Just!" said Katie, santly. "Just!" repeated the Sister, without 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 porridge? Answer me, my child—do you enjoy punishment?"

"Is no heedn' about the parritch. I can tak' the rice; an' for the cells, awel, Mither, I ay 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 penance 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? I promise you it will make you happier than you are now."

"I dinna ken," replied Katie, a little more humbly than she had hitherto spoken. "Is wantin' out. Is awfu' miserable 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 for your first Communion! My dear child, 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 she was really attached to her Mother St. Cecilia. "Mither, ye're sick. I ken fine ye are—ye're that rosy lookin'!" "I have a bad headache," was the response, "and your naughty conduct has made it rather worse." "Wall ye get better, Mither, gin I tak' mesel' up?" "Perhaps I may. Now, Katie, you were very rude this morning to your Mother St. Philomena—more than rude, in fact. Do you know that you might have hurt her severely?" "Och! I hate you Mither—she's ay flyin' on me."

"Does she 'flye' on you when you are good, Katie?" "I ken fine I's ay bad. Weel, I's nae heedn', I war just born t'it." "Born to it, poor child!—no, indeed," said Mother St. Cecilia, emphatically. "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 this house 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 indeed! No, no! remember my words to you, Katie—you were born for better things than you at present know anything of."

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 will try—I will! I gie ye me ward I will tak' mesel' 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 knelt 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 Katie for once, at least, thoroughly contrite, and full of good intentions for the future. How long would such resolves have lasted? Probably they would not 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 nine and 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. It 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, she 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 never falling quite back into her old ways; and now that her time of detention was well-nigh ended, Katie stood

high in the opinion of both Mothers and children. Nevertheless, those who knew her best were not without serious misgivings concerning Katie's future career in the outer world. She had no respectable home, and, as far as her belongings 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 employed.

That she must necessarily be exposed to a great deal of temptation, everybody who had watched her knew. Her grey, which had increased as she grew, which had probably been a dangerous snare; but more dangerous her affectionate heart, and her passionate 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; and perhaps she desired to return to her former mode of life, not simply because she thirsted after freedom with a wild craving, which nothing short of freedom could satisfy.

Poor child! she meant to be so very good; she would avoid all bad company, 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 dishonest any more! But, for all that, she would have her liberty; she would amuse herself just as she would see some of the shows at the Glasgow Fair, and perhaps sometimes go to a "theatrical," she would have a "bonnie blue dress" to wear on the Sunday when she went to church or came up to see the Mothers. All these privileges—the 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 itself for placing her in the family of a well-to-do tradesman, whose wife kept a small dairy-farm not far from the convent, and three miles out of Glasgow. Mrs. Royson was a thoroughly 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. 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. One day when going to the laundry where Katie 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. Consequently all minor difficulties were waived, and Katie was to enter upon her new life on the fourteenth of May. 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 a 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 4. 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 will be; she has a neat, slim figure, a fresh, clear complexion, and is altogether very pleasant to look upon. Her eyes are still her chief beauty, they are such speaking, starry eyes, so full of mirth and sunshine. Her pinafore makes her seem childish still, though Katie is now past fifteen; and its effect is aided by the simple dressing of the pale golden hair, which is 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 "wally tart," and diving into the pocket of her print frock, she produces a thimble and a twist of thread, which she tosses forthwith over her shoulder, and then, pinning her work on to her knee, she begins with wonderful celerity to stitch the wristbands to the sleeve of the shirt.

Katie is one of the elder girls now. She belongs to the upper division of the first class; she has passed a very creditable examination before the Government Inspector; she is monitor of the dormitory, the best scholar, the neatest sewer, the most skillful ironer in the laundry. She wears upon her breast the highest badge of honor in the school, for she is one of the six "Children of Mary." She looks wonderfully 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 to listen, and hearing the well-known click of the Mother's latch-key, she folds up her work, thrusts the thimble back into her pocket, and stands expectant, until the door, opening from without, admits her into the passage, where she finds, waiting for her, one of the lay Sisters who superintends the laundry.

"What keeps ye sae lang, Mither?" begins Katie, in a very audible whisper. "I's been dressin' this half 'oor an' mair!" No answer, only a quiet smile, as the Sister puts her finger to her lips, to enjoy the silence which the rules of 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 between the three a good deal of extra and very particular ironing is accomplished before the other children come down stairs.

Katie knows she is going out to work before long. She has not, however, heard on what day she is to leave. There are certain unmistakable signs by which the children are enabled to make a pretty fair guess as to the time fixed for their departure—such as fitting on of dresses, making up of course aprons, and so forth. Katie has, for several days, felt almost positive that her school dress was being prepared, 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 school) desires Katie to follow her down 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 to lay aside her school dress for ever—to lay aside her school dress for ever—and I 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 the day!" "Och, Mither, ye're ay speakin' evil to the childer. Ye'll see I'll be that guid, sae I will," responds Katie, her face flushing with excitement. "May our blessed Lord grant ye the grace, my child," says the Sister with a 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 put on.

The Sister improves upon the opportunity still left to her while Katie is dressing, pouring into her ears many friendly exhortations and words of counsel. "Noo, Katie Mackay, tak' heed," she insists, earnestly. "Keep yersel' out o' bad company. Just tak' every 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 deekin' yersel' out wi' flowers an' feathers, an' sic like follies, ye ken."

Katie listens in silence. Unfortunately 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 come to give her blessing, and to wish farewell to Katie.

Katie realizes her position at last, for the Mother Superior has given her the parting gift of a beautiful prayer-book, 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 principles dangers to which, as a pretty girl, alone in the world, she will be exposed. 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—in 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. She has yet to learn the bitter lesson of her own weakness.

The poor little ship is in the harbor still, when the waters are calm; but beyond it stretches a mighty ocean! Who shall dare to say that so frail a ship will safely weather its storms! The hour for departure has struck; the cart which is to convey Katie to 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 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 with 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 last 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 it drives off down the avenue towards the high road.

So long as a single corner of the old grey building remains in sight, Katie holds her breath and gazes earnestly back, waving her hand to the last; but when the cart turns out of the lodge gates, and the high walls shut in the convent and its school from her view, then she wakes as from a dream, bursts into a flood of tears, and rocks herself to and fro in a perfect agony of grief.

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FAELE OF POPE JOAN.

An Ancient and Deceitful Fabrication That is Occasioned by the History of Modern Socialists—History Says Nothing of a Female Pope.

A few days ago, a seeker after truth consulted an esteemed local contemporary agent the history of Pope Joan, and intimated a pious wish for authorities on the subject. Either the question was embarrassing or the authorities were scarce, for the only information vouchsafed was, that "Gibbon is one authority for doubting Joan, though it seems that the statement was never contradicted until after the Reformation." Since Gibbon speaks of the "fable of a female Pope, which as it is false deserves that name," and since—as every one knows—that arch-bishop 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 sportive gymnastics in critical history. Bayle, Echard, Boshorn, Timman, Leibnitz and Schook might have been added to the "one authority for doubting."

A POST-REFORMATION FALSEHOOD. That "the statement was never contradicted 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 unscrupulous in distorting history and suppressing facts, so long as they could make a point." By the way, the naive allusion to exemption from contradiction, comes with ill grace from our contemporary. During three hundred years and more the 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 is a prime old favorite in the hands of specious and fallacious reasoners, but it happens to be a particularly dangerous one to urge for Pope Joan. That 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 historian who lived WHEN JOAN OUGHT TO HAVE BEEN MAKING HISTORY, has not a word about her. His narrative of the events which occurred between the death of Leo IV. and Benedict III. is so close and succinct as to leave no room for Joan—except in the imagination of the gullible 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 debt hand of a 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, "Immediately after Leo IV. Benedict was unanimously chosen to succeed him," and Dollinger proved conclusively that Polonus was as guiltless of the Joan legend as an unborn babe.

ONE OF THE LIMBS OF THE EXPLODED MYTHS. This history is silent about Joan at the very time when she is reported to have been playing such pranks before 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 eloquent silence is worth ten centuries of contemptuous indifference and exemption 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 a time when there were no notes and queries column of Monday editions to correct and enlighten folk by natively suggesting "one authority for doubting."

The story of Pope Joan is an example of a style of handling history which, like the churlish knack of calling one's opponents hard names, has been voted out of court. Controversy stands upon a higher plane than it occupied before, and stories which have no more foundation in fact than that 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

ABUSE WILL NOT AVOID.

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 Catholic Church was made the subject of more than one sermon in the New York churches on Sunday. The most notable of all the discourses was that by Rev. Dr. De Costa, who preached on "Recent Defections to Rome from the Episcopal Church," taking for his text, "They went out from us, but they were not of us." (1 John, ii., 19.) The reaction from the Reformation had now set in, he said, and there was a strong tendency toward Rome, the non-Episcopalians rising into the Episcopal Church and the Episcopalians going up to Rome. During 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 though the Churchman has set an example of course brutality. Vulgar abuse will not avoid. 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 clergyman 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 disallowed because they are poor. The gentlemen referred to may well complain of this. He may also take umbrage at a great deal of bad policy which prevails, and which allows the churches in lower New York to fall into decay."

"Rome is an 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 existence. Teaching among us is 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 some things even worse. These things are hard to be borne by tender consciences, especially where the individual is rather inclined to Rome."

"They, however, furnish the explanation, not the justification, of defection to the Church of Rome. In times like these churchmen should stand by the Anglican system and 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 theological students, simplify and unify belief, have better management and discipline, make the Creed a part of the life of our people, raise the standard of Christian thinking and living, give greater liberty in religious activities and show greater love for Christians of every name."

CHALLENGED AN A. P. A. P. PREACHER. Kansas Catholics Effectively Silence Lecturer J. G. White. 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 here. You either know of this fact of vice and crime on the part of the priests and penitents in this community, 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 willfully 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 would have introduced him to the county jail. No other Saraparilla has the merit to secure the confidence of entire community and hold it year after year, like Hood's Saraparilla.

AUGUST 12, 1898.

The Reasonableness of the Practices of the Catholic Church.

By Rev. J. J. BURKE.

Respect Shown to Ecclesiastical Superiors.

XVI. "We are ambassadors for Christ; God, as it were, exhorting by us" (2 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 sacred duties. If we would but consider 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 priesthood.

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 chose him that he might aid Him in the work for which He came on earth. What a noble mission! 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 mission, for such important duties, did Jesus Christ choose the priest. If his duties are so important, his dignity must be correspondingly great.

On the banks of the lake of Geneva 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. They 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 Iconium.

Paul also consecrated Titus Bishop of Crete, 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 invested with the same power "for the perfecting of the saints, for the work of the ministry, and for the edification 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 God 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 alleviate the sufferings of men. To spend one's life instructing man is but second in importance to alleviating his sufferings. This the priest is ever doing. He rescues us from barbarism; saved 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 universities of Europe; and is to day, as in the past, the greatest educator in the world. He does all this for the 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 venerable, 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" (1 Cor. vii. 35). The Catholic Church recognizes matrimony as a holy state. She recommends 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 unscriptural. 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 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 be fashioned after that of His divine Model. "If any man will come after Me," 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

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 these 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. St. Paul, in the 7th chapter of the First Epistle to the Corinthians, says: "I 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 spirit. But she that is married thinketh about the things of the world, how she may please her husband. Therefore," 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 Church—that 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 yellow-fever 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." This 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 Protestant church in Pittsburgh and the most prominent Roman Catholic priest there were promoters of a worthy enterprise which they have just abandoned, with the announcement that it will be revived 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 Pittsburgh Exhibition Building for the joint benefit of the Roman Catholic Rosalia Foundling Asylum and the Protestant Bethesda Home for Fallen Women. The women in charge of the booths were both Protestant and Roman Catholic. The rich and poor, society leaders and the obscure patronized the fair.

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 contribute at all because they were too poor. A great many merely dropped a penny into the baskets. In some of the collections there were seven or eight hundred 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 support financially. Father Sheedy, in response to criticisms, advises church-going 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 spiritual advice which they heard may yet bring them within the fold.

They do not Despair.

An utter loss of hope is not characteristic of Consumptives, though no other form of disease is so fatal, unless its progress is arrested by use of Scott's Emulsion, which is Cod Liver Oil made as palatable as cream.

FUTURE OF THE PAPACY.

Prophetic Truths From Macaulay's Review of Barke'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, indeed, so much prophetic truth, 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 examination as the Catholic Church. The history of that Church joins together the two great ages of human civilization. No other institution is left standing which carries the mind back to the time when the smoke of sacrifice rose from the Pantheon and when camelpards 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 extends 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 remains.

"The Papacy remains, not in decay, not a mere antique, but full of life and useful vigor. The Catholic Church is still sending forth to the farthest ends of the world missionaries as zealous as those who landed in Kent with Augustine, and still confronting hostile kings with the same spirit with which she confronted Attila. The number of her children is greater than 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 population as large as that which now inhabits Europe. The members of her communion are certainly no fewer than 150,000,000 and it would be difficult 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 worshipped in the temple of Mecca. And she may still exist in undiminished 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 remarkable about the conversion of the Episcopal ministers, Revs. Messrs. Adam and Russell, announced recently. As 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, converts are more successful in avoiding the publicity which to sincere and cultured minds is repugnant.

It is noteworthy that those who enter the true fold from the various divisions of Protestantism belong to the more intelligent adherents of that system—really 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 Jesus Christ. The fulfillment of that supreme office proceeds necessarily for the most part without clamor or clangor.—Cleveland Catholic Universe.

Don't You Know

That to have perfect health you must have pure blood, and the best way to have pure blood, is to take Hood's Sarsaparilla, the best blood purifier and strength builder. It expels all taint of scrofula, salt rheum and all other humors, and at the same time builds up the whole system and gives nerve strength.

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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 Hall, Waterloo, Ont., on Thursday, May 25th, 1898, at one of the clock, p. m. 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 as by the prominent business men of the sister towns of Berlin and Waterloo.

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 Meeting, on motion the minutes of last annual meeting were taken as read and adopted, whereupon the President read

THE DIRECTORS' REPORT:

To the Policyholders 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 substantial and satisfactory progress.

The total number of policies in force at the close of the year was 12,445, covering assurance amounting to \$16,122,195.38 on 11,220 lives.

During the past year 1,968 policies 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 at the close of the year were \$2,253,984.20, and the surplus, after deducting the liberal amount distributed among the policyholders, was \$176,301.30.

The amount paid for death claims during the past year was \$86,000 on 75 lives, which indicates a very low 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, and 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 some extent reduce the surplus of all the companies available for distribution among the policyholders. We confidently expect, however, to maintain in the future the liberal distribution of last 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. Clement and Hon. Wilfrid Laurier, all of whom are eligible for re-election. The detailed statements prepared and duly certified to by your auditors are herewith submitted for your consideration. On behalf of the board, I. E. BOWMAN, PRESIDENT.

HOW THE BUSINESS HAS INCREASED. In commenting upon the report Mr. Bowman said that the amount of new insurance granted was in excess of the previous year and that the number of policies issued since Jan. 1 to May 25, 1898, was very considerably in excess of the amount issued during the corresponding period of last year. During that period in 1897 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 expenditure of the company had, owing to economical management of the directors, been somewhat decreased; the risks of the company had been carefully scrutinized before being taken, as shown by the death rate, 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 declined 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. A 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 1892 the assets amounted to \$127,429, while in 1897 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

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 of security.

This company was extending its operations to almost every safe kind of investment in Ontario, and some outside of Ontario. In 1882 the Ontario Mutual had \$5,504,478 of insurance in force, while in 1897 it had reached the sum of \$16,122,195. He thought all would admit that fair and reasonable progress had been made. Some other companies might have a larger 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 accept the larger class of policies. Mr. Melvin seconded the motion for the adoption of the report.

Mr. B. M. Britton, Q. C., in supporting the motion regarded the absence of a large number of policyholders from the meeting as an indication that the great majority were satisfied with the management of the affairs of the company. He announced that the directors were considering the advisability of shortly extending the operations of the company to the province of Quebec, and stated that at least a commodious suite of offices had been secured in the new board of trade building in Montreal. An influential 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 policyholders 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 necessary or advisable, inasmuch as no necessity for it existed nor would exist so long as the net rate of interest earned on investments, as it has done so far, exceeds 1 1/2 per cent. An unnecessarily large reserve imposed a serious burden on a company in the cost of its investments and also in the enhanced difficulty of obtaining desirable securities. Surplus distributions under a 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 considering besides as a safeguard to contingencies, the surplus to existing members would not be for the present decreased.

Some companies doing business in this country have materially reduced the dividends to their policyholders as compared with the previous year; but by rigid economy in every department and owing to the low rate 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 standing and satisfactory progress of the company, the report was unanimously adopted.

On motion of Mr. Henderson, seconded by Mr. F. C. Bruce of Hamilton, Messrs. 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 of Woodstock, that the thanks of this meeting be tendered to the President, Vice-Presidents and Directors for the 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 were unanimously adopted.

The resolutions were unanimously adopted, as also one moved by Mr. Robert Baird of the policyholders to the Agents of the company and for the very gratifying results from their exertions during the past year. This 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 re-elected president, Mr. C. M. Taylor vice-president and Mr. Robert Melvin second vice-president, for the ensuing year.

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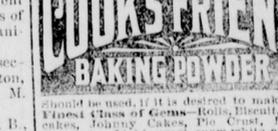
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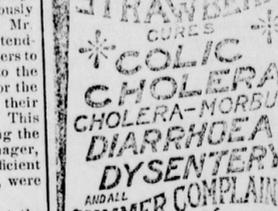
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Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach London not later than Tuesday morning.

Arrangements must be paid in full before the paper can be stopped.

London, Saturday, August, 12, 1893.

PERSISTENT MISREPRESENTATION.

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 Manitoba. The attitude of the Canadian bishops is a pretension that they are more Catholic than the Pope, under whose instructions Mgr. Satolli is acting."

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 education, or prefer secular to Catholic schools.

The Pope in his letter strongly exhorts the Bishops to establish efficient Catholic schools throughout their respective dioceses, and to induce Catholics 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 established and 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 children.

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's 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 desire to see the Catholics of Manitoba 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 education of 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 tolerated

exceptions where the rule cannot be carried out."

This has reference to the Faribault and other compromises which may be made with school authorities, permitting religious instruction out of school hours.

His Grace continues: "No one universal plan can be adopted because of the variety of dispositions of school boards towards Catholics. The only reasonable universal system would be the denominational one, 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 continue as it has done hitherto to maintain 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 organization.

Of course, every one at all acquainted with the facts of the case is aware that the dethronement of James II, and the calling in of William were the result of James' efforts to restore to Catholics some of their rights as citizens, of which they were deprived by the most cruel penal laws which ever disgraced the statute books of any 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 well-known Rev. Madison C. Peters, unexpectedly to the assembled picnicers told 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 the efficient work which is being done by the Catholic Church in the United States must have been also very distasteful to his intensely anti-Catholic audience:

"The one great lesson of the Catholic Church for us is organization. Organization explains the success of the Church; and if Protestantism expects ever to keep pace with the 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 cause."

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 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 therefore 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 followers of Christ must put into practice 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 was 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 lions" ("Christianos ad leones").

According to Dr. Peters the first duty of man is to his fellow-man; his secondary duty is to God. It is to preserve the proper relations between man and man that the State exists, but 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 religion of Ingersollism and of Paganism; but the Catholic Church preserves intact the principle laid down by our Saviour: "Render therefore to Caesar the things that are Caesar's, and to God the things that are God's." To adore God is the first commandment and the principal one of the decalogue. We must be just and charitable towards all men, and obedient to the civil law because this is the will of God. Hence our Divine Lord instructs us to "seek first the 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 earnest 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 them to all the privileges of a branch of the Church without requiring them 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 deprecates the "unhappy divisions" 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 unity for which Christ prayed is such a unity as Dr. Perrowne imagines to be sufficient.

The High Churchmen, and others besides, maintain that the unity desired by Christ is something very different from the rope of sand whereby Dr. Perrowne would join together such jarring bodies as Arminians and Calvinists, Paedobaptists and anti-Paedobaptists, Prelatists and Independents.

If all the diversities of these shades of religious belief can be united into one harmonious Christianity, or can 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 Christ, it must be because Christianity has no distinctive doctrines; and there is no valid reason for drawing the line anywhere.

Dr. Perrowne laments that "so many good men" talk of union as if "involving a sacrifice of principle." He adds, "They cannot understand any reunion of Christendom except on

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 opinion that the mere statement of the case in this form settles the matter: that it is in fact a subject of individual sentiment. 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 that His Father had given Him a mission, in consequence of which He had also commissioned His apostles to do His work after Him, thus:

"Sanctify them in truth, as thou hast sent me into the world, I also have sent them into the world. And for them do I sanctify myself: that they also may be sanctified in truth. And not for them only do I pray, but for them also who through their word shall believe in me: that they all may be as thou, Father, in me, and I in thee, that they also may be one in 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; and the world may know that thou hast sent me, and hast loved them as thou hast also loved me." (St. John xvii, 17-23.)

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 Christian Church must teach, and in regard to the ministry, which must be sent by Christ.

The ministry of the Church is of divine institution, and therefore it cannot be undertaken by men on their own authority. Now there is nothing more certain than that the first Presbyterian 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 recognizing 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 ministry, 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 priesthood—the duty of offering up sacrifice to God: "For every high priest taken from among men is ordained for men in the things that appertain to God, that He may offer up gifts and sacrifices for 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 Abiron (Num. xvi) for unlawfully taking upon themselves the office of the priesthood, Almighty God condemned equally the unlawful, self-constituted ministries which have arisen under Protestantism.

We have hitherto spoken especially of the Presbyterian ministry, because it is confessedly non-Apostolic. But the Anglican ministry is in reality equally so, though the majority of Anglicans claim to possess apostolicity of ordination. We do not propose to 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 Anglican Church, nevertheless the Church itself has the authority of regulating the right of jurisdiction; and 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 sect which has departed from the centre of Catholic unity.

This continual talk about aspiration after unity is an acknowledgment that Christ intended His Church to be one. This fact by itself is a condemnation of all sects which have departed from the unity of the Catholic Church, and likewise of the first principle of Protestantism, which is necessarily destructive of unity—private judgment. The only means by which unity can be restored is by a return to the one fold over which Christ presides as the one shepherd ruling the whole Church.

A. P. A. STATISTICIANS.

The A. P. A. of Louisville, Ky., have issued broadcast some leaflets for the purpose of propagating 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 mediocrity, or even poverty, to prosperity and affluence. Of this opportunity the Irish availed themselves, and in proportion to their numbers, none have been 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:

Table with 2 columns: Total number of troops who fought during the civil war, and per cent. of desertions. Rows include Irishmen, British (other than Irish), and other foreigners.

On these figures the leaflet remarks: "In other words, of the 144,000 Irishmen that enlisted, 104,000 deserted; and we are informed that most of these desertions occurred after the recognition of the Confederacy by the Pope. It is also a fact that of the 5 per cent. of native Americans rated as deserters, 45 per cent. were Roman Catholics."

Old Euclid used often a method of establishing mathematical truths, which is known as "reductio ad absurdum"—or proof by showing that the contradictory propositions led to nonsensical conclusions. If all false statistics had this inherent inconsistency it would be very easy to refute them after Euclid's plan; but usually 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 enlisted, but 72 per cent. of the total 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 of some unmitigated donkey?

But this matter has been settled beyond cavil. The calumny contained in the above figures was first published by a New York Englishman who pretended that they were taken from the

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 made by him or any one else. In fact he never said anything of the kind, though he several times expressed his admiration at the noble conduct of those Catholics who had aided in the great struggle, especially of those who had borne arms on the field of battle.

The saying here attributed to Washington, however, was not made by him at all. With the addition of the word "not," and another change, it becomes a well-known saying of General La Fayette: "If the United States ever lose their liberty, it will not be through the Catholic priesthood."

La Fayette was too much of a scholar and a gentleman to use such a word as "Romish" in describing the Catholic 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 general 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 allegiance to any foreign king, potentate, or ecclesiastical power."

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 deprived of all civil rights.

Catholics owe no allegiance in temporal affairs to any power except the Government of the country. In spiritual matters we maintain that God made His Church independent of the civil power. But Catholics are not

alone in this view. If question directly, all Christians say the same. We have nothing to apologize for in

THE ASSUMPTION BLESSED VIRGIN.

On Tuesday, the 15th of this month, the Church celebrated the Assumption of the Blessed Virgin.

The mystery of the Assumption of the ever Blessed Mother of heaven is not an article of faith, as the Church has defined it, yet it is attested by so universally received by the Doctors of the Church that most rash to call it into question.

The great St. John Damascene on the sleep of Mary, says:

"To-day the sacred the living God who created the world, being made like the temple of the Lord, made with hands, and David rejoices, and the angelic choirs, and the Archangel Gabriel, and the Virgin Mary, the Principality of the To-day heaven receives Paradise of the new Adam, our condemnation was the which was planted the tree of our nakedness was clothed with no earthly affliction perfected in heavenly placed in the tabernacle whereby to heaven itself life. How could she taste whom true life flowed to yields to the law made whom she gave birth, and ter of the old Adam she old sentence; for even he the life itself refused not but as Mother of the living worthy taken to Him could death devour her conceived the Son of God birth to Him, while content entirely to God? A self invasion that bod life itself was begotten direct, plain and the to heaven is prepared, the way and the "Where I am there ister shall be; and wh reason, should not His with Him."

St. Gregory of Tours says: "The Lord commended the sacred body of the most taken up and borne where now, having been united to her soul, and her chosen ones, she en, ings of eternity, which w to be her portion."

The tradition is, that Blessed Virgin died and but after three days heaven by ministering there she enjoys in body heavenly presence of h

St. John Damascene of the particulars of this of the Blessed Virgin.

In the same sermon have already quoted this the history of this myste "We have received tradition that at the time (death) of the blessed V. Apostles were travelling world in the work of savi but in a moment of tri raised on high and ca Jerusalem, where a vi appeared to them and a angelic powers was he she (Mary) surrounded of God gave her holy hands of God. Her b ineffable means had to God, was bo Angels and Apostle singing of hymns, Gethsemane, and t the angels was conti successive days. Afte days the singing o Thomas, the only o who had been absent, desired to pay homag which had received God Apostles opened the were now unable to fi it was not in the tomb remained in which wrapped. They foun odor coming from th they then closed. A mysterious miracle the conclusion that He pleased to take flesh Mary, and to become r born of her, whereas I word, and the Lord o also preserved incorru of His mother in giv had now been pleas pure body from corrup and had honored her (to heaven) before th general resurrection."

St. Timothy, the Ephesus, was present and also Dionysius the he himself says in hi concerning the blessed was also present.

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This testimony of miraculous Assumptio

alone in this view. If asked the question directly, all Christians will say the same. We have, therefore, nothing to apologize for in this.

THE ASSUMPTION OF THE 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:

"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, the Archangels celebrate the occasion, the Virtues glorify it, the Principalities rejoice."

Today 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 life. How could she taste death from whom true life flowed to all?

Yet she yields 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 herself entirely to God? How could corruption invade that body from which life itself was begotten? For her a direct, plain and easy way to heaven is prepared. For Christ, the way and the truth says: "Where I am there also my minister shall be; and why, with more reason, should not His mother also be with Him."

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 blessings of eternity, which will never cease to be her portion."

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 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 the Angels and Apostles, with the singing of hymns, was laid in the 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 Apostles who had been absent, arrived, and desired to pay homage to that body which had received God, wherefore the Apostles opened the tomb. They were now unable to find the body, as it was not in the tomb, but the cloths remained in which it had been 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 placed to take flesh of the Virgin Mary, and to become man, and to be 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 Hierotheus who was also present.

St. John then quotes the words of St. Denis which refer to the event, but with fewer details than are given by himself.

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

Virgin into heaven is too clear and circumstantial to be denied. The Church, though not declaring the fact to be of faith, has so far testified her belief in it as to have instituted an 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 mystery.

It will be noticed that the name Assumption is different from that which is applied to the act of Christ 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 commemorative 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 commemorative feast is called "the Assumption of the Blessed Virgin Mary."

Mary in heaven is our protectress 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 powerful 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 tremendous 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 lecturing tour for the purpose of exposing that society, which he calls a political conspiracy. May we not 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, and it may yet be necessary for the "escapes" to go about in troupes, "Jumbo" Campbell and Mrs. Margaret Shepherd, would make a sensation.

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 Protestant version of the Bible in the Public schools, the Catholics will have a valid ground of complaint against the Public school system."

The Independent hits the mark in these few lines; but the Toronto Presbyterian Review asks:

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

It is the idea which most Presbyterian 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 non-sectarianism 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. 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

interest in Sunday street cars. It is not their goodness. We have three Bibles in our house, and I never knew my husband to open one yet, but I have often heard him say he did not believe there was a hell. I do not believe Sunday cars would do any more harm than I have seen certain Orangemen 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 isolated one among the members of the order. 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 aggravate that unreasonable opposition (to use a mild term) to 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. Twenty-nine 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 inward, 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 immense audiences wherever he appears on an English platform, and 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 done the sympathy of his audiences if his speaking were such as the Pall Mall Gazette describes. His addresses 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 nothing to admire in any friend of 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, 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 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.

The bazaar in aid of the Separate school at Sault Ste. Marie, Ont., was very successful. It lasted for the week commencing on Monday, 7th July, and ending on Saturday, 22nd. The proceeds amounted to about \$1,100.

ENGLAND'S ANCIENT CHURCH.

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 writings in which he affirms that he for a 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 More 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 insisted upon in pre-Reformation England than we are wont to believe when looking back upon that period from the standpoint of the nineteenth century. 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 and powers from the Church itself or it received them from Christ, to be exercised over the Church. Its prerogative was either of Divine institution—i. e., given by Christ and inherited from St. Peter—or it was merely of human or ecclesiastical institution—i. 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 term would be easily conceivable. We wish to set in relief a few of the more 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. Aldhelm, Abbot of Malmesbury, 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 understood 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 we not infrequently hear repeated that wonderful circle—without a centre formula—"Catholic but not Roman Catholic." St. Aldhelm plainly could not understand a Catholicity separated from the See of 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."

When we remember that these principles were urged and applied in reference to a practical demand for obedience to the Roman See, there can be no 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 and basis was Divine and Petrine, and resting on the Church's Christ-given constitution. Passing across the dividing line of the Conquest we find ourselves in the year 1093, in the very midst of an especially acute crisis in the conflict of Church and 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 Catholic Church in England. "He (Christ) says to Peter, the most blessed of the Apostles: 'Thou art Peter, and upon this rock I will build my Church, and 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 whatsoever thou shalt loose on earth shall be loosed in Heaven.' And He says to the Apostles in common: 'Who heareth you, heareth Me; and who toucheth you, toucheth 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 primarily to the 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 authority, 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 himself in the need of defending the

liberty of the Church, and making clear her position and status, and following 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 following 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 pastor. 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 faithful, 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 not doubt be possessed of 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 Courtenay 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 judgment to determine whether or not they were consistent with Catholic faith. Amongst the many propositions called out by the Wickliffite writings and preachings, and sent up for examination, was the repudiation of the Divine institution of the Papacy. The propositions were submitted to the examination of an Ecclesiastical Commission, which for numbers and learning was one of the most important in the annals of the pre-Reformation Church. In examining the various Wickliffite propositions they carefully discriminated 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 concerning the Papacy, and give against it the verdict of "heresy"—"concedimus quod est heresis." The beginning of the fifteenth century was destined to put these facts into a fuller and clearer light, and into practical prominence. The spread of Wickliffite teaching, and 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 Arundel in 1414, in proceeding against Wickliffites, found the need of drawing up some definite test to which all suspects brought before the episcopal courts should be made to subscribe. He required, 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 unescapable by the formula

"ACCORDING TO THE DETERMINATION OF THE CHURCH OF ROME."

The English Church was, however, determined to go farther, and the Archbishop, 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 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 See: "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, ordeyned and granting the same power that he gaf to Peter shouldde succeede to all Peter's successors; the which we callyn now Popes of Rome, by whos power in churches particulars special be ordeyned prelates, Archbysshopes, Bysshopes, Curates, and all other degrees to whom all cristen men ought to obey after the lawes of the Church of Rome." (Wilkins Concilia, iii., 355). And thus we have to note, that here, more than a hundred years before the Reformation, the English Church, at a solemn crisis, and with full judicial deliberation, not

only declares and affirms, but insists upon the recognition of Papal authority 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 Roman Pontiffs. With these continuous utterances of the English Church ringing and re-echoing in clear and un-faltering tones from century to century, and not only upholding with steadfast loyalty the obedience due to the Roman See, but invariably grounding that obedience on the Divine institution 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 point upon which the English Church 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 defend not a evolved conclusion, or recent development of Catholic principles, but the traditional faith of the Catholic Church in England, written large upon her records from the 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, "Wilmet," 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 present.

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 a 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 proceedings 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 who 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 requisite number. 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; Patricia Leech, 437; Reta Doyle, 424; Harold Deenan, 430; Charles L. Griffin, 427; Quentin Reilly, 423; Richard McRae, 421; Teenie McKettrick, 409; Lena Palatino, 408; Jimmie Durkin, 407; Bortha 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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Prevents hair from falling out. A number of years ago, by recommendation of a friend, I began to use Ayer's Hair Vigor to stop the hair from falling out and prevent its turning gray.

Ayer's Hair Vigor

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Ayer's Hair Vigor

Prevents hair from turning gray. My hair was rapidly turning gray and falling out; one bottle of Ayer's Hair Vigor has remedied the trouble, and my hair is now its original color and fullness.

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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 this Day).

We are taught in the Gospel of today 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 extreme necessity without sin; and if his necessity 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 says: "If we have 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 we 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, "judgment without mercy to him that hath not done mercy." Mercy shall be granted to the merciful, but it shall be denied to the hard of heart. "Deal thy bread to the hungry," says Isaiah, "and bring the needy and the harborless into thy house. Then thou shalt call and the Lord shall hear."

St. Jerome says: "I have never known a merciful man to have a bad death." The word of God encourages us "to redeem our sins with alms and our iniquities with works of mercy to the poor." It says, further: "For alms deliver from all sin and from death, and will 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 charitably we refused to Christ Himself. The sentence 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 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 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 ministry and those who do work in the Conference of St. Vincent de Paul meet continually with persons whose distress appeals most powerfully to our charity. How we wish the offerings for the poor were more generous! How we wish God would inspire pious Christians to 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 poor.

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

You need not cough all night and disturb your friends; there is no occasion for you to run the risk of contracting inflammation of the lungs or consumption. This get Bickel's Anti-Consumptive Syrup. This medicine cures coughs, colds, inflammation of the lungs and all throat and chest troubles. It promotes a free and easy expectoration, which immediately relieves the throat and lungs from viscid phlegm.

From India's Coral Strand.

DEAR SIRS,—I have much pleasure in certifying that after suffering severely for 15 months from diarrhoea, which came on after childbirth, previous to which I had suffered from dysentery for some months. I was cured by Dr. Fowler's Extract of Wild Strawberry.

ANNIE M. GIBSON, Brillipatam, India.

Holloway's Corn Cure destroys all kinds of corns and warts, root and branch. Who has not suffered with such a cheap and effectual remedy within reach?

The Worst Form.

DEAR SIRS,—About three years ago I was troubled with dyspepsia in its worst form, neither food nor medicine would stay on my stomach, and it seemed impossible to get rest. Finally I took one bottle of B. B. B. and one box of Borden Pills, and they cured me completely.

Mrs. S. B. SMITH, Elmsdale, Ont. Mother Graves' Worm Exterminator has no equal for destroying worms in children and adults. See that you get the genuine when purchasing. Mrs. Sara Parilla has the careful personal supervision of the proprietor in all the details of its preparation as has Hood's Sarsaparilla. Mizard's Liniment is used by Physicians.

The House that John Built

By MAURICE F. EGAN, LL. D.

III.

Time passed. Johnny had three maxims pasted up in his work-shop. Father Freno had given him this— "Remember the presence of God and imitate St. Joseph."

His father this— "Do everything as well as you can." His mother 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 unkind word. 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 driving every nail carefully. "Thoroughness" was his motto. The Smythes and the other boys occasionally dropped in to see him at 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 cigarettes."

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 cabinet of ebonyized 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, intended as a Christmas gift to his father, when that dear, good father died. It was very sudden. Mr. O'Neill went from home early in the morning; he had 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.

IV.

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. He had lived up to his income. This had troubled him, because, being a healthy man, he had expected to live 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 sun in bank, intended for John's course in college. That, of course, must be given up now. This thought cost Mrs. 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 \$300 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."

Mr. O'Neill would not consider this at first. John built a house. Ridiculous! 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 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 Smythes 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

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

In July, John had very hard, rough 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 in the town. His jobs had brought him nearly eighty dollars. In the meantime, Mrs. O'Neill and Mary "boarded" with the family that had taken their old house.

V.

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 so much appreciated. His was a little house, built with many tears and in the face of obstacles that would have discouraged anybody who was not "thorough," and who was inclined to think of his own ease 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 home. 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 doing his fences. He had not time to do it himself, and he did not care to ask his boys to do it. John went about it cheerfully, and did it well. Just at this time, Augustus and Reginald Smythe were loafing about the farm, having been graduated from the "select" school. Their father had no money with which to pay for them at college. "I don't know," he said with a sigh, "whether education amounts to much, if there is no 'grit' with it. That 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 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 beautiful—beautiful!"

Mr. Smythe 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 me with John O'Neill," said Reginald Smythe. "Mother, I wish you wouldn't be so vulgar as to offer me soup twice. It's not good food, 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 bright, sits on the porch. Mary has brought her a cup of tea and some rolls. Mary is a sweet, gentle-looking girl,



FATHER KOENIG'S NERVE TONIC

A Reverend has Refreshing Sleep After Hard Study.

Brooklyn, N.Y., March 6, 1891. I used Pastor Koenig's Nerve Tonic for nervous and restless nights after hard study. It gave me refreshing sleep and great relief. I also ordered it for another person who suffered from nervousness and it did him much good.

REV. F. B. EISEL, EARLETON, Ia., May 14, '90.

I was troubled with nervous headache for a long time, especially on Sundays after service. Two bottles had the desired effect. Here full confidence that it is all its name implies, a "Nerve Tonic."

REV. FATHER J. B. HUMBERT, St. Mary's, Ky., Oct. 7, '90.

I hereby testify that Pastor Koenig's Nerve Tonic cured a girl of my congregation of St. Vitus Dance, and a married lady of sleeplessness.

REV. FATHER POL, FERMONT.

A Valuable Book on Nervous Diseases and a simple bottle to any and every sufferer. Four patients also get the medicine free.

This remedy was prepared by the Rev. Father Koenig, of Fort Wayne, Ind., since 1870, and is now under his direction by the

KOENIG MED. CO., Chicago, Ill.

Sold by Druggists at \$1 per Bottle, 6 for \$5. Large Size, \$1.75. 6 Bottles for \$9.

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

who looks very pretty as the sunset color touches her usually pale cheek.

Mrs. O'Neill and Mary are very contented, 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 priest. The dream of Mrs. O'Neill's life will soon come true: the answer to the prayer of her later years will soon be granted. On the day of John's ordination, there will be no happier woman in Christendom than John's mother.

The house that John built is hers, THE END.

THE RECOGNIZED STANDARD BRANDS.



PICTORIAL LIVES OF THE SAINTS

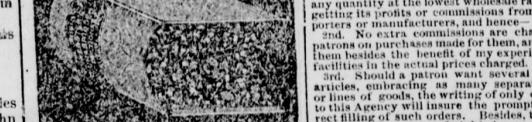
With Reflections for Every Day in the Year. Compiled from Butler's Lives and other approved sources, to which are added Lives of the American Saints.

Recently placed on the Calendar for the United States by special petition of the Third Plenary Council of Baltimore, and also the Lives of the Saints Canonized in 1881 by His Holiness Pope Leo XIII. Edited by John Gilmary Shea, LL.D. With a beautiful frontispiece of the Holy Family and nearly four hundred other illustrations. Elegantly bound in extra cloth. Greatly admired by our Holy Father, Pope Leo XIII, who sent his special blessing to the publishers; and approved by forty Archbishops 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 receipt of Three Dollars. We will in all cases prepay carriage.

A GREAT OFFER

(Charges prepaid to any part of the Dominion.)



The CATHOLIC RECORD

FOR ONE YEAR

Webster's - Dictionary

FOR \$4.00.

By special arrangement with the publishers, we are able to obtain a number of the above books, and propose to furnish a copy to each of our subscribers. The dictionary is a necessity in every home, school and business house. It fills one hundred other volumes of the choicest words, and is the regular standard size, containing about 300,000 words, and is bound in cloth.

As some have asked if this is really the best dictionary, we are able to state that we have learned direct from the publishers the fact that this is the very best complete, on which about \$1.00 of the best years of the author's life were so well employed in writing. It contains the correct spelling, derivation and definition of every word, and is the regular standard size, containing about 300,000 words, and is bound in cloth.

A whole library in itself. The regular selling price of Webster's Dictionary has heretofore been \$12.00. A whole library in itself. The regular selling price of Webster's Dictionary has heretofore been \$12.00. A whole library in itself. The regular selling price of Webster's Dictionary has heretofore been \$12.00.

I am well pleased with Webster's Dictionaries. I find it most valuable. JOHN A. PAXTON, Chatham, Ont.

I am highly pleased with the Dictionary written by Mr. Scott of Lancaster, Ont. Address, THE CATHOLIC RECORD, LONDON, ONT.

POST & HOLMES, ARCHITECTS—Office Rooms 25 and 27 Manning House, King Street West, Toronto. Also in the Gerrits Block, Whitby. A. W. HOLMES, A. A. Post, R. A.

the little farm at the back of it is hers, too, bought through John's industry; and there is a snug sun in bank to her credit.

The Smythes disappeared five years ago. Mr. Smythe could not stand the strain of hard work, and he sold the farm. His sons went to the nearest city, where they have joined that large class, the "gentled" younger, who are afraid to steal, who will neither beg nor do any manual labor.

So we say "good-bye" to the happy mother and sister, that sit in the house that John built!

OBJECTS OF THE—

New York Catholic Agency

The object of this Agency is to supply, at the regular dealers' prices, any kind of goods imported or manufactured in the United States. The advantages and conveniences of this Agency are many, a few of which are:

1st. It is situated in the heart of the wholesale trade of the metropolis, and has completed such arrangements with the leading manufacturers and importers as enable it to purchase in any quantity at the lowest wholesale rates, thus getting its profits or commissions from the importers or manufacturers, and hence—

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

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

4th. Persons outside of New York, who may not know the address of houses selling a particular line of goods, can get such goods all the same by sending to this Agency.

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

Any business matters, outside of buying and selling goods, entrusted to the attention and management of this Agency will be strictly and conscientiously attended to by your giving me authority to act as your agent. Whenever you want to buy anything send your orders to THOMAS D. EGAN, Catholic Agency, 42 Barclay St. New York, NEW YORK.

Farms for Sale Cheap

And on Easy Terms.

Part Lot 12, broken farms, tier of lots, tp. Charlotteville, Co. Norfolk, 100 acres and fine buildings, \$1,000. Lots 33 and 34, 2d con. Middleton, N.T. E. Co. Norfolk, 133 acres, more or less, and buildings, \$2,000.

Parts N. 1 and S. 1 Lot 2, con. 3, tp. of McGillivray, fifty acres, more or less; good orchard; excellent brick house, and other buildings, \$1,000. Cheap.

E. J. Lot 6, con. 4, tp. Sauguenoy, Co. of Bruce, fifty acres, more or less, and buildings, \$1,000. Apply by letter to Drawer 511, London.

CONCORDIA VINEYARDS

SANDWICH, ONT.

ERNEST GIRADOT & CO

Altar Wine a Specialty.

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

For prices and information address, E. GIRADOT & CO., Sandwich, Ont.

LOVE & DIGNAN, BARRISTERS, ETC., 418 Talbot Street, London. Private funds to loan.

Branch No. 4, London, meets on the 2nd and 4th Thursday of every month...

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...

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

New Branches. Branch No. 270 was organized in Louisville, Quebec, on July 10th, by Grand Vicar Charles Dupont Hebert...

Branch No. 270 was organized at Grand Falls, N. B., on July 31, by District Deputy John L. Carleton. The following is the list of officers...

Resolution of Condolence. Paris, July 25, 1893.

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

Resolved that a copy of this resolution be sent to the Catholic Record for publication.

W. L. LAVOIE, Secretary.

Billings, July 28, 1893.

At regular meeting of Branch No. 124 C. M. B. A. held in their hall on the above date the following resolution of condolence was moved by Brother Edward Valm...

Resolved that a copy of this resolution be sent to the Catholic Record for publication.

WILLIAM TOOLEY, Rec. Sec.

Waterloo, July 25, 1893.

At the last regular meeting of Branch No. 141, Waterloo, it was moved by Brother John Bierschbach, seconded by Brother Edward Valm...

Resolved that a copy of this resolution be sent to the Catholic Record for publication.

JOHN BIRSCHBACH, Rec. Sec.

E. B. A.

O'CONNELL ANNIVERSARY.

The Emeralds of Toronto and their friends celebrated the 6th of August by an excursion to Mountain View, Ontario, where a grand picnic was held.

Resolved that a copy of this resolution be sent to the Catholic Record for publication.

JOHN BIRSCHBACH, Rec. Sec.

A Successful Year for the Peterborough Business College.

The college has met with unprecedented success—the success of its graduates during the past year. Students have been in attendance from Manitoba, South Dakota, Indiana, Michigan, New York, Province of Quebec, and from nearly every county in Ontario.

OBITUARY.

Mrs. JOHN McCAULEY, TRINIDAD.

The death of the above named estimable lady, who occurred on the 26th ult., was a great loss to the family. She was born in the year 1810 and emigrated to Canada twenty-seven years later, landing in Trinidad, which place she resided for about ten years when she and her brother William removed to Trinidad.

DEAR SIR—Herewith I beg to hand you a letter sent to the Spectator from Toronto for publication. It has not been published for the reason that it bears certain evidence of being spurious.

J. R. CAMERON, Man. Ed.

Toronto, July 17, 1893.

Hamilton Spectator.

DEAR SIR—In one of your papers of last week you stated that the E. B. excursion there was nothing but drunken Fenians which the Hamilton people chased down to the boats and make us go back to Toronto.

Resolved that a copy of this resolution be sent to the Catholic Record for publication.

EMERALD BEN. SOCIETY—JAS. DG. SEC. July 28, 1893.

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A. O. H. Toronto, Ont., July 18, 1893. At the regular meeting of Division No. 1 A. O. H. the following resolution was unanimously passed:

Resolved that we, the members of Division No. 1, A. O. H., do hereby tender to Bro. M. Dempey and other members of his family our sincere sympathy and condolence for the loss of their dear friend Bro. Dempey, who died on the 10th inst.

Resolved that this resolution be inserted in our minute book, and a copy forwarded to Bro. M. Dempey, 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 infinite wisdom has seen fit to remove from our midst our esteemed Brother, Joseph, Edward and Wm. Rutledge, and whereas we, in humble submission to the decree of an all-wise Providence, do hereby express our sincere sympathy and condolence for the great loss they have sustained. Do it further

Resolved that a copy of this resolution be inserted in our minute book, and that a copy be forwarded to the CATHOLIC RECORD and Catholic Register for publication.

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