# Catholic Record.

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

# VOLUME XXL

# LONDON, ONTARIO, SATURDAY, JULY 22, 1899.

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The Catholic Record. London, Saturday, July 22, 1899 AN EXAMPLE FOR OUR YOUNG MEN.

As an example worthy of imitation by our young men, we produce in another column a reference to the career of Mr. Shaughnessy, who was recently promoted to the General Managership of the C. P. R. His promotion was certainly merited, and those who have any knowledge of the gentleman's career will not deny him a tribute of congratulation.

His rare foresight, his ability to seize and hold an opportunity, his fidelity to duty and unwearled labor in up building the C. P. R. are known to Canadians, and have gained him an enviable position amongst the business men of the Dominion. His success is mainly due to his own efforts. No adventitious circumstance assisted him in his upward march. True, he possesses the qualities which we are wont to associate with managers of great syndicates ; but these were strengthened and developed and created by hard, painstaking labor. If Mr. Shaughnessy had contented himself with a perfunctory performance of his official duties, and had frittered away his time in those amusements which now-a-days are so dangerously numerous, he would not be sitting in the managerial chair.

The rapid advancement of the gentleman is one more illustration of the truth that cannot be too deeply im. pressed on the minds of jour youththat success in any department is the reward of patient and persevering industry. We have heard it said that Catholicity is a barrier to success ; we have heard it from walking delegates and from windy orators, that the fact of being a Catholic dooms a man to failure. We believe that only of places where Catholics are so divided by warring interests and by contemptible jealousy, as to offer no united front to the onslaught of bigotry. Then they are playing into the hands of the enemy : and they, if de barred from posts of preferment, and thwarted in their schemes of self ad vancement, must throw the blame on their own stupidity and not on their religion.

We are convinced that any young man with a capacity for hard can succeed here in work Canada better than in any other country of the new world. We have a larger measure of liberty, more respect for the majesty of the law, and so far immunity from trusts and polit.

ing and worthy of the attention of a ous records. He has come upon a reasonable being, must not be indulged in to excess. An athlete may be able to break a sprinting record, and may, thanks to conscientious training, throw the hammer in excellent style, and still

be in life's game an ignominious failure. Brawn and muscle are not to be despised, but unless supplemented by after the fashion of his confrere Dr. muscularity of intellect and will, they Briggs. To speak, however, of the will never send us as winners across Bible as the final court of appeal is ridiculous nonsense. Supposing that the mark. We are not playing the part of cenhe has a correct version, who is going

to tell him the meaning of it? If a sor ; we are merely asking our young men to make the most of themselves, to mere human law has no binding force not wear passively and slavishly the unless proclaimed by a competent tribadge of servitude, and to feel and to bunal, how will things above reason recognize that for them as for others obtain any favor from men unless de the door of success is open. fined by a person who has knowledge

We all know the querulous, middleof them? aged gentleman with the doleful story We do not imagine that the gentle of never having had a chance ; but man has such a transcendent idea of intellect as to be able to peer into the unthat is a fairy tale to beguile us from seen. Will the Holy Ghost, then, be the consideration of his youthful imready at his call for all purposes of providence and carelessness. Why is he a kind of social tramp, a suppliant mind illumination? He may drift inat the door of the politician, instead of to that delusion, but a glance at the "Acts" which narrates the story of being a man, living by right and not by sufferance? He is the result of Philip and the Eunuch of Queen his own forging and fashioning. How Candace may be conducive to a can he expect a harvest when he plantsaner frame of mind. ed no seeds ?

He does not unfrequently ascribe his non-progressiveness to the fact that his Catholic brethren are slow in giving explanation of the ferver and persist him assistance. There are, undoubted-Church of England-of that zeal for ly, communities in which Catholics ancient doctrines and former practices give no proof of mutual co-operation, that is forcing thousands of ministers but the man who alleges that as an exto risk their livings for the truths that cuse for abject failure is a downright their sincere souls have recognized and coward.

like a prairie fire and that to multi-The average man does business not tudes is casting a bright light on the Catholic Church and revealing it to as a philanthropist ever on the watch for the "ne'er do wells " of his creed and ready to welcome to his heart of lieves that this phenomenon is the work, not of missionaries nor of controhearts the young man who knows many things but none of them well enough to be of practical value.

He is willing to make an investment, and consider it a safe one, in a young man who is punctual, earnest in endeavoring to interest himself in the concerns of his employer and who will not claim a holiday every now and then as a God given privilege. He will take a young man who will enable him to build up and increase his busi. ness, and he will not look for him amongst the idlers who are bartering their future in the mart of pleasure.

They will hold meetings and concoct schemes and map out ingenious plans Lady's Dowry-is converted to the one fold of the one Shepherd !-Catholic for the furtherance of their interests, and forget that the first thing to Columbian. remedy is themselves. They are primarily responsible for their position to day and they will be fifty years hence in the same condition if they do not rouse themselves from inaction and

use of a material symbol; and we see in the Heart of Jesus that symbol-the symbol of His most sensitive tenderness, of His bound-less compassion for us in our miseries, of His inexthaustible affection. All adoration paid to the Body and the Blood, to the Wounds and to the Heart, is paid to the divine person of Jesus Christ. Never forget that all adoration terminates in the person. The adoration and worship of the Sacred Heart is, therefore, the adoration and worship of the person of Jesus Christ under the character and aspect of His love. wonderful discovery, the result doubt less of patient and unremitting toil. Think for one moment of an Anglican declaring the Bible to be the final court of appeal. We wonder how the Privy Council would deal with him? Perhaps he makes his own Bible

THE WORK OF PRAYER.

Cardinal Vaughan suggests the true

ence of Ritualism in the Protestant

of that flame of faith that is spreading

versies, not of sermons nor of books

but the result of prayer-of God's own

The explanation explains-it gives

OF LABOR.

an adequate reason for the mighty up-

them as indeed the City of God.

the conversion of England.

the Church of God.

of the

### IRISH BISHOPS AND THE LABOR QUESTION.

Our Irish exchanges contain lengthy reports of a discussion of "the co oper ative movement and the Courch, by Bishop Healy, of Clonfert, Bishor Bishop Healy of Cionfert, Bishop O Donnell, of Raphoe, and the Jesuit Fathers Finlay and Delany. Father Finlay read a paper, the scope of which was to point out the evolution of the laborer, from slave to serf, then to tenant or workman, till we see what we see all over the world to day. Father Finally touched on the effect of the French Revolution on the condition of the laboring classes, on the rise of machinery, on the remedies pro-posed by the Socialists for the evils thus caused to the workingman, on other suggested remedies, profit-shar-ing, as in M. Harmel's factories, and co-operation as developed Italy, Ger-many, Belgium, England and Ireland. The learned Jesuit explained the success of the co-operative movements.

In the discussion which followed some great truths were proclaimed. The fact was brought forward that the social question is not only an economic, but also, and firstly, a moral and re-ligious one. It was that conviction that enabled the famous Bishop Ketteler to stave off that grave of destructive Socialism with which Germany is threatened. Speaking of the social reforms in the air, the Bishop boldly de-clared : "I believe in the noble ideas which have begun to move the world and love the present age because it is striving to realize these aspirations." He invoked State protection for labor

against capital, and he was an enthus His Eminence declares that he beiastic advocate of co-operation and prcfit-sharing between the man of

money and the man of toil. The teaching of the Irish Bishops in that of the best exponents of Catholic grace bestowed in answer to the many petitions addressed to Him for years theology. For Catholic theologians, every man born into the world is born with a right to the means of decent and years by devout souls in behalf of human subsistence, and they will not respect or recognize any human institution or social law which would debar heaval from within that is rending the so called Church of England and him from the use of this right. It is his by the institution of nature-that bursting the bonds that have up to this time kept myriads attached to it unreis, of God, and no human statute can abrogate it. To quote the words of St. Thomas Aquinas, "Human law cannot sponsive to the magnetic influence of abrogate the Divine or Natural Law. To the Lord, then, be the praise and And according to the natural order instituted by God's Providence, mater the glory. To Him, also, be added supplications offered, so that the moveial things are destined to meet the ment may not stop until all England -once bearing the noble title of Our needs of men. Hence no partition or appropriation of these things can avail to prevent their being employed to meet men's needs. The things therefore, which anyone may possess in superabundance are, by natural right, THE JESUITS AND THE RIGHTS

due to the poor." And, as an obvious deduction from these elementary prin ciples of social right, he infers that "where there is a manifest and urgent

The Irish Jesuit Fathers have taken up the labor question, and the rights necessity, and no other resource is at wage earners could have no

wive of imbecility spreading over the evil intelligences who never animated land, we are not yet prepared to ex bodies, but were always purely spirit-press an opinion. That is why the ual, non-material substances, it is posspoon "ad." didn't appear in these sible that the manifestations, communicolumns several months ago.

I once spent some days with two friends of mine, husband and wife. The man was a very gifted person, rich, successful in business, literary eloquent and worldly-minded. He was famous for his wit and gastronomic entertainments. His wife, a childless woman, rarely accomplished and handsome, somehow got infatuated with Mrs. Eddy, and became a sort of local high-priestess of the sect. She attribplied the architect, " with your views terances and writings, up to the pre-

about it." From all accounts Mrs. Edd is in receipt of a vast income, but I have not heard of her desiring part-ners in cent per cent. What she does with the money I do not know, but it in its being a simple, is argued that Americans who get site substance, and from divine revel-taken in with this Yankee sect are not ation. A simple substance tends of its as shrewd as they are supposed to be. nature to continue. Not being comone of the It is presumably inevitable dissensions of the Protestant world and ensnares a lot of people craving the supernatural and striving to attain it in grotesque forms. Perhaps when Mrs. Eddy is no more her machine may

go to pieces. -James R. Randall in Catholic Columbian.

### PROF. HYSLOP'S "SCIENTIFIC INVESTIGATION OF SPIRIT-UALISM.'

Professor Hyslop, of Columbia College, has made quite a stir by publish ing some of his experiences in what he calls a scientific investigation of spiritualism and its phenomena. He thinks he is on the eve of great discoveries, and that he will soon be able to demon strate scientifically the immortality of the soul.

This claim is not new: it was made many years ago by the spiritists, par-ticularly by Robert Dale Owen, and and used as an argument in favor of spirit

But it is a groundless claim, and unccientific if immortality is to be proved in the manner proposed by Prof. Hyslop. He seems to think that body on earth he will demonstrate the proceedings are to be taken a immortality of the soul. This is a these reversions to the old order. serious and unscientific mistake. The fact that a soul may live for an indefinite period after throwing off its they are warring not simply against a mortal coil and going beyond the religious institution, but against a physical border does not prove that it natural instinct of the human heart. is immortal. It only proves that its life is not essentially dependent on the was recognized by the founders of An

cations, table tappings and spirit rappings might be made by some of these, and not by a soul which, for reasons of their own, they may personate. If men here on earth with their eyes open may be deceived by swindling impersonat ors in the flesh, how much more liable are they to be victimized by evil disposed intelligence that never animated fiesh ?

It is clear that until the possibility of such deception is entirely e eliminated nted her cure of disease to Christian there can never be any certainty as to Science, and it became a species of the personality or identity of the being monomania with her. She built a who makes the manifestations and comchurch and became its minister. Oace, looking at this edifice, she said to the architect : "What a pity it is not a marble edifice ! "Oh, madame," re-tainty fast it is a human soul. We you have but to think it marble and sent, do not and cannot demonstrate the the change is made." The husband continued existence of one single huand wife had many contentions, and man soul one instant after the dissolu-he grimly said : "If old Mrs. Eddy tion of the body. They may and do will take me into partnership and give prove the existence of some kind of inme half of her receipts, I will swallow telligent agents, but not the post death the dashed thing and say no more existence of a human disembodied

non-compoposite it cannot decompose. "He that believeth in the Son hath life everlastidg." (John 1636) He that has life everlasting is immortal.- N. Y. Freeman's Journal.

### CONFESSIONS IN ANGLICAN CHURCHES.

The accusations of anti Ritualists that confessionals have been openly and numerously set up in Anglican churches, have been duly investigated and a parliamentary report issued thereon

In the five dioceses of London, Chichester, Exeter, Oxford, and South-well, the avowed and undisguised confessional has been found in Ritualistic churches. In all the other dioceses not one exists.

This does not mean, however, that confessions are not heard in the churches of other diocese; and, after all, it is the practice of auricular confession, and not the confessionals. which is worrying the anti Ritualists. There are scores of churches, accord-ing to his return, especially in London, where confessions are heard at the altar rail, or at chairs placed in de-Prof. Hyslop. He seems to think that fined positions in the nave ; just as one if he proves the continued existence will sometimes note in temporary or up to the present of a soul or intelli- improvised Catholic houses of worship. ence that once animated a human It is not announced what, if any legal, proceedings are to be taken against

The opponents forget that, in warring against the practice of confession,

continuance of the physical organism known as its body. Non-dependence on a physical organism does not prove endless continued existence. It leaves It is true that the sacramental character

golden link of the Apostolic Succession, by which alone sacrificing and absolv-

ing priests could exist, broken.

ical charlataus. unrivalled resources to lay hold of and not to be given into the keeping of the peoples of other climes.

Why should not young men succeed? They are unable to find employment is the answer. Why? We ask why do young men from the rural districts come into our cities and become our business and professional men? Their creed seems to be no drag in the car of their success. They make their way because they are not faint. hearted at the prospect of whole hearted labor, and because they are determined to succeed. Instead of spending their evenings at smoking parties or making the rounds with that nondescript class yclept "the boys," they are en deavoring to become conversant with the details of their craft. etc., to become skilled men, for whom the demand is always greater than the supply.

They may not be as "smart" as the gaily decked out young gentlemen who regard them as "hayseeds," but they get on. Their money is not squandered in saloons and billiard rooms : but they send some of it to the old people at home and put the rest away until they get an opportunity to make a start for themselves.

The one great trouble with some of our young men is an ignominious spirit of cowardice. They have no ambition, and do not seem to want any. The pleasure of the hour takes up their attention. Go to any place of amusement-a theatre or a ball-field-and you will find them, pipe or cigar in mouth, and, judging from outward appearances, contented with themselves.

We have no word to say against rational recreation. We use the word rational|advisedly, because any species of sport, to be helpful and strengthen-

# THE 12TH JULY.

The 12th of July is a great day for vocal pyrotechnics. For weeks before the orator rehearses his little piece and speaks it like a man when the time appointed comes, before a mass-meeting of "intelligent" citizens. They are of course always styled intelligent, though they may be and are very often dunder-heads with a talent for variegated lying that would startle even the immortal and imperturbable William. Every honest reader of history must wonder why the 12th of July celebra. tion still continues. We can understand how men, carried away by fanaticism and blinded by unreasoning bigotry gave that fanaticism and bigotry a permanency by connecting it with a certain day in the year ; but that it should live in our times with their trend towards a universal brotherhood passes our comprehension. The immortal William is very dead we believe, and history tells us that he was a good general who was more or less afflicted with bronchitis and with a tendency to give away the good things of England to his Dutch friends. He was a sensible man, with a good liver,

who lived and died and went to his proper place. We remember the treaty of Limerick and the actions of the gentlemen of the Gospel of Toleration ; but that is past history, as black and as infamous as any in the annals of the world.

Now, a newspaper inform, us that an Anglican minister has given the reason of the sycophantic adulation of William. He was a valiant defender of the Protestantism which has given us an open Bible as the supreme and final court of appeal in matters of faith. The gentleman has broken all previ-Anglican minister has given the reason

better defenders than the sons of St. Ignatius. On every page of the world's history, for the past three cen. turies, we find the name of "Jesuit." In the religious, political and literary history of the world the Society o Jesus has played a most important nart. and there is scarcely a country that has not been reddened with the martyr blood of some members of that glorious society which has had neither infancy nor old age. There is no country so distant, no sea so unknown, no land so remote, no desert so fright ful that does not contain some memori als of the Jesuits. There is no de partment of science or literature that has not been enriched by the genius and talents and labors of the society. In the Jesuit colleges which are scat-tered throughout the States the highest and best education is given to thou sands of young men ; many of who will, in the ordinary course of events, be called upon to take an active part in the religious and political life of the nation, and, if they are true to the teachings of their professors, it is not too much to expect that they will aid materially in saving the Republic from the dangers of Cæsarism and Socialism. - American Herald.

# THE SACRED HEART.

### Ave Maria.

In a pastoral letter referring to the Encyclical of Leo XIII. inviting the faithful to consecrate themselves to the Sacred Heart of Jesus, Cardinal Vaughan takes occasion to explain the meaning of this expression, "the Sacred Heart of Jesus," pointing out that all adoration paid to the Body and the Blood, to the Wounds and to the Heart, terminates in the divine person of Jesus Christ. This doctrine is brought out most clearly by the Holy Father in his Encyclical;:

hand, a man may lawfully relieve his necessity out of the goods of anothera case in which there can be no question of theft or robbery. For, in virtue of his necessity, those things become his property which he takes to sustain his life. The State has no right to abrogate that law of God. Legislator have been so intent on fencing round the rights of property that they have made it of no effect with their traditions and their ordinances. - American Herald.

# THE CHRISTIAN SCIENCE FAD.

If it were not for the danger to life attending it, I suppose the best way to treat "Christian Science," so called, is to let it alone, to allow it, as the French say, to "stew in its own grease," until it perishes like other systems of the same kind. It is based on one enor-mous fallacy, as a cult, and appears to be a first-rate money making scheme for its founder, Mrs. Mary Baker Eddy. The Philadelphia Medical Journal con trasts the fact that Mrs. Mary Baker G Eddy can win and retain followers by the hundreds of thousands, although she issues in her own paper and over her own name the following advertise ment of certain "Christian Science Souvenir Spoons," the sale of which is a mimor but profitable branch of her "Christian Science business: "On each of these most beautiful spoons is a motto in bas-re

lief that every person on earth needs to hold in thought. Mother re-quests that Christian Scientists shall not ask to be informed what this motto is, but each Scientist shall purchase at scientists-physical science. least one spoon, and those

afford it one dozen spoons, that their families may read this motto at every meal, and their guests be made partakers of its simple truth." Let nobody think that this is a calumny, or even a joke, invented by the Medical

a persuasion in favor of it, but of confession was destroyed by the a persuasion is not what the scientist alleged reformers, just as the Sacrifice seeks ; he must have demonstration. of the Mass was abolished, and the The demonstration no human soul in the other world can supply, no difference how strong the proof of its pres-

Still, it is safe to say that the seek-ing of spiritual relief by confession of ent existence and identity may be. Many years ago we called the attensins to a clergyman never wholly died tion of Robert Dale Owen to this miss ing link in the spiritist's chain of out in the Church of England. asoning and asked him to dwell on recalls Rachel, in Thackeray's "Esmonde," a story of the time of it in a lecture he was about to give in proof of Spiritism's power to prove immortality. He did not undertake to supply the necessary link, namely, that that intelligence which survives ism, making her confession first to her father, a clergyman, then to the Bishop for a time the dissolution of the body of Rochester.

provable by science or spiritism. The

ostulate is this, that a soul that lives

1

We all know that public confession continues necessarily in endless existof sins-which is not always to edifica-tion-is practised at the time of "con-version" or during religious revivals ence. Prof. Hyslop must demonstrate this as a preliminary before his proofs of a survival of a soul for a greater or less time after death can avail to in certain of the Protestant evangelical demonstrate that soul's endless future Often, they who most criticize the existence.

practice of confession as it is found in So, allowing for the present that his the Catholic Church, and as the Ritualexperiments and discoveries prove the survival of the soal after death, and its ists would have it, are themselves most identity, he has made but one step, and addicted to laying bare their sins, one, temptations, sorrows and difficulties to ality. whomsoever they deem a prudent and that by no means the essential towards demonstrating immortality. whomsoever they deem The essential element of demonstration sympathetic counsellor is wanting to both the scientist and the spiritist. Both must base their conclu The first Bishop of Boston, the beloved John Cheverus, was the spiritual sions on a postulate unproved and un-

confidant and comforter of many who One of these were not of his flock. was condemning one day confession as for any time after its departure from practised by Catholics. The Bishop

the body must necessarily live forever. smiled. When we speak of science we refer to "But "But, madam, you have often been it in its modern sense, the sense of the to confession to me.

"What ! Is that confession ?"

"Yes, indeed ; only a Catholic would We have above granted for argu-ment's sake the spiritism can prove the make it in the church and kneeling, continued existence of the soul of A, B, and I should have the happiness of or C, who died some years ago; but we giving him absolution afterwards."

do not grant it as a fact, for it cannot prove either the continued existence or fession through their ignorance of

identity. To demonstrate this contin-ued existence and identity the scientist and spiritist must de-scale in the Church of England is, at monstrate that the manifestations and communications could not be made need of it. This for Protestants. Cathby any other kind of intelligences but those who once animated human bod-fulness of the faith and the valid sacra-ies in the world. If there are, as mental system of the Church of their 2



one of them calls for prompt aid for the suffering stomach. The restoration of the stomach, digestive and nutritive organs to a condition of sound health, begins with the first dose of Dr. Pierce's Golden Medical Discovery. The functions of the stomach and its related organs are in healthy operation. Then the merves are quiet, the appetite healthful, the sleep restful, the eye bright, the complex-ion clear. In one word the body is in a condition of perfect health.

condition of perfect health. "I was troubled with indigestion about two years." writes Wm. Bowker, Esc., of Juliaetta, Latah Co., Idaho. "I tried different doctors and remedies but to no avail, until I wrote to you and you told me what to do. I suffered with a pain in my stomach and left side and thought that it would kill me. Now I am glad to write this and let you know that I am all right. I can do my work now without pain and I don't have that tired feeling that I used to have. Five bottles of Dr. Pierce's Golden Medical Dis-covery and two vials of his 'Pleasant Pellets' cured me."

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# LAURENTIA :

A Story of Japan in the Sixteenth Century By LADY GEORGIANA FULLERTON.

# CHAPTER XL.

MISGIVINGS. Days went by, days of alarm and prayer, of fervor and suspense. The Em-peror was at Fuximi pressing on some fresh preparations for the ceremonies peror was at ruximi pressing on some fresh preparations for the ceremonies which the earthquake and his subse-quent retirement had interrupted. The enemies of the Christians were besetting

which the earthquake and his subse-quent retirement had interrupted. The enemies of the Christians were besetting him on all sides, and urging the execution of the edicts against them. Fexegava, on the one hand, was bent on their destruc-tion, and Gibonoscio, on the other, striv-ing by every means in his power to avert the threatened slaughter. Meantime, the Christians all over the country — the priests and the people, the royal converts in palaces which had become to them prisons, the poor in their humble abodes, little children in the midst of their sport —were preparing their souls for death, and encouraging each other against the day of matyrdom. —The causes of the persecution were nearly lost sight of. The unhappy man who by his rash and ill-advised words placed in jeopardy the whole Church of Japan had sailed away from its shores, unconscious perhaps, of the harm he had done; leaving behind him a memorable instance, well fitted "to point a moral and adorn atale," of the mischief wrought by that little member which St. James calls "the unquist evil." In the mean-time, the holy missionaries devoted them-selves to their spiritual children with un-wearied assiduity. Restraining the meat-img needlessly into danger, encouraging the timid, and instructing all to meet with meekness as well as courage their approaching fate. Father Organtin writes to his superior at Goa — "Great news, reverend Father; great news to all our hearts' content. We have advice that the Emperor has given positive orders to put to death all the religious at Meaco hearts' content. We have advice that the Emperor has given positive orders to put to death all the religious at Meaco and Ozaca. Brother Paul is so transported with it that he can hardly contain him-self. 'Now, brethren,' he goes about say-ing, 'our vows are accomplished, and we shall die for the love of Him who first died for us.' The news filled us all with and the us.' The news filed us all with extreme joy, and we instantly began to prepare for martyrdom. What adds to our comfort, and strengthens us in these resolutions, is the admirable example of Christians of sorts, who are ready to sacri-fice all and lay down their lives for the faith of Jesus Christ. Justo Ucondono particularly distinguishes himself on this occasion, and so do the two sons of Guen-ifoin, the Governor of Meaco. They never leave us in all these troubles. It would be tedicus to number up all the other Christians who aspire to martyrdom. God grant that we may die so as to de-serve eternal life in heaven!" And from the Franciscan Convent of the Porziun-

serve eternal life in heaven!" And from the Franciscan Convent of the Porziun-cula, the Japanese Santa Maria degli Angeli, the heroic and saintly Father Peter Baptiste, addresses his brethren in

"We have been two days close be-sieged by a troop of soldiers. All the Christians are condemned to die. The first day that our house was invested the Christians confessed, and spent the whole night in prayer. Father Francis and I, upon information from some of the prin confessions. I communicate that we were to die next morning, spent the whole time in hearing confessions. I communicated all our brethren and fifty Christians in form of Viaticum; after that, ever one provided himself with a cross to carry in his hand at the time of execution. The Christians Christians at the time of execution. The Christians here express such an ardent desire of martyrdom that they rob me of my heart. The neighbors assist us more liberally than ever with their charitable alms. How things will end is yet uncertain; some think that we shall be tent back to E rope, and others that we shall die. Assist us with your holy pravers, that we Assist us with your holy prayers, that we may deserve this mercy from His Divine Majesty.

PLAIN FACTS FOR FAIR MINDS. THIS HAS A LARGER SALE THAN any book of the kind now in the market it is not a controversial work, but simple told who were Christians by the bright told who were Christians by the bright look which their faces wore. In the collook which their faces wore. In the col-lege and in the convent there was a joy-ful exultation, which found vent in hymns of praise and fervent thanksgiv-ings at the foot of the altar. But in the house where Laurentia was sitting (as on the day when this little story began) there was an anxious, sor-rowful heart. Oh, it is easy to bear a straightforward trial, however sharp; however heavy; but as "hope deferred makes the heart sick," suspense, and fear, and misgiving wear it out. Laurentia had never returned to the For the first and first features of Former of the first o she had made before the Christians had incurred the Kambo-Sama's displeasure. Truth had flashed before her eyes like the lightning, which we gaze at as some-thing beautiful, but which we dare not fix our eyes upon lest it should blind us by too much brightness. The mind was feeble, the will powerless; she had groped in the darkness, and sighed for light; but when the earth shock and the abar flashed when the earth shook, and the sky flashed with lurid fires, she had shrunk back affrighted, and given up the search, and now she almost hated, (if so weak a charnow she almost hated, (if so weak a char-actor could be said to hate anything) the the very name of that creed which taught men to suffer and die. She sent for the most elequent of the bonzis to discourse to her in flowing periods, and disprove the distasteful truths of the foreign religion; and ther, soothed and satisfied, she glided over the stream of life, shuddering at each ripple on its surface, and never looking into the depths beneath. looking into the depths beneath, This had been a sorrow to the Christian maiden, but there was, for a while, in her soul such a well-spring of happiness that it seemed to flow forth and cover with its bright waves every sad spot in her thoughts or in her life. Isafai's love was the spell which threw lighton every pres-ent hour, every future prospect. He was so good, so noble, so generous, so tenderly true to her, his bride, his affianced wife. She rested upon his love not as an obstacle, but as a support on her way to heaven. but as a support on her way to heaven. When the threatened persecution was an-nounced, she felt a strange thrill in her heart. We can but dis together, she heart. We can but die together, she thought; and even mattyrdom seemed to her more glorious and more precions if shared with him. A few sighs escaped from her as she thought of that little home they were to have dweit in by the blue waters of the Corean sa, of the plans

they had formed, of the hopes they had indulged, of the bright visions of the few and a deeper vision, which enfolded them both in its glorious rays, but in which she feared to lose sight of him whom she felt so far in advance of her in the road to heaven. But after she had seen him and spoken with him, the spirit which ani-imated him became hers. She had then no fears, no miggivings for him or for her-self, but still her heat was not at ease; she trembled at every fresh report of the approaching persecution; she listened with dread to the sound of every footstep. To no one, not even to Isafal, did she confide her fears, only to Father Rod-rigues her confessor. But her grief was one which even he had not much power to allay. She took every pretext of going to the Franciscan Convent; but she sel-dom could see her brother. He avoided her. Once she met him on his way to a neichboring village, where he was oning

to the Franciscan Convent; but she sei-dom could see her brother. He avoided her. Once she met him on his way to a neighboring village, where he was going to instruct a catechuman, and they ex-changed a few words, standing under a palm-tree by the wayside. He spoke of her approaching marriage, and told her that he was going to make over to her all his property. He was soon to become a religions, and hoped never to leave the holy order of St. Francis. "Sis-ter," he said to her earnestly, "whatever happens, never cease to pray for me." "Whether you live, or whether you die, dearest brother," she said, "I can never cease to do so." "Ay, but there may be a state worse than death, and not to be called life; pray for me even then." She looked at him with some alarm; she fancied he might be speaking of in-sanity.

she fancied he mights, and said, " No, sanity. He read her thoughts, and said, " No, sister, there is nothing wild in my words or in my mind; it is not that I am afraid of; but I have not faith enough—I cannot trust myself." "But cannot you trust God, Matthi-

"But cannot you trust God, Matthi-as?" "I try," he said, clasping his hands nervously; "but those children at the convent, they torture me; they are always, ignorantly, poor infants, putting before me in a tangible form what I dare not allow myself to think of, unless sometimes on my knees before the altar or the crucifix, and then I feel such a wretched hypo-crite. I am now about to instruct others in truths which I believe in indeed, bat-"

O brother, which you would die for! "Lavrentia, if ever-if ever you should hear your brother has apostatized, do not curse him, but pray for him." And so they parted that day in silence and in grief.

grief. Gibonoccio had pleaded long and earn-estly the cause of the Christians with the Kumbo-Sama, and many of the heathen princes, at the request of Austin the High Admiral, of Simon Condera, Justo Ucon-Admiral, of Simon Condera, Justo Ucon-dono, and other Christian nobles, came forward to support his efforts in behalf of the Christians in general, and in particu-lar of the Jesuit Fathers. One day when they were in company with him at Fux-imi, whilst he was erecting on the spot where his former palaces had been laid low, they ventured to represent to him that these Fathers, during the forty years they had spent in Japan, had never been known to intrigue against the state or to meddle with any business that might give disturbance to the public. "Sire," said one of these courtiers, "although I am no Christian I have often heard these men preach. They teach men to obey men preach. They teach men to obey their superiors, to be reconciled to their enemies, to comfort the afflicted, to relieve the poor, to visit the sick, and assist them to the utmost of their power. In a word, they appear to extend good to all and hurt to none.

hurt to none." As the Emperor listened patiently, and with some tokens of approbation to this speech, Guenifoin took courage, and said, "Sire, these Fathers have always showed respect and deference to Your Majesty's orders in all the Nimo, as well as at Meaco; and Father Organtin, even though he has the imperial permission for residing there, lives in great retire-ment, like a banished person, has changed his habit, and never appears in public."

his habit, and never appears in public." The Emperor stood for a moment in deep thought, and then said : "There are four reasons which would induce me, at

day which were the victims, which the reprised. Tears fell from the eyes of Father Organita, and many of his com-panions and spiritual children wept aloud. "My son," said the superior, "God has crowned the zeal of those holy men, the Franciscan Fathers, and re-serves us for harder conflicts. But the child Augustine, cannot he be saved ?" Augustine was sought for in the College, but was nowhere to be found. He had overheard the news, and had fled to the Franciscan Convent; there he hid him-self behind a pillar in the church, and when he heard that the officers of the appearance of all the condemned persons, he came forward, and cried with a lond voice, "I am Augustine; my name is on the list."

vote, "I am Augustine; my name is on the list." Father Baptiste pleaded for the child and besought the Bonze Faxegava to spare his life, and send him back to the College of the Jesuits. The heathen priest would not consent to that last pro-posal, but offered to take the boy with him to the Temple of Amida, and educate him in the Japanese religion. Augustine bearing these words, cried out, "Father Peter, I will not live with-out you. Do not send me to the temple where they worship devils. Take me to heaven with you, Father. God will not be pleased with you if you leave me with His enemics."

His enemies." Anthony and Lewis, who were a little older than Augustine, came forward also, and both clung to the superior's knees, and besought him to let them die for Chaist Christ.

The aged Christian looked steadily at the children, and then raised his eyes in silent prayer to heaven. He dared not bid them depart; he dared not consign them to the idolatrous impostor. He laid his shrivelled hand on their young heads, and said "So be it then, my children. We will not part company in this world; and if it please Him to have mercy on me, not in the next world either." The bonze turned pale with rage, for he had no power to remove the children whose names were in the fatal but

had no power to remove the had no power to remove the children whose names were in the fatal but blessed list of martyrs. He threatened them with dreadful torments, but their courage was invincible, and their firm-ness not to be shaken. Meanwhile, all the prisoners have as-sembled in the hall, and the muster-roll was called; one of them was missing;

non-appearance was accounted for he had been sent on a distant errand by the orders of the Father Commissary, but

the orders of the Father Commissary, but was shortly to return. "You will answer, then, for his appear-ance to-morrow," cried Faxegava; "not with your own lives, which are already forfeited, but by those of every priest and Christian in Meaco, for mark my words, if every one of the criminals in this list is not brought up for execution on the ap-pointed day, the Emperor's clemency will be withdrawn, and vengeance over-take the whole rebellious set of foreign in-truders, who overrun Japan with their pestilent doctrines. If this Matthias is not forthcoming by to-morrow at noon I shall denounce all your secret admirers, your cunning abettors; the traitor Gueni-

your cunning abettors; the traitor Gueni-foin and the cowardly Gibonoscio. If your detested names are breathed again in the Kumbo-Sama's ears, woe betide the

whole race of European vipers, who have been too long spared by an over-merciful monarch

The words did not fail unneeded on the ears of a young man who was standing at that moment by the side of Father Bap-tiste. An earnest whisper reached the superior's ear-" Do not send for him to-day, Father; if needs be I will fetch him myself early to-morrow." The priest turned round and looked with surprise at the speaker. "It is well,

with surprise at the speaker. "It is well, my son," he said; "I leave the matter in your hands."

Father, and trust me with it?' Father Baptiste saw these w

five persons whose names had been taken down at the time when guards had been set to the convent of the Porziuncula who were condemned to death, she turned pale, and was seized with a violent trem-bling. This had happened the day after her meeting with her brother on his way to the village, where the Father Commis-sary had sent him to catechize in prepar-ation for the arrival of a priest. She had sought the next day in every direction for old Matthew, and had remained awake all night watching for his footsteps and longing for his arrival. At last she rose, looked out of the window, and saw the old sightless man patiently leaning against the garden walls, with his beads in his hands, the first rays of the sun shining on his pale face and his grey hai; she hastened to fetch him into the house. "My dear maiden," he kindly said, "I have obeyed your summons, and if there is anything that old Matthew can do to help or console you, he is, you know, at " He is safe. Have I not told you that

help or console you, he is, you know, at your service. And so your brother Mat-thias is one of that glorious number who are about to suffer for Christ's sake. There are many, many fervent souls in this city that envy his fate. Take cour-age then, and rejoice that one so dear to you is destined to win the palm of mar-

tyrdom." "Has he been sent for?" Laurentia

"has no been sent for "Latentia asked in a low voice. "Late last night I put that question to the Father Commissary, and he said that your betrothed, that Isafai, had under-taken to fetch him from Taima."

"Oh, no ! Oh, my God, do not tell me so !" exclaimed Laurentia, wringing her hands. "Oh, Matthew, seek him; seek Isafai, bring him to me. He must not go on this errand; he is not gone yet? Oh, say he irat!"

on this errand; he is not gone yet? Oh, say he is not?" "I know he carried away with him last night an order from the Father Commis-sary, and went in the direction of Tai-ma." "Then all is lost." "Laurentia, is it possible that you have ceased to think and to feel that there is no joy and no honor like that of dying

have ceased to think and to feel that there is no joy and no honor like that of dying for the faith? Would you not be ready yourself to lay down your life for Christ? Were they, then, vain boastings, those words I heard you utter not a year ago when I rebuked you for rashly rushing into danger, and you said, 'The worst that are burnen to ras is to die ?'' into danger, and you said, 'The worst that can happen to me is to die ?' "There are far worse misseries, Matth-ew, than to die ; I feel that still. Is Isa-

fai indeed gone? Are you sure that he went? Why did he not come to me first? Oh, you all are cruel, very cruel. God help me, I almost abhor now that Japanese courage which you once re-proached me for idolizing. Was it neces-sary to send for him ?" "The number of prisoners must be com-

"The humber of prisoners must be com-plete. The executions answer to the list which the Kumbo Sama has signed. Matthias could not have escaped his doom, my poor child; and his absence would have put in peril all the Christians of this alson?" of this place.

"The number must be complete!" murmured Laurentia. "But you say there are so many longing to die in this city

Would you rob your brother of his crown ?" "Oh, talk not to me of crowns; talk not of palms; you drive me wild, Matthew;

you torture me " "Laurentia! Laurentia! Have you lost

your faith ?' "Lost my faith ! Oh, Matthew, if I had lost my faith I should not suffer as I now do; it is because I believe that my

now do; it is because I believe that my heart is breaking." "My poor child, speak; what do you mean? what do you fear?" "Did Isay I feared? Why do you take up my words so strangely? Where is Andrew? Who will help me? who will counsel me? I must go to the church and pray. There only can this suspense be endured. Agatha, come to me." When her adopted mother appeared, Laurentia flung herself into her arms and sobbed on her breast; but she, did not meet with the sympathy which her ach-

sobbed on her breast; but she, did not meet with the sympathy which her ach-ing heart needed. Agatha was kind, but she felt disappointed in Laurentia. Her heroism of character led her to wonder at what seemed a want of faith in her friend. She would have expected her to greet with congratulations a brother about to die for his religion, to have followed him to the cross with blessings, and encouraged him by words and by looks to suffer bravely.

He removed her hands from her face.

At Taima, dearest."

and to die with exultation.

# JULY 2

and begged to "Ah, lady!" caught sight of wigh me joy, was on the li day is come. I

was on the J day is come. I fai has playe Poor Matthias tains cate hisi fai, whose nan taken his place rights. Don't hard on poor "Igafai" en tation, "Laurent a "thoy came to

"they came to they are pra Fatheo Baptis

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"Then, my bracing him, be willing, ev

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"But the list, the list-his name is on the list." "Have you forgotten that his name is

JULY 22. INC.

MINE?"

MINE?" Oh, what a cry that was that burst from those white lips, and with what a glazed c; c and livid check the maiden stood as one transfixel, guzing on that noble face and form as if it had turned into some fearful vision scaring her soul

into some featful vision scaring her soul with terror. "Laurentia," he began. "Do not speak to me," she criel; "do not say those words again. Oh, Matth-ias! Matthias! fatal name! it must not be—it shall not be!" "Laurentia, my belove l, I have loved you truly and long, in the darkness of un-belief, in the full light of truth, in abseace and in sorrow, in hope and in joy: but

and in sorrow, in hore and in joy; but never has my heart throbtel with such intense happiness, such exa'ting joy in our happiest hours as it des this day. Do not look at me sadly or wildly my ta our happiest hours as it does this day. Do not look at me sady or wildly, my te-lovel. It is no time for tears; it is a brighter day than a bridal one; a deeper blies than earth can give. I have loved you my own Laurentia, far. far more than myrelf, but far less than Jeus. It was, indeed, a day of misery when I took leave of you five years ago, without faith in God, without hope for the future; but to-day I go to Him through the only sure road, the only secure way." "And you leave a woman's broken heart tehind."

heart tehind." "God will heal it; God will raise it; God will cherish it I have prayel for you, I have prayel for myself. Lauren-tia, this is the answer." "You have teen heard," she criel; "but did you ask this for me; that I should see you die (and die for me, for my brother.) and live on in this world which you so joyfully leave?--Oh, Isa-fai!"

"Do you grudge me my happiness?" "Do you dare to talk of happiness to

me Are you not a Christian? Come, Laurentia, let me not bear away with meto the heaven which I trust so soon to reach, the remembrances of your reproaches, of your grief. Lift up your heart.-Dry your eyes. Tears must not stain the bright robe of martyrdom—it is crimson drops, not a woman's tears that must be-dew it. Call to mind what has never passed your lips; the agony of that day your brother fell."

"But when you have died for him who

"Do not fear. There is an hour when a man's prayer is all-powerful with God. He grants the request of those who die for Him; and when the spear has pierced my Him; and when the spear has pierced my heart, grace; and strength will be given to Matthias. Even now our blessed Lord hears me; even now the ardent desire of my soul is accomplished. I see it; I feel it. Strength has come to you, my Lauren-tia; the color has returned to your check, the light to your eve. You will relate the light to your eye. You will rejoice, even now, for me and with me, that l can die this day for my brother and for my faith. Does it not all come back to you: the thoughts of that glory we have so often spoken of; of those immortal hopes we have shared; of that Sacred Heart we

adore?" "Isafai," she murmured, and then in a firmer voice went on, "I will not offer to God a grudging sacrifice. I have been weak and blind, and earthly passion had caused for a moment the realities of faith to disappear from my sight; but Now I can soar with you, my beloved, above this world's hopes and fears. I feel the spirit which was once mine kindling anew in my heart. Yes, I can kneel and bless you, and thank you, Isafai, that you are going to die for my brother. I know you will not die in vain. A martyr's blood has often purchased back for Christ an apostate, won back a soul from the thres-hold of hell. Will it not win courage and strength for a willing heart? No, I no longer am afraid of my own feelings. For one instant—yes at your feet I will con-fess it—for one instant I felt as if I should hate my brother if you died for him, but this fear has passed away never to return. I have thought of her who stood at the foot of the Cross where Jesus was dying for us, and who felt in her heart an im-mense, boundless love for those He was buying at so dear a price; and that thought has stilled for ever the wild im-pulses of a selfish agony." "Isafai," she murmured, and then in a

imagine !" The hist property a which it is esting stor was withi transaction that the pr lics," and yond the was made however.

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"Matthias must be sent for," said the "Matthias must be sent for," said the Father Commissary when Faxegava had departed; "yet I would fain have avoided this necessity. If our own lives were at stake, nothing would have induced me to recall him; but the number of the prison-ers must be made up, and if he does not appear to-morrow we shall risk the lives of many without saving him. Would to God that I had two lives to lay down in-tead of one."

stead of one." The words did not fall unheeded on the

"But will you then sign this paper,

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least for the present, to spare the lives of the Jesuit Fathers,-First, if I were to slay all their priests at once, it might in-furiate the Christians of the Ximo, and wish to quorrel with the Portuguese trad-ers; then also, the new Christian Bishop has brought me some fine presents from the Viceroy of the Indies; and then, those

the Viceroy of the Indies; and then, those Fathers themselves have been wise and prudent in their conduct." A breathless silence followed that speech. The Emperor turned away and said no more at that time, and Gnenifoin went in search of Gibon-oscio, to whose hands the execution of the edict had been committed. Gibonoscio, in consequence, hurried that evening to the palace. "Sire," he said, kneeling at the Kumbo-Sama's feet. " Your Majesty commanded me vester-

"Your Majesty commanded me yester-day to put to death the Christian Fathers. Are those that came in the Portuguese vessels included in the number?" "No," replied the Emperor; "I con-

"No," replied the Emperor; "I con-demned none but those that arrived in the Philippian galleon. They are traitors, who reduced Mexico to the obedience of who reduced Mexico to the obedience of Spain, and are come here to play the same tricks, but they shall not impose on Taico Sama. If their law was good I should give leave to my interpreter, Father Rodriguez, and his brethren, to teach it: for they have always a regard to my commands, but those newcomers have openly defied me. Let them be put to death, and all who were in the house the day that the edict was proclaimed, and never heard of again. But go to my in-terpreter, and tell him from me to keep a good heart, and see that no injury is good heart, and see that no injury is offered to the Bishop at Nangazaqui." Late that evening there was a strange

mixture of joy and sorrow, of lamenting and rejoicing, in Meaco. The Christians heard that the guards were taken off the Jesuits' College, and they crowded round their Fathers and masters in the faith and wept tears of joy at their release. But the noble band in the Franciscan Convent, the Fathers of that order, their lay brothers, their catechists, the two young boys under their care, the three Jeenit brothers, and the little child who had been with them on the day when the had been with them on the day when the fatal list was drawn up, were irrevocably doomed to death. The Emperor's will hal been declared. The subject was never to be again broached in his pres-ence. The death-warrant of the twenty-four victims included in that list had gone forth, and that number must die ! It would have been hard to tell that the news came that it was only twenty-

w these words hastily Father Baptiste saw these words hashing written on a sheet of paper, "I command you, in virtue of holy obedience, not to return to Meaco without an order from the superior." Father Baptiste started, and once more looked inquiringly at Isa-fai (for it was with him that he was speak-fai (for it was with him that he was speaking). "My son," he said, "I must know what is your meaning?" "Oh, Father, you can trust me. Mat-thias will appear to morrow, and the num-

and to die with exultation. Matthew was silently praying for the weeping maiden, but grieving also at her uncontrolled agitation, at her wild and incoherent expressions. A horseman stopped at the gate, and they held their breath in suspense. It lasted but a mo-ment—that terrible suspense. Isafai sprung to the ground and hurried to Laurentia's side. She hid her face in her hands, and cried, "Have you brought him with you?" ber of the prisoners will be complete; not one will be missing. Trust me, Father; but for God's sake sign this paper." him with you?

"I dare not," exclaimed Father Baptiste with some agitation, "I cannot sanc-He removed her hands from her face. He compelled her to raise her eyes to his. He gazed upon her with a look of tender affection. "Laurentia, I must speak with you alone," he said; "you are my be-trothed. I have things to say to you which others must not hear—come to that garden seat where we used to sit when we were children."

tion—" The young catechist looked almost sternly at the venerable priest. "Do you mistrust me, Father?" "You have no right to dispose of a affection.

"You have no right to dispose of a life—" "Father, put on your stole; and come into the confessional; THERE you will not tell me that I have no right to do for a weak brother what Christ has done for us

When Isafai rose from his knees and left the church he held in his hands the paper signed by Father Baptiste. grown calm. They sat down side by side, and when they were alone, she said, "Where is

CHAPTER XII. THE TWO MATTHIASES.

"At Taima, dearest. 4. Is he coming ?" "No; I have carried to him an order from Father Baptiste, not to return to Meaco without permission." "Thank God! thank God!" she ejacu-Matthew, the blind pedlar, was stand-ing at the door of Agatha's house on the following morning watching for the first sounds of life within its walls, and long-ing for the moment when he could speak with Laurentia, who had been residing with Andrew Ongasamara's family from the time that her brother had entered the Describent Convent. She had heap in a "Yes: thank God, my Laurentia; thank God that it is so." thank God that it is so." "You do not know," she exclaimed, passionately clasping her hands, "what a blessing it is. Oh, Isafai, how did it come to pass? Old Matthew told me that all on that list must die." "Att named in that list must die. Franciscan Convent. She had been in a fearful state of anxiety since the last troubles had began. At the time when all the women of that household had been all the women of that household had been engaged in preparing their dresses for the day of martyrdom, she alone had ap-peared sad and depressed; a nervous rest-lessness was visible in all her movements, and Isafai's encouraging words seemed to bring neither courage nor peace to her heart. Her friends concluded that the house of earthly henviness which had hopes of earthly happiness, which had occupied her mind since his return and his conversion, had attached her so much to this mortal life that her spirit was tate

"He is one of those," he answered, gently raising her, "to whom God shows great mercy; whose spirit is willing, but whose flesh is weak." "Then, if he is weak he will perish !" she wildly exclaimed,

thought has stilled for ever the wild

by words and by looks to suffer bravely, to tread?"

Laurentia turned as pale as death, but lifting up her eyes to heaven, she steadily gazed a moment on the sky, as if to gather

itting up her eyes to heaven, she steading gazed a moment on the sky, as it togather strength from its blue depths, and then exclaimed, "Yes, to the convent first and then to the cross. This is a strange bridal day. We were to have been married this month. Now nothing can part us for eternity.—You have linked my soul to yours by a tie that can never be riven. Lead the way, Isafai, and do not fear that I shall faint on the road." With blessings and with tears the family of Andrew gathered around the betrothed and accompanied them to the convent. They looked with admiration and envy on the young hero; and with more sympathy than pity on his bride. They were boldly consistent these Japan-ese Christians, and congratulated their martyrs on the approach of death. They did not understand how it could be sad to suffer a few hours, and triumph for were children." Agatha looked anxiously at them both. There was something peculiar in the man-ner of those affianced lovers—something almost joyous in his countenance, but a solemnity in it also. From the moment he had arrived Laurentia seemed to have grown calm. und not understand now it could be sad to suffer a few hours, and triumph for ever; to part for a while, and be united in eternity. They пло faith. Meantime Grace Ucondono had heard that generations are the Developed and

Meantime (rface Ucondono Inta Meant that every person in the Franciscan con-vent was condemned to death, and that the veay children there were relasing to receive liberty and life at the price of their religion. She thought at first that litt'e Augustine was not included in the number, but when told that the child had hurried there on the first news of the t the hurrie1 there on the first news of the condemnation of the Spanish Fathers, and that his name wes in the list drawn up at their house, she be ame most anxand that his name wes in the list drawn up at their house, she be ame most anx-ious to see him, and to lethis mother know o'his dange. She could only get there a short time before the hour appointel for the departure of the prisoners from Meaco. The convent presented an extraordinary appearance. It was almost impossible to approach it through the crowds that were now fast gathering from all directions. The heathens as well as the Christians were flocking from all parts to witness this singular spectracle. It seemed a relig-ious ceremony far more than a prepar-ation for execution. There was sorrow in many faces, but more so in those of the heathens than the Christians. These were filled with a holy exulta-tion which seemed to raise them above themselves.—Grace and her father Jus-to made their way at last to the inside of the court in which stood the convent,

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d for him who

an hour when erful with God. ose who die for has pierced my will be given to r blessed Lord ardent desire of I see it; I feel ou, my Lauren-l to your cheek, You will rejoice her and for my ne back to you: bry we have so immortal hopes acred Heart we

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will not offer to be I have been the passion had realities of faith at; but now I can ved, above this I feel the spirit indling anew in kneel and bless ai, that you are er. I know you martyr's blood ck for Christ an l from the threswin courage and heart? No, I no wn feelings. For r feet I will con-felt as if I should lied for him, but y never to return. who stood at the Jesus was dying her heart an im-or those He was price; and that yeer the wild im-

## JULY 22, 1899.

Fatheo Baptiste and our brother Paul have teen preaching so beant fully about martyrdom. Ob, how very good God is to let a litte child like me be a martyr: it is, I am sure Father Francis's doing; he did not give me back myseves for nothing." "Then, my boy," said Grace, em-bracing him, "I suppose you would not be willing, even if it was possible, to come away with me and save your life?"

y beautiful." If you were a king's son would you wish to return to your father's not with Court ?"

# TO BE CONTINUED.

# TALES FROM THE MISSIONS.

The Work Among Non-Catholics in the South and West.

The summer issue of the Missionary The summer issue of the Missionary presents a fresh batch of reports from the zealous pricets who are laboring in the non Catholic mission field. Rev. Thomas F. Price, with his heart

"singing the deep joy of a Te Daum, writes that he has just succeeded after several years of persistent effort in placing the non Catholic mission work in North Carolina on a permanent basis.

basis. "We possess now," he continues, "not merely a name, but also a local habitation, and such a habitation, gentle reader, as would make your heart swell with gladness and gratitude to Gcd, if you love the salvation of these poor blind Protestant souls in North Carolina. Not indeed would you be attracted by the splendor of the be attracted by the spicitude of the buildings, for these consist at present of but two small, unpainted frame dwellings, such as even the middle class of people here would hardly occupy. But imagine the centre of a domay God bless him an grace ever to so remain." INCIDENTS IN TEX. Rev. P. F. Brannan, th champion of the faith in ' this great non Catholic State – the most Protestant of all the States in the Union-imagine the 'Apostolate of North Carolina' possessed of three hundred acres of good land situated at

this centre, occupying there the high-est ground of and overlooking the capital city of this the most Protestant of all the States, and you have some thing of a picture that ought to fill your heart with joy. In such a situa tion what incentive can be found to the most burning zeal for the conversion of these two millions of poor Protestant souls at our feet-with what and other prayers can be offered up for their c imagine!

property and the record of the uses to which it is to be put make an inter-esting story. Twice a desirable site was within grasp, employed in the transaction allowed it to become known lics," and the price was run up far be-yond the market value and purchase was made impossible. A final effort, however, was su

and begged to see the bcy Augustive. "Ah, lady!" he exclaimed when he caught sight of Grace, "you are come to wigh me joy, I suppose. I told you I was on the list, and now the happy day is come. Have you heard that lea-fai has played a trick to Matthias? Poor Matthias is away in the moun-tains cate hising, and that cunning Isa-fai, where name is also Matthias, has taken his place and cheated him of his rights. Don't you think, lady, it is very hard on poor Matthias?" "Isafai!" exclaimed Grace with agi-tation, "Laurent a is heted!" said the child; "they came together an hour ago, and they are praying in the church-Fatheo Baptiste and our brother Paul have teen preaching so beaut faily

ing young man and a prominent local politician—died some time ago, be seeching him with tears to return to the Church, he could not be prevailed the Church, he could not be prevailed upon to give up the Masons, and his family and friends had lost all definite hope. Imagine my surprise when, to-wards the end of the mission, he came to me for the purpose of being recon-slid to the Church 1

life?" "No, lady," said the child with a bright smile, "I had rather die for Jesus Christ than live with you, though you look very good and are very beautiful." the bad suddenly come to this resolve, when during all these years he had resisted the strongest entreaties, human influences and reasons which could possibly be urged. "I cannot tell, Father, he replied. During all these years, in spite of all that has happened, which you know, and even after the mission began, I never felt moved in the slightest, but a few days ago all of a sudden the scales seemed to fall from my eyes, and a great desire filled my heart to return to the Church.' I soon however, discovered the real causeday for two years! There was a general jubilee and handshaking congratulation in the little congregation on the day when he received Holy Communion, and it was for me one of the happiest days of my life. There was a 'banquet,' too, in honor of the occasion, which I had the pleasure of attending ; but this 'banquet,' unlike that of the Gospel, was furnished by

the prodigal himself. This prodigal likewise insisted on another change in the application of the Gospel narra-tive. He did the robing, and I now walk the screets in a nice suit of clothes and a hat to match. He bids fair ever to remain a prodigal in this last way, and may God bless him and give him INCIDENTS IN TEXAS.

Rev. P. F. Brannan, the invincible champion of the faith in Texas, gives a spicy account of his experiences at Sherman. "Four denominations began reviv-

als coincident with my mission," he writes. "It was thought, no doubt, that by this means people would not come to the mission, but instead would go to the various Protestant revivals. In this they were mistaken, as it was impossible to accommodate all who de sired to hear. It was said by the preachers that I was the most dangerous man that had ever been there The Baptist preacher couldn't stand it, and he challanged me for a debate. not fervor the Holy Sacrifice of the Mass with himself, but with some other Bapprayers can be offered up onversion-we leave you to give. I told him I would accept the challenge provided only one book was magine!" The history of the purchase of this roperty and the record (f the uses to hich it is to be put make an inter-sting story. Twice a desirable site

acceptance. "From Sherman I went to Big transaction allowed it to become known that the property was for "the Catho-Spring, some four hundred miles. This is a town with but few Catholics. This is a town with but few Catholies. mostly railroad people. At this place I had the court house. The Methodist preacher introduced himself to me after my lecture. He thanked me for the product of the gentiemen. 'Then, sir, for the love of God, please come to Mr. Semmes?' in quired the doctor. 'Yes. Come "As I stepped into the owner's office courteous manner in which he said my views were expressed. When I anto make out the checks after the trans action had been completed," writes Father Price, "the seller looked as if he could have thrashed himself, for not nounced on the next night that on the following night I was going to prove that John Wesley was never a Method-ist, I noticed that his bell began to having caught on to the fact that the property was for 'the Catholics.' For the Catholics, however, it is, and to what glorious uses it is to be put I will ring, and it was not prayer meeting night either." A BAPTIST PLAYED THE ORGAN. in a few words now delineate. Rev. W. Gaston Payne, who is work-ing in the Diocese of Richmond, Va., "First of all, it is primarily and totally intended as a home for such writes : secular priests as devote their lives to Way down in the Northern check, a mission work for the conversion of non-Catholics in North Carolina as their peninsula hemmed in on one side by the historic waters of the Rappahannock and on the other by the Potomac and Chesapeake Bay, a lonely little Catholic church, attended as rarely as angel's visits, is the only outpost of chief object, and such work as these priests shall undertake for the purpose of carrying out this main object. For of carrying out this main object. these purposes 'the apostolate ' is to be Catholicity in the six counties that compose the check. Here a mission incorporated under the laws of North Carolina. \* \* \* The chief thing is to obtain suitable priests for the was opened on a Sunday evening. The little church was crammed beyond work, and efforts are now being made to that end. 'The apostolate' will furnish to these priests a home-a place for rest and recuperation. It is likely, too, that it will be able to aid its capacity, while a couple of hundred people, who could not get in, contented themselves with sitting in their con-veyances, which had been driven up to the door and windows, and from eir support, and it is trusted that these points of vantage they took in in the course of time this support will be made efficient. the lecture. The following day the hall was rented. The Protestants "A secondary institution, to be entered with spirit into the occasion. started immediately at the 'apostolate ' and on account of it, and for which all member of the Baptist Church drove in six miles from the country every evening to play the organ, while the preparation is now in progress, is a convent of Sisters who will, in the first choir was composed largely of members of the various denominations." place, take in charge the routine work of 'Truth,' the circulation of which is KINDNESS FROM THE MORMONS. constantly growing, and will, in con-nection with this, start the boys' or-phan asylum in the vicariate—the boys of which will be taught to print 'Truth' In a letter from Salt Lake City there is some surprising information. A mission to non Catholics was opened May 29 and lasted until June 4. and get out the missionary literature. "At present there is no boys' or-The missionary writes : "We cannot but be exceedingly phan asylum in the vicariate, and the Right Rev. Bishop thinks this the grateful to the leaders of the Mormons. who generously offered either their proper time and place to make a bemagnificent tabernacle or their beautiginning. This convent and asylum ful assembly hall for the missions. We tul assembly hall for the missions. We chose the assembly hall, which seats eighteen hundred people. There were present Monday night eleven hundred non-Catholics and four hundred of our own people, who with rapt attention listened to the first lecture on ' Faith : the Belief in God the Father Almighty, Creator of Heaven and Earth, and the "I might write many things just now of my direct non-Catholic mission work, but I fear to trespass on the Necessity of Faith to be Saved."

"Two of the Mormon Bishops urged upon their people to attend the non-Catholic missions, and sent word from ward to ward, while one expressed himself more than pleased at the first lecture, declaring he but voiced the sentiments of all has fellow-Bishops and people in accepting every statement made, they believed in all that was said and added : ' Wherever there is truth we seek it and we love it. 'Truth is one, and all cannot be right one alone is right.' "

# FAITHFUL OLD "MAMMY."

FAITHFUL OLD "MAMMY."1970Aged Blave Who Had Never Accepted<br/>Freedom Heid the Cross to the Late<br/>Judge Semmes' Lips as He Lay<br/>Dying.1970After detcribing the grief-stricken<br/>Condition of the household of the late<br/>Judge Semmes, of New Orleans, the<br/>Daily Picayune says:<br/>There is another in that sad home to<br/>whom sympathy goes out in this hour<br/>of sorrow, and that is "Mammy,"<br/>faithful old Mammy, who nursed all the<br/>children of her "young mistress"<br/>hold with the reverence befitting her<br/>many and valued services and rare<br/>fidelity. It is pathetic to hear Mammy.<br/>tell in her own simple, old-fashioned1970<br/>tother strike of Priset. By John Taibot<br/>Smith<br/>Moral Principles and Medical Practice.<br/>By Rev. Charles Coppins. By J. H.<br/>Newman.<br/>B. Rohner, O. S. B<br/>Beseder Virgin. By Rev.<br/>Morath of May. By Rev T. F. Ward<br/>States.<br/>Semmes' nurse and maid in girlhood<br/>years-Mammy, who nursed all the<br/>children of her "young mistress"<br/>hold with the reverence befitting her<br/>many and valued services and rare<br/>fidelity. It is pathetic to hear Mammy<br/>tell in her own simple, old-fashioned100<br/>the Vis Media 2 Vois. By J. H. Newman. 2 50<br/>The Carharine Masker. By Cortistion Art. By Rev. Ewail Bierbaum, D.<br/>The Carharine Masker. By Carbones a Catholic.<br/>Common Son the Blessed Virgin. By Hender.<br/>States of Priser.<br/>States of States By J. H. Newman.<br/>States of Mergy.<br/>The Vis Media 2 Vois. By J. H. Newman.<br/>States of Mergy.<br/>The Vis Media 2 Vois. By J. H. Newman.<br/>States of Mergy.<br/>The Vis Media 2 States and rare<br/>tidelity. It is pathetic to hear Mammy<br/>was Schoolmaster Became a Catholic.<br/>The Vis States of Lipw Mass.<br/>Schoolmaster Became a Catholic.<br/>The States of Lipw Ass.<br/>The States of Lipw Ass.<br/>Schoolmaster Became a Catholic.<br/>The States States States States States States States States States S and who is looked upon in that house-hold with the reverence befitting her many and valued services and rate fidelity. It is pathetic to hear Mammy tell in her own simple, old-fashioned way the story of the death of her dear old "master;" for Mammy never ac cepted freedom and Mr. Semmes was always the "boss," and Mrs. Semmes her young "miss." Mammy stood by the bler yesterday telling "Miss Cora the story of "master's "death, and no one could refrain from tears. The voice of the old woman trembled, and the tears ran down her cheeks as she went over all the sad details of that fateful nigit. Mammy says, Mr. Semmes came home in the house scarcely ten minutes when he went out on the back gallery in the bows escarcely ten minutes when he went out on the back gallery in the howse scarcely ten minutes when he went out on the back gallery in the bowse called. "Master By Carl Law Provention of the set of the out woman trembled, and in the house scarcely ten minutes and went to his room. He had been in the house scarcely ten minutes in the house scarcely ten minutes in the bowse scarcely ten minutes in the house scarcely ten minutes the ten ten and ten ten an

and went to his room. He had been in the house scarcely ten minutes when he went out on the back gallery and called : "Mammy, Mammy. Come to me; I am feeling ill." Mam-my rose hastily and went to her old master. She says he had began dis-robing for the night: when he called her. He was grasping for breath and said : "Mammy, I feel so strange, so strange. I am suffocating." Mam basis is accessed at him and said sear strange pallor on his fare-a pallor which her experienced eye knew too well. She cried : "Oh mester, I am going for the maid servant "Come and stay with Mr. Semmes: he is ick and I am going for the bare feet and nightgown, rushed in the street wildly and knocked at Dr. And the faithful old soul, in her bare feet and nightgown, rushed in the street wildly and knocked at Dr. Chaille's door. It was just a few steps from the house, but the doctor was where I can find a ductor." He to the street wildly and knocked at Dr. Chaille's door. It was just a few steps from the house, but the doctor was where I can find a ductor." He to the street wildly and knocked at Dr. Chaille's door. It was just a few steps from the house, but the doctor was where I can find a ductor." He to the street wildly and knocked at Dr. Chaille's door. It was just a few steps from the house, but the doctor was? Mered I can find a ductor." He to the street wildly and knocked at Dr. Chaille's door. It was just a few steps from the house, but the doctor was? Mered I can find a ductor." He to stal Mammy. "I said to myself, 'Or. Set and mamy. "I said to myself, 'Or. gentlemen standing over at the cor-ner of Canal and South Rampart street." He stard is persons in helicin: by Key. Just de Bretenier ; by Mr. Mered Granal and South Rampart street. The the tore of Canal and South Rampart street. The tothe canal and South Rampart street. The street wild y and said : 'Oh, gentle went to them and said : 'Oh, gentle went to them and said : 'Oh, gentle went to them and said : 'Oh, gentle went t near Mr. Fourcade's drug store, I went to them and said : 'Oh, gentle men, tell me where I can find a doctor.' 'I am a doctor,' said one of

quired the doctor. 'Yes. Come quick, come quick !'" And the gentleman, who was no other than Dr. Mioton, rushed with the half crazed old woman to the Semmes' residence Entering the room, Mammy says that she heard Mr. Semmes saying: "Oh, sne neard Mr. Semmes saying: "Oh, Lord, have mercy upon me; Christ have mercy upon me." The doctor felt his pulse and shook his head "He is dying," he said "There is nothing to be done." Mammy says that she fell on her knees at his side and hearn to ware " said that she fell on her knees at his side and began to pray. "Pray," said Mr. Semmes, "pray with me," and still he kept repeating. "Lord have mercy upon me. Sweet Jesus, take pity and save my soul." "Kiss the cross," said Mammy, and she held the blessed symbol of salvation to his lips. He kissed the cross, and with the words, "Oh, Lord, have mercy on my soul !" he gasped once, twice, and all was over. Mammy closed his eyes and sadly turned to do what must be done-inform the family of the dreadful event of that night.

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The Vicar of Wakefield ; by Oliver Gold-smith. Aunt Honor's Keepsake; by Mrs. Jas. Sad-lier. In The Turkish Camp and other Stories. By Mary Richards Gray. Willie Burke; or the Irish Orphan in America. By Mrs. J. Sadlier. The Old Curiosity Shop; do. (paper). Lover's Poems. Great Expectations; by Chas. Dickeens; (paper). (paper) Uncommercial Traveller : do. (paper) Barnaby Rudge; do. (paper) Ivanhoe : by Sir Walter Scott Oliver Twist : by Chas. Dickens A Klondike Picnic ; by Eleanor C. Don-Mere Stillette; by author of "An old mar-quise" Songes and Sonnets; by Maurice Francis Egan A Gentleman; do.... Lucille; trans. from French of Stephanie O'F The Queen's Nephew; by Rev. Joseph

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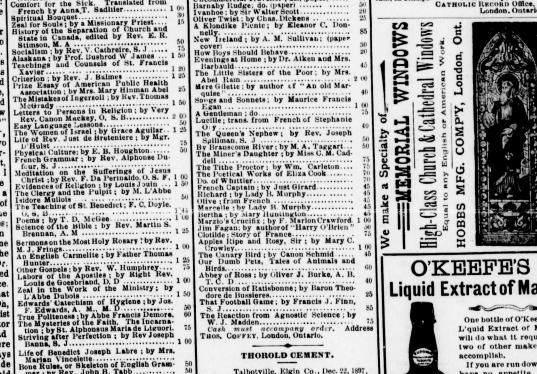
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o death, and that o death, and that o were relusing to ought at the price of ought at first that ot includel in the that the child had first news of the first news of the Spanish Fathers, In the list drawn e ame most anx-ethis motter know d only get there a hour appointed for soners from Meaco. an extraordinary most impossible to crowds that we:e or all directions. as the Christians arts to witness this t seemed a relig-re than a prepar-There was s

are now in the process of erection, though on the humblest scale, and when There was solved one so in those of the Christ'ans. h a holy exuita-raise them above ad her father Jus-last to the inside stood the convent, they are finished in August the office of 'Truth 'will be there located, with its printing press and all necessary equipment. A NOTABLE CONVERSION.

Reparation is what Our Lord had to do most of all during His stay on earth. He came for that purpose, to repair what had been lost, spoiled, defaced in human souls; the loss of grace, the stain of sin, the defacing of His heavenly Father's image ; in a word, He came to give us life, to restore the life we had lost, and to give it abund antly. The abundance He gave and still gives in the marvelous sacrament of His love ; in that He is continually offering us the means of reparing what sin impairs in us, of making up for the spiritual losses we are con-stantly meeting with. That is His reparation. What is ours?

Talbotville, Elgin Co., Dec. 22, 1897. Estate of John Battle, Thorold, Ont.:

Talbotville, Elgin Co., Dec. 22, 1897. Estate of John Battle, Thorold, Ont.: Dear Sirs,--It is with pleasure that I testify to the good qualities of your Thorold Cement for building purposes. During the past sum-mer I have built a basement under my barn, juxssxif elet high from bottom of foundation ; footing for foundation, eighteen inches thick ; above the footing; twelve inches thick. I used six parts of gravel to one of cement. I also built a cistern under the approach to the barn, skiks? free high; wall around cistern sixteen inches thick; arched over the top ten inches thick. The total cost of gravel and cement for the above work was 108. The work was done under the direction of your Mr. Normal Hagar, who very contreously showed me how to do the work free of all charge, an advantage which I appreciate very much, as I consider him thoroughly master of the business. I also put a floor into my cow stable, \$2x3.7, four inches thick, in the floor is as hard as a stone. I consider both wall and floor better than I consider both wall Guener material, and much cheaper, Yours truly, "OUR BOYS' AND GIRLS' OWN," the 'new 1 25 75

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# THE CATHOLIG RECORD

The Catholic Record. Fublished Weekly at 454 and 466 Richma street, London. Ontario. Frice of subscription-33.00 per snnum.

Author of " Mistakes of Modern Infidels." THOMAS COFFEY.

Publisher and Proprietor, Thomas Coffey. Messra. Luke King, John Nigh. P. J. Neven and Joseph S. King, are fully authorized to re-ceive subscriptions and transact all other busi-pess for the CATHOLIC RECORD.

Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and musi reach London not later than Tussday morning. Arrears must be paid in full before the paper can be stopmed.

London, Saturday, July 22, 1899 PROTESTATION AGAINST THE

# WAR.

An important meeting was held last week in Chicago to protest against the continuance of the war now being waged against the Filipinos, as being unjust and unholy. Several professors of the Universities of Chicago and Cincinnatti, and many prominent Protestant clergymen took part in the proceedings, strongly denouncing the war, and calling for its discontinuance. Among the clergymen present were the Rev. Herbert Bigelow, Rev. Mr. Elsinlohr, Rabbi Philippson and Bishop Vincent. Judge Rufus B. Smith and Louis F. Poast, editor of the Chicago Independent, also took part in the proceedings. The protracted character of the war, which was to have ended in three months, has made it very un popular, the more especially as it is now known that the soldiers there are suffering dreadfully from the floods of the rainy season. There are some clamors to have the war ended by sending out as many troops as may be needed for this purpose, even though one hundred thousand men be required, but a strong opposition is being evoked to the continuance of a useless war in which already many more men have been sacrificed without any good result, than were killed during the short struggle with Spain.

### EFFECTS OF NON-RELIGIOUS EDUCATION.

At Eaton Rapids, in the State of Mich. igan, two boys were arrested last week on a charge of breaking into and rob. bing the Michigan State Bank. Their names are given as Roy Merrit and Paul Brown, and their ages as ten and twelve years respectively.

It is the old story over again. The boys are said to have had a fair education in the Public schools. But without any religious training, how is it to be expected that boys or girls will grow up to be good citizens? They cannot have any motive to keep them from the paths of crime where religion is want ing in their education. These boys have not been put upon trial as yet ;

ublic, of which M. Loubet is the guardian. The Holy Father, it is said, has already, through Cardinal Rampolla, asked the Archbishop of Paris and all the prelates of France to support the Republic cordially, and to abstain from whom the Principal holds in the countenancing Royalist plots in any way.

A NEW THEORY OF CHRISTIAN UNITY.

Among the speakers who made hemselves specially ridiculous by the absurdity of their utterances during the celebration of the Orange anni versary, the Rev. D. O. Cressley of Peterborough deserves special mention.

The Peterborough Orangemen had their religious celebration of the battle of the Boyne on the 9th inst., in the Rev. Mr. Crossley's church, and in the sermon on the occasion Mr. Crossley said :

from his Lordship's point of view. Mr. Crossley said: "There was one mistake made by the Orange Order, and that was that the Society was not then organized as a Church, and it did not undertake the teachings of their doc-trines throughout the civilized world. Had this been done, we would not have the de-plorable divisions among the Protestant body that we now have, but we would have now had a united mass of Protestants within the folds of one great Church." This statement admits all the facts as stated by Dr. Storey, including the enforcement of Sunday labor on Lord Overtoun's employees, and the payment of starvation wages to them,

and now all Scotland is aroused to the highest state of indignation, and the Henry Grattan, who was himself a demand has become general that the Protestant, thoroughly acquainted with the doings and teachings of Pharisee be expelled from all Church Orangeism, when itwas first organized. organizations. It has not been announced that Mr. declared in the Irish Parliament Moody's refusal to go to Glasgow has House, which was entirely composed any actual connection with these exposof Protestants, that the Orange Socieures ; but the singularly timely ties were then an association of banaction of the famous revivalist is conditti, united together by an oath to

fidently attributed to this astounding exterminate the Catholics of Ireland. It was the practical teaching of this revelation which has come to light. organization of bandits that the more Lord Overtoun has been long con bitterly Catholics were persecuted and nected with almost all the religious their property destroyed the better and missionary and anti-papal move would the Almighty be served. This, ments of which Glasgow has been the then, is the religion on which the Rev. centre, and the matter has created scandal in proportion to the amount Mr. Crossley would have all Protestof his connection with these move Not only was Henry Grattan him

pillary of public scorn.

The Roy. Dr. Storey says :

It is asserted in the press despatche from Rome that the Holy Father is about to issue a Bull authorizing and directing that the Bishops of the United States shall hold a Pienary Council in the year 1902, and that the Council

It is stated, however, that at th residence of Mgr. Martinelli, the Apostolic Dalegate at Washington, no information has been received of the Pope's intention to call such a council. and the opinion has been expressed

to make of it a united Church of God. Plenary Councils at which all the A religion which cannot work out its Archbishops and Bishops of a nation destiny and essential unity from its convene have been frequently held, own principles, surely has no claim to their purpose being to take into conbe the Church of God, which God Himself instituted for the teaching of all sideration such Church affairs as have that inflicted by Great Britain and the nations, and not to be the mere tool of a general reference to the interests of

It is true that the See of Baltimore is

held by a Cardinal, and Archbishop

There is no special reason known, he does not mention Lord Overton on account of which a Pienary Council by name, he points him out so plainly would be deemed needful at present, that he who runs may read his mean. as the last Council covered well all the ing, and may understand that his ground on which it was deemed impor-Lordship is indicated by the Pharisee tant that there should be uniformity still, as twenty years have almost elapsed, it may seem to the Holy Father advisable to hold the Council, so that it

"The Rey. Dr. Storey says: "I have seen prosperous Pharisses going on pretentious deputations, to beseech the town Councils to shut all such resorts on what they call the Sabbath day, while at the same time, in the noisome factory which fur-nished their ill gotten gains, their weary laborers are toiling, as on other days, to minister to their lust for gold. The sight is abhorrent to men and angels, and welcome only to the demons of hypoorisy." is quite possible that it may be convoked. It might seem at first sight that the

acquisition by the United States of the of the new territories formerly held by Spain, would be a suffisient cause for Lord Overtoun at first would not holding a Plenary Council, as the condescend to notice Dr. Storey' changed conditions render it important charges, as they were beneath his that the ecclesiastical government of lordly dignity, but, by the pressure these territories should be provided of public opinion, he was obliged to for ; but the change of the temporal make some explanation, and it has government of these territories does transpired that he hired a firm of renot necessarily entail any change in porters to furnish the newspapers with their ecclesiastical government, and a well-paid for version of the matter there will be no change unless the Pope himself should consider it proper to make such a change. Hence, the administration of the Church affairs in Cuba, Porto Rico, the Philippines, and Hawaii, does not devolve upon the Bishops and Archbishops of the United States at present, whatever may be done in regard to this matter in the future. The Churches in these colonies aregoverned by their own hierarchy in immediate subjection to the Pope or in mediate subjection through apostolic delegates living there. Hence, also, it follows that the Archbishops and Bishops of these territories will not be present at the Plenary Council of the United States, should such a Council be convoked, unless the Holy Father

> make, in the interim, special provision for their attendance thereat. The Plenary Councils of a nation have no authorityto deal with questions of faith which belong by their nature only to the whole Church. Hence the proposed Council, if it be called, will deal only with matters of ecclesiastical discipline.

THE SAMOAN TROUBLES SET. TLED.

The trouble in Samoa, over the succession to the throne of that little monarchy, has at last been settled by agreement between the English. American and German commissioners who were sent to Apia for that purpose, and

the natives of the island. We already explained at length in our columns the circumstances which brought about the dispute, which nearly involved the three powers already mentioned in war. The danger of that war has now been averted, and we heartily share in the general satisfaction which has been expressed that taafa. the perilous situation has been tided over. Yet it should not be forgotten

that the poor natives of Samoa have suffered grievous wrong at the hands of each of the three great powers which have taken part in the transacthe lives of many of the German intion : but the greatest wrong of all was vaders of his kingdom when their war-United States upon an inoffensive been recentl

that their representatives had acted no longer the peculiar amusement of precipitately and savagely, as they the sportive sons of King William III. But, judging from the violence and inwere ordered to desist from further tolerance of the speeches which are still hostilities until three commissioner delivered at the 12th of July gather. appointed by Great Britain, the United ings, the same spirit animates the or-States and Germany, respectively, should investigate the matter, and ganization which exhibited itself years ago, and it is restrained now only by reach some practical solution of the difthe consciousness that the days of ficulty. Orange Ascendancy have passed away, The Commissioners have met, and a

JULY 12. 100.

was made this year to make the annual

were Toronto, London, Owen Sound,

and Cornwall, and in these localities

Toronto has always been the head-

quarters of Oatario Orangeism, and it

there were large processions.

onclusion has been arrived at, which, though its braggadocio is as loud as while not perfectly satisfactory to the ever. The principal centres where an effort natives, has been accepted by both

parties. It was agreed to that, to save th celebration of the battle of the Boyne prestige of the British and American ommanders, Malietao Tanu should be declared king, but that he should then resign his office, and a new form of government should be established without any kingly dignity.

may be fairly supposed that the celebration in that city was on as large The Samoans are now to have legislature elected by popular vote, and imposing a scale as the organiza. tion could make it; and there was and a native Governor; but though there, truly, a large procession. Yet the nominal government will be vested we must say that for a city containing, in these authorities, the real power as is claimed, a population of nearly a will be exercised by a council of three delegates from England, the United quarter of a million, there was not that display of numbers which might be ex. States, and Germany, respectively. This council will advise the Governor pected from the oft-repeated boastings in his administration of law and justof the leaders of the order.

The whole populous County of York ice. It is a satisfaction to know that there sent its lodges into the city to swell the number of processionists, and Ham. will be no more shedding of blood in the quarrels of the petty kings of this ilton sent its contingent of four hundred brethren for the same purpose, far distant island : but it is to be regretted that the unjust war was carand yet the actual number of those ried on there at all by two powerful who participated, according to the nations which profess to be the two official reports of the lodges themselves, as published in the daily papers, was greatest civilizing and humanitarian less than 5,300 persons, including the influences of the world.

Both contending parties of the Samboys' lodges, a goodly number regard. cans have given up their arms to the ed in itself, but small enough in proportion to the extent and population of three commissioners who have decided their case, and the arms will be paid the territory drawn upon to make such a muster. It is well known that every for by the three governments jointly. available Orangeman is brought out The late Robert Louis Stevenson, who knew thoroughly the Samoan sitto take part in the display of these annual gatherings, so that we may infer uation, and was highly esteemed by that almost every man belonging to the Samoans themselves, virtually declared that the kingship of Samoa enthe order was in the ranks, and that, therefore, Orangeism has not at all the tailed but very little authority upon its strength in the province of which it is possessor. The king has been merely a kind of President in the council of constantly boasting.

The recent appointment of an Aposchiefs of the various tribes. The two tolic Dalegate by the Pope, to watch recent claimants to the throne lose very over the interests of the Catholic little, therefore, by the abolition of the Church in Canada, was referred to by office, and both will continue to govern the principal speakers at nearly all the their own tribes. as they had done before the recent dispute arose. gatherings.

We have mentioned that the Ger At Owen Sound, Dr. Sproule, M. P., mans also had inflicted injury on the of East Grey, said : "The country is on the eve of stirring events which will shake the world from its Samoans. This was ten years ago, when the Kaiser appeared to be intent entre to\_its circumferen This is high-sounding talk. But upon showing off the efficiency of his recently built fleet. An attempt was

what are the stirring events of which then made to take possession of Samoa. the doctor talks so mysteriously ? We will let himself answer :but the German fillbusters were sound. ly thrashed by the Samoans under Ma

"An instance of the aggressiveness of the Roman Catholic Church is its attack upon the Coronation Oath, and the despatching by the Pope of a Delegate who will be established For a time the Germans chafed at Ottawa to act as a go betwean for the Pope and the Government of Canada." under this defeat, but they appear to Mr. E. F. Clarke, M. P. for Toronto have been mollified by the chivalric conduct of Matsafa, who showed the West, spoke at the same meeting in a similar strain. He said, in reference reality of his Christianity by saving

to the Canadian movement to have the present Coronation Oath abolished :

"What have we in Canada to do with the Coronation Oath? Why do not those who ship was wrecked by a terrible storm in the harbor of Apia. At all events, GerJUI.T 22. 1000.

permission from Orangeism to exercise our rights as British subjects.

In regard to the Coronation Oath, we have to say that it is an insult to the ten or twelve million of Catholics in the British Empire that the Sovereign should be obliged to swear that the Catholic religion alone of all the forms of belief existing within the Empire is idolatrous and superstitious. Every Catholic has the right to insist upon the abolition of such a requirement, and no covert threats of such narrow bigots as Dr. Sproule and Mr. Clarke will prevent us from making our protests heard against that abominable oath : for abominable it is. We trust that no future King or Queen of Great Brilain will be required to take it. Orangeism merely shows its satanic petulance and hate when it insists on the perpetuation of such an iniquity.

Mr. N. Clarke Wallace, M. P. for West York, and Grand Master of the Orange Society in Canada, spoke similarly at the London celebration, threatening the Apostolic Delegate that "if he attempts to interfere with the polit ical affairs of the Dominion of Canada. we will teach him a lesson. We will let him know, and those who sent for him, that we can govern ourselves, and will not tolerate any outside inter ference with our affairs.'

There is no such interference con templated ; still we can see that Mr. Wallace here wishes to create the im pression that Orangeism still rules this Dominion. We should have though that he had learned by the experience of several general elections, that i does not rule even the most ultra Pro testant province of the Dominion.

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"A convert," of Moncton, N. B. writes to express his conviction that there are certain reforms which ar desirable to be made in the discipline of the Church to render the Church easier to those who wish to be practi cal Catholics, and that the Church may become more acceptable to English non-Catholics. Our corresponden SIVE :

"These reforms will have to come if w are ever to expect to get England back t the Church again."

The principal reform indicated by " a convert " as desirible is " the abo ition of the Latin tongue, and to hav the Mass and other services of th Church celebrated in the language of the people." Our correspondent think that the Church is too conservative i the matter of discipline, and that "one of the principal causes of th Church's success in the first ages wa that the services were in the languag of the people, which was then Latin. He continues :

"If the Bishops had only the courage they would petition the Pope to allow each nation to have the liturgy in its own lar guage. This is a matter of discipline, and would not interfere with the faith at all."

There are some other matters which our correspondent believes the a reform is desirable, such as Con munion in one kind, and the celibad of the clergy. He is of opinion that it would be d sirable to restore Communion in bo kinds to the laity, and that the clerg should be free to marry if they choos Our correspondent says, in continu tion : "Some day a wise Pope will take hold these things and will reform the Church earnest, and when Apostolic customs are a stored, for every convert that comes no there will be fifty. You say there is a Church so free as ours; but it is the harde one in the world to live up to, as we all oug to do. This is how I feel about the matter and there are thousands who feel as I d ... I was not brought up in the Church and perhaps that is one reason why I do n feel as you do about these things." Our correspondent is correct in sa ing that the matters of which he spea relate to ecclesiastical discipline, a do not affect the faith of the Churc Nevertheless it is not to be suppos that the Church retains the existing discipline without good reasons for doing in each case. We shall not controvert the e pressed opinion of our corresponde that some future Pope will change t existing discipline of the Church regard to all the matters which enumerates. We cannot so penetr. the future as to tell what course v be pursued by future Popes in matt which depend entirely on their vie of expediency. We cannot fores therefore, how they will legislate these matters, any more than we d foresee what laws the Canadian Par ment will enact next year : yet in vi of the fact that the reasons for wh the Church has established the pres discipline are so strong that we can think there will be any such rad changes of legislation as our corr pondent anticipates. In regard to the use of the La language in the Western liturgy of

ments. PROPOSED PLENARY COUNCIL AT WASHINGTON.

not under any obligation to Catholica to champion their cause in the expectation to obtain their votes. Catholics were deprived by law of any right to vote, and Mr. Grattan's description of Orangeism was simply the

utterance or an honest man who was will take place in Washington. disgusted with the barbarities he de-Crossley's contention, that is that a politico religious or rather an irreligious organization should form a boud He admits that Protestantism by the

that it is owing to the fact that it has been usual to call Plenary Councils about every twenty years, that the representatives of the press have supposed that the same practice will be followed now in reference to such a Council in the United States.

EDITORS :

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Approved and recommended by the Arch-wishops of Toronto, Kingston. Ottawa, and St. Joniface. the Bishops of Hamilton, Peter-brough, and Ogdensburg, N.Y., and the clergy broughout the Dominion.

san be stopped. When subscribers change their residence it is important that the old as well as the new ad-dress be sent us.

and we have no wish to prejudge them in regard to the charge on which they have been arrested, but it was said by the Duke of Wellington that education without religion produces only clever devils, and the aphorism is proved by the innumerable sects the existence experience to contain a mournful of which Mr. Crossley deplores. truth. Those nominal Catholics who prefer to send their children to godless, rather than to Catholic schools, incur a great responsibility before God for neglect of a most important obligation in regard to their children. It is no wonder that boys educated in this way should develop criminal habits even at the early age of ten or twelve years.

### ANOTHER TIMELY ACT OF HIS HOLINESS

antism unite.

nounced.

self a Protestant, but his constitutents

were Protestants also, so that he was

There is another absurdity in Mr.

of union between the jarring sects

force of its inherent nature has re-

sulted in "deplorable divisions." It

must be a curious religion which

would require the aid of an outside and

certainly a nonscriptural organization

that he will not visit Glasgow to conduct a revival there, though he had The Holy Father is reported to be made an engagement to do so. The preparing an Encyclical addressed to people of Glasgow have drawn the the people of France, urging all Cathconclusion that the cause on account olics to support cordially the French of which the engagement has been Republic in its present difficulties. | cancelled is to be found in the fact The Dreyfus case has been a powerful that Lord Overtoun, who is chairman means of upsetting the minds of the of the committee which invited Mr. French people, and now, at the mo-Moody, has just collapsed in his char-

will be done to the accused man, the Lord Overtoun is the owner of the Royalists, who support the Orleans famous Shawfield Chemical Works, princes in their claim to the throne of France, have thought the moment a mous fortune, which is asserted to favorable one to bring the opponents have been amassed by grinding gold of Dreyfus to the standard of out of the toil and sufferings of under-

the monarchists. The disgraceful paid workmen. This would not by exhibition of themselves made itself have been made a reason for by Mons. P. Deroulede and others attacking his Lordship in connection in attacking President Loubet failed with his Church work, only that he completely in its object, and roused the has joined the extremists of Glasgow sympathies of the people with their in demanding that the art galleries so violent a personal attack. But the on Sundays.

fact shows the activity of the monar. The Rev. Principal Storey, one of

man made organization religion in such nation : but they do not form part of the regular working If Orangeism had been professedly religion, instead of producing unity Primatial see established within the of faith among Protestants it would simply have been one more added to country, and having a definite jurisdiction over the whole country. This is not the case in the United States ; for though Baltimore is the most an-The Peterborough Orangemen must

cient See in the country, and New York be a highly intelligent body if they the most important from a commercial accepted Mr. Crossley's theory as the point of view, and from the standpoint Gospel of Christ. of population, the Archbishops of these

MR. MOODY'S REFUSAL TO Sees have not been given primatial REVISIT GLASGOW. authority.

There is a good deal of surprise manifested at the unexpected an-McCluskey of New York was also a nouncement by the Rev. Mr. Moody Cardinal, but the office of a Cardinal

has not necessarily attached to it the jurisdiction of a Primate. Hence there is no authority in the United States competent to call a Plenary Council, the decisions of which would be binding upon the whole country. Only

the Pope has authority, therefore, to call such a Council, and to indicate who should preside thereat. It is pro bable, however, that if it is really the ment when it is expected that justice acter of a "philanthropic Christian." intention of the Holy Father to call the Council, as stated by the press despatches, that Cardinal Gibbons, who is from which he has derived an enorthe highest dignitary of the Church in America, will be appointed to preside

at it. The last Plenary Council of the Church in the United States was held in 1882, in Baltimore, and Cardinal Gibbons was specially appointed to preside. Much business of importance was then transacted by the assembled Prelates, and uniformity in adminis-President, who was made the object of and all places of amusement be closed tration and discipline was secured throughout the country. The decrees

of the Council, however, had to be chists, and it is a timely act on the the most able and prominent divines submitted to the Holy Father for his part of the Pope to call upon the people in Scotland, denounces the hypocrisy approval before they became obligatto rally round the standard of the Re- in terms most scathing ; and though ory.

population w converted to Christianity, and to some of the Church, except where there is a extent civilized.

Our readers may remember that the natives. two claimants to the throne of Samoa were Mataafa, a Catholic, and Malietao

Tanu, a pupil of the London Protest ant missionaries. The Samoans have their own laws or customs for the appointment of their

emerging from savagery! If this is to king by election, and it was agreed to so far back as 1886 by the three powers which have some commercial interests Anglo-American alliance the less we there, that the natives should hold their elections freely, without any impedi-

ment being thrown in their way. Their choice was Mataafa, by a vote which was nearly unanimous.

In religion, the people of Samoa are divided between Protestants and Catholics, but nearly all of both religious beliefs were in favor of Mataafa, because of his known courage in battle, as well as of his sterling good character and his natural ability and tact. At this stage the London Missionary Society stepped in and induced Judge Chambers, the American representa-

tive, together with the British representative, to espouse the cause of Maletio Tanu. The Samoans were very properly unwilling to be thus coerced, and,

being encouraged by the German consul, Herr Rose, resisted the decision, and for this reason their villages were war-ships and many of the Samoans killed, and their villages destroyed. A few British and American sailors were Orangeism in Canada, the street rows, also killed in the struggle which ensued.

with their grievances?" many took no hand in the recent at-Then, referring to the appointment tempt of the British and Americans to

of Mgr. Falconia as the Pope's Deledevastate the island and destroy the gate in Canada, he continued :

"I am strongly opposed to Papal inter-ference in disputes between the people and Parliament of Canada. . . . There is a greater necessity now than in the past for Orangemen to fulfil their mission, but the country will find the Order true to its prin-ciples, and admit the wisdom of its founders in organizing against the aggressiveness of the Church of Rome. Surely Great Britain and the United States might be better occupied than in exhibiting their prowess by carrying on an unprovoked war against a weak but kindly disposed people just

It is only the notorious meddlesome. be the result of the much talked of ness of Orangeism, and its anxiety to find some bugaboo, which can discern have of such an alliance the better will it be for both nations and for the any danger to Protestantism in the appointment of a Representative of the Pope for Canada. His Excellency Mgr. Falconia's duties will have refer-

ence only to the internal administration of the affairs of the Catholic Church in this country-a matter with which neither the Orangemen nor the politicians as such will have any concern. But not all the bluster of Orangeism will have the least effect upon his com-

acterized similar displays were not ing or going. The Holy Father has seen the necessity of having a representative in the country for taking cognizance of causes in the administration of Church affairs, which would otherwise be settled only from year to year in civilizing, against in Rome, by the Pope himself, or by their will, both the leaders and the the Congregation of the Propaganda. rank and file of an organization which It cannot be any business of the has been from its inception essentially Orangemen, nor any aggression against Protestantism, if Catholics are shelled by the British and American ciples and general practice the spirit given an opportunity to have these causes settled nearer home by an The terrorism formerly exercised by authority which they must respect as if the settlement emanated from the

Holy Father himself. This is a great the shootings, the invasion and wreckconvenience to Catholics which we ing of such institutions as Orphan Asy-This plain statement of facts shows lums which were under the charge of have a perfect right to enjoy under the that the barbarous war carried on by unarmed and inoffensive ladies, such provisions of the British Constitution, the British and American commanders as we used to be accustomed to hear of but there is no menace therein to was without justification, and it is in former years, even in so civilized Protestantism of any shape or form ; clear that the two governments saw and populous a centre as Toronto, are and we shall never dream of asking

world. THE ORANGE ANNIVERSARY.

The twelfth of July was celebrated throughout the Protestant provinces of the Dominion, in the usual style, by processions, banquets, speeches, band serenades, etc.

It is pleasant to remark that the acts of rowdyism which in past years char-

indulged in on the present occasion, so far as we have learned. This is certainly a great improvement, for which we have to thank the power of public opinion, which has operated gradually

intolerant, and embodying in its prinof persecution.

JUI.T 22. 100.

# our rights as British subjects.

In regard to the Coronation Oath we have to say that it is an insult to the ten or twelve million of Catholics in the British Empire that the Sovereign should be obliged to swear that the Catholic religion alone of all the forms of belief existing within the Empire is idolatrous and superstitious. Every Catholic has the right to insist upon the abolition of such a requirement, and no covert threats of such narrow bigots as Dr. Sproule and Mr. Clarke will prevent us from making our protests heard against that abominable oath : for abominable it is. We trust that no future King or Queen of Great Brilain will be required to take it. Orangeism merely shows its satanic petulance and hate when it insists on the perpetuation of such an iniquity.

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"If the Bishops had only the courage they would petition the Pope to allow each nation to have the liturgy in its own lan-guage. This is a matter of discipline, and would not interfere with the faith at all."

There are some other matters in

permission from Orangeism to exercise Church, the principal reason on ac- fers from the Latin rite of the West. is to preserve the traditions of faith. It is well known that living modern languages are apt to change] in the course of a few years, and, as centuries Church. pass, the changes in the meaning of words become considerable, and thus a liturgy in modern dress would need to be changed also from time to time, to preserve the identity of faith. The changes which would thus need to be made would be a never-failing source of discord, for we know by past experience that such changes would nearly always have to be forced upon an unwilling people, and would frequently result in schisms and heresies. It is a very serious question whether this danger is not of such magnitude that it would more than counterbalance any advantage which might result from having the liturgy of the Mass in

# the vernacular.

It must be borne in mind that the Latin of the Mass is carefully translated into English in our praver books. and that the parts of the Mass are explained by the clergy so that the Latin liturgy cannot be said to be in a "tongue not understood by the people." There is another strong reason for the celebration of the Holy Sacrifice of the Mass in Latin, which is that the Catholic Church comprises within its fold all nationalities. In this respect

it differs essentially from the local Churches which Protestantism has pro duced. The advantage of having the same liturgy for nearly all the nations of the world is particularly manifested on this continent, on which we have Catholics of every conceivable nationality - English, Irish, Scotch, French, Germans, Italians, Spaniards, Poles, Huns, Hebrews, Armenians, Arabs, Chinese, Japanese, Indians of various tribes and languages-and the tongues spoken by all these nationalities are more numerous even than the mere naming of the nationalities themselves would indicate. It is difficult enough to have ecclesiastical legislation adapted to all these people; but the difficulty would be augmented greatly if all these nationalities had distinct liturgies, and especially when travelling, from place to place, most of them would find themselves truly aliens in the churches where Mass would be

offered up in languages unknown to them. As the case stands, they are quite at home wherever they assist at the Holy Sacrifice, and the priests of every nationality are at home also wherever they present themselves to celebrate Mass, for they find everywhere the altar and the Mass-book with the liturgy which they have been acc istomed to use when at home. The writer of this article has frequently experienced the convenience of the existing discipline in this respect.

It is true that some of the nationalities we have named have special Catholic liturgies, and might to some extent esperience the difficulty we have in which our correspondent believes that dicated ; but it must also be borne in a reform is desirable, such as Com. mind that even they do not find the

count of which the Church retains it, It is different both in language and the ceremonies of this Mass, but the essential parts of the Mass are the same in all the rites used in the Catholic

> As we have only a short space at our disposal to treat of the other queries of " Convert," we shall be very brief in our answers to these.

> Communion in both kinds was not the distinctive use of the Church in the primitive ages, but, under various circumstances, communion under either one or both kinds was customary. From the beginning the Holy Eucharist was adminstered to the sick and to very young children under one kind, and it was taken by Christians in their homes under one kind also. / From motives of expediency, which we may explain at another time, the usage has been made uniform to administer this sacrament under one form only, except that the priest in the actual celebration of Mass receives under both forms. This is in accordance with the

faith of the Church that Christ is re ceived whole and entire under either form or under both forms. This is in accordance with Holy Scripture also, as Christ Himself said :

"If any man est of this bread he shall live for ever; and the bread which I will give is my flash for the life of the world." (St. John vi, 52.)

In regard to the celibacy of the clergy, we will only say here that it is of faith that the state of marriage, though good in itself, is not so perfect as the state of celibacy embraced for God's sake. As the Church withes her priests to be as perfect as possible, she insists on their embracing the most perfect state. The greater perfection of the state of celibacy is clearly laid down by St. Paul. (1 Cor. vii, 32, 33.) "He that is without a wife is solicitous for the things that belong to the Lord, how he may please God. But he that is with a wife is solicitous for the things of the world, how he may please his wife, and he is divided."

It is not all likely that the discipline of the Church on this matter will be modified in the direction of greater laxity, as our correspondent desires. We are also asked to tell, who are

the Non-Jurors of English history, and what became of them?

When William III. and Mary II came to the British throne, many adherents of James II. refused to take the oath of allegiance to the new order of things, and were called Non-Jurors (from the Latin non juro, I do not swear ) They were also called Jacobites from the Latin Jacobus, James. They disappeared gradually, as there cease to be any prospect of the restoration of the Stuart dynasty. It is said, however, that there are still some Jacobite Clubs in England whose members cling to the forlorn hope. So far as we are aware, the Princess Mary of Bavaria (nee of Modena) would be the rightful successor to the throne, if the Act of Settlement of 1701 had not put aside the family of James II.

# RELICS OF THE SAINTS.

We publish with pleasure the following letter from the Rev. Silliman

And I would call especial attention to the fact that the rendering of the words in the 10th verse, "to anothe the working of miracles," are identically the same in both versions. My MS., to which the Archbishop re-

fers, was published in full and verba several different Catholic tim in papers; in four to my certain knowl edge, and perhaps more ; to their great credit, and hereafter rich refor God's words do not return ward :

unto Him void, but they do indeed accomplish that for which they were (Isa. 55:11) The following is the quotation in full, from the First Book of Corinthians, the twelfth chapter, and the fourth to the eleventh verses inclusive

-which is the all-sufficient commentary upon the subjoined beautiful and instructive letter from Archbishop Elder; viz.: 4. "Now there are diversities of

gifts, but the same Spirit. And there are differences of ad

ministrations, but the same Lord. And there are diversities of operations, but it is the same God

which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal.

For to one is given by the Spirit the word of wisdom ; to another the word of knowledge by the same Spirit. To another faith by the same Spirit : to another the gifts of healing by the same Spirit.

To another the working of 10. miracles; to another prophecy; to another discerning of spirite; to another divers kinds of tongues; to another the interpretation of tongues : But all these worketh that one 11. and the selfsame spirit dividing to every man severally as he will. Cor. 12 4 11.

St. Charles' Seminary. Carthagena, O., Feb. 25, 1899.

Rev. Silliman Blagden : Rev. dear Sir.-A very profound apology is due to you for my not replying earlier to your esteemed favor of the 13.h January. It was not how ever owing to disregard, but to care essness.

Your manuscript concerning the Relic of St. Anthony I gave to a priest of ability and experience, that I might take counsel with him about it. He left home, however; and it was some time before I learned that he had returned it and left it on my table. But then it had got misplaced : and only this week I found it among some other papers. And now you have sent me the London RECORD, so that see it is already published.

I must say frankly that if I should offer it to a Catholic paper to publish, would have to write some c mment modifying its course of reasoning. fear that would seem ungracious. am deeply thankful for your magnan imous ch ampionship of the truths that you see in the Catholic Church. And I

ongratulate you on the merits you have before God, in effecting no doubt much good in souls. If in ondary matters you are mistaken it would not be well for me to take part in propagating the mistake: nor ild it be well for me in this case to draw attention to the mistake, and essen the force of your generous vindication of the hopor of God's Saints. The mistake that I refer to may b not really in your mind nor expressly pronounced in your words. It may b only an impression which may be pro-

d in the mind of a reader. You seem to attribute the miracles by which God sometimes honors the by which relics of Saints, to a "permeation of the Holy Ghost through the body and all its parts." Certainly the Holy Ghost gives sacredness to the body as well as the beginning of January. 1 remem. to the soul ; because body and soul together form the one person ; and the bones being part of the body are likewise sacred by the operation of the Holy Ghost. So you are right in de claring that a man who has any Christian faith is bound to reverence the relics of the Saints as sacred objects ; that to dishonor them is to dishonor the Holy Ghost Who sanctifies the manbody and soul. But to work a miracle does not belong to the Saints, neither to their soul nor body. A miracle is a distinct work of God; which He often Moore at uses through His Saints and through their relics-to show honor to them to give testimony of His esteem for the final step. them ; to stimulate men to honor and imitate them, etc. But many of His greatest Saints wrought no miracles that we know of. St. Joseph, His fos ter father, is not recorded to have worked miracles ; nor St. John the Baptist, of whom Our Lord declared no man so great had been born of woman. St. Anthony will not forget your generous vindication of his honor, in of it, 'because,' he said, 'if you do, l his intercessions before God. May he must say something in my sermons again t Rome, and I do not want to.' obtain for you the light to see all the would seem as though Rome had alheavenly truths which God has com ready won his heart if it had not conmitted to the teaching of His Church and, above all, to see the divine institu vinced his mind." "In 1877 he gave a mission, with another Cowley Father, at St. Barnation of His Church itself : "Go ve and teach all men, to observe all the things whatsoever I have commanded you. He that heareth you, heareth Me." bas.' I could not resist the temptation to go and hear one of the discourses.

VERY REV. LUKE RIVINGTON. curiously, too, the people looked at him as he walked down St. Giles' dressed as ome Reminiscences of the Eminent English Convert.

In an issue of the Liverpool Catholic Times, recently to hand, we fitd some reminiscences of the Rev. Dr. Riving-ton, who recently died in London, from which we select the following DASSAGAS :

"The great loss we have sustained in the death of Dr. Rivington, and the deep grief with which that event has caused to the hearts of his many friends in all parts of the world, seem to be sufficient reason to one who has known him long and loved him deeply for supplying a few reminiscences which cannot be known to very many. My memory of him goes back some thirtyfive years, when he was curate of St. Glies' church, Oxford, the church consecrated centuries ago by St. Hugh of Lincoln. He had already been curate for a short time of St. Clement's church, which was built by Cardinal Newman. His fame as a preacher seemed to be made as soon as he began to preach. I remember that he often came to preach at St. Paul's church-s church I was very fond of attending, and one of the highest churches in Ox ford. This church afterward had as curates the Rev. T. A. Eaglesim and the Rev. G. B. Tatum, both of whom The became converts and priests. former labored for some years in the Oratory school and church at Edgbaston, and now sleeps in peace in the little cemetery at Rednal, near to the great Cardinal ; the latter still endured the burden of the day and the heats Whenever Mr. Rivington came to preach there was a throng of delighted hearers : the music of his voice, the felicity of his language, the deep earn estness which prompted his animated but always graceful gesticulations, the warmth and abundance of his imagery, were so many phases of his powerful

and searching eloquence. "But it was after St. Barnabas' was opened in 1869, that I came to see and ear more of Father Rivington, as he had then come to be called. igined a kind of semi monastic brother nood at a place called Stone-a brother hood not bound, I suppose, by vows, for The Superior is it did not last long. married, and the sometime cells have long ago echoed with the songs and laughter of children. At St. Barna bas' we found a more advanced ritual though not, perhaps, a more advanced doctrine, than we had yet known in Oxford. The bill of the opening services lies before me as I write. nent among the preachers of the octave is the name of "the Rev. Luke Riv-ington, M. A." In 1871 he preached a course of sermons there on th Sunday after Easter, in each one dealing with some one of the appearances of our Lord after His resurre ection. I remember these sermons well. How the beauti ful thoughts went home to my boy' heart !

"On the Ascension day of this year or rather on its eve, our senior curate the Rev. Ciement Harington Moore now a domestic prelate and rector o he English Church at Florence) came back to us after a long winter abroad necessitated by his delicate health How we kept the great feasts of thos On the Wednesday night there days was a procession and First Evensong of the Ascension, with a sermon by Mr. Moore. The next night we sang the Second Vespers, and Father Rivington brought to a close the grand course of Caster sermons by a magnificent discourse, founded on the words of the Prophet Zachary (vi., 13): 'And He shall be a Priest upon His throne.

I took with me a Catholic schoolmaster,

who was so impressed that he began

there and then to pray for the preacher's conversion. The next

year Father Rivington was received

in Rome. I heard some days before

a layman ! A little later he gave us an address-a sort of 'Apologia pro Vita Sau,' in the ridiculously small school which we then had. The next year, 1889 -only ten years ago - he was ordained and preached his first sermon on St. Charles's day at St. Mary's of the Angels, Bayswater. His second and third sermons he preached on the two following Sunday evenings at the Jesuit Church, Oxford. How the church was thronged those two nights ! Never before, since Cardinal Newman preached there ten years previously, were there so many people. The Ves the service pers went splendidly; seemed to dance and sparkle with joy. Gounod's 'Ave Maria' was to be sung was to be sung on the second Sunday before Benedic tion ; but the gentleman who was going to play the violin obligato was un-able to make his way through the crowd outside, and another offertory had to be substituted. Of the discourses I say nothing, except that they were worthy of the man and of the occasion. About the same time he gave an eloquent lecture on "Buddhism" in the music room, and gave the Benediction of the Relies at the Chapel of our Lady of Oxford, where so many prayers have been said for conversions. My reminis-cences of him after this time were not frequent and would hardly be of general interest. I heard him preach a few times in Oxford and London, and he received several of my relatives into the Church, as well as two black boys from South Africa, to one of whom I was sponsor. They were brought over here by my friends, and Cardinal Manning took a great interest in them. The last time 1 saw His Eminence he promised me he would confirm them if he lived ; but he did not live long after. "Dear Father Rivington! It seems

impossible that he is gone from us; it seems inscrutable that he should have been taken away. A life so valuable, so precious ! Truly, God's ways are not as our ways !"

"SEARCH THE SCRIPTURES."

Said Not by Christ, Cut By His Ene-

From the New York Sun.

To the Editor of the Sun : Sir: It surprises Catholics to see their Protestant brethren so often quoting the words "Search the Scriptures. when the Protestant scholars who made the revised version in 1881 dropped these words into the margin and put in their stead "Ye search the Scrip

tures" (John v., 39) "Ye search" is a mere statement of a fact : search" is a command or exhortation. The Greek word Ereunate has both meanings, since it has the same form in both the indicative and imperative moods. What its true meaning and correct translation is in each particular case is to be determined by the context. In the present in-stance, Christ was speaking to His enemies, who were plotting to kill Him (v., 16, 18) They were men learned the Scriptures, who thought that they knew more about the Scriptures than Christ did ; if ever Christ said 'Search the Scriptures" to them, they could take such words in no other sense than that of a personal insult, and they would be more anxious than ever to kill Him. (v., 16, 18; vii., 30.

Here is the text and context from the revised version : And ye have not His word abiding

in you, for whom He sent, Him ye be lieve not. Ye search the Scriptures, because ye think that in them ye have eternal life ; and these are they which ber the parish tea meeting, at which he bade us farewell, little thinking bear witness of Me; and ye will not come to Me (v., 38 40). The words "Search the Scriptures" that in a sense it would be forever. In February dire news came to us. are found but once in the Scriptures : 'Mr. Moore had been received into the they are not used by Christ, Church of Rome !' I must not dwell these murderous hypocrites whom He long at this point. It is important, because Father Rivington was then is addressing (v., 38), not, however, on this, but on another occasion. staying at Mr. Moore's residence in St. After the return of the officers whom John's road. As a matter of fact, he they had sent to seize Jesus (John vii., and Mr. Moore had been studying the Roman question together, and Mr. 45) Nicodemus pleaded with them to give Jesus fair play and not to conhis submission, rather exdemn Him unheard (vii., 51) Fall of pected Father Rivington to follow him disgust and anger, "They answered and said unto him, Art thou also of speedily ; it was not for sixteen years, however, that Father Rivington took Galilee? Search (the Scriptures), and One cannot but regret see that out of Galilee ariseth no prophet." (John vil., 52, 53) ("The Scriptures" is here expressed in some that those sixteen years could not have een given to the Church. However, manuscripts and understood in the he was not convinced-or rather, he was convinced that it was his duty to rest stay where he was. He was naturally anxious that people should not think The God of Truth cannot be pleased with those who try to promote His he had been so near the Church as was cause by falsehood or false argument really the case ; and he asked one or or by the mistranslation or misapplica. two who knew the truth not to speak tion of any text of Scripture.

# THE CATHOLIC RECORD

sent.

munion in one kind, and the celibacy of the clergy.

He is of opinion that it would be desirable to restore Communion in both kinds to the laity, and that the clergy should be free to marry if they choose. Our correspondent says, in continuation :

"Some day a wise Pope will take hold of these things and will reform the Church in earnest, and when Apostolic customs are re-stored, for every convert that comes now, there will be fifty. You say there is no Church so free as ours; but it is the hardest one in the world to live up to, as we all ought to do. This is how I feel about the matter, and there are thousands who feel as I do. . . . I was not brought up in the Church ; and perhaps that is one reason why I do not feel as you do about these things."

Our correspondent is correct in saying that the matters of which he speaks relate to ecclesiastical discipline, and do not affect the faith of the Church. Nevertheless it is not to be supposed that the Church retains the existing discipline without good reasons for so that as long as the law remains as it is doing in each case.

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We shall not controvert the expressed opinion of our correspondent have given sufficient reasons why it is that some future Pope will change the existing discipline of the Church in as it stands. regard to all the matters which he enumerates. We cannot so penetrate the future as to tell what course will the Latin rite of the West. About be pursued by future Popes in matters which depend entirely on their views world use the Greek or some other of expediency. We cannot foresee, therefore, how they will legislate on for retaining these rites, because they, these matters, any more than we can foresee what laws the Canadian Parlia- faith, and in several instances these ment will enact next year : yet in view of the fact that the reasons for which the Church has established the present discipline are so strong that we cannot throughout the Catholic world, amid all think there will be any such radical the varieties of manners and language, changes of legislation as our corres- and the vicissitudes of time. Here pondent anticipates.

Latin liturgy entirely strange to them, since even in their own countries the Latin liturgy is in use with priests of the Latin rite. At all events, the Armenians and Arabs who have spec-11 rites are not numerous in America, as those of other nationalities are, so that the difficclty in their case is not so great as it would be if the Mass were

celebrated in all the languages which have come down to us from the building of the tower of Babel. We have purposely dealt with this

matter at some length, as it is a point of considerable importance, and we desire to set forth plainly the reasons of

the Church for maintaining the present discipline. Of course, should the Holy Father at some future time change the discipline, the new laws on the subject would have to be obeyed, but our respected correspondent will understand at present, it cannot be changed by private authority, and we think we desmed advisable to maintain the law

We have indicated that there are other rites used in the Church beside 9 per cent. of the dioceses of the O iental rite. There are wise reasons too, preserve the ancient traditions of rites are equally Apostolic in origin with the Latin rite. Hence their use makes manifest the unity of faith also we may answer another query of

Blagden, formerly of Boston, now of Old Orchard, Maine, in reference to the honor due to the relics of the Saints. Our readers are already aware that the rev. gentleman has maintained on many occasions the truths taught by the Catholic Church against those who have profanely and blasphemously attacked them. His letter, which is here referred to by the Most Rev. Archbishop Elder of Cincinnati, has already been seen in the columns of the CATH OLIC RECORD. The Rev. S. Blagden is an earnest advocate of Christian Unity, and of "Peace through the Truth.'

### AGAIN. IN RE

### THE RELIC OF ST. ANTHONY. BY REV. SILLIMAN BLAGDEN.

Dear Mr. Editor-I send you the ac companying interesting, graceful, and truly Apostolical letter, from Arch-bishop Elder, and written to me in his own hand, for publication, because of its great intrinsic spiritual merit, which carries with it the real "bou-quet" of old and pure wine, of the richest and best vintage, so to speak, spiritually ; and because it gives me an opportunity to call the public's attention through your columns, to the In-fallible, Inspired and Blessed "Word of God " upon this subject, in a quota tion from First Corinthians, which is rendered almost precisely the same, in both the Douay and King James' versions of The Holy Bible.

And I am sure, the dear man of God, Archbishop Elder, for whom I enter tain the greatest respect and genuine Christian affection, will agree with me that these Divine Words cover, explain, and settle the matter, that is, the point raised in the Archbishop's letter, to the satisfaction of true Believ ers and real lovers of our Blessed Lord, and who are also full of Faith and The Holy Ghost: as were the In regard to the use of the Latin our correspondent in regard to the larly Christians, and disciples, as language in the Western liturgy of the Greek rite. He asks whether it dif- well also, as were the Apostles.

With all esteem and good wishes, Your servant in Christ, † William Henry Elder, Archbishop of Cincinnati.

### Monks on the Wheel.

from one of the few persons in Rome who knew what was impending. How The unwonted spectacle of monks I kept the secret I can hardly tell, riding bicycles may now be daily witnessed in Essex, England. The Fran-ciscan Fathers who have charge of the unless it was from fear that something might happen to prevent the longednew mission at Baintree have also to attend to the spiritual needs of two for consummation. At last the glorious news came, and came on Easter other missions at long distances, and, day. Our cup of joy was full to overflowing. A few weeks later he arrived in Oxford. It caused some in order that they may accomplish this work, they have, with the permission of Cardinal Vaughan, invested in the purchase of machines on which they ride from one mission to another.

Rev. Joseph F. Sheahan. Pocantico Hills, N. Y., May 18.

# GOD'S CHURCHES.

But it is under the law of grace that that light of Faith beaming upon the soul directs it to the most intelligent and exact and enthusiastic performance of duty that we find this desire to honor God by the splendor of His tem-ples receiving its highest, purest and most perfect development. To it we owe those venerable churches and stately minsters and magnificent cathedrals of the past -- dreams of beauty, marvellous of design, the very embodiment of the higher conception of the builder's art. How eloquently do they speak in their pillared strength and majestic proportions and beauty of detail of those treasures which have been poured forth for their erection, to those long years of perse-Sunday morning when we found he which religion alone could inspire. — was present at the High Mass. How Cardinal Logue. vering effort which have been devoted

# Bacred Heart Levies PROTESTANT CONTROVERSY.

BY A PROTESTANT MINISTER.

XLIII.

Some years ago Mr. Henry C. Lea was engaged in a controversy with some Roman Catholics divines over question whether the declaration of the Council of Trent, that the mar-riage of clerics in Holy Orders is void, is an article of faith or not. I have on the discussion at large, but a friend has been so kind as to copy out friend has been so kind as to copy out for me the principal points of Mr. Lea's contention, and these suggest some curious reflections. I am writ-ing from memory, but have a good confidence that I shall not err essenti-

ally. It can not be supposed that his Cath olic opponents meant to imply that the Council, in Canon IX Da Matrim onio, may have erred in declaring marriages of men in Holy Orders void. This is plainly impossible for. as I have shown already, Canon IX. is a corollary of Canon IV., which is man-ifestly of faith. This latter declares, under anathema, that the Church has to establish diriment impedi ments to marriage. This power can only come from Christ, since no one can power suppose that the Redeemer would with hold His sacramental concurrence from a marriage which He has given no warrant to annul. A declaration, therefore, that the Church has this power, is a declaration that she has this from Christ, through the apostles. It is plainly, therefore, a definition of the apostolic Disposit of Faith, which the Pastor æternus declares to be alone

subject to the defining power. Now every one knows that the Church has made Holy Orders a diri-Church has made Holy Orders a unre-ment impediment. In the East this was done in the sixth century, although al ready married men may be ordained The Western Church, while acknow ledging this discipline, contented her-self for a long while, says Bellarmine, with excommunicating offenders, with out voiding their marriages. At last however, she declared these absolutely To deny, therefore, that mar s in Holy Orders, undispensed riages in Holy Orders, undispensed, are null, is to deny that the Church null. has power to set up diriment impedi-No one, of common discursive power, can deny the Ninth Canon without meaning to deny the Fourth, and to deny the Fourth is plainly a laps; into heresy. As an inevitable corollary of Four, Nine, therefore, is evidently of faith.

This conclusion, however, is too im ediate and unavoidable to be any matter of dispute. In this case a den ial of the inference is of itself a denial of the premise. So far, there fore, there could be no matter of con troversy between Mr. Les and a Catholic divine. And Mr. Lea does not ground his position, that Canon Nine is of faith, on the connection between this and Canon Four. Indeed, he es not appear once to have noticed it. My friend who has read Mr. Lea's remarks in full, assures me that he never once mentions Canon Nine as having anything to do with the power of the Church to establish diriment impediments to marriage. In calling it of faith, then, he treats it as being in dependently and intrinsically of faith. And this, nothwithstanding its own express self limitation ! It does not declare clerical marriage null intrin declare ciercal marriage null infrin-sically, but declares it null, so far as forbidden by the Church. The pro position of faith is not, "The mar riage of priests (and other holy orders) is null." It is this, "The manufactor of priests is null where and marriage of priests is null where and while the Church forbids it." In reality, therefore, that part of Canon Nine which is of faith is only that part which it has in common with Four. The rest of the canon is disciplinary, being rest of the canon is disciplinary, being simply an affirmation and confirmation of the diriment law. Yet a disciplin-ary law, canon which includes a doctrinal definition may well be guarded by the anathema, even if only dogmatic decress were so guarded. For brevity, I say "priests," in-cluding, however, sub deacons and deacons. Now, does Canon Nine say, "If any one maintains that a priest' If any one maintains that a priest 8 marriage holds good, so far as not for bidden by church law, anathema sit ?" Not at all. It says simply, "If any-one maintains that a priest's marriage is good, even though forbidden by church law or by vow, A. S." The church law or by vow, A. S." reference to diriment law is included in the very body of the Canon, and yet Mr. Les, I learn, takes no account of it whatever ! Mr. Lea's two main arguments for maintaining Canon Nine to be of faith (independently of Four, that is) show how completely prepossessed he is, so that he can not even examine the language and assumptions of the canon whose character he undertakes to set forth His first argument is this. We fail to do justice to the gravity of character of the Fathers of Trent, if we imagine them capable of using the solemn formula of the Anathema in a disciplinary decree. They reserve this exclusively for decrees of doctrine. Now I am far from calling Mr. Lea a ridiculous man. He is nothing of the kind. Yet here, assuredly, he has used a ridiculous, at very inconclusive argument. The Fathers of Trent made no such echanical and arbitrary distinction between the doctrinal and the disciplinary part of their work. These were both of profound importance to them. time than the proposition of doctrine. Some of the Fathers, and even some of the Cardinal Legates, were inclined to believe that Catholic doctrine, after Aquinas and Bonaventura, could be left to take care of itself, and that ther; were various defective or even partial-eral subject. They show that Mr. Lea's

# ly erroneous theories which, if not irritated into stubbornness by too sharp an antithesis of definition, would gradually die out. On the other hand, the Fathers were all of one mind as to the supreme importance of disciplinary reform. The great Catholic revival may be described as proceeding from three chief impulses, the reaction against the pagan Renais sance ; the activity of the new Orders ; and the searching disciplinary reforms of the Council of Trent, in monastic, in episcopal, in sace dotal and in gen-eral life. There would have been nothing strange or unseemly had the Cuncil guarded all its chief disciplin-ary decrees by the Anathema, as it seems to have guarded more than one of them, while it aving some of its docly erroneous theories which, if not

them, while kaving some of its doc-trinal decisions unprovided with it. Mr. Lea's second argument is that general Catholic consent does in fact note all the canons fortified with A. S. as dogmatic, and all the decrees not so guarded as purely disciplinary. Even guarded as purely disciplinary. Even if this were so, it would not apply to the Canon voiding sacerdotal marri-age, for, as we have seen, this, al-though intrinsically a reinforcement of discipline, is also a derivative re-affirmation of dogma. Its nature and its importance alike entitle it, there-fore to the A nathema although its chief fore, to the Anathema, although its chief claim to this lies precisely in that re-ference to diriment law of which I am assurred that Mr. Les takes no account. So far as he is concerned, therefore, it is not a doctrinal decree at all, and yet t is guarded with the Anathema. Now the classification used by Mr. Lea, taken as a rough and ready division of the conciliar decrees, is un-doubtedly warranted. Looking over the acts of the Council, we find almost all those followed by the Anathema to be plainly dogmatic, and almost all e lacking it to be disciplinary. In matters not fundamental, general theo logical consent, like general consent usually, is inclined to content itself with obvious and easily applicable criteria. A man who should use Mr. Lea's test would go near enough right for all ordinary practice. Cardinal Newman, although hesitatingly, ex-presses his inclination to follow this line of division. Not being a theolo-gian in the fullest sense, he was not inclined to go much beyond this convenient classification, although assur edly he would never have applied it so blunderingly as Mr. Lea seems to have

done. Yet it is not a very safe thing for a Protestant layman to engage himself in controversy with cultivated Catholic divines by contending that something is of faith in their Church which they declare is not. They are almost certain to have considerations before their minds which he does not apprehend, and perhaps would not in my next paper I shall have occasion to show how extraordinarily this appears to be verified in the case of Mr. ea himself

Setting aside Canon Nine De Matrimonio, which is unquestionably of faith in a derivative and secondary sense, and which is assuredly not of faith in any other, there is good reason, in the vie of various divines, for holding this broad-axe cleavage between the Acts of the Council as rather convenient than precise. As Canon Bartolo remarks, take, for instance, CanonIII. De Confirmatione. This anathematizes any one who shall deny that the Bishop alone is "the ordinary minister" of Confir-mation. This implies the right of the Church to give the power of confirming to simple presbyters. In the Greek Church, we know, every priest con-firms, obtaining chrism from a Bishop and this Eastern use has been acknowl-edged by Rome, at Florence, as valid and permissible. In the West again Rome deputes every perfect apostolic although a simple presbyter, to con-firm, under the same limitation. firm, under the same limitation. Archbishop Carroll, moreover, con-firmed throughout this country two years before he was made Bishop. In Hungary the Benedictine Arch abbot of Martinsberg has for years been authorized to confirm in his abbey and diocesan district. Indeed, in 1500, or even later, whole branches of the Franciscan order had acquired this right, although they were at last deprived of it, perhaps not before the reforms of Trent. And, as Bartolo points out, even the " ordinary " pre-eminence of the Bishop here is not declared to be of Divine right. The Church might, if he would, give every Western, as she has already given every Eastern priest, the right to confirm, and, as Lehmkuhl and other divines opine, the right even of consecrating the chrism. The only absolutely incommunicable pre-rogative of the Bishop is, as Saint Jerome reminds us, the power to ordain that is, to ordain priests, bishops, and probably deacons. The Bishop has

# THE CATHOLIC RECORD ences there have been will eventually

# controversial basis here wavers beneath him. Charles C. Starbuck. Andover, Mass.

# WE ARE NOT TOO OPTIMISTIC

There are some who have thought that our contention that there is a very strong and constantly increasing movement towards Rome among the Protestant denominations is a trifle too optimistic. We are not a little pleased to find

confirmation of our views from one who would be very glad to concea' these facts of the Romeward tendency if it were possible, and would be the last to admit the process of disintegra-tion was color on at all. tion was going on at all.

The testimony of the Christian Advo cate is very strong. We make space for the following statement from a late issue : THE ANGLICAN AND PROTESTANT EPIS

COPAL FLOW TO ROME.

When the Christian Advocate pre dicted some years ago that a constant ly increasing social stream to the Ro man Catholic Church, largely from the Protestant Episcopal, might confident ly be expected, it had good grounds for the conjecture, which has been ful-

filled. The progress of more ornate and elaborate ritual in the Protestant Epistopal Church has been very rapid, and while in the opinion of some it is an element of power in the body, the judgment of others is that it educates owards Rome ; and in many instances the principles upon which it is advo cated prepare the way for an accept ance of the teachings of the distinctive exclusive principles of the Roman Catholic Church.

Another cause is the changed atti tude of the Protestant mind toward that body. This attitude is most con spicuous in the manifestations of it An increasing number of extremes. Protestants appear to write as if they had a retainer from the Pope. They ignore the peculiarities from which Protestantism revolted, every one of which is still maintained and acted upon by those who are bound by the lecrees of the Council of Trent, and commend without stint every thing that is commendable, and not a little that they would criticise if it were con-nected with their own denominations. On this class social influences operate. In the large cities a lady or gentle man "in society " may become a Catholic without loss of caste.

Formerly the politicians of only one party deferred to the Roman hierarchy. and the other made some capital by its non support of the body. A native American element existed, of which the party opposed to that to which the Catholics gave nearly all their votes made much. The other extreme is violently opposed to any good word being said of the Roman Catholic Church, or of anything it believes or does, and many of these go to far as to produce a reaction.

We have noted the stream of tend ency for some time, and instances sim ilar to one which is now attracting at, tention take place constantly, some of which may be affected by marriage, others not.

Miss Elizabeth Kilsyth Livngstone was received into the Roman Catholic Church by a Jesuit priest of the Church of St. Ignatius Loyola a fortnight since, and received her first Communion at the Convent of the Sacred Heart, in Madison Avenue. She is a lineal de scendant of Peter Livingstone, whose wife was Mary Alexander, sister of the Earl of Stirling, and was himself the son of Philip, who was the second son of the lord of the Manor of Livingstone, and President of the First Provincial Congress in New York. An older brother of Peter was one of the signers of the Declaration of Independence, and another brother was governor of New Jersey. Miss Livingstone is the New Jersey. Miss Living senters, well known in this city, a prominent member of the Colonial Dames, and interested in charitable work. It appears that in bar early life abe was a Baptist, but of her early life she was a Baptist, but of late years had been a communicant of the Protestant Episcopal Church. The Rev. Robert T. Nichol, a clergyman of the Church of England, licensed to preach in this city since 1891, is a protégé of the late Rev. Dr. George H. Houghton, and by him was made subwarden of the Community of the Sisterhood of St. John the Baptist, an English order of religious women having a branch house in this city. For some time Father Nichol has been a curate in the Church of St. Mary the Virgin, but has now become a Ron olic and will take orders in that Church. Father Nichol has been in this country eight years, but never was natureen amusingly defined in a Maravian alized. He will go back to England to pursue his studies. We never wonder when a High Church Episco palian becomes a Roman Catholic, but often wonder that all of them do not. The accession of Professor Charles A. Briggs to the Protestant Episcopal Church, so far as he has any influence will increase the tendency toward migration to Rome. Last week he de livered an address on the changed re lations of Rome toward Protestantism, in which, among other things, he said: "I know three prominent Protestant theologians of different denominations who have deliberately rejected the Protestant doctrine of justification by faith, and adopted the Roman doctrine In some respects the reformation of discipline was more important at that time than the proposition of doctrine. Some of the Fathers, and even some of the formation of the large down and interaction in the decrees of the Council to give it a place among the Canons of of Trent." "This movement has only got to go on, and you will have unity; if the Roman Catholic Church can Chrismann on another important as they ought, and the Protestants will

disappear." This simply belongs to the long category of Professor Brigg's eccentrici-ties. The Roman Catholic Church is working now with some success in working now with some success in many places, on the principle of disin-tegration and absorption. From be ginning to end the Roman Catholic Church is unlike Protestantism, and all its distinguisme as its distinctions of importance have been superinduced upon the Bible, and

are not found in it. Catholics believe in the infallible authority of the Church. Protestant ism believes in the infallibility of the Church, and tests it by the Bible. As an organism Protestantism is and must ever be the foe of Roman Catholicism, considered as a sacerdotal and gigantic combination to consolidate an ercise absolute domination of the thinking processes of the lay mind upon all questions of morals and religion. - The Missionary.

# THE ANGELUS.

We cut from an exchange the fol-

lowing, written by Father Mahoney, a Catholic priest of Minnesota : "I know nothing that saddens me more than to return to our country after having been a little while in Belgium or Tyrol. There the poor people seem so wonderfully to live in the presence of God.

the presence of God. "If you were to go through a Tyrol-ese village at 6 o'clock in the evening you would hear from every cottage a hum like that of a hive of bees, every one, father and mother and children and servants, saying their prayers. It is much the same at noon, only then many of the people are out of doors in the fields or in their gardens. The the fields or in their gardens. The church bells rings at 12, and the mowars put down their scythes and take off their caps and fold their hands in prayer for about a minute, and n go on with their work. One market day at Innspruck I was dining, and there was a party of farmers at another table having their dinner. The church bell rang the Angelus. Then they all rose up, and, standing reverently, the oldest man in the party began the prayers and the rest responded. And the women shopping responded. And the women shopping were standing still in the market, and those at the booths selling stood also with folded hands, and the men had their hats off, and instead of the buzz of bargaining rose the murmur-ing of the prayer from all that great throng.'

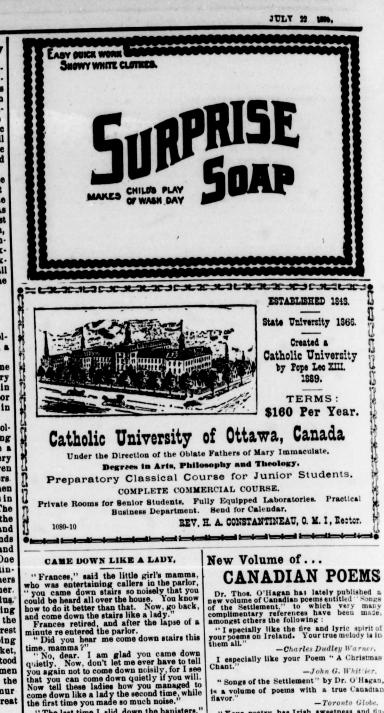
### BUNKO INSURANCE.

To Protect Rural Citizens From the Alluring "Con" Man.

"I beg your pardon, sir, but are you not from the country?" inquired a gentlemanly appearing stranger as Mr. Silas Wayback alighted from the train at the Grand Central

alighted from the train at the Grand Central station. "Mebbe I be an mebby I ain't," replied Silas, cautiously. "I kon't see ez it's any business of yourn where I'm from." "I am sure I am not mistaken," resumed the stranger without taking any notice of the coldness of Mr. Wayback's reply. "That ruddy glow of health and that honest open countenance proclaim the man who has lived close to nature. Am I not right?" "Wal, I won't say ye ain't," said the farmer thawing a little." Then he added, suspiciously: "But ye can't sell me no green goods."

"Wal, I won't say ye ain't," said the farmer thawing a little." Then he added, suspiciously: "But ye can't sell me no green goods." "I have no desire to do so," returned the other. "On the contrary, my sole object in life is to thwart the plans of those sharpers who prey upon our rural population. For that purpose I have organized the Bunko In-surance company, so called because it in-sures against all confidence games. We issue a policy in which we agree to refund to the holder any and all sume of money which may be stolen from him by direct or indirect means, lost by him in gambling games or paid out by him in return for worthless se curities, such as green goods, gold bricks and the like. I happen to have a blank policy in my pocket, and if you will allow me to fill in your name you will be protected against all loss during the time that the policy runs. Our rates are ridiculously low -only \$5 per day or \$25 per week." "By gum !"said Silas. "That's a mighty good scheme. I'l take one o' them policies for a week. Here's yer \$25."



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Ein Bischof ist ein Mann Der ordinieren kann.

German distich:-

Probably, by hard thinking, we could find a dogmatic nucleus in Canon III. De Confirmatione, but the same might be said of almost every major disciplinary decree. These rest on logma, although they may not define This Canon, therefore, which forbears to assert a higher than ecclesias-tical right for the Western practice, may be, as Bartolo remarks, fairly regarded as a disciplinary decree, the importance of which, at that time, when the Swiss and German Protestants were breaking down all hierarch-

In my next I shall adduce the re-marks of the learned Recollet Francis-

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JULY 12, 1000

# FIVE . MINUTES' SERMON.

Tenth Sunday after Pentecost.

ON THE PUBLICAN AND ON PENANCE. "I say to you this man went down into his house justified rather than the other." (Luke 18, 14.)

• O God, be merciful to me a sinner. Thus, in deep contrition the poor pub-lican sighed. It is true, he was a great sinner; he had often grievously offended God, but he did not like the proud Pharisee, that is, close his eyes to his own fault, but acknowledged to his own fault, but acknowledged to his own fault, but acknowledged with the royal psalmist: "I know my iniquity (O God) and my sin is always before me." (Ps. 50, 4) But what did our Lord say of him? "I say to you, this man went down to his house justified." So precious in the sight of God was the affliction of his spirit that his contrite and humbled heart was not despised, but merited for him the remission of his sins, and the grace of justification.

We also shall merit this same blessing when we leave the path of sin, return to God and with the humility and contrition of the publican seek God's mercy and forgiveness in the sacra-ment of penance. For this purpose our kind and merciful Lord instituted this salutary sacrament, that our soul, stained with the filth of sin, may again be washed in His Precious Blood, be wasned in his rectous 5,00d, clothed with the wedding garment of innocence, adorned with sanctifying grace, and made beloved children of God and heirs of Heaven. Oh, let us thank God for this inestimable token of His goodness and mercy towards us, and let us never forget what God has done for us, and is still willing to do. The angels fell ; they sinned but once, and immediately they were cast into hell by the thunderbolt of divine wrath. We, human creatures, sin not once, but alas ! innumerable times, and through the merits of the Precious Blood of His Divine Son, the heavenly Father is merciful and not only heals the wounds of our souls in the sacrament of penance, but also gives us a home in Heaven. Let us, therefore, with grateful hearts, often have re course to this heavenly means of purification especially when we are so un-fortunate as to fall into mortal sin.

How would you act, my Christian friend, if a poisonous thorn entered your hand? Would you wait until the following day before extracting it? By no means, you would, if possible, remove it immediately, lest the poison might penetrate. How do you act if you are severely injured? D) you wait for days before binding the wound? No, for you might bleed to death. But, my dear Christians, if grievous sin has not merely wounded your soul, but has in reality inflicted death, produced separation from God and placed you in the greatest danger of eternal punishment, what is your manner of acting? You continue to live in your dasgerous state, careless and indifferent ; you allow weeks and months, yea, sometimes even years to pass before presenting yourself to the spiritual physician to have your soul cleansed from all sin and once more restored to the friendship of God.

St Thomas Aquinas often said that it was beyond his comprehension how any Christian in the state of mortal sin could, for a moment, be cheerfal and The saint was right, became happy. a Christian who lives happily and contended whilst in enmity with God, must have little reason and less faith. For who can protect himself even for a moment against sudden death ! Does not our Lord frequently warn us in the gospel that death will come, like a thief in the night, at ap hour when we f in the night, at an hour when we least expect him? Is it not a matter of daily experience that many die suddenly, the one struck by apoplexy, the other by a bullet, again others meet ment, which he world play for hours, dren could not help laughing at him with their death by explosions and ac cidenst too numerous to mention, And And you, O sinner, are well aware that the same can happen to you at any moment, and yet you are so indifferent and ease your mind with the frail hope that such will not likely happen to you ! You know that hell burns beyou ! neath your feet and that the angel of death can, at any moment, cast you into its eternal flames, and yet you are contented to live unreconciled to God in the greatest danger of being eterndamned? Unhappy mortal, ally whom do you expect to compassionate you, if through a sudden death the waves of eternal perdition close above your head, if you have no pity for yourself? Oh, take warning in time, Gcd's grace calls you to repentance. Reconcile yourself to God at this mo ment by an act of perfect contrition combined with the firm resolution of having recourse to the sacrament of penance at the first opportunity, when, like the publican in the gospel of to-day, you can leave the temple in the of Gcd The sacrament of penance, however, is not only instituted for the sinner who is in the state of mortal sin, but also for the just, that he may not fall. Every venial sin you commit weakens your soul and incline it more and more to mortal sin, hence go to confession frequently, in order to regain your spiritual strength, that you may not in your weakness fall mortally. The dust of habitual imperfections falls daily on your soul, mar-ring the brightness of grace, and yet you know that every stain must be re-moved by the painful fire of purgatory soul can in spotless purity, before th enter Heaven. Frequently cleanse your soul from every spot and blemish in the sacrament of penance, that it may always be bright and untarnished and beautified more and more by each confession, so that if our Lord should call you suddenly you will be ready and adorned with the wedding garment of sarctifying grace which en-titles you to an heirship in Heaven. Amen

# OUR BOYS AND GIRLS.

Cultivate a Soft Volce. "You are always reading things about the beauty of a soft voice," says

the girl who is blessed with one that is low, ladylike, and musical, "and I have never given it any thought until recently, and now I begin to believe there is something in it. I think one instinctively lowers the voice in asking a favor, and I am sure that I have done so without thinking of it. I don't know that I ever should have noticed it if my attention had not been called to one of the girls, who speaks rather loudly, and I noticed that though she is a pretty and attractive girl, she does not-well, get her own way as often as she likes. I came to the conclusion, then, that it was her voice. Now I take pains, whenever I want anything to ask in my very softest voice, and even if it is my own brother I am ask ing I usually get it. Selfish? Why, of course not. I always want what other people will like."

sible

### A Sly Old Cat

A lady who has a small menagerie (f pets remarked the other day : "I have come to the conclusion that the cleverest and slyest animal in the world is the cat. They are cautious and suspicious, and, while a dog can be taught implicit obedience, you can never get more than eye service from I own a very intelligent specia cat. Though he is old enough to be men. more dignified, he has a mania for playing with and pulling at anything that flutters in the wind, whether it be curtain or plant or ribbon, and his sharp claws do destructive work. When I am present I have only to say 'Roger 'in a quietly reproving tone, and he stops his mischief at once ; but I see daily many proofs that he take advantage of the turning of my back. He is forbidden to go into the parlor, and never enters it while I am in the house, and were it not for the presence of black cat's hairs on my soft cushions I might fancy Roger a model of obedi ence. One day as I approached my house I saw Roger on the parlor window sill, viewing the passerby with much interest. He did not see me un til I tapped on the window pane with my umbrella, and then he disappeared like a flash. He was up stairs before I opened the front door, and when I went to my room there he was, stretched upon the nearth rug, apparently in the deep slumber of innocence. gave him a slap as a slight punishmen and he opened his eyes and gazed at me in mild surprise, as if to say, 'What's the matter with you?' He evidently wanted to persuade me that had been the victim of an optical illusion. No human being could have done a clever piece of acting."-The Animal World.

### A Wonderful Professor

Our young readers remember the story of the Irish giant, who pretended to be merely a giant baby in order to impress the visiting Scotch giant with the idea that a grown up Irish giant must be a terrible fellow, indeed. A similar story is told of Johann Sebastian Bach, the great German musical composer. Bach's life was nearing its end, and although it had been a good and useful life, he felt that, as he had so few years remaining, he must make the most of every day and hour. So he studied and wrote as industriously as when a young man.

Now, there was among the swarm of people who daily thronged to see him all Monsieur X-----. He fancied himcall Monsieur Xself a great performer upon the harpischord, and he used to enter Bach's drawing-room as regularly as the sun-

country, when our wagoners play like CHATS. WITH YOUNG MEN. His guest did not reply, but bowed The entire grace, happiness and virtue of a young man's life depends on his contentment in doing what he can dutifully, and in staying where he is peaceably.-Ruskin.

Four Good Habits.

THE CATHOLIC RECORD

uality, accuracy, steadiness and dis patch. Without the first of these, time is wasted ; without the second, mistakes the most hurtful to our own credit and interest, and that of others, may be committed: without the third, nothing can be well done; and without the fourth, opportunities of great advantage are lost, which it is impossible to recall.

### When Riding Your Bike

A few things to think about while you are out taking your constitutional: 1. Lean back in your seat when riding moderately slow down hill. Learn to back pedal well.

Use your brake as little as pos sible.

Let the other fellow coast. You may not lose your life, but you may mar your good locks or break some of vour bones.

Of course one must use his uncom mon good sense in this matter of coast ing ; easy grade roads are not danger ous, but long, steep-grade hills are so, and one should not risk his neck on

Just as soon as the warm weather sets in many persons who, at the close of last summer, were able to swim a few strokes will again somewhat timorously enter the water. The major-ity will find this self-imposed task far more difficult than is anticipated. It is necessary to remind those that in dulge in short, hurried strokes that one of the golden rules of swimming is move slowly and deliberately. Those who wish to become good swimmer must cultivate self-reliance, and they

itself has a great sustaining power. The slow stroke is the very essence of good swimming. It enables the bather to inflate the lungs and thus uncon sciously turn them temporarily into life-preservers. To move slowly is to get plenty of breathing time, and to get plenty of breathing time is to get plenty of strength to repeat the move-ments which propel the body through

The second golden rule which the beginner should school himself to re-member is that the living human body is specifically lighter than water, and that, consequently, it does not neces-sarily sink therein. Confidence in the sustaining power of water is the only secret to swimming.

J. G. Cannon, vice president of the Fourth National bank of New York and head of the Credit Men's association, in a recent address on Trusts, said in part :

"We are passing through a great industrial change. The consolidation of interests into so called trusts is destined to modify our system of political economy and turn into new and untried currents the entire business of the country. Years ago young men were educated along lines which would fit them to enter business for them. selves, but with the large number of corporations which are springing up and the tendency of all business enterprises to organize as corporations, the situation is decidedly changed, and

of the machine class is throw out of

employment. There is a great weed ing-out process going on. Men of ability are being selected for manager.

ial positions, while mere time-servers

and men of poor business education are

being dispensed with. It is a 'sur-

Stray Chips of Thought.

Opportunity includes the ability to

The man who is not so bad as he

The most craven drudge is he who

Genius the gift of Nature, who lends

cold than to be trying to avoid infec

crawls for public opinion.

vival of the fittest.

manage these corporations upon a development! My greatest vineyard in time or eternity is myself! en a young man needed a thorough "To every man his work" is the siness education so much as he does Master's order. husiness education so much as he There are no exceptions, no favoritto day. "In the organization of the so called ism, no passes. "Go, work " is the trusts the laboring man is maintaining order. his position, but a very large numb

# LABATT'S PORTER. Undoubtedly the BEST brewed on the continent. PROVED to be so by Analyses of four Chemists.

and by Awards of the World's Great Exhibitions. especially Chicago, 1893, where it received 96 points out of a hundred---much higher than any other Porter in United States or Canada.

ly depending on whether or not the money making talent has been placed in his crib by his fairy god-mother; partly depending on luck, for Heaven won't let some men get wealth ; and partly depending on his wife. But the main thing in this world it to be an honorable citizen, and the abstemious and thrifty man is most apt to attain that measure of success.

"How does a man's chances of getting rich depend on his wife ?" I per

"Ask me that another time," said the statesman, as he hurriedly bade me good-bye to meet his spouse, who was just then alighting from a car, per-ceived by him but not by me, and arrayed in more glory than Solomon ever owned.

The statesman is not opulent, smart as he is, but he has an elegant home, lives stylishly and has an expensive But he has "come up family. the ground," as he says of himself, and he could not roll in luxury now if he had not denied himself and held his

### head high in early manhood. Work

Dr. H. C. Farrar has this to say of

By work the body is redeemed from the curse of laziness, the earth from the curse of thorns and briers, the mind from the thralldom of ignorance and the spirit from the habits and powers of sin. The Micawbers of the race, those fellows who are ever waiting for something to turn up, have en the world's biggest nuisances.

God has locked up the treasures of this world and the next on a combination of four letters, w-o r-k ; and no man can get anything of value without a knowledge of this combination and without working it.

Columbus for years was thinking and studying out his voyage ; and then, after surmounting the greatest difficulties through a series of disappointing years, sailed it out.

Uranus was not discovered by ac-cident. Herschel, from a most careful study of the planets, observed certain perturbations, and knew there must be cause, and then through weary months worked out the problem of the cause, and lifted his plan to the heavens and knew there must be a planet at such a spot, and turned his telescope to the place and lo ! the new planet Uranus

Michael Angelo's " Last Judgment," one of the twelve master paintings of the ages, was the product of eight years' unremitting toil of this brainlest of painters. Over two thousand studies of it were found among his papers.

You cannot mention a man of power whose name has come down to us from the past but was a worker. Work is the badge of universal nobility. The world's legion of honor embraces the hardest workers.

This work-law is individual. It bears alike on all. None can evade it. No man can ever get out of his vine yard-that vineyard is himself ! Mv what a vineyard of possibilities ! How

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INDIAN MISSIONS.

ARCHDIOCESE OF ST. BONIFACE

ARCHDIOCESE OF ST. BONIFACE MAN. T 'HAS BECOME A NECESSITY 'TO appeal to the generosity of Catholics throughout Canada for the maintenance and development of our Indian Mission. The re-sources formerly at our coumand have in great part failed us, and the necessity of a vigoroun policy imposes liself at the present moment, owing to the good dispositions of most of the paran Indians and to the live competition we have to meet on the part of the sects. Per-sons heeding this call may communicate with the Archbishop of St. Boliface, or with the undersigned who has been specially charged with the promotion of this work. Our Missions may be assisted in the following manner: 1. Yearly subscriptions. ranging from 35 to

# himself out and did not call again ; while Ludwig Krebs took off his blue blouse and went back to his studies,

glad to have been of some service to his beloved friend and teacher. Teddy's Threads. "I'd like to know what has become of my cap," said Teddy Brown, giving the closet door an impatient slam, as There are four good habits-punctthough it were in some way respon-"I've looked everywhere for it

and it isn't there. "I think," said Teddy's mother, speaking with calm assurance, in spite of Teddy's statement, "that you will find it just where you left it. You know, Teddy, I put up a special hook You for your cap, but it doesn't seem to do any good, does it? You'll just have to hunt it up, that's all. I can't stop to look for it."

Just then the door opened, and Alice, Fred and little Hal, accompanied by two of the neigbor's children, came into the room, their eyes glistening and cheeks aglow as the result of a frolic they had been having on the

lawn "Why don't you come out and play, Way don't you come out and play, Teddy? asked Alice. "We've been having such fun. Haven't we, Fred?" "I can't find my cap," said Teddy, looking vexed and disconsolate. 'You haven't seen it anywhere, have you ?" "No," Alice replied.

"I haven't seen it either," volun-teered Fred. Little Hal felt that the blame had, therefore, been shifted

upon him. "I don't know where it is," he stoutly protested. "What is it that's lost ? asked Aunt

Carrie, who had just come into the room, and had overhead the latter part of the conversation.

"Teddy's cap," said Alice. "What, again ?" asked Aunt Carrie in astonishment. "This makes the fifth time this week, doesn't it? Now, let me see, I believe, I did see your cap somewhere a very short time ago, Teddy. I think, yes, that's where it was, behind the sofa in the sitting. I found it there, when I moved the things to clear up the room. think you'll find it on the table now. "Oh, yes," said Teddy, with a surprising return of memory. "That's just where I put it. Laid it on the " That's

I suppose it fall down.' sofa. I suppose it fell down." "Before you go out to play," said Aunt Carrie, when Teddy had brought his cap, "I would like to ask you to do something for me if you will." "What is it ?\_asked Teddy, curious to know what she wanted. Aunt Carrie told Teddy she would like to have him hold the palms of him

like to have him hold the palms of his hands together and his arms out straight. Taking a spool of basting thread from the pocket of her sewing apron, she wound the thread about Teddy's wrists, drawing it tight'y. "See if you can break it," she

said. Teddy made a tremendous effort

and when he found that he was able to break the thread a smile of satisfaction and triumph lighted up his face.

Then Aunt Carrie wound the thread around his wrists again, twice this time instead of once ; but Teddy suc ceeded in freeing his hands again.

"Well done," said Aunt Carrie, winding the thread around Teddy's wrists a great many times and fasten ing it, after which she told him he might break the threads again

"I can't," said Teddy, looking very sheepish when he took in the situation ciently to realize that his hands suffi were tied fast and that it was not in his power to loosen them. Indeed, Teddy looked so very helpless and woe

the strength of a brake. Learning to Ewim.

should always bear in mind that water

the water.

Trusts and Their Employes

stopping occasionally to boast of the musicians in his country, so superior, he declared, to any Germans.

This was all very perplexing to the good host, who thus found his precious hours of leisure going by unimproved, and he cudgeled his brain trying to devise some plan whereby he might get rid of his visitor without rudeness At last a thought struck him. He wrote a letter to his favorite pupil, Ludwig Krebs, bidding him come to Leipsic at once. Krebs soon appeared, and a conference was held between him and his master. The next morning, as soon as the

Frenchman was well established in Bach's parlor, there was a knock at the When it was opened a sturdy man presented himself, indicating by his coarse blue blouse and hobnailed shoes that he was a laborer. In his

hand he held a wagoner's whip. "Ah, my good friend," said Bach, "I rejpice to see you! Come in ; I will introduce you to this gentleman. This "- indicating the Frenchman who was vexed at having his music interrupted by so coarse a creature-"is the great composer and player upon the harpischord. Monsieur X-You have doubtless heard of him ?' You have doubtless heard of him?" Monsieur X — bowed (for the French are always polite, however annoyed they may be.) "And this, Monsieur X — , is my friend Cancrinus, a worthy man, although as you see a wagoner He can play with the whip to per-fection, and even venture a little ingle now and then upon a worthier instrument. Sit down at the harpis-chord, friend Cancrinus, and try your hand." The wagoner hesitated, but nand. The wagoner nestated, but upon being more strongly urged, did as he was bidden, first playing a simple air; then he played it again with wonderful variations, and then a third time, weaving into it the har-monies of which he, as Bach's most studious pupil, was master.

The Frenchman stood transfixed and could not speak.

"What do you think ?" asked Bach, quietly,

just a little. "Now, let me tell you," said Aunt Carrie, "what it is that I would like to impress upon you all. It is this: Habits are very hard to break, for they are made up of separate acts, just a Teddy's hands are held together by means of separate threads. The only way to keep one's self from becoming a slave to habit is to take care that the little acts of carelessness or wrong-doing do not accumulate."-The Picayune.

It is always a pleasant thing to have been at Mass ; it sweetens and savon the whole day. It is indeed a wondersee it. ful thing, as we walk about, to think might be, is rarely as good as he could we have seen the Lord, "-seen that Him with our eyes, have actually be. within a few feet of Him ! What privilege to enjoy over ordinary men and women whom we pass by in the possibilities of success to all. streets ! No one, therefore, who can do it, should miss this seeing of Our Lord every day. Continued day after day during life, it forms a strong habit of plety and a sure protection. tion. It brings confidence and protection and may be a stepping-stone to better thiugs. We think of accidents and things. We think of accidents and of sudden death with less apprehension seen the Lord."-." The Layman's Day."

"Every well man hath his ill day." When "a bit off" or when seriously ill you should take Hood's Saraaparilla and get well. Mild in Their Action.—Parmelee's Veget-able Pills are very mild in their action. They do not cause griping in the stomach or cause disturbances there as so many pills do. Therefore, the most delicate can take them without fear of unpleasant results. They ycan, too, be administered to children without imposing the penalties which follow the use of pills not so carefully prepared. Excellent Reasons exist why DR.

me, weaving into it the har-of which he, as Bach's most pupil, was master. enchman stood transfixed and speak. it do you think ?" asked Bach, "' of the musicians of our of the store of t

### An Extended Experience.

An extended Experience, Writes a well known chemist, permits me to say that Putnam's Painless Corn Extractor never fails. It makes no sore spots in the flesh, and consequently is painless. Don't you forget to get Putnam's Corn Extractor, now for sale by medicine dealers every-where. where.

where. CURE rheumatism by taking Hood's Sar-iaparilla, which by neutralizing the acid in he blood permanently relieves aches and

the blood permanently relieves aches and PAINS. They are a Powerful Nervine.—Dyspepsia causes derangement of the nervous system, and nervous debility once engendered is dif-ficult to deal with. There are many testi-monials as to the efficacy of Parmelse's Vegetable Pills in treating this disorder, showing that they never fail to produce good results. By giving proper tone to the diges-tive organs, they restore equilibrium to the nerve centres. There is nothing equal to Mother Graves' Worm Exterminator for destroying worms. No article of its kind has given such satisfac-tion.

tion

Health, like success in life, is to be THINK about your health. Do not allow gerofula taints to develop in your blood. Take Hood's Sarsaparilla now and keep yourself WELL. gained by paying attention to details. It is better to try to keep from catching More can be done to check



### Mother Ashamed to Take Him Out. Everything Failed to Cure. CUTI-CURA Cured in Three Days.

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 Clothing, new or second hand, material for clothing, for use in the Indian schools.
 Promise to clothe a child, either by fur-nishing material, or by paying \$1 a month in case of a kirl, \$1.50 in case of a boy.
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Ary. Schools on Indian Reserves - asinant same strached.
6. Entering a Religious Order of men or women specially devoide to work among the Indians; e. g. (for North Western Canada) the Oblate Fathers, the Grey Nuns of Montreal, the Franciscan Nuns (Quebec), etc. Donationseither in money or clothing should be addressed to His Grace Archbishop Lange-vin, D. D., St Boniface, Man., or to Rev. C. Cahill, O. M. I., Rat Portage, Ont. C. Cahill, O. M. I., Indian Missionary.

# BOYS' AND GIRLS' ANNUAL

BOYS' AND GIRLS' ANNUAL FOR 1899. THIS BEAUTIFUL AND VERY ENTER-taining little Annual for 1800 contains momenting to interest all boys and civil, and a toots only the small sum of FIVE CENTS it is within the reach of all. The frontispices is a very nice illustration of St. Anthony proving by a public miracie the Real Presence of Jean Precipice (illustrated); How Jack Hildreth Freed Winneton from the Comanches, by Mar-fon Ames Taggart, author of the Blissylvania Post Cffice; Three Girls and Especially One, By Branscome River, etc., etc.; Fast Asleep (Illustration); Past Mending (illustration); Mary, Queen of Heaven (Illustration); Ou 'Houstration); Wary, Gueen of Heaven (Illustration). To it little Annual has also an abundance of games, tricks and publics. The Mary to Keep a Bouquet Fresh eise, The Impossible Cat, Fire, The Inverted (elass, Ahome Telephone, To Preserve Flow-ers, Another Way To Keep a Bouquet Fresh and y As splendid recipes for Home-mark endy. Altogether it is one of the nicest little pooks that we know of, for the price – five conta-condy. Altogether it is one of the nicest little pooks that we know of, for the price – five conta-condy. Altogether it is one of the nicest little pooks that we know of, for the price – five conta-pooks and we have of for the price – five conta-pooks that we know of, for the price – five conta-pooks that we know of, for the price – five conta-pooks that we know of, for the price – five conta-pooks that we know of, for the price – five conta-pooks that we know of, for the price – five conta-pooks that we know of, for the price – five conta-pooks that we know of, for the price – five conta-pooks that we know of, for the price – five conta-pooks that we know of, for the price – five conta-pooks that we know of, for the price – five conta-pooks that we know of, for the price – five conta-pooks that we know of, for the price – five conta-pooks that we know of for the price – five conta-pooks that we know of, for the price – five conta-pooks that we k

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cholera by keeping houses clean than by using tons of disinfectants. Nature

by using tons of disinfectants. Nature gives health. It is a man's perversity in departing from Nature's teachings which leads to disease. Nature in-tended all to have fresh air, sufficient food, uncontaminated water and exer-cise. Let us accept Nature's bequest,

if we prefer health to disease.

said to me :

young men. Well, my one will be two. 1. Make a written pledge not to drink "fire-water" until you're a grandfather, and, 2, Save something regularly every Saturday night, if it's only one cent. Given health and opportunities, the man who is temperat and frugal is bound to be a respectable member of society. Whether or not be will amass riches is a question part-

A Great Man's Advice. A statesman of national reputation "You ask for a word of wisdom to

# THE CATHOLIG RECORD

### THE SPIRIT OF PETER IN LEO XIII.

cent events have brought glori-Recent events have brought gotte ously before the world the fact that the spirit of Peter lives in his successor, the same Holy Spirit that filled the Prince of the Apostles has been prom-teed in Peter to all the Sovereign Pon-teed in Peter to all the Sovereign Pontiffs in an especial manner by the In-fallible Truth (itseif). They, more than any other member of the Church, stand in need of the Spirit of Truth, as they are to lend him their volce to pro-claim infallibly the truth to the faith-fall and thus not only to preserve, but ful, and thus not only to be taken to the latter also constantly to effect the unity of *faith* in the Church. They, too, have received through the same Holy Spirit from the Invisible Head of the Church the full authority to govern the King-dom of God, and the special assistance of the same Spirit in order to guard, as rulers of the Church, also the unity of obedience in the faithful people.

Infidelity has not ceased ever since that first Pentecost to pour forth the spleen of mockery and insult over those who acknowledge and revere in the successor of the fisherman of Nazaroth, the visible steersman of the Church and the visible instrument of the Holy Ghost. But at all times the Catholic multitude has addressed itself to Peter with loud and pathetic voice : "What shall we do?" and the more the sneering spirit of the world makes the prisoner in the Vatican and his faithful adherents all over the world the butt of its most bitter persecutions, the more fervently does the Catholic multitude adhere to that high priest, so venerable in his infirmity, so powerful in his abandonment, so marvelous in his captivity ; and it perseveres with him in the same doctrine and subjects itself to him in childlike obedice. - American Herald.

### ANNUAL PILGRIMAGE.

Tweed, June 26, 1899.

The Rev. Clergy of the Diocese of Kingston have arranged to conduct their annual Pilgrimage to Ste. Anne de Besupré on Tuesday, 25th July, in order that intending pilgrims may be enabled to be present at the Shrine and to invoke the intercession of La Bonne Ste. Anne, on Wednesday, 26th July-the very day which the Catholic Church has consecrated to the honor of the Mother of the Blessed Virgin. The pilgrimage will be under the immedi-ate direction of the Rev. D A. Twomey, of Tweed, Ont.; and the Rev. Father Stanton, of Brockville, who has so suc cessfully organized the Pilgrimages (f past years, will give his invaluable asce on this occasion also. Raturn Istar ticket to Toronto, good for ten days, is placed at the very low rate of \$6.75 Starting from Toronto, tickets will be sold at all stations, both on G. T. R and C. P. R. as far East as the limits of Ontario, and will be good to go on special and regular trains on the morning of the 25th July, and to re-turn on any regular train within the time limit. A special G. T. R. train will leave Lindsay at 12.30 p. m. on uesday, 25th July. For further particulars apply to Rev.

D. A. Twomey, Tweed, Ont.

### Special to the CATHOTIC RECORD. ABCHDIOCESE OF OTTAWA.

The death of Rev. Sister Rivet at the Mother House removes one of the oldest members of the Grey Nuns' community, and also one of the offer in this city somewhere over fifty years ago. Taking up their quarters in a one-and a-half story house on St. Patrick street—where the Sisters of the Precious Blood also first estab-lished themselves—the survivors lived to see the alterney of the street street in the stab-

# DIOCESE OF LONDON.

language was not only well chosen but beauti-ful. A clever part of Father Brady's address was the very complimentary mention made of the pastor, Rev. Father Regan. He said that he and others, including Hev. Father D. Cushing, C. S. B. D. D., president of Assumption col-lege, had come, not only to attend the dedica-tion of the church at Cygnet, but on account of the kindly feeling they have for him, through long years of intimate acquaintance and asso-ciation. He said it bespoke good to have the president of the college present where the pastor was educated and graduated."

# DIOCESE OF HAMILTON.

<section-header><section-header><text><text>

# (For the CATHOLIC RECORD.) ECHOES OF THE PAST.

- How I long for the days Of my youth's happy time, The days full of love and of greeting, When the fresh mountain breeze Sweetly sang through the trees And my heart fairly danced in its beating,
- The gay rivulet, there, With rushes clothed o'er Proudly flows,through the green budding wild-wood : Where the birds in their glee Sang their love songs for me, In the days of my thrice happy childhood.

- Once more there in fancy I gather the flowers. As round me the sunbeams were streaming ; Whilst my heart beat was quick And the buds blossomed thick. A wreath I had twined in my dreaming.
- The wreath that so oft I had twined In my joy As lify buds danced on the river: Poor, sad beart! Nevermore! Shall I watch on the shore The sunbeams glad prance and there quiver.
- Those thoughts do enchant me And they dwell in my mind. As I sit saddy musing and dreaming Of youth's fond fleeting day, When no storms marred the way That led to Life's sea-brightly gleaming.

- And the little glad hearts That beat joyons with mine. Those hearts that knew nothing but gladness-God bless them]—the friends, That a true Friendship sends To lift the dark veils from our sadness.
  - -J. William Fischer.
  - WHO IS THE SADDEST MORTAL?
- Who is the saddest mortal? He who in poverty Wears out his heart in battle
- With want and misery? No; for if Faith upholds him, When life's long fight is past, Safe in the peace of heaven Riches he finds at last.

SKETCH OF A REWARKABLE MAN. Brief Outline of the Career of Thomas G. Shamgbnessy, General Manager of the Canadian Pacific Ballway. Perhaps no other country in the world has the United States. We mean mon who, by the force of sheer ability and merit, have risen from humble positions to the highest places in the councils of the great railway corporations

### MARBIAGE.

Perhaps no other country in the world has produced so many eminent railway men as has the United States. We mean men who, by the form humble positions to the highest places in of the continent. In this connection we have of the continent. In this connection we have of the continent. In this connection we have a striking instance in the person of Mr. Thes. (). Shaughnessy, president of the Canadian paratively early age, that gentleman having connection with railroading began when he was a boy of sixteen years, in 1800, his first every beging in the purchasing department of the contactly he became general storekeeper to the line, a position he held when Mr. Wil-iam C. Yan Horne left the company's service in 1881 to become general manager of the Can-dian Pacific Railway. In 1892 Mr. Van of the C. P. R., with his headquarters at Mor-ration years, and was then promoted to the of the C. P. R., with his headquarters at Mor-ration years, and was then promoted to the of the C. P. R., with his headquarters at Mor-ration selected him asgeneral purchasing agent of the C. P. R., with his headquarters at Mor-about two years, and was then promoted to the of succession he was duly appointed assistan-in succession he was they provide the dul-of which has has become the head. Thom man he displayed an aptitude for dus for-man the latter capacity he has had valuable ex-periors the was the president. Becom-and a cool judgment. He haves as the for-man he sittion he occupied. — The batter capacity he has had valuable ex-periors the has just become the head. Thom man he displayed an aptitude for dus for-man head shrewkinss. He haves fave his du-tors which the rest distormation of nisher to be a strukfully said that some men are born orators. Inanciers, statemen, etc., it may be working sort of intition or nishinch ings which other men could acquire only by atters. Reveal of the subject of this sketch it was any realized of the subject of the services of a working of the corporation under his control shoutd have the bene <text><section-header>

OBITUARY.

Miss MARGARET QUAYLE, LONDON. Miss Margaret Quayle died at her parents' residence, London, on Sunday, July 9, after a lingering illness, borne with true Christian patience and fortitude. Miss Quayle had the extreme happiness of being fully prepared for death, being faithfully attended throughouther long illness, by Rev. M. J. Tiernan, who also celebrated the Requiem Mass for the repose of her soul on Tueeday, July 11th. Mr. Quayle and his family moved to this city from St. Marys about a year ago, during which time they made for themselves friends without number, who will earnestly pray to our Heavenly Father to have mercy upon the soul of this beloved young lady, who was a gen eral favorite with all who had the pleasure of her acquaintance. MISS MARGARET QUAYLE, LONDON.

sound in this belowed young individual with was a gen her acquaintance. After the celebration of the Requiem Mass the mournful cortege proceeded to the G. T. R. station, where the family, attended by a num-ber of friends, accompanied the remains to St. Marys, where the interment was made. To the bereaved parents, brother and sister we extend our hear fell condolence on the loss of the household favorite, and we feel sure that their grief will be assuged by the comforting reflection that their beloved one bcre her long and trying illness with such exemplary patience, and that when Death's angel came he found her ready-may, willing-to accom-pany him to her eternal home, R. I. P.

of man's pride shall demonstrate His own "Me isoking down on us with eyes of love, that He shall blees this work of our hands that He shall blees this work of our hands of ducation, may at least, be created a thirst or walk howledge; that prejudice and bigot fy may never find therein a restang-lace; dren's instruction in our public institution isochers and public, may daily spend them structure for the soul everlasting truth." "To this end, ther, I salute Thee, my Crea-tor is a scarching for the only real beaut." "To this end, then, I salute Thee, my Crea-be thy name; Thy kingdom come; Thy will be does a set is in however. Allowed be tho on est th as it is in however, by will it day our daily bread; and forgive us our respasses as we forgive those who trespass better us from evel. Ame."

C. M. B. A. Resolution of Condolence

Resolution of Condolence. Montreal, July 12, 1890. At the regular meeting of Branch 25, Cath-olic Mutual Benefit Association, Grand Cou-ander street, Monday evening, 10 inst., the fol-That was unanimously stopted this branch has hard on two recent occasions for and sorrow of the recent unexpected for and sorrow of the recent unexpected for the branch has hard on two recent occasions the great pleasure of having Brother Killackey the great pleasure of having Brother Killackey in and by his death our Association. Benefit and by his death our Association has been be and by the death our Association. Benefit and by his death our the stamped hind is and by his death our Association. Benefit and the symyship of this branch beased belonged, attack No. 1, to which do ceased brother. Benefit and the symyship of this branch beased belonged. Association for the stamped Benefit and by his death our Association for the stand beased belonged. Association for the stamped Benefit and by his death our Association for the stand beased belonged. Association for the stamped Benefit and by his death our Association for the stamped beased belonged. Association for the stamped Benefit and beased beased out be family beased beased belonged. Association for the stamped beased beased belonged association for the stamped beased beased beased beased beased beased beased association for the stamped beased beased as the stamped beased be

ceased beiong of and also to the taining of our decease d Brother. P. J. McDonagh Rec. Sec. Huntley, July 6, 1892. The following resolution of condolence was moved and passed by Branch 285, Huntley, at the regular meeting held on the above date : Whereas it has pleased Almighty God, in His infinite wisdom, to remove from this earth our much respected Brother, Mr, W. P. Killackey, Window, our Grand Organizer, be it there-

Windsor, our Grand Organizer, be it there-fore Resolved that the officers and members of Branch 285, Huntley, embrace this opportunity to record its deep regret at the loss the Asso-ciation has sustained in the unexpected death of Mr. W. P. Killackey, whose services to the Association of which he was one of the earliest and most enthusiastic members, cannot be over estimated. Be it further Resolved that this resolution of condolence be spread upon the minutes of this Branch. and that acopy be sent to the sister of deceased, and also to the CATHOLIC RECORD and The Canadian, Rev. P. Corkery, Spir. Advis. John H. Kennedy, Pres. Patrick Carter, Sec.

# CURED OF EPILEPSY.

### Story of a St. Catharines Lady The is Restored to Health.

THE SUFFERED SEVERELY, SOMETIMES HAVING AS MANY AS FOUR SPASMS IN A WEEK-SEV-ERAL DOCTORS CONSULTED WITHOUT BENE

ERAL DOCTORS CONSULTED WITHOUT BENE FIT. From the Star, St. Catharines. Mrs. S. B. Wright, of St. Catharines, has for a number of years been a severe sufferer from oplepsy, from which dread disease she is now happily itree. To a reporter who recently called upon her to ascertain the Winner of her cure, she said.—"It is to Dr. Williars Pink Pills I owe my release. It is some years since I had my first attack, At the time I did not know what the trouble was, but the doctor who was called in to attend me at once said it was epilepsy, and that the disease was incurable. After this I had the spasms as often as two, three and four times a week. I had no pre-monitory symptoms, but would fail no matter where I was. I always slept heavily after an attack Finding that the local treatment was not helping me my husband took are to adcotor in Hamilton. He also said but he could not cure me, but that be could give me medicine that would prolong the peide between the be-spasme. This he accomplished, but I houred for a cure rather than for relief, and I finally consulted a specialist, who told me that be could cure me, but that he could give me medicine that would prolong the peide between the spasme. This he accomplished, but I houred for a cure rather that for a cure and was a shout rescale that it must have patience. I akeed him how long he hourbh it would re-quire to effect a cure, and he replied at least it faithoily, but instead of setting better I was surely growing worse. After following this treatment for some months without avail, I felt that I could not hope for a cure and was about resigning mysel to my act. My sister, hils for all versited in the treatment to its the time cance when the spasme that the spasme, but I felt that gradually they were less source and my strength to baser them in all swelve or fourtees the save at the spasme fink Pills, and although severa for the in-mal dy. I owe this, happy release to Dr. Wil-inser Pink Pills, and will always have a go

quoted at 840 to 9c. but these figures are re-garded as too high ; Liverpool quotations re-main unchanged at 42s. for both white and colored. Butter is strong at 17 k to 18c. for finest creamery; Western dairy is quoted at 13; to 14c. Belected exgs are selling at 13 to 15c. best Western are 12 to 125c; No. 1 candled 10c. to about 11c; P. E. Lare quoted at 11c; and candled stock rather higher. Polatoes are firm for new stock; in round tots 1.50 a bbl. is being paid, and jobbing lots sell at 81.75. EAST BUFFALO.

JULY 28, 1899

**Bathy party, and yoo buy your and an analysis of a series of a series of the second demand.** and three loads on sale; the feeling, was considerably improved, and if the run for Monday is moderate prices will rule strong; calves in light supply, fair demand and steady; choice to strate, \$2,50 to \$2,60; good to choice, \$5,00 to \$2,55. Sheep and Lambs-Four loads on sale, and fair demand the strate \$1,50 to \$2,50 to \$4,55; good to choice \$6,50; culls, \$40,50; common to fair, \$1,55 to \$5,25; culls, \$40,50; common to fair, \$1,55 to \$5,25; culls, \$40,50; common to fair, \$1,55 to \$4,55. Hogs-The offerings were is loads, and the market opened slow to \$4,55; rought, \$4,60; mixed, \$4,60; pipz, \$4,65; pour, \$4,65; pipz, \$4,65; pour, \$3,55; to \$3,50; jags, \$3,60; pipz, \$4,65; pour, \$3,55; to \$3,50; jags, \$3,60; pipz, \$4,65; pour, \$3,55; the close was steady, at the morning prices.

**CHEAP EXCURSION** From TORONTO to

STE. ANNE DE BEAUPRE Calling at Montresl and Quebec, on

TUESDAY, JULY 25th, 1899 . . VIA . .

GRAND TRUNK RAILWAY.

Excursion trains will leave Toronto at 7 and a.m., arriving at Montreal at 6 and 6.25 p.m. Leaving Montreal (Bonaventure depoi) by special train at 10 p.m., arriving at Ste. Anne de Beaupre, via Quebec, at 5.30 a.m. Wed-nesday.

Cheapest excursion of the century, covering a distance of 1,082 miles, extending 10 days, and passing through the most picturesque per-tions of two provinces.

Return Fare Only \$6.75 Tickets will be good to go by regular a. m. rains. Children half-fare. Time limit ten

lays

For Pullman and Tourist Rates apply to J.W. Ryder, Ticket Agent, corner King and Yonge Streets, Toronto.

A Touris Sleeping Car, equipped. will be at-tached to the special train at Brockville and also at Montreal. Berth accommodation for two persons, \$1.00.

. 1899. EIGHTH 1809. ANNUAL EXCURSION

> From TORONTO to STE. ANNE DE BEAUPRE and QUEBEC ....

.. VIA . . Canadian Pacific Railway On Tuesday, July 25th.

Cheapest excursion of the century, covering a distance of 1.082 miles, extending ten days and passing through the most picturesque por-tions of the two provinces.

**RETURN FARE ONLY \$6.75.** Children half-fare. Tickets good for 10 days.

Excursion Trains - A Special Train, compos-d of first-class Coaches and Pullman Sleepers, will leave Union Station at 8 a.m., atd regular Montreal train at 9 a.m., atriving at Quebec at 30 on Wednesday morning. Tickets good going on both trains and valid o return by any regular train within the time

limit. Two REFRESHMENT CARS will be attached to the Excursion Train at Tweed, in which hot meals, tea and coffee will be served. Meals 26c. Tea or coffee 5c. a cup. First-class Sleepers and Tourist Sleeping Cars will accompany the excursion. The Sleeping Cars, which will be used over night at St. Anne's, will be placed on the siding mear the church. The two Refreshment Cars will also be placed as near the church as con-renear the thile at St. Anne's, where meals and refreshments will be served at a low rate. Excursion.

refreshments will be served at a low rate. For Berth Rates apply to C. E. Buntin, C. P. R. City Agent, No. I King St. East, Toronto. Berths will be sold in First-class Sleepers while at St. Anne de Beaume at \$1.00. Tourist Cars equipped 50c. Berths in First-class Sleeper, accommodating two persons, from Toronto \$3.50; Montreal \$150. Tourist equipped from Smith's Falls, \$1.00.



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> London, VERY

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FIT.

MRS, JAMES GIBLIN, MERRITTON, ONT. The home of one of Merritton's most respect-ed families was overshadowed with a cloud of sorrow on Monday, June 26th, when the mer-cliess hand of death removed therefrom a most beloved mother, in the person of Mrs. Ann Gib-lin, relict of the late James Giblin. Deceased was in the seventy-sixth year of her age, and a native of County Sligo, Ireland : came with her hueband and two children to this country about the year 1840, and settled in New York State, removing in 1853 to Merriton, where she lived continuously until the time of her death. Her hueband died about eighteen years ago. She was the mother of ten children, seven of whom survive her, namely, Mrs. Jackson, Manitoba: Mrs. Feeley, St. Catherine; Mrs. Geo. Seales, Niagara Falls, Ont; Catherine, Henrietta, John J. and Thomas M., Merrittoo, She also had thirty-six grand children and tweire great grand children. Deceased was a devout Catholic, an exemplary mother and always ready and willing to lend a helping hand to those less favored with this world's gifts, and many a prayer will ascend to the seat of Merey for the one whose chief ambition was to comfort the poor and needy. Mrs. Giblin had been an invalid for the past eight years, being then stricken by paralysis, during which time she suffered intensely at intervals, always bearing it with Christian fore-bearance. However her condition was not MRS, JAMES GIBLIN, MERRITTON, ONT.

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ARCHDIOCESE OF KINGSTON.

### Resolution of Perth Separate School Board.

<text><text><text><text><text>

Who is the saddest mortal? He who through days of pain Wrestles with voiceless demons Again and yet again? No: for through suffering claim him With every anguished breath, Death is the end of torture, And heav'n comes after death,

Who is the saddest mortal? The sinner black with sin ? No; for through deep contrition Pardon he still may win. The saddest of all mortals Is one I saw to-day, Who knows not God or heaven— The man who does not pray. —Hone Willis in the Ay

-Hope Willis, in the Ave Maria.

# (Published by request.) LIFE.

In this Life are strangely blended, Joy and sorrow, care and pain, E're the song of mirth is ended, Slowly comes the sad refrain.

Every heart has hours of sadness, Every breast has days of care ; When each note of joy or gladness, Wakens naught but echoes there.

Joy by grief is quickly followed, Every pleasure nas its pain ; Bliss, however pure and hallowed, Soon dissolves and fades again.

Dream not, then, of lasting gayness, Or pleasures ceaseless flow ; Waiting Elysium here is madness, Man's grim heritage is woe.

-J. J. Gallagher St. Joseph's College, Iemramcook, N. B., Feb. 4, 1884.

### GOD WILL SPRINKLE SUNSHINE.

- If you should see a fellow-man with trouble's flag unfurled, An looking like he didn't have a friend in all the world. Go up and slap him on the back, and holler, "How do you do?" And grasp his hand so warm he'll know he has a friend in you.
- And grasp his hand so warm he'll know he has a friend in you. Then ax him what's a hurtin' him, an' laugh his
- cares away, And tell him that the darkest night is just be
- fore theday. Don't talk in graveyard palavar, but say it
- right out loud. That God will sprinkle sunshine in the trail of every cloud.
- This world at best is but a hash of pleasure and
- of pain; Some days are bright and sunny, and some all sloshed with rain. And that's just how it ought to be, for when the clouds roll by preciate the bright and smiling sky. So learn to take it as it comes, and don't sweat at the pores Because the Lord's opinion don't coincide with yours:

- But sours ; keep rememberin', when cares your path ensbroud, That God has iots of sunshine to spill behind the cloud.
- - -James Whitcomb Riley.

in all that concerns the well-being of every employe of the company, and you have as good a type of a railway president as humanity can produce. It is quite needless to say that Mr. Shaugh-messy's methods of administering the great public service are modern and in all respects up-to-date. Having had his sducation and up-so bringing in the United States, and his railroad this important branch of modern publics er vice, and he knows it like a science. It will in-terease his official responsibility in being el-vated to the presidency, but will not make much difference in his practical work, for in the iower position his every-ready knowledge of all great questions concerning the interests of the company were constantly in requisition, and he is perfectly familiar with the work-rings of the line from the highest to the lowers of all great questions the great as his abilities pare it will tax his energies to the utmost to ad-ministic function. But great as his abilities pare it will tax his energies to the utmost to ad-the mere of long experience and welk the is yearly increasing its resist of the Canadian partic frailway, a huze corporation which is yearly increasing the subsiness and reaching out-tor new sources of traffis from Half as to coust in hads of departments almost as elever as him-eability, who are heartily devoted to the welfare bother oad. While the decision and direc hi do the road. While the decision and there has his distinct duties and obligations to the traveling ubbic, and each one strives for a senger fatalities and accidents on the line. In estimating the burden of Mr. Shaughnessy's ex-dent of the Canadian Pacific of this siltor to fue read. While the decision and direc din Pacific Railway has financial and other interests. And apart from that, he is connect ed officially by membership with the principal clubs in Canada. The subject of this siltor brief sketch, Mr. Thomas J. Shaughnessy's es-dent of the Canadian Pacific Railway, hes showed signs of the shonds hard colleges of his nat

in his youthful days, he showed signs of the ambition and earnestness in mastering his les-sons, that marked his riper years. From his boyhood upwards he was remarked for his frank truthfulness of character and a quick-ness of intelligence noticeable in a boy of his years. Coning of a good old Irish Catholic stock, he inherited the nobility of heart and mind that served as a foundation for the virtuous in-structions instilled by his devoted parents and he grew up to manhood imbued with the prin-ciples of honor and honesty that give bent and direction to the successful career in later life. Most men who attain distinction in their mature years refer back the cause of their suc-ces to the promplings and example of uright parents, especially to the mother, from whom the never to be forgotten lessons are learned in days when the mind is plastic and ready to be shaped and influenced and set in the right direction. In Mr. Shaughnesay's case we are sure this is the sentiment uppermost in his mind today.

mind today. Treland, which has produced so many emi-ment men as statesmen, scholars, orators, sold-iers and particls, naturally rejoices in the well-being of her distinguished soms in every land of their dispersion, and she watches with eager solicitude the efforts and successes of her off. spring in the United States and Canada, wherein so many millions of them have found homes, and so many deserving ones have at-tained to high rank and station. The kinsmen of Mr. Shaughnessy who still fourish there, will take pride in his success in Canada, for as a Canadian citizen we have regarded him for years back, and as such he must be counted in the future, because his lot is inevitably bound up with the great railway over whose des-tindes he now presides. He resides at 1149 Dorchester Street, Montreal, in an elegant home, surtounded by all the comforts that wedded biss can afford, and his five chil-dren are the delight of his leisure houre, if it can be said that a man of so many official oc-cupations has a leisure hour. To succed a man of the strength and calibre ct Sir William Van Horne in such an onerous position, is a sever test of worth and ability. That he will prove equal to the occasion there is no doub, as he has never failed of success in any undertaking. – Wn. Ellison in Buffalo nind to-day. Ireland, which has produced so many emi

### PROMOTION EXAMINATIONS.

### Holy Angels' School, London.

Holy Angele' School, London.
 NAMES IN ORDER OF MERIT.
 From Junior IV. to Senior IV.—Jessic Mc-Gregor, Jennie Flynn, Mamie Boyle, Annie
 Smith, May Traher, Mark Healey, Gertrude
 Durkin, Norman Addison, William Murray,
 Ross Graham, Ethel Connell.
 From Senior III. to Junior IV.—Thos. Reily,
 Thos. Lee, James Rockwood, Carrie Lee, Annie
 Jenkins.
 From Junior III. to Senior III. – Charlie,
 From Junior III. to Senior III. – Charlie,
 From Junior III. to Senior III. – Charlie,
 McInnis, Frank Maguire, Timothy Melmia.
 Sophie Flynn, Eva Traher, Eva Garceau, Fred
 Pace (recommended).
 From Suiter II. on Unior III. Thes Walsh

Sophie Flynn, Eva Traher, Eva Garceau, Fred Pace (recommended). From Senior II. to Junior III.—Thos, Walsh, James Condrick, Susie McGill. Mary Graham, Annie Fitzpatrick, John Lenehan, John Bowers, Frank Garceau, Manie Finnigan Ivo Schmitt. Thos. Condrick, Will Flynn (recom-mended).

Schnitt, Thos. Condrick, win Frynn (recom-mended), From Junior II. to Senior II. – Mary Flynn, Ida Delisk, Frank Connell, Wilhe Loughlin, Chas Graham, Willie Howell, Chas. Latimer, Fred Jones Leo Boyle. From Part II. to Junior II. – Maggie Flynn, Clara Delisle, Mamie Walsh, Violet Leo, Julia Graham, Laura O'Rourke, Rosie Sullivan, Kathlern Chapman. From Part I, to Part II. – Gertrude Loughlin,

years, being: then stricken by paralysis, during which time she suffered intensely at intervals, always bearing it with Christian fore-bearance. However her condition was not looked upon as scrious until two weeks pre-vious to her death. Rev. Father Smyth at tended to her spiritual affairs, and when the end came she died a most beautiful and edify-ing death surrounded by her family. The funeral, which was one of the largest ever seen in Merriton, took place on Friday morning, the 30th, to St Patrick's church, where years dequiem High Mass was celebrated by Rev. Father Smyth, P. P., with Rev. Father Sullivan of Thorold and Rev. Father Sulli-van delivered an elequent discourse on death. The choir was comosed of a number of the leading vocalists of St. Catharines, Merriton and Thorold. Miss Teresa Cogas, the organist, presided in a very efficient manner. The remains were interred in Victoria Lawn cometery. The pall-bearers were John J. and Thos. M. Giblin, Francis J. Seales, Ed. T. Dolan, Geo. Seales and Patrick Philips. May her soul rest in peace !

### AN AUGUSTINIAN'S ABLE AD-DRESS.

### From the Sacred Heart Review.

Rev. James T. O'Reilly, O. S. A., the zealous pastor of St. Mary's Church, Lawrence, Mass., was re-quested by Mayor Eaton of that city to lose the exercises of the laying of the corner stone of the new high school, on Bunker Hill day, with an address and prayer. Father O'Reilly's re-marks are well worth reproducing.

marks are well worth reproducing.
Here aid :
"My presence as a Catholic priest, at the laying of the corner stone of a public building, to the devoted to a system of education with out religion, calls for a word of explanation. In mere in response to the courtcous invitation of our well meaning executive, who, no dubt, intended by his invitation to demonstrate that our public schools belong, by right, to no one class or sect, but to all citizens alike. In this we surre with him, that the schools belong to the public, but I realize the apparent inconsistency of religious exercises over the foundation of a building within whose walls religion shall not be allowed to enter."
Here the intellect alone shall be trained, the field of knowledge shall be limited to the cold science of material things. Within these walls it shall not be hawful for the Christian teacher to proclaim that Christ is God: nor for the unbeliever to assert that Christ is not of the formation of the character of our future material things. The better part of their nature must suffer. The love that God implanted in the heart of man, to assist him to reach out and possess eiternal happiness, shall have no sustaining influence, no inspiration sch as religion alone can offer.
"Untypesent system of public education, largely the wholesome life yiving draught. There is here, then, room for prayer; a prayer in which all my join in the fulness of the if hearts?

liams' Pink Pills, and will always have a good word to say for them." The experience of years has proved that there is absolutely no disease due to a viliated con-dition of the blood or shattered nerves, that Dr Williams' Pink Pills will not promptly cure, and those who are suffering from such troubles would avoid much misery and save money by promptly restoring to this treatment. Get the genuine Pink Pills every time and do not be bersuaded to take an imitation or some other remedy from a dealer, who for the sake of the extra profit to himself, may say is "just as good." Dr. Williams' Pink Pills cure when other medicines fail.

# MARKET REPORTS.

### LONDON.

LONDON. London, July 20.—Grain, per cental — Red winter, \$1.15 to \$1.18; white winter, \$1.16 to \$1.18; prinz, \$1.15 to \$1.18; white winter, \$1.16 to \$1.18; prinz, \$1.15 to \$1.18; white winter, \$1.16 to \$1.18; prinz, \$1.15 to \$1.18; oata, \$1.05 to \$1.0; peas, 90 wheat, 90c to \$1.00. Dairy Freduce-Eggs, fresh laid, per dozen, 12 to 14c; eggs, basket lots, 11 to 13c; butter, best rolls, 16 to 17c; butter, best crock, 14 to 16c; butter, creamery, retail, 18 to 20c; cheese, pound, wholesale, 71 to 9c. Farm Produce-Hay, per ton, new, \$6.00 to 7.50; straw, per lond, \$25 to \$3.00; straw, per ton, \$5.00 to \$6.00; honey, per pound, \$c. to 10. Poultry — Fowls, per pair (undressed), 50 to 65c; fowls, per pair (dressed), 50 to 57.5; chickens (gpring), 75 to \$c. Meat-Pork per cwt, \$6.00 to \$6.05; heef, core, \$5.00; beef, heifers and steers, \$5.00 to \$5.60; veal, by carcass, \$5.00 to \$5.60; mutton, by carcass \$5.00 to \$6.00; hamb, spring, by the 1b, 10 to 10; hamb, each, \$3,00 to \$4.00. L 10. Stock-Live hogs, \$1.50 to \$4.60; stags, L 10. 9 to 20 haven ware 10 9 to 10 10; stags, L 10. 9 to 20 haven ware 10 9 to 10 10; stags, L 10. 9 to 20 haven ware the 9 to 10 10; stags, L 10. 9 to 20 haven ware the 9 to 10 10; stags, L 10. 9 to 20 haven ware 10 9 to 10 10; stags, L 10. 9 to 20 haven ware 10 9 to 10 10; stags, L 10. 9 to 20 haven ware 10 9 to 10 9 to 10 9 10; stags, L 10 9 to 20 haven ware 10 9 0 10 9 10; stags, L 10 9 to 20 haven ware 10 9 0 10 9 10; stags, L 10 9 to 20 haven ware 10 9 0 9 haven ware 10 9 0 10; stags, 10 10 9 10; stags, 10 9 0 0 10; s

\$4.00.
 Live Stock-Live hogs, \$4.50 to \$4.60; stags, por lb., 2 to 2èc; sows, per lb., 2 c; pigs, pair, \$3.00 to \$5.00; fat beeves, \$3.50 to \$4.00.
 Latost Live Stock Markets.

Data steady cars of white west, 29;c. Peas Quiet; cars west, 67c. Montreal, Jfly 20.—The grain market con-tinues duil; oats were lower and 3/c. is about and that can be got, although 34;c. is still quoted. Peas are still quoted at 75c. to 76c, Manitoba No. 1 hard wheat was quoted lower at 72;c. Flour is fairly active, and values are steady : quotations, in store are winter wheat patents, \$3.75 to \$4.00; straight rollers, \$3.40 to \$3.60] it and the start of \$4.00; straight rollers, \$3.40 to \$3.60] straight rollers, in bags, at \$1.65 to \$1.70; Man-itoba patents \$4 to \$4.90; strong bakers, \$3.70 to \$3.90. Ontario white winter wheat bran, \$12 to \$13 in bulk; shorts, \$14 to \$15 accord-ing to quality, in bulk; Manitoba bran, \$12 to \$13 in bulk; shorts, \$15, in bags, still to \$15 accord-ing to quality, in bulk; Manitoba bran, \$12 to \$13 in bulk; shorts, \$15, in bags, still to \$15, 50 to \$3.60 to \$3.60 to \$2.5, in bulk, commed feed in bags, 95c. to \$1. Hay is in fair demand; quotations are i. No. 1, \$5.00 \$1.75, 50 to \$3.60 to \$3.60 to \$3.70 in wood ; broken lots bring a little more. There is a fair trade in provisions; quotations are i-hard, pure, 6 to \$6c.; bacon (boneless break-tast), 14 to 12c.; hans, 11 to 12c.; pork, Cana-dian short cut, in bbis. 14 jc. live hogs, 0ff cars, \$ to \$4 to \$4 cheese has advanced, and is now

Stated and endorsed "Tender for Supply-ing Coal for the Dominion Buildings", will be next, for the songly of Coal for the Buildings. The State of the State of the State of the State ext, for the songly of Coal for the Buildings. The State of the State of the State of the State ext, for State of the State of the State ext, for State of the State of the State ext, for State of the State of the State of the State ext, for State of the State of the State of the State ext, for State of the State of the State of the State of the State ext, for State of the State of the State of the State of the State ext, for State of the State ext, for State of the State o

Departmentof Public Works, Ottawa, July 8th, 1899. Newspapers inserting this advertisement without authority from the Department will not be paid for it. 1083 2.

### FARM FOR SALE,

A farm of 102 acres, being lot 16, con. 9, Bid-dulph-all cleared. First class frame house and barn. No incumbrance. Immediate posses-sion. Terms easy. Apply to James Kelly, Whalen, Ont. 1081-3.

TEACHER WANTED.

TEACHER WANTED, FOR SCHOOL Section No. 5, Logan, A female teacher holding a second class professional certificate. Duties to commence August 21. Testimoniar required. State salary in application. An organist capable of leading a choir in St. Bridget's church will be paid a small salary for such service. Address all communications to Michael J. Regan, Sec. School Board, Born-holm, On. 1083-2. holm, Ont.

WANTED, TEACHER TO TAKE CHARGE of Business and Shorthand Department, Regiopolis College, Kingston. Address ; The Dean.

TEACHER (MALE) WITH SECOND CLASS TEACHER (MALE) WITH SECOND CLASS certificate to teach mathematical and English branches in a Catholic college of On tario. References to be sent to CATHOLC RE-CORD. TEACHER WANTED FOR SCHOOL SEC-tion No. 4, Emily. Must possess 2nd class professional certificate. Duties to commence August 21. Testimonials required. Malo teacher preferred. Apply. stating salary and qualifications, to William H, Lehane, Omemed P. 0, Ont. 1082.3

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