steals,
And on the quiet air is borne to death
Like incense rising while the organ peals

Would I might vanish like the morning dew, When thirsty day looks on the glistening plain, Sucked up by God into the infinite blue, With all my hopes and all life's little gain

Would I might float away like viewless tone Which makes escape from viol's trembling strings,
And, from its narrow prison scarcely flown,
In the Creator's breast in music sings!

Thou shalt not fade like hues of evening sky!

Nor like a star to rest shalt calmly sink;

Not like a flower's perfume shalt thou die;

No morning ray thy life, like dew, shall drink.

Yet shalt thou pass nor leave a trace behind; But many sorrows first thy soul shall try; To other things remorseless death is kind, But human hearts must bleed ere they can

#### A MARTYR WHO DID NOT SHED HIS BLOOD.

S. John I. Pope and Martyr.

Martyrdom in resisting heresy seems in some sense greater than even the martyrdoms of the first centuries. Christianity was at the first the attacking force, quietly showing to the angry world that humility is stronger than was not possible to carry such a message to the world, unless the messenger bore his life in his hands, ready to fling it down at any moment. But the martyr who died because he would nius. not burn incense to a statue of Jove, does not bear witness so clearly as He who died for the truth of Mary's motherhood, to the priceless value of every jot and tittle of the faith, of every word, or fraction of a word that has proceeded out of the mouth of God. The martyr for a single doctrine teaches by the eloquence of his agonies out, which must not be rent, a thrice-sacred body not a bone of which must be broken.

John I. was Pope in those terrible

days when savage tribe after savage tribe came pouring from the north to fight for the fair lands of Europe, to bring sorrow upon the Church and then one by one to pass under her gentle yoke, and to fall at the feet of the Holy Father as the savage beasts crouched in the Coliseum to lick the that he came into Italy as the Lieutenthe Holy Father as the savage beasts feet of the martyrs. It must indeed have needed courage then to be a Pope. The Roman Emperor was more than 800 miles away at Constantinople, and four Senators to go on an embassy to yet looked on the Pope, when it served his interests and was not too much trouble, as his subject, and claimed obedience from him to his decrees; the barbarian hordes came pouring to Rome as still the centre of the world, its commerce, and its wealth, sometimes in defiance or contempt of the Emperor and sometimes to manage Italy, they said, on his behalf; they had learned the faith, in many cases but learned from false teachers, and brought against the Pope not only the rudeness of barbarians but the bitterness of heretics; the Pope was left to defend a city over which he had no power but such as love and veneration gave, and was called upon to obey opposite commands from the Emperor at Constantinople, from invading King or victorious general from the Danube or the Rhine. That in the midst of all this seething of the nations, this wild tossing of the Sea of Galilee, the Popes should have civilized barbarians, converted heretics, fostered learning, cherished art, preserved morals, sent abroad mission aries, covered Europe with churches, and above all handed on the faith, with no contradictions, with a steady burning clearness, this marvellous, this miraculous history is enough of itself to prove beyond mistake, the divine work, given to the See of Rome. When did conqueror do the like? When, if he has approached to doing the like, has he been able to preserve

the work he did? It was in the evil ending which closed the reign of Theodoric, the Goth, that St. Peter called the Archdeacon John-of old Italian race, model of saintness to the clergy of Rome-to walk upon the stormy sea. A tempest had arisen suddenly. For thirty years and more there had been a great calm, and a calm which fell when the Church and Italy might well have looked for fierce wind and tossing wave. For Theodoric, King of the Goth's or rather of that branch of them which is called the Ostrogoths, had migrated some thirty years before
St. John was made Pope, with his two
hundred thousand fighting men, with
their women and children, their
in the town. wagons and barbaric wealth, from the

Hearts Must Bleed Ere They Can DieFROM THE GERMAN OF HERWEGH BY
Would I might fade like hues of evening sky
When weary day sinks into restful night
Obliss, to dream, to swoon, and so to die,
To fall asleep in God, as wanes the light
Would I, like a fair star, might pass away,
With brightness unobscured, to other
sphere,
And, calim and painless, end my little day,
Dropping through azure heaven's bound
less mere!

Would I might feed like hues of evening sky
With brightness unobscured, to other
sphere,
Would I might perish like the flower's breath,
Which from the fragrant petals softly
which from the fragrant petals softly
which from the fragrant petals softly
and at no spot of the world's surface,
have prisons been built for comfort,
and we shall be right in thinking of
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have prisons been built for comfort.
Benedictine and western orders, were
to adapt themselves.

We see, then, that the word monk,
in the veriod man despendence,
who lived not separate, but in a com
munity; that it became a general
ages, if we look back from the van of
civilization, that she has been th Pope as the Vicar of the Son of God.

Still Theodoric did in some sense deliver Italy. He became its King, really its Emperor, the Barbarian Theodoric instead of the Barbarian Odoacer; but he ruled well and according to the old laws of Rome, and he was fair to all his subjects, so far as he could be, Italian or Goths, Catholic or Arian; and he was guided by the counsel of the Popes, of whom six reigned in his lifetime, and all were reigned in his lifetime, and all were saints, and by the wisdom of one who has not the name of martyr, but who was the Thomas More of the olden time; high in favor with his King as was he; and when that King turned upon him, as Henry turned upon More, because of his loyalty to the truth and the Pope, writing in his prison at Pavia, while he waited for his death, a book in which he strengthened himself and in which he strengthened himself and others against misfortune. Both books live to day; the "Consolations of Philosophy" by the saintly Boethius from the dungeon of Pavia before he was beaten to death with clubs, after pride, and purity than sin; giving to the Jews a Saviour other than they had expected, and to the heathen a God of Whom they had never dreamed. It logue of Comfort against Tribulation of the durgen of Tower Hill be his head had been bound with cords from the dungeon of Tower Hill, before his head fell upon the scaffold after long suffering in his prison; both works of Christian and saintly ge-

Theodore's goodness was not lasting: it is hard even for the best to have full power to do as they will and still re-main good. He was not satisfied with the flattering love which his people gave him: he began to oppress and levy unjust taxes, guided by Gothic advisers, who took the place of his Catholic counsellors: he suspected that that he who is guilty of breaking one of the Sathought more of the Catho-of the articles of the faith is guilty of lic Emperor at Constantinople than of them all, that the faith is a seamless garment woven from the top throughout, which must not be rent, a thrice-sacred body not a bone of which must not hard to find excuses, and chief among them was the complaint that the young Emperor Justin was compell ing the Arians to give back to the Catholics the churches which they had taken from them. "If Justin gave the churches to the Catholics, I will

give them," he said, "to the Arians." Constantinople. The Pope gave no willing consent to this matter; what-ever the advice he might give the Emperor, it seemed that trouble must come. How could he persuade him, as come. How could he persuade him, as Theodoric wished, to give Catholic Churches into Arian hands? How could he bring persecution on his flock in Italy, and lose the Catholic churches there, by advising the Emperor not to grant Theodoric's demands?

When the news came of how Pope John was received at Constantinople, Theodoric could scarcely have been well pleased. They were Catholics in Constantinope then, in 525, and they knew who came to them when the Pope came. Twelve miles beyond the walls of the city of Constantine the whole people went forth with cross and taper and banner and song. Our Lord's re-presentative rode into that Catholic city with more triumph than on Palm Justin, higher in dignity, more generous in heart, than the Arian King of Italy, bowed down prostrate before selves to fasting silence and the accusation that the church was opposed to the progress of scientific knowledge. The reverend gentle-into deserts; they only obliged them man spoke in substance as follows: Sunday He had Himself ridden into of Italy, bowed down prostrate before the Vicar of Christ, and the whole city kept festival for days because St. Peter was in its heart.

We learn from the Breviary that at that entry he was honored with the gift of miracles, and that, as he passed through the "Golden Gate" of the c ty he restored sight to a blit d man. The very animals, as we read so often in the lives of great saints, knew Him causes which have left no traces behind of learning and the death of knowl and showed Him honor, for the horse them, yielding perhaps to the powerful edge."

Apostles forth when Christ sent His Apostles forth upon which he rode, lent to him by reason of its gentle temper, as he went on his way to the East, after having carried him with all docility, refused on its return to its owner to be ridden

by other rider. What was the advice given by the Pope to Justin we do not know. Certain it was that the result of this grand embassy, during which Boethius and others had been put to death, did not soothe Theodoric; no sooner had the ship sailed into the Port of Ravenna. than Pope John with the four Senators his companions, was taken not to the Palace, but to a most noisome dungeon

At no time of the world's history,

town, and divide his streets into little tislands, Venice like, by numberless tanals. Between the old town and this new harbor there soon stretched three XIII. miles of connecting houses, and in the

hoarse music from the land, and the Roman poets tell of the hoarseness of The new orders of SS. Dominic and

reigned on so rude a throne between two and three years only.

And the life of St. John is but one specimen of the sort of life led by the Popes of those earlier times, who are supposed by Englishmen, even still, to have been thinking of nothing but establishing the powers of Rone's See and Rome's Bishop, over the Sees and the Bishops of the world. Truly the ambition of Pope John, as to earthly things, in his dungeon at Ravenna must have been for a crust of bread, a draught of pure water, and a few moments of quiet rest.—St. Andrew's Magazine. for June.

| Friefi or perhaps substituted the more Italian name frate or fra, a con traction of fratello, brother; and struction of fratello, brother; and friars minors.

The expression "Frate" now became a title of honor, and even Cardinals and Bishops signed themselves "Frate" or simply "Fr." Men in the world, especially those distinguished in letters or the fine arts, usurped the title, and painters and sculptors signed it, just as members of benevolent orders to day sign "Bro. Jones." It was even in more general use than the "Abbe" in Magazine. for June.

## MONK AND FRIAR.

course with the world and occupying mitted by those who were never of himself exclusively with his own salvation. True, the word "monk" was applied to such solitaries, who, however, were properly known as hermits; but as at no period of their history did these hermits constitute the only form of monastic life, the word "monk" was from the first a generic term, and included three classes of religious. This distinction is closely defined in Guizot's "European Civilization" (vol.

II. lecture 14) The three classes were the Ascetes or lese of the present day in Italy. They did not segregate, in the first instance,

the Thebaid, and were known as hermits. This was the second form of attraction of some more celebrated her-mit, like St. Anthony, for instance, a regular community. It was at this unto mankind.

closely knit, the common life more comcommon, bios, life). This was the third form of the monastic institution, its definite form, that to which all its

which Theodoric gave a third part of the Italian fields, planting his soldiers as colonists here and there among them, had embraced the Arian heresy, and could not know and reverence the Proceedings of the Seven Modern and Pranciscan and Seven mounts of the spot; it was the Modern and Franciscan, and would seem to have come into general use at the rise and leave it to swamp and bog around the spot; it was the Modern and Franciscan, and would seem to have come into general use at the rise and leave it to swamp and bog around the spot; it was the wide of the spot; it was the spot and leave it to swamp and bog around him to keep off myriads of foes. His city could not be carried by assault, nor could he be starved out so long as ships could bring him corn up the Adriatic. About three miles, then, from the old Greek town, he made an harbor which would hold between two and three hundred of the then ships of war and commerce; he cut a canal from the Po, made the river flow as a moat round his new town, and divide his streets into little

This also gave rise, in the monaster miles of connecting houses, and in the weakness of the days when savage hordes came down upon Italy, the feeble Emperors or Kings or Viceroys slept here secure.

The air, as in other places of the kind, was pure; the city itself was pleasant; but there were two great complaints; they had "water, water everywhere, but not a drop to drink;" and there was no getting to sleep at night for the incessant croaking of frogs. Miles upon miles of frogs in friar; modern Greek, pheroi; and even frogs. Miles upon miles of frogs in friar; modern Greek, pheroi; and even miles upon miles of swamp would make in the Latin chronicles of the time the

the Adriatic by sea.

The deep cell of a dungeon in such

Francis, which arose in the thirteenth century, professed a rigorous poverty, a place could have nothing but misery, starvation, and distress of mind. St. were like so many popular fraternities or pious guilds of the middle ages, and John I. died in a few days, having the common people changed the word reigned on so rude a throne between frieri or perhaps substituted the more

> more general use than the "Abbe" in modern France, and how many of us have asked what claims had the celebrated composer and pianist, Listz, to

## SCIENCE AND THE CHURCH.

The Rev. Father Yorke, of San Francisco, Refutes the Charges of Bigots and Gives His Hearers Some His-

St. Mary's cathedral, San Francisco, was crowded a few evenings ago to hear Rev. P. C. Yorke's lecture upon the subject of "What the Catholic Church Has Done for Science." The lecturer held the close attention of his ascetics, who lived, indeed, in monasteries, but were confined to separate cells or little huts, as are the Camaldonard and cited many historical incidents to refute the accusation that the Church

selves to fasting, silence and to all It has become a kind of superstition sorts of austerities, more especially to that all religions, and especially the celibacy.

Soon afterwards others retired from the world, went to live far from their fellow men, absolutely alone, amidst the woods and deserts, in the depths of the Thebaid, and were known as here. promulgation of the doctrine of infallimits. This was the second form of bility! After this the world threw up monastic life. After some time, from its hands and said: "This is the end

He did not teach them the multiplicathey collected together, built huts side tion table nor instruct them in chemisby side, performed their religious try, but in the doctrine of faith, which exercises together, and began to form He came down from heaven to give

period, as it would seem according to
Guizot, that they first received the

So the Church has her sphere of
teaching apart from the teachings of By and by they made a further step. Science, and she has tenaciously resisted intrusion into her realms of They collected into one edifice, under thought. No one needed to subscribe one roof. The association was more to them, but were free to go outside, but within she would brook no dogma plete — they were in a monastery and were called "cenobites" (Greek, kinos, has overflowed into the realm of scien-

of the time would be quenched in the gloom of an Arctic night, it was the Church that turned the Vandal from eral of the Pious Union), also became his work of destruction. No sooner had the invaders come in contact with the Church of Rome than they forgot their ferocity, and bowed before that which they had attempted to destroy. Then were their feet planted in the path that led to our modern civiliza-tion. She, the Mother Church, like the prophet of old, gathered up the fire of the altar and hid it in her gar-

When order had been restored and government established schools sprang up on all sides. In the abbeys and monasteries priests and monks devoted their lives to teaching. From these sprang the great universities that are now the pride of all ages. They spread across Europe, through France and to the British Isles and Ireland shone with the glory of her learning. Italy is, and has ever been, the centre

and cradle of civilization.

The great means of advancing knowledge is the art of printing. We feel that something is lost if we do not receive our newspaper. In this enlightened age the poor have literature as well as the rich. In the olden time men prepared the skin of animals whereon to write. They went down to the river and gathered the reeds, which they split, and that was paper. The art of printing came down to us

-were so opposed to learning, then was the time to smash the printing press and check the progress of letters. The first book on this continent was printed in the City of Mexico, and was an explanation of the Catholic doctrine, and the first newspaper in the world was published in Venice.

toward learning. In the sixth cen-tury Ptolemy, the Greek astronomer in Alexandria, was succeeded by Cosmos, a Catholic. In the thirteenth century we find Catholic monks such as Marco Dolo and others penetrating into the darkness of Eastern barbar-ism, carrying the light of the benight-

Galileo's error was not in spreading his theory of the earth's motion around the sun, but in attempting to prove it

in scriptural argument.

This the Church considered as an intrusion into her own realms, and he was called upon to cease. He refused to do so, and was confined for a while at Rome in a palace. The weird tales of his imprisonment in a dreary dun-geon and his dread experience there fall to the ground. Afterward Galileo was given a pension by the Catholic Church, and enjoyed this gift all his

emaining life. What of Keppler and Tycho Brahe, the Protestant astronomers of Germany and Denmark, respectively? Because of their theories on the same line of those of Galileo they were forced to flee from their Lutheran countrymen, and take refuge in Catholic countries, where they were well treated and honored. When you hear of Galileo answer by mentioning the names of Keppler and Tycho Brahe.

When the Gregorian calendar was established in Rome, correcting an error in time, and adopted by Catholic countries, Protestant England and Germany bitterly opposed it and long afterward computed time twelve days

ehind the age. Two great men died recently-Huxley, the agnostic, and Pasteur, the atholic. The former, with a mind so matter, to return to the elements.

He died, and we cannot point to anywith Pasteur all men can answer. A man believing in God in searching the works of God will reach the highest point in the learning of the world.

accusation that she has opposed the advance of knowledge?

We will find that she has led in educational research, and she has not been afraid of the light. When the darkness of barbarism came down in Europe till it seemed that the learning of the time would be quenched in the

Augustinian friars.
Sebastian went to Rome when he was fifteen years of age, and has dwelt for thirty-one years in the Elernal City. Most of his time has been spent in teaching. He was resident regent of studies at the Irish Augustian Hospice of Santa Maria in Posterula; and (when the government seized that house for public improvements) at San Carlo on the Corso. For many years he was promoter of the causes of the Augustian saints and blessed ones-an office of trust and great honor, inasmuch as the promoter is champion advocate and sponsor of the candidates for canonization before the Sacred Con-

gregation of Rites. At the general chapter of the Augustinian Order on September 28, 1889, at the Convent Church of St. Monica, Rome, Sebastian Martinelli was elected prior general of the Hermits of the Order of St. Augustine, Vice Most Rev. Pacifico Neno, deceased February, 1889. On that autumn day Father Sebastian was in his cell at San Carlo, knowing nothing about the election. The committee from the chapter house, coming thither in the name of the Cardinal President, found the humble friar at his desk (he was a hard student), and despite his tears and protests insisted on bearing him off to from Catholic lands.

If the monks—the "lazy monks" their newly chosen chief. Their choice has been well approved by the distinction with which the Father General has filled his high and responsible position. He is a member of the Holy Office, that select and supreme tribunal at Rome, which claims the Sovereign Pontiff himself as its prefect, and which is called to ren-Let me briefly call up more evidence of the attitude of the Catholic Church and questions of Christendom. He re-

sides at St. Monica's, Rome. He sailed from Italy June 21, 1894, for this country, and was the only Augustinian General, save one (Most Rev. Paul Micallef, who visited South America in 1859,) that ever crossed to this side of the Atlantic. He came to visit the houses of his order and pre-sided at the chapter convened at Villa

origin and Signification of the Names

The Orders of the Church.

A monk is one who has consecrated himself to God, by the three solemn vows of chastity, poverty and obedience, in an order or congregation approved of by the Church. He lives in a monastery, made him a monk; he only went there to live in retirement and do penance for his former life.

This universal adoption of the word the Greek a Monachos, solitary—we are apt to conclude that it was or is only applied to one who retires into a desert, there to live apart from the rest of mankind, away from all intercourse with the world and occupying signing his present position.

## RIDING THE GOAT.

Frank Preble Relates His Initiatory Experience in an Orange Lodge in Court.

Waltham, Mass., Aug. 16. — The most unique case ever tried in the district court came up to day before Judge Luce, when an alleged expose was made under oath upon the witness stand of the riots and ordeals through which a candidate must pass to become a full fledged Orangeman. Frank A Preble was the first witness. He was one of the candidates who thought the initiatory ceremony was cruel, and was seeking legal satisfaction for his experience. He swore that his troubles began the minute he passed the mystic portals. He was compelled to discard all raiment except his underwear. He was then given a pair of overalls, blindfolded and led into the larger lodge room. There he was obliged to get down on his knees and repeat the Lord's Prayer. Then he had to clamber over a lot of rough blocks, was struck with whips, and finally posed upon a ladder. When at the top the ladder ladder. When at the top the ladder was suddenly pulled from under him, and he was pitched into a canvas blanket, in which he was bounced around for a while. made to march around the room carry-ing a large bag of rocks. Finally he clearly as he, yet knew nothing of a future state, and thought all men were branding iron was applied to his which finished the initiatory breast, thing he did or discovered to make life breast was badly burned, and the breast was badly burned, and the was with Pastagrall man can answer. A legs were discolored from the vi. lence of the blows he received. This closed the complainant's testimony. No evidence was put in for the defense. Judge Luce fined six officers of the lodge \$35 each. All appealed, and were held in \$200 bonds each.

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MARCELIA GRACE. By Rosa Mulholland.

CHAPTER XIV.

THE CALM BEFORE THE STORM. For about a month after her establishment at Crane's Castle and formal meeting with her tenantry, Marcella was as happy as a bird. Even that was as happy as a bird. Even that cloud no bigger than a man's hand, the threatened danger to Kilmartin, was not allowed to cast a shadow in She saw Bryan almost every Either he had a message from

his mother, begging her to come and spend a day and night at Inisheen, or wanted to tell her about some tenant who was deserving or undeserving of her attention, or he had thought of a new flower which would grow well in her garden, or he must help her to arrange a lot of books which he had bought for her on her library shelves. They spent many happy hours together, becoming more and more necessary to each other's existence till that day seemed lost in which they had not met. Marcella was no longer the thin fragile girl of the Liberties. The line of her oval cheek had filled into a perfect curve, her dark eyes had got a laughing expression, the carnations of health were dooming in her face as she flitted about her castle and garden, ordering her affairs and planning her improvements. In the evenings she devoted herself to study. Her friends had not yet discovered how wofully ignorant she was. She would work in secret so

extent of that ignorance. Taking counsel on this subject with her lady companion, she was surprised to find, by degrees, how very little book education it takes to make a lady. Having become assured through her own observation, that an industrious young woman may easily, in the leisure hours of a couple of years, acquire all and more than the knowledge which ordinary girls gain during their years at school, she became less anxious on the score of her deficiencies,

only went to work with a will.

that they might never discover the full

Her household management gave her plenty of occupation. Determined to be a lady in every sense of the word, she provided herself with books on the subject of nice household arrangement, and when difficulties came in her way there was Mrs. Kilmartin to be applied Having deliberately reduced her income within the limits set to it by her conscience, she ordered her establishment accordingly, greatly to the disgust and disappointment of "The O Donovan" (as Father Daly slyly called her chaperon), who held that the three neat maids and one old butler were a ridiculously small staff of indoor servants for the maintenance of the dignity of the O'Kelly's. On this subject Miss Julia O'Flaherty agreed with Miss O'Donovan. It was true that the menage of Mount Ramshackle was now dependent for comfort on one domestic of a somewhat rude description, but then it was partly the glory of keeping trains of idle retainers that had helped to bring her family to its present state of ignoble dependence.

"When we could do it, we did it," said Miss Julia, as if that settled the matter and cleared the O'Flahertys from all present or future reproach.
"But," said Marcella, "I have no

use for a train of servants. Half of the castle is shut up, and Miss O'Dono van and I do not often entertain com-We do not hunt, and at prespany. ent we are very comfortable as we

She had nobler schemes for the use of her spare money than could be in-cluded in the expenditure of an unshowy establishment. ecessarily of this she said nothing.

"Hunting is not all selfish extrava-gance," said Miss O'Donovan. "When my dear father was alive he always kept the hounds, and gave a great

deal of employment by so doing."
"So did papa," said Miss O'Flaherty. Always, until his affairs got into trouble.

"I don't object to hunting, except in excess," said Marcella, and then paused, reluctant to risk giving offence by explaining what were the thoughts that came to her on the sub-To Miss O'Donovan, whose affairs had not been directly affected by the hunt, she was able to speak more openly when Miss O'Flaherty had returned to Mount Ramshackle and the uninterrupted contemplation of former

greatness. "It seems to me," said Marcella, ' that though people give employment while they are hunting their prosper ity to death, they do on the whole very little good, considering the paralysis that comes upon all their faculties for usefulness after the play is played out and their prosperity is no more. Sport is a good thing, but bankruptcy not so good. Where are the people who were benefited by that excessive expenditure? To pay the mortgages Mr. O'Flaherty put on his property from time to time, he is obliged almost to starve, and he has not a penny to bestow on any one. His tenants are rackrented, and the money goes to usurers. Look at it as I will, I believe my own plan will prove the best. If I part with my gold I shall hope to see something that I have bought with it, drained lands, or well-built houses in which my people can afford to live, or crops raised on improved seed, or flourishing fisheries, or the working of cottage industries on my property. If I live to see myself sitting impoverished in my home I shall at least look windows at a fairer prospect than lies before them now.'

To all of which Miss O'Donovan replied with a sigh that it was a thou- a hundred ways the secret which ought

young into the hands of the Kilmar-

tins.
"She has been caught by the radical wave, my dear," she said to Miss O'Flaherty afterwards. Miss O'Donovan read the papers a good deal, and was fond of a sounding phrase. feel sure she has a democratic strain

in her somewhere. All the blood in her veins is not of the blue of the O'Kellys. the royal ever, in my fallen estate I am obliged to be patient with her, and I must say she is very kind and attentive, and aware of what is due to me. I could not be more comfortable; all my little luxuries provided for me, just as own dear home. And though I would like a little more style-" etc., etc.

Miss O'Flaherty, who, since she was no longer an heiress presumptive, had become less unaccommodating in her views and ways than formerly, proved by her frequent visits that the comforts enjoyed within Crane's Castle under Marcella's management weighed with her, also, against the wrongheadedness of the chatelaine.

Mr. O'Flaherty, too, soon showed a keen appreciation of Miss O'Kelly's charms as a hostess, and would often drive across country in his shabby little gig (all that remained of the various equipages that had used to roll in and out of the now lopsided gates of Mount Ramshackle), to pay his respects to the lady of Distresna. As he went he would muse on the advantage to him, and of course to her and the country at large, which would result from a union of the houses of O'Flaherty and O'Kelly. It was evident that this girl had a great notion of making those who lived with her comfortable, but she was lamentably wanting in perception of what was expected of her as the representative of an ancient and distinguished, not to say royal, family. All this he could teach her. No one was better fitted for such a task than himself. Then how pleasant it would be of an evening to see such a sweet young face smiling at him through the steam of innumer able glasses of punch, besides the comfort to his mind of knowing that dear Julia would have a companion at home when he was abroad on unavoidable business or pleasure!

All things considered, he thought it would work very well, and so, persistently but cautiously (for the girl had evidently a will of her own), laid plans for the prosecution of his suit.

He was not the only gentleman of the county who discovered that the lady of Distresna would make a desirable helpmate. The rumor that Mrs. O'Kelly's heiress was a furious radical woman who had spoken on platforms about women's rights, and walked about the country in a jacket like a man's and with a shillelagh in her hand, ceased to obtain credit. The gilded youth of Connaught having caught glimpses of her blooming face whirling past on the mountain road on a car, or having lingered for a sight of her coming out of the mountain chapel on Sunday in her white frock and gipsy bonnet, began to blame the women of their families for neglecting to make closer acquaintance with her. By and by she began to receive quent visits from them, and to find herself overwhelmed with invitations to ride, fish, hunt, and dine in the society of her compeers in the county. Marcella, being no way disinclined for good neighborship, did a little of all that was required of her, when she could manage to find time. It was part of her dream of usefulness to gain as much as possible of the sympathy of all classes, but she laughed in her heart when the "O'Donovan" would point out to her that this or that gentleman had designs on her hand.

bad manager, and would like to put me to rights," she said, laughing and ignoring all the ardent looks tender words which she could not but know were a tribute to her personal attractions. "However, I am in love with my own position at present, and mean to keep it.

Nevertheless she was pleased to see that her eyes had grown bright, and that there were tints of the rose coming and going under them in her rounded cheeks. She chose herself pretty dresses and wore them with grace. Why should she not try to be as beautiful as she could in one pair of eyes which were often turned on her with an expression she could not read, but which always made her heart beat faster. In her quiet leisure moments shut in her own room, or sitting in a rocking chair hidden among the cliffs she would ponder the old subject of wonderment as to what that danger could be which lurked round the footsteps of Bryan Kilmartin. At such times she would take out the ring which she always wore round her neck, look at it and finger it long, and live over again the night when she had sheltered and shielded him from she knew not what — should she ever know from what? She had reason to think that Kilmartin had never suspected her identity with the girl of the Liberties who had saved him. On more than one occasion he had hinted to her of probable trouble for him in the future, in consequence of his own rash action in the past, but neither by word nor look of his could she guess that he knew of any bond that had existed between them before he had met her that night at the entrance to the Patrick's Ball.

And, in the meantime, Kilmartin was well aware that, in spite of his resolution to spare the woman he loved the misery of being connected with him in his new trial, he had again and again conveyed to Marcella the forcible assurance that he loved her. He could not see her without betraying in

self painfully that he ought to rise up out of this insane dream of impossible happiness which had taken him on the verge of the tragedy of his life, turn his back upon her home and his home, and determine to see her no his life! So serene, so happy as she was with her projects and her people, why could he not leave her among them in peace, removing himself and the shadow of his misfortunes out of the sunshine of her path? She might be grieved and surprised for a time at his hasty cutting of the tie with which he felt he had already bound her; he was not unselfish enough to hope that she would feel no regret; but, after a little interval, would she not thank may find him. Now, lose no time. him for his action, and arrive at a clear Off with you."

understanding of what it meant? Distracted with these thoughts, he yet waited from day to day, putting off the difficult moment : till at last it was suddenly made known to him that circumstances were about to lift him out of the danger of doing a cruel wrong in snatching at a joy, which, at is touch, must instantly and inevitably link itself with misery for another

#### CHAPTER XV. THE BOLT FALLS.

It was a brilliant summer night; round golden moon had risen out of the Atlantic and burned its pale lamp high up in the dark heavens over Crane's Castle, which, with the surrounding bogs and mountains, had grown weird and ghostly under the yellow green light lying upon its silent face like a spell of enchantment.

Marcella had entertained a dinner party that evening, and her guests were gone. Bryan Kilmartin had been invited, but had not come. sometimes happened that having de clined an invitation to a company din ner Bryan would arrive just as the last of the diners had departed, and re main an hour chatting with Marcella and Miss O'Donovan. He had been and Miss O'Donovan. out walking and had looked in just to make sure that Miss O'Donovan was not displeased with him for declining to appear at table. He had brought a a branch of heather with a particularly lovely bloom, or news of somebody who was sick or hungry, or a message from his mother. Such visits included about the happiest hours of Marcella's at present delight ful existence.

But on this particular night he had not come. Marcella lingered in the hall in her white evening dress, and at last stepped out of the ponderous old hall door with its pillars of black Gal-way marble, and down the wide steps flanked by open urns also of black marble, the basins of which she had found, on her coming to the place, overflowing with rain and slime, and nad filled with the splendor of blooming

azaleas. There were several things in her mind which she wanted to say to Kilmartin, and above all things she was eager to know that he was safe. had had a painful dream the night be fore, in which he and she were again in the old house in Weaver's square together, and his enemies had broken open the closet door and killed him be fore her eyes. Looking steadily through the faint sallow light across bush and stream, to the rocky road above the sea, she saw no moving thing; then turned her tired eyes in the other direction, and where the light was most intense upon one spot between herself and some low, wet reefs on the shore, she espied a dark object fluttering towards her. At first she took it to be one of those wide winged cranes from which the Castle took its name, and which haunted "I dare say they all think me a very about the marshy places around it and the bits of low-lying beach between the cliffs in front of it. However, she soon perceived that this was no bird, but the figure of a man running with his head down, ducking into all the shadowy places as if to hide himself even from the eye of the moon, and growing larger and more distinct to her vision each time he of necessity darted across an open track of light.

Mechanically she hurried in the direction of the flying figure, and in the shadow of a clump of thorn bushes close to where her private grounds ad joined a reeking marsh, reflecting the moonlight in a hundred pools, she came face to face with Mike of the mountains, who stopped running when he saw her, and flung himself panting on the ground at her feet.

"Oh, Mis, it's you. Sure I thought it was the banshee, an' all was no use. Where's himsel'? Tell him for the love o' God to run for his life. The polis is afther him!"

"Himsel" meant Kilmartin, as Marcella knew.

"The police! Are you mad? cried Marcella, in a tone of ridicule, but her heart grew cold and her limbs trembled.

"Sorra mad, my lady. I heard it all, an' I ran like a hare. Bad scran to the bit o' me that isn't eyes and ears since I knew there was somethin comin' on him. He isn't at Inisheen They said he had gone for a walk, an was may be here. The polis Il be down on him in the middle o' the night, an intend for to take him in his bed.

Marcella put her hand to her head and struggled for presence of mind. That night in the Liberties was vividy before her like a bad dream of which this was the reading. Yet her common-sense told her she should not act on such wild information without know-

ing what it meant.
"Stand up, Mike, and look at me.
What can the police want with Mr. Kilmartin?"

"They want him for the murder of Misther Gerald Ffrench Font. An' sure he niver did the like. An' if he sand pities Miss O'Kelly had fallen so never to be told. He admitted to him- did, wasn't it the widow and the or-

phan he was doin' it for ?" said Mike. doggedly. "An' thim that did it themsel's anyway has informed on him and set the polis afther him. An it's hanged he'll be if he doesen't fly for

Marcella grasped a friendly branch of the thorn-tree and steadled herself. She must not die, or swoon, or fall, as any fool might do, while there was

"Listen to me, Mike. I shall never forget this goodness of yours. Fly off now and search for Mr. Kilmartin along the sea shore. Do not rest till you overtake him if he is there.

Mike needed no second bidding, and the next instant was out of sight.

Then Marcella cleared the space be-

tween her and the house almo bird flies. In the hall she turned back and looked in at the drawing-room door.

"I am going to my room, Miss O'Donovan," she said, in her usual tones. "Good-night."

In her own room she put on a long waterproof coat which covered her from chin to heel, and threw a dark shawl over her head.

"If any one meets me on the road even at this hour, I shall be taken for a countrywoman," she reflected, and passed swiftly down stairs, prepared to account for her conduct if any person should meet her. But she saw no one till she got clear across the fields at the back of the house and out by short cuts on the little frequented highroad that led to Inisheen.

Then she ran as she had never run

before, and as she could not have believed it in her power to run.

### LINGARD PRAISED INDEED.

John Lothrop Motley's Private Tribute to England's Catholie Historian.

It is so rare for one great historian firmly holding to certain principles of religious faith to pay his tribute of praise to another great historian whose principles of faith are considered widely different, that the fact should not only be remembered by those who happen to know it, but should be repeated for the benefit of those to whom t is not known. The fact that this tribute was not a public one and the further fact of the circumstances under which it was paid should enhance its value and increase its influence with the student of English history.

We nowadays so rarely see "Lingard's History" in the average family library, and it is so rarely quoted as compared with better known but less reliable histories of England that I am constrained to ask why is it that educators pass it by on the other side? The mere fact that Dr. Lingard was a Catholic might influence the half-educated and blindly prejudiced masses but it would be too severe a reflection upon the profession of teaching to only uggest that learned teachers are deterred by such considerations from a fair and adequate appreciation of a

great and clean history of England. In volume 1, page 209, of the "Correspondence of John Lothrop Motley, the great historian, writing to his wife under date of January 15, 1858, and giving such directions for the educa ion of his daughter Lily as might be helpful to the mother, who with her children was spending the winter at Nice, thus praises Lingard's History of

Tell Lily that when she has finished what she is reading I recom-mended her to get 'Sismondi's Precis de l'Histoire de France, which is very and in but three volumes. \* \* \* I should like her also to read Lingard's History of England.' He

is a Roman Catholic, but honest enough, and at any rate more respectable than Hume. A strong tribute reluctantly be-

stowed, butf or this reason the more valuable. To pay it was a struggle between Puritan prejudice and Puritan honesty, in which the latter triumphed. It is not with a desire to find a wrong motive for a good action that I suggest that possibly this tribute to Lingard would have never been paid had not the proper training of his young daughter's pure mind been involved. Mr. Motley was not writing for the public eye when he penned this splendid tribute to Dr. Lingard, but in the confidence of a husband's correspondence detail. ing and confiding to his wife the convictions of his mind and the promptings of his heart. Years after the writer and the recipient of this letter had gone to their reward, the surviving daughters collected the father's letters, which the lamented George William Curtis so ably and conscientiously edited, withholding "whatever he believed that the writer's good judgment and thoughtful consideration for others would have omitted," a rule that literary executors generally would do well to observe. scholarly men of the school of Motley could only be induced to speak out their honest opinions formed after having made honest research, the problem of education would be a much simpler one and the relations existing between neighbors of widely-differing faiths would be more intelligent, more kindly and more Christian.

In the hope that attention may be directed anew to the "History of England" by Rev. John Lingard, D. D., I have repeated the words of Mr. Mot ley and have been emboldened to offer these observations. Herman Justi. Nashville, Tenn., Aug. 1, 1896.

Real merit is the characteristic of Hood's Sarsaparilla. It cures even after other most rations fail. Get Hood's and only Hood's

ANGLICAN MISTAKES ON THE EARLY CHURCH.

The Catholic Champion (P. E. C.) for July has a characteristic notice of Canon Bright's late book, "The Roman See in the Early Church and Other Studies in Church History." mends the book as a very able, learned work and a complete answer to Father Rivington's, "The Primitive Church and the See of Peter.' Rivington's book was written in anwer to Rev. Mr. Puller's, "The Prim itive Saints and the See of Rome. its notice of Canon Bright's and Mr. will go myself to Inisheen. One of us Puller's books the Champion finds so much fault with both and differs from both in so many important particulars that it naturally weakens one's confidence in the assertion of the Champion that Canon Bright's book is such a complete refutation of Father Riving. ton's. For instance, if Canon Bright's interpretation of the famous passage of Irenaus is so defective that the Chamoion gives the preference to Father Rivington's interpretation, why may we not conclude that Canon Bright may be faulty in other particulars? If "Father" Puller is mistaken, as the Champion does not hestitate to say he is, in contending that Saint Peter was never at Rome, and in describing the pre-eminence of the See of Rome solely to its civil rank, why may he not be mistaken in other points? The

Champion very properly says:
"To dispute so universally recognized a fact as that Saint Peter was first Bishop of Rome is a most hazardous, as well as a most uncalled-for, proceeding, and could it be substantiated, would introduce uncertainty and con-

fusion into all history.".

The truth is Canon Bright has noth. ing new or more convincing in his much boasted book than had been brought forward by previous Protestant writers. He simply follows them in putting his own forced and arbitrary interpretation upon those passages in the early Fathers of the Church which are adduced by Catholics in favor of the supremacy of the Chair of Peter.

Catholics do not contend that this doctrine of the supremacy was fully developed and in set terms declared by the early Fathers, but they do contend that there are intimations which taken in connection with the future develop ment of the doctrine constitute as convincing a confirmation of the doctrine as could reasonably be expected under the circumstances. The same process of reasoning is applicable here as in reference to all the other recognized orthodox, Catholic doctrines.

Christianity is a great fact, and must be looked at as a whole. It is a compact organization-a living body with a perennial power of continuity and reproduction. There has been a constant growth from the beginning. The seed planted by the apostles has gradually been developed into a great intellectual tree under which the nations can find shelter and comfort. irst intimations of doctrine were like the feeble and comparatively imperfect inks of a chain which by themselves would be of little account, but being indissolubly connected with the sucseeding links, which go on constantly strengthening, they become absolutely indispensable. They must be viewed n connection with the rest of the The succeeding links throw light upon and strengthen and confirm the earlier intimations. The editor of that monumental work, Bishop Hefele's "History of the Councils of the Church," very properly re-

"It is with the beginning of the Church as with the embryos of other living things. To the ordinary, casobserver many living beings nothing in the fætus of one to distinguish it from the feetus of many another very different animal. But the time comes at length when it becomes patent even to the most superficial and careless observer that there must have been a considerable difference in the various embryos he inspected, as time has produced such substantially different fully developed animals from them. It has een the same with the commencement of the Church.'

The Apostle's Creed was the embryo; the compact, unique, fully developed system of the Catholic Church is the full-grown, legitimate production.

The profound Newman, in his re-markable book on "Development of Christian Doctrine," proves conclusively that there are really clearer and more satisfactory intimations of the doctrine of the supremacy of the Pope in the early Church than for other fundamental doctrines which are generally received by orthodox Christians without question. He says: "It is a less difficulty that the Papal

supremacy was not formally acknowledged in the second century than that there was no formal acknowledgment on the part of the Church of the doctrine of the Holy Trinity till fourth. No doctrine is defined until it is violated."

There was no occasion at first for a formal declaration of the supremacy of Peter. But the moment occasion arose, as in the case of the Church in Corinth where disturbances arose that could not be quelled by local authorities, Pope Clement, the third in succession from Saint Peter, took upon himself at their request to reprove them with authority and to restore peace and harmony in the Church. Of course, the enemies of the Papacy try to get around this most significant act and to explain it away, just as they do the declaration of Saint Irenaus in regard to the necessity of the whole world agreeing with the Church of Rome, or of Saint Cyprian that to be in the Church one must be united to the Chair of Peter. But the uniformity

with which all the Father Chair of Peter as the Rock sessing the Keys as well as sion to feed the sheep and flock with the exemption implied in the prayer of o Peter's faith should not f shows that the doctrine w tural, that is, of divine like all other doctrines i history of gradual develop lic expression and precise Catholic Review.

AUGUST 29, 1896.

BELFAST AND D Veritable Hotbeds of U

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single Catholic individu Catholic population of did Protestant residents o class make the least effor Celtic element any of the amenities that belong to ciety. On the contrary, barely permitted to live, yielded to all the wrong outrages that could be them. Any attempt at defense was twisted into spiracy or rebellion on t abused Catholics, and t pretext gave the ultramen a plausible excuse to ance upon the poor, holics. In periods of tu arose when the Gladston tried to pass the Home actually did pass it in Commons, the frenzy of bigots knew no bounds. ing spots like Ballymaca of maddened firebra throughout the city and shipbuilding yards, wooffending Catholic wor employ of Harland and driven into the sea. I instance of slaughter an enraged tyrants did not much mercy as Cromwe gave the ejected Catho their choice between h naught, whereas the bigots of Belfast did fellow-workmen the cho cruel death on land or di waters of the Loch. The proves that the advancing civilizing age cannot so prejudice or tame the br of men who deliberatel selves outside the Christ

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## BELFAST AND DERRY.

Veritable Hotbeds of Ulster Intolerance.

Catholic Union and Times,

Ireland have suffered untold wrongs

pretext gave the ultra-loyal Orangemen a plausible excuse to wreak vengeance upon the poor, helpless Cath-olics. In periods of tumult such as arose when the Gladstone Government tried to pass the Home Rule bill, and actually did pass it in the House of Commons, the frenzy of the Orange bigots knew no bounds. From festering spots like Ballymacarrett the wrath of maddened firebrands spread throughout the city and even into the shipbuilding yards, where the un-offending Catholic workmen in the employ of Harland and Wolff were driven into the sea. In this typical instance of slaughter and outrage the enraged tyrants did not even show as much mercy as Cromwell did, for he gave the ejected Catholics of Ulster their choice between hell and Connaught, whereas the present day bigots of Belfast did not give their fellow-workmen the choice between a

selves outside the Christianizing influences of religion and justice. Readers who are not familar with the partial modes of dealing out law and fair play in Ireland, may ask, 'Do not the Queen's constitutional enactments have full operation in the great city of the North?" Most certainly; English law is in full force in Belfast and in Derry. But what Cath-olic, charged with a crime, either real or imaginary, would expect even. flag of Ireland and I would rescue my handed justice from a local bench of country or perish with its people. Orange magistrates, mostly landlords or aristocratic squires, who have a natural and traditional aversion to the very name of a Catholic prisoner? It may never be known till the day of general judgment, when the Supreme Judge will reveal the iniquities of Belfast magisterial benches — how much galling injustice the Irish Catholic people of the "Northern Athens" have suffered by the tainted and biased decisions of sealled justices of the decisions of so-called justices of the peace, before whom they were unjustly arraigned. These strictures refer, of course, to the great turbulent, intolerant Orange city of the centuries past. Of late years it has redeemed itself somewhat, for Mr. Thos. Sexton was elected to Parliament for one of its divisions some years ago, and in the present year a municipal arrangement has been devised and granted by Act of Parliament through the instru mentality of which the Catholics of the city will get at least some share of

cruel death on land or drowning in the

waters of the Loch. This fact plainly proves that the advancing spirit of this

civilizing age cannot soften religious prejudice or tame the brutal instincts of men who deliberately place them-

men who deliberately place them-

Derry, the historic "Maiden City on the Foyle, is almost an exact counterpart of the one above described, with this difference, however, that the Catholic population of Derry was rela tively larger and better able to hold its own on occasions when Protestant intolerance forgot itself and went stark mad with sectarian hatred and excitement. Such periodical outbursts have been seen at the annual "shutting of the gates" and the absurd pranks of the "prendiction". boys" and the "no surrend-proclamations of these mistice boys' guided enthusiasts who would fain keep alive the unhappy memories of 1688. But even in this ancient stronghold of religious bitterness and intolerance, social conditions have greatly changed within the past twenty years or less. Protestantism still boasts of its by gone achievements and yet aims at its oldtime ascendancy, but its fictitious power is fast fading away and the Catholic population, under the fostering care of the eminent Bishop, Most Rev. Dr. O'Deherty, are coming to the ber over half the entire inhabitants of the town, and in the future they need have no apprehension that their lives

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Not what we say, but what Hood's Sarsthave no apprehension that their lives and success. Remember Hood's cures. front, religiously, educationally and commercially. At present they num-

municipal privileges and citizens

rights.

tural, that is, of divine origin; but like all other doctrines it has had a Knox, the present Home Rule member. If they lear stone ordines and trust as well as in the late return of Mr. nails, to go about their business and Knox, the present Home Rule member. history of gradual development in public expression and precise definition.—
Catholic Review.

The growing strength of the National ists has aroused the fear and jealousy of the Coercionist party which recently and Rome? got a bill passed in Parliament to scatter the Catholic electors in the various wards of the city, so as to rob them of some of their civic and political rights. But this is only the dying effort of Protestant ascendancy which has been too But this is only the dying effort of Pro-testant ascendancy which has been too long allowed to inflict unmerited in-In the long and intolerant centuries of the past, in which the Catholics of Ulster.

long allowed to inflict unmerited in nobles and commoners follow his advice jury upon the Catholic peasantry of to an extent and are the better for Ulster.

Ireland have suffered untold wrongs from the party of Protestant ascendancy, no other cities have figured so conspicuously in the infliction of sectarian guilt as have the two above named.

Uister.

In Ireland's gradual emancipation from the party of Protestant ascendancy, no other cities have figured so conspicuously in the infliction of sectarian guilt as have the two above named.

It.

But freedom of the feet is only a dent, Hugo C. Pressificant is part of his plan of bodily health. Cold water is his cure for nearly all the ills observer of events has always that torture humanity. He is not, however, the cold-water advocate who Derry has been in its episcopal rulers. In the dread years of penal persecution in the past, Belfast has been notion in the past, Belfast has been notion in the past, Belfast has been notions. tion in the pact, Delias that the streament of toriously outrageous in its treatment of its Roman Catholic citizens. It made and strength under the vigilant and its Roman Catholic citizens. It made no pretense at all to treat them as fellow-creatures or fellow-subjects having equal rights and liberties before the law. The municipal authorities did law. The municipal authorities did law registron to the late lamented and venerated Rt. Rev. Dr. not give a decent civic position to a Kelly, we beheld an equally happy and them. Any attempt at resistance of the spiracy or rebellion on the part of the spiracy or rebellion on the part of the their grip on the Catholic Church, his the church of the church abused Catholics, and that dishonest powerful utterances in the pulpit and platform and in the press drew the eyes of the world to a consideration of the cruel wrongs his country and his religion had suffered. It was he who wrote the famous letters in answer to

> The prejudiced nobleman's voice had land, its religion, its nationality and its Catholic rights and liberties. Dr. Maginn made his rejoinder to "Scorp ion Stanley's" loose arguments and ferocity, in a series of letters of logical force and dignified argument that did not leave the envenomed aristocrat an honest leg to stand upon.

Dr. Maginn possessed a powerful personality by his commanding ability, and by his constant efforts to lift up and to weld into a solid organization his faithful and devoted people; and they took heart and courage from his inspirations, even in the darkest days of trial and misfortune. Addressing a great multitude on his native hillsides at a period of unwonted calamity and hopelessness, he poured into the ears of his listeners words of hope and courage, but he must have felt in his own episcopal heart that kind of sickness which arises from hope deferred, and he must have measured with keenest vision the deplorable condition of those around him for he ended his remark. able speech with these thrilling words:
"I would grasp the Cross and the green flag of Ireland and I would rescue my and patriotic words he was ever their safest guide in moderation and in strict religious and constitutional I think it was to Dr obedience. I think it was to Dr. Maginn that O'Connell's designation "Star of the North" was ap-Wm. Ellison. plied.

## The Silver Question,

Father O'Rourke, of the Diocese of Detroit, was lately interviewed by a Witness reporter in reference to the currency question. This is what he has to say: "All great questions may be viewed in the abstract or in the con-

crete: as theorists speculate upon them or as practical men find them of importance in their individual affairs. am, therefore, to 'view' the 'money question 'in its general and particular bearing. As between gold and silver for the nation I hesitate. I have views, but that my views are valuable pecause just or true, I doubt. I fear that bad atmospheric conditions, poor perspective myopia, astigmatism, presbyopia or something may cause the conveying of a distorted image to my I am waiting, therefore, for the cloud of general selfishness that now befogs the subject to roll away and for an examination of my economic eye So many ordinarily well in sight. formed people confess themselves in the same predicament as myself that doubt the wisdom of submitting se grave a question to the arbitrament of a popular vote. Gold or silver for the nation—I do not know. In its particular bearing the 'money ques tion' assumes a slightly different aspect. With me it is not gold or silver It is silver or copper-coppers rather. I glance in melancholy retrospect over ten years of experience in which coppers have held a supremency over silver, infamous in the resultant stringency in silver and redundancy of coppers. On this question, from this point of view I have no hesitation. I am first, last and all the time for silver ratio, 10 from 1. If this be treason, make the most of it."

GO BAREFOOTED.

Will Be Healthier if You Do, Says

They will be healthier if they do it is said that thousands of the world's nobles and commoners follow his advice | Church of the Assumption, is to be the

Derry has been in its episcopal rulers.
Confining the observation to our own

His remedy is to be applied externally, and in its application the feet are the points of first importance. Train them to be full of pure, active blood, he says, and the rest of the body will partake of their healthfulness.

Mgr. Kneipp will come to this country in September and tell us about not give a decent civic position to a single Catholic individual out of a Catholic population of 60,000. Nor did Protestant residents of any rank or class make the least effort to show the Celtic element any of the courtesies or amenities that belong to civilized society. On the contrary, Catholics were ciety. On the contrary, Catholics were ciety. On the contrary, Catholics were class parmitted to live, provided they ciety. On the contrary, catholics were barely permitted to live, provided they yielded to all the wrongs, insults and outrages that could be heaped upon them. Any attempt at resistance or them. Any attempt at resistance or them. question of only a few weeks.

Germany has for many years been famous for water cures, and at that time several books on the subject had been published. One of these came by accident to the hand of the supposed Lord Derby, or as that nobleman was then known as "Scorpion Stanley," and hopefully. He made up his mind Lord Derby, or as that nonleman the then known as "Scorpion Stanley," and hopefully. He made up his mind that water should have a chance to cure him. Telling nobody of his increase him by O'Connell. tention, he went to the Danube river been raised in Parliament in utter and outrageous defamation of Catholic Irethat the reaction from the shock sent new life thrilling through his veins. He repeated his frigid dip every morning, and, to the surprise of his family and the disheartened doctors, became a hale and hearty man. From that time on he has been a student of the effects of water in disease, a practitioner of its use and a lecturer on methods

and benefits. His ambition to become a priest was realized, but parish cares did not in-terfere with his simple medical work. Not much attention was paid to him, except locally, for about thirty years. Ten years ago, however, his fame began to spread. Royal persons, some of them taking his cure merely as a fad, flocked to Woerishoven, and to-day there are Kneipp water cures by the parts of the world. Physicians from many lands go there to study the priest's strangely successful work; and enthusiasts, after careful attention to water cure movements in their own

expert diagnostician. He divides his work into two features—the prevention of disease and the curing of it. For both he uses water, but in the curing of ailments he also has recourse to herbs and bandages. In order that the body may be healthy, he advises ice cold ablutions of water, but only when the body is at a natural temper-ature, the best time, in his opinion, being after a good night's rest. He who would be of sound body, declares the venerable priest, should practice walking on bare feet. Try it first on the carpets in your home, he advises, and then practice walking briskly over cold wet stones. Much benefit, he is certain, is to be derived from standing in a bath tub and letting the cold water run until it reaches the calves of the legs. But best of all he considers a walk, barefooted, over grass on which the morning dew is sparkling. In winter he would have the health

feet, in the snow. After such exercises as these, Mgr. Kneipp would have the neophyte put on shoes and stockings and move about briskly to get reaction of the blood, in which lies the whole merit of his method. He objects strongly, however, to the wearing of shoes and stockings, as causing the blood to stagnate in the lower part of the body. He advocates the use of sandals, believing that it was never in the scheme of nature that any part of the body should be compressed Most diseases, Mgr. Kneipp says, are caused by impurities of the blood and irregularity in circulation. To get out the impurities he uses herbs and band-

seeker take a spin, with unprotected

salt water or ice cold water. If the blood circulates irregularly in the lower part of the body, Mgr. Kneipp applies to that part chilling water in douches, the most common way of applying the water being by means of an ordinary garden can. The cold water causes a reaction in the affected parts and the blood comes rushing to do its work.

ages, part of which are moistened with

Kneipp societies have been organ-

a strong adherent of Mgr. Kneipp, and only a few months ago she opened a water cure in Madrid.

The movement took form in this country several months ago and now there are a Kneipp Verein and a Kneipp Sanitarium in New York city, an institute in Jersey City and an official organ, known as the Kneipp Blatter. The NewYork headquarters are at 192 Third avenue, where meet-ings and lectures are held the first and third Thursdays of each month. The verein has about ninety members. Most of them are Germans, but it is the intention to organize English speaking followers and to publish an English paper in the fall. At the next meeting Rev. Anthony Schweninger, of the

The officers of the verein are: Pres

"Some wonderful results have been attained, even in the short time we have been at work," said President Charles to a reporter. "The most remarkable case I have come across is that of a man ramed laby Glay of that of a man named John Glov, of Chicago, who was suffering, apparently hopelessly, with diabetes. He has been following Mgr. Kneipp's instructions for four or five months, and the other day I received from him an enthusiastic letter, in which he declared his confidence that he would be entirely cured in a short time.

"As, to our barefoot idea. Of course we do not expect to get people trained to going barefooted in the streets or wearing sandals all the time. It is possible, however, for everybody to give the feet freedom at home. The sandal idea seems to be a very taking one. What could be better at the sea shore? What could be more comfortable for the bicyclist? What is pretit? We are trying to get a suitable sandal and will have manufacturers submit designs to us."

#### The Tyranny of Trifles.

The mastery of self is the end of true living, and this mastery is shown, not in the negative attitude, by the things we do not do, but by that mental power that compels the mind to the positive attitude—the forcing of the mind to do that against which it rebels. The man gains strength as he works; his ability comes through the doing Constantly we are met by the disagree able fact that our happiness, and often our success, is defeated by the tyranny of trifles, which, if they were met in the normal way, with healthy attitude of mind, would hardly be discovered to exist. To attach importance to trifles evinces a lack of perspective and a loss of balance in life.

The secret of the art of living is t eliminate the ugly; to preserve the to eliminate unnecessary burdens ; to preserve strength and secure leisure The test of wisdom is to make the inevitable minister to the whole life by the spirit in which it is accepted. The heaviest burden may be the foundation of success if put under the feet, but it score in Germany. Woerishoven has become a Mecca for sufferers from all our bendes before us the lodestone for

enthusiasts, after careful attention to Mgr. Kneipp's lectures, have started the world, is the prayer, "Not my will, but Thine, be done." Life, then, is water cure movements in their own sections.

Mgr. Kneipp, although he has taken no regular course in medicine, is said to have become through experience an expert diagnostician. He divides his mark the distance between growth and attainment; they measure the distance between the real self and the ideal toward which every true man

The great tests are met by the power accumulated in overcoming the trifles borne in each day's battle.

## The Art of Dying We'l.

One of the greatest impediments to a good death is the difficulty of forgiving those who have injured us. It is so hard to overcome human nature in this respect. We have such an overweening love of self that any insult or inury, like a barbed arrow, wounds. festers and gaugrenes. If the wound heal in course of time, yet still the scar remains to remind one of the offender. So necessary was it to overcome this weakness of our nature that Christ lays down a special commandment concern-ing it, when He bids us love our enemies, do good to those who hateus, and pray for those who persecute and calumniate us. In fact this is to be one of the characteristics of His followers, and so He gives as the motive for this most difficult course of action that we may be the children of our Father, who i in heaven, whose mode of acting is put before us as an example. maketh His sun to rise upon the good and bad, and raineth upon the just and unjust." Any other way of acting might become heathens, but not Chris tians.

We have a beautiful example of this in the last hours of St James the Great er. It is all the more striking because it is furnished by one who had earlier in his career been overzealous against the Samaritans, when they refused hospitality to Christ and had gone so far as to wish to call down fire from heaven upon them to avenge the insult. Christ had rebuked him and told him that he knew not what was the true spirit which should animate him. A heathen might desire to revenge a wrong, but a follower of Christ must be led by the spirit of Christ and leave Old Gold

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

London, Saturday, August 29, 1896

" THAT REVOLT."

The Presbyterian Record has a facility for the finding of mare's nests; and of all the wonderful things in this line which it has discovered nothing has given it more gratification than its recent discovery that the general elec-Quebec "a revolt of the people from ecclesiastical control in civic matters, and an assertion of freedom to think and vote according to their own judgment.

Last week's issue of that journal con tains a long article on this subject. which is treated under two heads "First, the fact of the revolt; second, the meaning of it."

Under the first head we are told that there is no doubt there has been a re volt as "the hierarchy threw all their great majority of the people deliber-

this revolt has taken place, and the same thing has been maintained by several other Ontario journals, but we look in vain for any evidence in Quebec itself that it has any real ex-

It has not been the custom of the hierarchy to interfere in purely civil matters, and as there was no such interference at the recent elections the supposed revolt is purely imaginary.

It is, of course, to the mandement issued by the Bishops of Quebec just before the elections that the Presbyterian Record refers when it states that the influence of the Bishops was thrown into the scale for the Conservative party, but the mandement itself specially stated that it was not issued with any such purpose. It advised the people against the commission of any of those faults or crimes which are too common at elections, bribery, intemperance, bickerings, quarrelling, etc., but it also expressly stated that its purpose was not to aid either of the mission but to God; a faith that loves political parties which were contend- the light, a faith worthy of freemen." ing for supremacy. It is, therefore, a favor of one party rather than another, and there was no revolt.

It is true that the document spoke support only those candidates who could be relied on to maintain them. This has been construed as being favorable to the Conservative party, and this is what the Presbyterian organ represents as being an attempt at "ecclesiastical control in civil factory; but at all events the fact that matters." The question of religious a settlement is being attempted con education is not a civil matter. It in- firms what we have said above, that volves the natural rights of parents to the mandement of the Quebec hiercontrol the religious teaching which shall be given to their children, and it tion of Mr. Laurier, who always dewas eminently proper that the hierarchy should advise their flocks on this subject, but in so doing they did promise would be fulfilled. not even state which political party according to their view would provide the best remedy for the grievances under which the Catholics of Manitoba have been suffering. The application of the correct principles they laid down was left to the judgment of the people themselves.

It is true also that the late Government declared itself in favor of passing a Remedial Bill, but it is equally true that the Reform candidates throughout Quebec declared quite as positively that they too would insist that the conout, and that if the conciliatory meas-

it is therefore not true that the hierarchy officially committed itself to the Conservative party, whatever may have been the private opinions or preferences of individual Bishops, and since this was the case, there was no revolt against their commands, as the Presbyterian Record asserts to have taken place.

We have constantly maintained that the hierarchy were perfectly justified in maintaining the rights of the Catholics of Manitoba. Independently of the compact under which Manitoba became part of the Dominion, parents have both by the natural and the positive divine law the right to give their their duty to do so, and the existence of such a duty implies their right to the means necessary for the fulfilment of that duty.

It is conceded that the Manitoba Legislature threw insuperable obstacles in the way of Catholic education by the school laws of 1890. Against these laws we have all the right to protest, tions have made it clear that there is in and we have the further right to take steps to have them repealed, and the Bishops in advising their flocks to endeavor to secure their repeal did not at all exceed their rights as citizens. while they exercised their duty as pastors having at heart the interests of their people.

We do not ground this vindication of the hierarchy on the fact that the general conference of the Methodists and the General Assembly of the Presbyterians both made pronouncements on this same school quesinfluence in one direction, while the tion, for we hold that the divine authority of the Episcopate to guard the faith ately voted in another direction. A and morals of the people is of a higher few years ago such a thing would have kind than the authority of these conbeen impossible. The command of the ferences and assemblies. But the fact Church would have been final with that both Methodists and Presbyterians multitudes who have now disregarded interfered against the granting of justice to the Manitoba Catholics would Our contemporary has certainly have been enough to justify the hiermaintained with great persistency that archy to interfere for the opposite purpose, if it were only to counteract the injustice contemplated by these Protestant conventions; and it is to be noted that the resolutions of the Methodist conference were absolutely of a partisan character, inasmuch as they announced that the conference would oppose any Government which would undertake to remedy the grievances complained of. As the Presbyterian Record professes to be so much opposed to ecclesiastical interference in civil matters, it would be interesting to know why it has never condemned these Methodist and Presbyterian pronouncements on the side of injustice?

> Further on, our contemporary gives its opinion of the causes of the imaginary revolt of Quebec against ecclesiastical control. One of the agencies in the movement is said to be the work of French "Evangelization" which the Presbyterians and some other sects are carrying on in that Province, "leading to a purer faith, one that asks no sub

The census of Canada tells the tale misconstruction of language to assert of French "Evangelization" too clearly that their influence was exerted in that we should be deceived by such braggadocio. Presbyterianism and the other sects have not even held their own in the Province of Quebec, the very plainly on the subject of Catholic population having increased at a perrights in Manitoba. It advised the centage of about double that of the people to maintain those rights, and to sects which have been engaged in the work of French "Evangelization."

> It is now announced that the School question of Manitoba has been settled by Mr. Laurier and the Manitoba Gcv. ernment. It remains to be seen whether the settlement is quite satisarchy was not intended as a condemnaclared that he would have justice done. though it was not quite clear how the

ANOTHER A. P. A. ORGAN DE. FUNCT.

Apaism has met with another severe blow in St. Louis, Mo., about equal to that experienced recently in Boston when the Standard, the Boston organ of the association, collapsed for want of support.

It is a general complaint among the organs of the association that they stitutional guarantees would be carried freely accuse of being controlled by to the people by restraining the danger of leprous contagion, while he the Jesuits or the Pope himself. The liquor ures failed, which were promised by True American, the principal organ of rights of the Indians to fish braved the loathsome disease, in order Mr. Laurier, they would employ the the dark lantern people of St. Louis, on the river and sea coast should be to administer to the spiritual and temconstitutional powers inherent in the has felt the effect of the general con- restored to them, as the original possess- poral needs of its unfortunate Dominion Parliament in order to retempt in which sheets of its class are ors of the soil. There may, indeed, victims. The testimony of the dress the existing grievances. It can-held, and has been now compelled to be difficulties in the way of this method. American consul and other unexcep-

dollars in the enterprise, and that he has no more to lose. He made a great collapsed.

It is stated that a good many Catho lics were accustomed to buy the True entitled to the first claim. American in order to see what nev falsehoods it was inventing each week against their religion, but its whole body of supporters was unable to keep children a religious education. It is the wolf from the door. This is a gratifying evidence that the Americans have no sympathy with the efforts of a few fanatics to engender discord by propagating lies against a particular creed, and by attempting to injure the adherents of any creed, politically and socially.

> The fate of the Boston Standard and the St. Louis True American should serve as a warning to bigots generally that they are engaged in an unprofitable as well as an iniquitous cause. Catholics also should be very cautious not to introduce such evil literature as these journals into their families, as beside the encouragement thus given to the propagators of evil principles, there has succeeded in proselytizing they may also endanger the faith in several of the converts of the Presbythey may also endanger the faith in their own households. There are good books and good Catholic newspapers to be found, and this is the kind of reading which Catholics should furnish to their families, and not the lies with which A. P. A. and other anti-Catholic journals are always filled.

A CASE OF HARDSHIP. A sad story is told by Rev. Father Goyce of the Oblat Fathers of Quebec regarding the condition of the Indian on the Labrador coast. The Oblats have several missionary stations on the coast, and Father Goyce has been on a visit to them to ascertain their condi tion and progress. He reports that the Indians are in a state of starvation, owing to the fact that a number of wealthy men and clubs have obtained grants of the fishing privileges along the coast, and have thus sole access to the waters. Thus the Indians have been deprived of the natural sources from which their food supply has been derived, and they are utterly unable to avail themselves of the means of subsistence, though the rivers of the coast are swarming with fish, especially salmon.

The eggs of the seabirds along the coast have also in the past been a source of food supply, and the Indians have been able to derive profit from their sale, or by attention to their being hatched without being interfered with, but this source of profit they have also been deprived of, as the New foundlanders set at defiance the Canaadian law which prohibits them from taking away these eggs, and they the aborigines destitute. There is no police protection of the Indian rights, and thus the supply of feathered game is being annually lessened, to the detriment of the poor Indians.

Whiskey dealers have also full scope to ply their trade, and the demoraliza tion consequent upon this state of many of the Indians and even of the white settlers.

Father Goyce states that this liquor traffic is the greatest scourge and evil of the coast, making the Indians very poor and killing them off rapidly by increasing their liability to pulmonary and other diseases to which they are peculiarly subject owing to the exposure to which they are subjected in order to earn a living.

The missionaries who have established themselves in this bleak region the forest, and by Christianizing them ; but the causes we have enumerated are representation or a fabrication. destroying the fruits of their labor, and being unable to obtain police pro tection they cannot counteract the evils caused among the Indians by the tablished themselves there by brute force in defiance of the laws.

This is a case which calls for the meet with but little encouragement ion Government. Not only should byterian missionary referred to, had from the American people, whom they there be sufficient protection afforded kept himself far away from the not be said that the mandate of the suspend publication for want of sub- of solving the problem on account of tionable witnesses proved Dr. Hyde to age is thus working good even under

clares that he has lost fifteen hundred obtained by the present possessors, but where the Government has thoughtlessly conferred these rights upon outeffort to get members of the order to siders to the detriment of the Indians, come to his assistance, as he hoped to the poor Indians should receive proper be able to do effective work during the compensation, or if the rights of the presidential campaign through the new proprietors be cancelled, so that propagation of A. P. A. literature, but they may be restored to the Indians, ne could not arouse any enthusiasm in compensation could and should be made the cause, and the paper has finally by the Government; but in any case the means of sustenance should be preserved to the Indians who are in justice

> The whiskey evil should also be dealt with effectually by enforcing the laws which make it penal to sell liquor to Indians.

PROSELYTIZING METHODS.

A paragraph which appeared a couple of week ago in some of the daily papers has been attracting some attention from the Presbyterian press, and has formed the basis for attacks on the methods employed by Catholic missionaries in Honan, China, who are accused of "proselytizing several of the converts of the Presbyterian Church" there. The paragraph is as follows:

"The Foreign Missionary Board of the Presbyterian Church has received information from their missionaries in Honan that the Roman Catholic Church terian Church. The Presbyterian Mis sionary Board feels very indignant over the reported action of the Roman Catholic missionaries, and the matter will come up for consideration at a meeting of the executive of the Foreign Missionary Board to be held on Tuesday.

The proselytizing of the adherents of any faith is understood to mean the use of unseemly methods to obtain converts, and so the term has an odious signification; but it is not from the methods in use by Catholic missionaries that this odious signification is derived, as it has not been known that Catholic missionaries have employed either the Mahometan methods of force, or the methods used by some Protestants in civilized countries, when Catholics were practically informed that they might choose between Protestantism with plenty of food and clothing, and the ancient faith with famine and the want of all necessaries of life.

We say unhesitatingly that we do not believe, even on the testimony of these Honan missionaries, that the Catholic missionaries have employed these disreputable methods as they have been described in some of the Presbyterian organs, and notably in a recent issue of the Canada Presbyterian, which asserts that "passing by the heathen. her priests (Italian) offered to guard these enquirers from persecution because, as they assured them, Protest-

ants had no consuls or ambassadors in China who could protect them; offered free board to those who would come to them to study the doctrine, free education for their children, financial aid. and employment as far as possible, and other such like inducements.' carry them off by wholesale leaving And replying to the Toronto Catholic Register, which had already made reference to the accusation brought against the Catholic missionaries, the Presbyterian asks: "If this is not proselytizing will the Register be good enough to tell us what to call it?"

It will be observed that the Presbyterian affords no clue whereby the affairs has resulted in the death of truth of the allegations might be enquired into. It is said to have occurred in Honan, one of the extensive districts of an empire which contains over one fourth of the population of the world, and to ascertain whether or not the charges are true it would be necessary to search a piece of country with a population of twenty or twenty five million inhabitants.

We have no inclination to employ a detective to make enquiry into so vague a statement, but we may safely judge by the ordinary course followed by have done much good by civilizing and Presbyterian missionaries when they educating these untutored children of are dealing with or speaking of Catholic missions that the whole story is a mis-

It is only a few years since a Presbyterian minister from Honolulu, in Hawaii published a gross and libellous attack upon the self-sacrificing Father liquor sellers especially, who have es- Damien, who had devoted himself to the care of the leper colony at Molokai, and afterwards became a martyr to his zeal and disinterestedness. It was immediate intervention of the Domin- then proved that Dr. Hyde, the Presdealers, but also the maligned the devoted priest who hierarchy condemned this position, and scribers. The editor, H. C. Beedle, de- the acquired rights which have been be a caluminator, instigated by a con- that South African Government.

temptible jealousy against the noble work Father Damien and his assistants were doing. We have not the least doubt that the Honan missionaries who have given an account of the Catholic missions in that far away land, have misrepresented the facts also for the purpose of exciting the "indignation " of the Presbyterian Missionary Board, and receiving additional contributions for their work from this side of the great oceans. By exciting the sympathy of the Board they are tolerably sure to open the purses of the Americans who innocently confide in them.

It is not the custom of Catholic mis-

sionaries to "pass by the heathen," as those in China are represented to have done, in order that they may gather in a few converts from Presbyterianism; nor is it their custom to obtain converts by offering the inducements of consular and ambassadorial protection, or of board and lodging, or similar advantages. Such inducements are actually offered by Presbyterian and other Protestant missionaries who " pass by the heathen" in order to pervert Catholics, and we need not go to the interior of China to find instances when these things were done. They have been done in Ireland, where soup kitchens were established in time of starving men, women, and children to give up their faith for a dole of broth or porridge. Similar methods, and even the use of force and the arbitrary taking away of children from their parents and guardians, were adopted by the Rev. Dr. Dorchester, in his administration of his office of Indian Commissioner in the West during the presidency of Mr. Benj. Harrison. But we need not even go so far away as these instances to show that these methods are very commonly employed by Protestants, and especially by Presbyterians, who thus make it a practice to accuse Catholics of the very things of which they are themselves guilty so as to throw the public off the scent, of the actual state of affairs.

The work of French Evangelization in Quebec is conducted on the same lines, and even in Ontario we have known of frequent instances where the same thing is going on. Several cases in point have very recently come under our observation, among which we may specify two cases which occurred in different villages not far from this city in which Catholic children were coaxed to attend Protestant Sunday schools by the promise of five cents, or some other trifling reward for every time that they would make their appearance at the Sunday school class.

We can assure the "indignant" Board of Presbyterian Missions that these methods are not in use among Catholic missionaries, and if there were an opportunity to enquire into the facts at Honan we are confident that it would be found that the Presbyterian missionaries there have misrepresented the facts in order to gain sympathy, and something besides more substantial than mere sympathy. About the Honan story there is

another element which renders it unworthy of belief. The priests referred to are said to be "Italian." Now there are certainly Italian priests engaged on these missions, but the majority are of other countries, especially of France, Belgium and Germany; and, besides, there is no reason to suppose that Italian priests would have special confi dence in the Italian consuls and ambassadors, who are known to be chosen from a faction which is hostile to religion. The French consuls and ambassadors are truly faithful to protect French subjects who are missionaries, and France has a real influence in China which Italy does not possess. The story would be more true looking if French instead of Italian priests had been spoken of.

We may, however, suppose that the Presbyterian missionaries merely used the term "Italian" opprobriously for Catholic, as it is sometimes the practice with Protestants to speak of the Catholic Church as "the Italian mission." But if these missionaries use language in this loose way we cannot rely much on their accuracy of narration, or their Christian charity, and we may well doubt their veracity also. The least that can be said of the whole story is that it sadly lacks even plausibility and the appearance of truthfulness.

THE Transvaal Republic has at length removed the prohibition whereby Catholics were rendered unable to hold any Government employment. The increasingly tolerant spirit of the

A COURT OF ARBITRATION.

From the announcements made by Lord Salisbury to the Lords, and similar announcements made in the House of Commons by Mr. Balfour, it appears to be a settled fact that the disagreement between the British and Venezuelan Governments will be settled without a war, through the pacific intervention of the United States, and by present appearances there will be also a permanent tribunal of arbitration whereby future differences between Great Britain and the United States will be settled.

The negotiations for the settlement of the Venezuelan question have been an obstacle rather than an aid to the treaty which is being negotiated to establish a court of arbitration between the two countries, for the reason that each country has certain fixed resolves regarding what should be done in Venezuela. The American Government wishes the South American trouble to be settled on the basis of the Monroe doctrine which would limit England's claims to the minimum, and desires an arbitration on this basis, while the British Government refuses to submit to arbitration the territory at present occupied by British settlers. Hence according to the British contention there would only be the unsettled famine to induce poverty-stricken and barren territory in dispute subjected to the arbitrators' decision, besides certain small money claims and commercial matters. The United States contends, on the other hand, for the widest possible scope for abitration on the question. It is expected, however, that the dispute will be settled amicably, as there is not so strong a war feeling in the United States at present as there was when President Cleveland first virtually announced that the United States assumes the position of universal protector and suzerian of all the nationalities of the two American continents.

It is certainly much to be desired

that there shall be a peaceful mode of

settling all disputes between the two great English-speaking nations, but there is this difference between settlement by courts of law and a court of arbitration, that when a decision is reached by a law court it is understood that the whole power of the Government backs the decision. In the case of arbitration, a nation may yield to the decision through a sense of honor, and it feels no humiliation in so doing even though that decision may be adverse, or even unjust, but as there is no power behind it to enforce the decision, when a case of evident injustice occurs it is likely to put an end to future arbitrations, and we know by experience that the arbitrators do not always arrive at a just conclusion. Hence the only thing which can ensure the permanence of any court of arbitration which may be instituted, is the assurance to both nations that the court shall be an impartial one. It is likely, on this account, that in the beginning at least, any treaty establishing a court of arbitration will give that court but limited jurisdiction, as the matter can be looked upon at present only as an experiment. But if even a court with limited jurisdiction be now established, it may pave the way for the establishment of a future court of more extensive powers. At all events it is worth while to endeavor to establish a peaceful mode of settlement of national disputes, to take the place of the arbitrament of the sword, even though at first the jurisdiction of the newly established court be of limited extent.

THE IRISH LAND BILL.

The Irish Land Bill introduced into Parliament by Mr. Arthur Balfour has at length become law, having passed the Lords with several amendments which were finally accepted by the House of Commons, though there was considerable demur and dissatisfaction on account of the changes made in the Bill by the Upper Chamber impairing and almost destroying its utility.

It is not because this measure is named a Land Bill that it is to be deemed a satisfactory measure. Even as originally introduced into the House of Commons it was far from redressing all the grievances under which tenants are oppressed, nevertheless it removed some of their burdens, and if it had been passed in that shape it would have been a great boon to the tenantry as an instalment of justice. As Mr. John Dillon remarked during the discussion, it could not be regarded as a settlement of the land question, though it improved the existing law.

The laws hitherto passed enabling tenants to become proprietors were too complicated to be practicable, but by the proposed law the Government, borrowing money at 21 per cent., was to invest it in Irish estates and to resell

to the tenants, secur and a small payment principal, so that in s tenant would have paid and would become at the same time have Other facilities we able the tenants to be

and rents were to be standard, and the te tected in improvemen on their holdings; bu were unacceptable to the clauses giving ju antry were mercilessl to make the Bill next is in this mutilated has become law.

Were it not for the ions which exist in th ist party the Lords dared to tamper with have done, and the G not have accepted t ments; but we are t isbury was quite apa while the peers we manner in which the the Bill. The Gover powerlessness of Ire ent conditions, an reasonably suspecte was introduced me believe, with the ness that it would House of Lords. how necessary it is fo alists to present a u is still to be feared t efforts of the Dublin tion will continue to an effort will be mad ists to prevent the producing any good pends now upon th Irish people to put de unite on the polic adopted by the great

THE IRISH NATI TIO

The Canadian dele Irish Race Convent Dublin sailed last York and for the same vessel, so that opportunity to confe ing the course to be meet the delegates o and those from all world. Animated a one spirit, that of lo a desire to see the Iri in demanding justice we have no doubt t be powerful toward jects for which the been called.

Many American the same vessel, and that as their purpose than that of the Ca that their meeting to thrown into each oth contribute towards whole delegation from Atlantic. Their pu about peace between and there is still sti Convention will the people at least any factious opposit refuse to participat tions.

We have already columns that Mr. J refused to participa issue Mr. Timothy livered several spe cate that he and h hold aloof. We are obstacles have been to prevent the suc gathering, which leave its mark in h is now that people clearly who the fa do not desire the s cause, and will se who throw difficult resuscitating a uni Mr. Healy has sai

convention is simply part of Mr. John Di his own leadership personal ambition. certainly misintery desire of Irishmen f world, but as there no hope that he wi Irish opinion, the co to proceed to its wo their parties, and to ism of the people to conclusions which by the delegates vise counsels of will prove a succe equal to the positi sentatives of two tions. If the peopl gates the factionis

opposing them will The convention on the 1st of Septer

er impairing

w. ed enabling tors were too able, but by rnment, borcent., was to nd to resell

to the tenants, securing the interest and a small payment annually on the principal, so that in seventy years the tenant would have the whole price paid and would become proprietor, and

at the same time have his rent reduced. Other facilities were offered to enable the tenants to become proprietors, and rents were to be reduced to a fair standard, and the tenants to be protected in improvements they had made on their holdings; but these provisions were unacceptable to the Lords, and the clauses giving justice to the tenantry were mercilessly mutilated so as to make the Bill next to useless, and it is in this mutilated condition that it has become law.

Were it not for the unhappy divisions which exist in the Irish Nationalist party the Lords would not have dared to tamper with this Bill as they toba and lay them before Mr. Greenhave done, and the Government would | way and my other colleagues, there is not have accepted the Lords' amendments; but we are told that Lord Salisbury was quite apathetic in his place while the peers were discussing the manner in which they should deal with the Bill. The Government know the powerlessness of Ireland under present conditions, and it is very reasonably suspected that the Bill was introduced merely as a makebelieve, with the full consciousness that it would be spoiled in the House of Lords. The result shows how necessary it is for the Irish Nationalists to present a united front; but it is still to be feared that in spite of the efforts of the Dublin convention, faction will continue to assert itself, and an effort will be made by the factionists to prevent the convention from producing any good result. All depends now upon the wisdom of the Irish people to put down faction and to unite on the policy which will be adopted by the great National conven-

THE IRISH NATIONAL CONVEN TION.

The Canadian delegates to the great Irish Race Convention to be held in Dublin sailed last week from New York and for the most part on the same vessel, so that they will have an opportunity to confer together regarding the course to be pursued when they meet the delegates of the British Isles, and those from all other parts of the world. Animated as they are with one spirit, that of love for Ireland and finally settled. We are on the way a desire to see the Irish people reunited in demanding justice from Parliament, we have no doubt their influence will be powerful toward securing the objects for which the Convention has been called.

Many American delegates were 'on the same vessel, and we are convinced that as their purpose is no less patriotic than that of the Canadians, we trust that their meeting together, and being thrown into each other's company, will contribute towards harmonizing the whole delegation from this side of the Atlantic. Their purpose is to bring about peace between the Irish parties, and there is still strong hope that the Convention will effect a union of the people at least, notwithstanding any factious opposition from those who refuse to participate in the delibera-

We have already mentioned in our columns that Mr. John Redmond has refused to participate. Since our last issue Mr. Timothy Healy has also delivered several speeches which indicate that he and his party will also hold aloof. We are sorry that these obstacles have been thrown in the way to prevent the success of this great gathering, which will undoubtedly leave its mark in history. The hope is now that people of Ireland will see clearly who the factionists are that do not desire the success of the Irish cause, and will set aside those men who throw difficulties in the way of resuscitating a united Irish National-

Mr. Healy has said that the proposed convention is simply an attempt on the part of Mr. John Dillon "to bolster up his own leadership and to promote his personal ambition." Mr. Healy has certainly misinterpreted the general desire of Irishmen from all parts of the world, but as there appears to be now no hope that he will yield to general Irish opinion, the convention will need to proceed to its work without the aid Messrs. Healy and Redmond and their parties, and to rely on the patriotism of the people to put into action the conclusions which will be reached by the delegates. We trust the counsels of the convention will prove a success, as we have no doubt that the delegates will be equal to the position in which they will be placed by the absence of representatives of two of the warring factions. If the people are with the delegates the factionists who persist in opposing them will fall into obscurity.

The convention will begin its work

on the 1st of September.

THE MANITOBA SCHOOL QUES-TION.

During the past week rumors have been rife to the effect that the Manitoba school question has been practically settled between Mr. Laurier on behalf of the Dominion Government, and Messrs. Sifton, Watson, and Cameron on the side of that of Manitoba, and a late as the 21st inst. Attorney-General Sifton had an interview with Mr. Laurier on the subject, concerning which, before he returned to Winnipeg, he said to a reporter for the Globe:

"The conference was for the purpose of arriving at each other's views in respect to a basis of settlement. I am not in a position to say more than that the views which have been expressed by Laurier upon the subject are such that believe that when I return to Manireason to hope that a satisfactory basis of settlement will be reached. At least return to the West feeling that much has been done towards bringing about an understanding."

It appears, then, that it is premature to say that any final understanding private devotion to express an act of has been reached, and until the terms agreed to by Mr. Laurier are made public it is impossible to say whether or not the understanding reached will prove satisfactory. All this is further evinced by the reference made in the speech from the throne to the question, which is as follows:

"Immediate steps will be taken to effect a settlement of the Manitoba school question, and I have every confidence that when Parliament next assembles this important controversy will have been adjusted satisfactorily.

From this we cannot infer that the question has been already settled, and when Mr. Laurier was asked in the House by Sir Charles Tupper whether it is true that negotiations are now pending and likely to result favorably, Mr. Laurier merely answered that at his invitation:

"The Attorney-General of Manitoba came down with a view of entering upon negotiations with the Government in regard to the settlement. Further than that I am not at

liberty to say at the present." The statement made by Sir Oliver Mowat in the Senate, in reply to Sir Mackenzie Bowell was somewhat more definite, nevertheless it was also to the effect that the settlement has not yet been arrived at, though Sir Oliver

added: "We have no doubt it will be to it, and I think if we accomplish that my honorable friend will consider it good work, although we may not be ready this session to report.'

We fully recognize the fact that it is more to be desired that Manitoba itself should voluntarily agree to grant to the Catholic minority the facility to give Catholic education to their children, in accordance with the requirements of the Constitution rather than that Parliament should intervene to oblige the Province to do this against the will of a majority of its Province if an amicable conclusion were reached, and the Catholic minority would find it easier to bring their schools to a condition of efficiency if the co operation of the local authorities were secured towards making them efficient, instead of having a Catholic system of education which would be regarded and treated with hostility by the provincial authorities. We hope, therefore, that Mr. Laurier's "sunny ways of conciliation" may suc-

ceed. But, on the other hand, Manitoba is well aware that it has violated a solemn compact entered into as a condition of its forming part of the Dominion, and it is neither fair nor desirable that it should be passively allowed to set an example of bad faith to the whole Dominion.

If this were permitted we should soon see the flames of religious discord raging in Ontario and Quebec, and both of these Provinces might soon be emulating each other in inflicting petty annoyances on the Catholic and Protestant schools of the respective Provinces. This state of affairs would be most deplorable and would endanger the continuance of confederation; for if confederated Canada has union of the Provinces is founded, confederation is a sham, and the sooner the delusion is dispelled, the

better it will be for all concerned. We do not desire to draw from insufficient data a conclusion adverse to the satisfactory character of the negoti. ations which have been going on be-

not acceptable to the Catholic minority the Dominion, and especially to the Catholic Episcopate. We do not seek to obtain a system of inefficient schools, which is the bugaboo which the Toronto Mail is constantly parading before the eyes of Orangemen and the P. P. A., but we do seek a system of efficient Catholic education, and with anything less than this we cannot be satisfied.

TO CORRESPONDENTS.

M. M.-To the enquiry, "Why do Catholics at funerals, throw handfuls of earth upon the coffin before the grave is filled up," we reply that there is no command in the ceremonial rubrics of the Church that this should be done. In some places it is done as resignation to the will of God, and that the body is recommitted to the earth from which it came, in conformity with God's will.

### EDITORIAL NOTES.

OUR contemporary the Antigonish Casket refuses to believe that Mr. Laurier "stands as strongly pledged to remedial legislation as was Sir Christianity? The reason is that Charles Tupper." This statement we made recently in the CATHOLIC Mr. Laurier said :

"If conciliation results in nothing, I shall have recourse to the power furnished in the constitution-a recourse which I shall exercise completely and in its entirety."

THE report of this speech appeared in L'Electeur, and the sentence we have quoted was translated and published by the Toronto Mail and Empire. In fact that paper made it a campaign cry, as it desired to convince the Protestants of Ontario that the Grits were as bad as the other fellows so far as remedial legislation was concerned. The Casket refuses to believe that Mr. Laurier made use of the language above referred to, because the report appeared in L'Electeur, a paper which, it says, was convicted of the most barefaced and outrageous falsehoods throughout the campaign. That may be the case, and Mr. Laurier may never have given the pledge contained in the above extract, but, nevertheless, the fact that he did not send a contradiction to the press would naturally lead one to the conviction that the report was correct.

Bur is not our contemporary a little inconsistent, for, further on in its article, it asks us to read what Mr. Tarte said in an interview :

"There are many besides myself Legislature. It would contribute more who would be unable to explain how to the peace and prosperity of the that (the unsatisfactory result in Ontario) came about, but I know that the leaders of the Liberal party were greatly deceived as to the vote which would be given them in that Province. They expected a much more generous support, and were disappointed that the anti-remedial cry did not capture more seats."

If the Minister of Public Works made use of such language it is not at all to his credit. But why, may we ask, is our contemporary so ready to accept as truth whatever appears in the press discreditable to the Ministhe Premier. Would it not be well to use the same tape-line for measuring all politicians?

WE can assure our contemporary that we will watch closely the Manitoba school question, and will deal out praise or blame wherever deserved. having no regard whatever for party politics. The Catholic schools of Manitoba must be restored, and if Mr. Laurier's Government will not re-establish them some other Government will. The agitation must be continued until justice be done.

THE Church in Germany has made great progress during the last quarter not the inherent strength or good faith, of a century notwithstanding the pe. Catholic. The best minds among to observe the compact on which the riod of persecution through which it his opponents disapproved of forcing passed under the iron rule of Prince the delicate concerns of the conscience Bismarck during his Chancellorship of the Empire, the percentage of the cruel as the Minister of Justice could from 33 to 35, but there is a drawback to this increase in the large proportion of mixed marriages which take place tween the two Governments, but we the children from such marriages are these attacks inflicted on the victim of beg that the Dominion Cabinet will brought up as Protestants: thus in them. It was the privilege of Judge

which will not give the fullest oppor- were educated as Catholics and 238,866 written to a Protestant friend who had There is one Lord and one plan of sala double tax unless they send their Protestants. In Berlin the proportion children to schools which are either of children of such marriages brought Curran, before he left Canada on the Protestant or merely secular. No up as Catholics is still smaller than in settlement will be satisfactory which is the cases already enumerated, the proportion being only one thirteenth of in Manitoba, to Catholics throughout the number who are brought up Protestants. Catholics should reflect on these figures, which prove how disastrous to faith mixed marriages are in general. No doubt in most of the instances the marriages themselves are contracted before Protestant ministers or the civil magistrates.

> "The most liberal of Roman Catholics holds steadfastly to all the positions that constitute the essence of the Roman system. They maintain that

the only true Church is the Church of Rome ; that there is no genuine Christianity, no true religion but that which Romanism teaches; that the only supreme moral standard is the infal ible interpretation of the divine will by the Roman Pontiff; that this Pontiff can never be the subject of any civi power, but is himself clothed with supreme authority: in a word, that men in every relation, the home, the church and the state, are subject to this vicegerent of God on earth. -Pres byterian Record, Aug. 20.

Our contemporary evidently intends the above to be a death-blow to the Catholic Church. Why should there not be many true Churches beside the Catholic, and many forms of genuine Christ established but one Church and but one form of Christianity, and no RECORD. Now for the proof. In a man made religion can be genuine speech delivered in Quebec on May 7 and, on the other hand, it is historic ally provable that the one Church established by Christ is the Catholic, which alone has continued to exist ever since its divine establishment, and it is alone infallible in union with its God-established visible head on earth, St. Peter's successor. Regarding the second part of the charge, we would means) to tassert that there are some men, kings for instance, who are not bound to accept and obey the laws of God as taught by His Church But we must add that the claims of the Catholic Church, which are reasonable in the Caurch of Christ, which is infallible, are also put forward in the Westminster Confession on behalf of Presbyterianism, which is admittedly fallible and liable to teach error. Here is where the absurdity comes in. Our contemporary should remember also that the claims of the Catholic Church have reference only to the spiritual authority conferred on her by Christ. The temporal power which was till a few years ago exercised by the Pope was distinct from this spiritual author ity-but as he was unjustly deprived of it, his right to it in his own territory remains unimpaired in justice.

## THOMPSON.

In selecting the life and labors of the late Right Hon. Sir John Thompson as the subject of his lecture before the Catholic Summer School at Plattsburg, the Hon. Judge Curran had an oppor tunity both of showing his veneration for a character of rare worth and a his fellow countrymen, have been career of rare interest, but also of placed at the biographer's disposal, llustrating the institutions of Canada by the principles and policy of one of the Dominion's most illustrious statesmen. The lecture was of peculiar value from the fact that Judge Curran vas not only Sir John Thompson's colleague in Parliament and in the Gov. ernment, but also enjoyed the priviter of Public Works, while it refuses to lege of his friendship, so that he was believe whatever may be creditable to able to speak of some portions of his subject with a knowledge that few beyond the late Premier's own family possessed. For the first time, for instance, was publicity given, in Judge Curran's lecture, to Sir John Thompson's explanation and defence (if indeed, any man is required to defend his conscientious religious convictions from prejudice or to disclose the secrets of his heart to vulgar curiosity) of his conversion to Catholicism. It may be recalled that from the moment of his admission to Sir John Macdonald's Cabinet, as Minister of Justice, but especially on two occasions-in connection with the Jesuits' Estates question and after Sir John Macdonald's death-Sir John Thompson was attacked with unusual bitterness on the ground of his religious faith and more particularly on secount of his having abandoned the Methodist Church to become a Roman into the political arena, and the action of a few extremists was all the more Catholic population having increased not well engage in discussion of a matter so purely personal. Only his most intimate friends, both in Only the communion that he had left and in that which he had joined, in many parts. A large majority of were aware of the pain which

opened his heart on the subject at issue.
In a conversation with the Hon. Mr. his friend the fact that he had written such a letter and gave him the name use in part of its contents in his lecture. been attending the Church of Eng land and Roman Catholic services assiduously for a period of four years and had been reading all the controversies I could get my hands on, and finally yielded when to believe and not to profess appeared to be wretched cowardice I had very few Catholic clients, no in fluential Catholic friends. I believed the day of my baptism closed my chances to professional advancement, or any other. I felt I had but one resource-my shorthand. I knew I could

I felt that there was no use in that it was better to stand by the cerwere not matters for public discussion. but matters of conscience only. if I had discussed them I must have added that, after twenty years' experience and consideration, I would do i again, and do it a thousand times if it vere necessary, even if all the bless-

were turned into misfortunes and the Catholic Church it is admitted that she is the oldest Church. afflictions." There is a certain pathos in these words, which were written at a time when the writer had been assailed with exceptional and most unjustifiable virulence by persons whose pro-fession of Christian charity ought to have withheld their lips or their pens from giving utterance to such charges. Nor is the pathos less real when it is remembered that Sir John Thompson's delicate sensitiveness as to the opinion of his friends was hidden beneath a reserve-a reserve touching the deep things of the spirit often found in religious natures-which it was as painful to break through as to suffer in silence. And so he suffered in silence till his death, save for this one voice from the grave which broke from ask the Presbyterian Record if it him on discovering that even in the communion to which his more violent assailants belonged there were men who judged him rightfully on the basis of charity and not wrongfully on the ground of antipathy and wilful misunderstanding. The rest of Judge Curran's lecture was an able and impartial presentation of the chief probems-political, constitutional and international in the solution or discussion of which Sir John Thompson had thirty five years ago. a leading share. The lecturer set out with a few elequent words, in which he showed in how especial a manner the career of the great Canadian states man exemplified the saying of Thomas a' Kempis—"Man proposes but God disposes," glancing by the way at other gifted sons that Nova Scotia had given o the service of Canada and of the Empire. Then he elucidated for his cultured audience the Riel question, quoting from Sir John Thompson's speech against the commutation of the sentence; the Jesuit's estates agitation; the Manitoba school question in its constitutional aspect, and the fisheries and the Behring Sea questions, so far as they claimed Sir John JUDGE CURRAN ON SIR JOHN It was too soon, the lecturer said in cial acts for what she has done. She career to be fully dealt with. It will be years hence when his correspond ence and the other documentary evidence not only of his labors, but of his motives and arguments, and of the rant. conscientious care and thought that he gave to every task entrusted to him by

#### fair a survey of the services of a statesman whose loss Canada still mourns. -Montreal Gazette.

and the popular emotion and party feeling that, still create

confusing mists around some of the

questions in which he was concerned,

have been dissolved and passed into

oblivion, that Sir John Thompson's life

and labors, character and aims, can be

worthily set forth. Meanwhile Sir

John Thompson's many friends and admirers will thank the Hon. Justice

Curran for having placed before a

select American audience so clear and

CHRISTIAN REUNION.

Discourse by His Grace, the Most Rev. Archbishop of St. Paul, Unity Among Christians—The Real Test is Sincerity of Conscience.

With beautiful and impressive cere monies the Cathedral Heart was formally dedicated at Duluth on Sunday, July 26. Archbishop Ireland preached the sermon. It was de voted to a discussion of the possibility and basis for a union of Christian forces and a presentation of ideas imbodied in Encyclical letters from Leo XIII.

A divided Christianity was not Christ's intention," said the Arch-bishop. "As we look around us to in Christian lands it is a sad spectacle that meets our eyes. We see Christian churches almost without number, with different creeds, not only separated from one another, but too often warring one with the other. We cannot believe that God having sent His only Son on earth to teach beavenly truth could have been the author of a divided Christianity. His bear it in mind that the question will not be settled by any arrangement mixed marriages in 1890, 195,288

which will not give the fullest opportunity to the Catholic minority to have as Protestants. In Baden only 39 per Catholic religious teaching in their cent. of such children were educated as Catholic plants the rest heirs brought up as Catholic religious teaching in their cent. of such children were educated as thanks for his friend's kind words, had Greek and another for the barbarian. Nations were to Him but accidents.

"A divided Christianity is the greatest misfortune for Christ's go journey from which he never returned | Christ brought His divine fruits from alive, Sir John Thompson mentioned to heaven that men might be saved. He commanded that all men be taught. What are we doing? When we send his correspondent. The latter the gospel to the heathens we cloud kindly allowed Judge Curran to make their minds in the beginning by giving ise in part of its contents in his lecture. them several. Oh, for a united Christianity! Then we could speak with confidence to the h a hens. great misfortune that four hundred years ago Christians divided. Since then the Christian armies have been The great heavenly oneness of which God has spoken has not been

The Archbishop then spoke of patience and justice, of the belief in mutual sincerity. "It is the sincere conscience that men will be judged by at the last day. We must put away the notion that a multiplicity of creeds support my wife and myself, if is the proper thing. Either Christ matters came to the worst. But taught certain dogmas or He did not. It is our duty to study out what He did putting all this before the public, and teach. The great feature about religious truth is that it is obligatory on us tain right which I had; that these were not matters for public discussion, Even He speak so obscurely that men could not understand Him. And so Chris tians cannot but believe that unity is the boon of Christianity and that it can be accompanied. All will confess that the old historic Church ought to be ings and prosperity which I have had heard, for whatever may be thought of

> "What is that unity to mean? It is not sufficient to come under one roof and say we are one when we differ on vital points. A truce is not unity We must agree on a platform, we must have one constitution. There must be one faith and one revelation. Some say let us agree on the main things. Well, which are the main things? Christ taught nothing that is not essenial. Some say, let each put in some things. Would such a creed last? It would be a structure of sand. There must be a principle of unity; there must be a method for adjudicating difficulties, a supreme court, just as we have one in our nation. Christ never intended each individual to be the arbiter of His teachings. He appointed a living tribunal !—His apostles. He told them to 'teach all nations all things and behold I am with you.'

> "Oneness of creed is not sufficient," said the Archbishop, "there must be one head, one organization. Christ made Peter the head of His Church and His successors had continued as such down to to day. In 1517 Martin Luther filed his protest and secession followed just as it died in this country

"But some way then to have unity means to go back to the old Church That means to go back to the Church established by Christ. In judging the Church you must separate it from its envoirnment. You must judge it by its teachings and by the lives of those who have followed them, not by the lives of those who have disgraced it. She has come down through all stages of civilization. She preached to the Jews, to the Romans under Nero, and under Constantine to the Gauls, to the Germans, and so down through the ages. Her monasteries have always been the homes of what little learning there was. Is it fair to judge her by her environment when it was not of Thompson's time and anxious thought. her choosing? Judge her by her officonclusion, for Sir John Thompson's cannot change her dogma, for it comes from Christ. She has, however, her discipline which is subject to change. These laws are of her own making and can be changed as the conditions war

" How does the Catholic Church look at other Christian Churches, is a questhe Catholic Church would wish to see the Protestant Churches blotted out and infidelity enter. Never would we wish that, for where God and Jesus are honored there is life. We believe that what they have is good but that they have not all. There is no dogma of faith which the Protestant Church has which has not been cherished by the Catholic Church through all the centuries since Christ. Church says that all who are baptized in the faith of Christianity are her children. So long as they are sincere in conscience they are children of God. Conscience is the test. But there is always the obligation to seek out the We are all made for one God. May the light of Christianity ever guide us all and lead us to the Heavenly Father."

## The Pope Once Visited England.

The interest which His Holiness Pope Leo XIII. has taken in the Anglican Church suggests the fact that he is the first Pope who has trodden English soil for centuries. In 1844, when he was Nuncio at Brussels, he was presented to Queen Victoria by the cele brated convert priest, the Hon. and Rev. Ignatius Spencer, the brother of the Earl Spencer, of that time, on whose invitation Mgr. Pecci, the future Pope, crossed over to England and spent a month in London. The Catholic papers of the period show that he officiated in two London churches that are still standing-St. Mary's, Moorfields, and the old Sardinian Chapel at Lincoln's Inn Fields. The former was then the Catholic cathedral of London, and the latter was frequented by Italians from all parts of the metropolis, including the reigning operatic singers of

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sure. Even to the House m redressing hich tenants nd if it had the tenantry egarded as a tion, though

Mr. Andrew Lang's preface to the new edition of Burns contains this brilliant passage :-

Montaigne, in a well-known phrase has defined man as ondoyant et divers. In Burns, who was so essentially hu man, these qualities, fluctuating and changeful, were carried, like all the elements of his nature, to a power almost without precedent. He was, almost without precedent. on different occasions, excessive in passion, in remorse; oblivious of his regret, he erred, repented, boasted; again he could be tender with the tenderness of Shakespeare, or hard, till the mood was over; he was proud and would humble himself, till his letters, in the vehemence and the instability of their emotions, remind us of the letters of Coleridge. Through all the vicissitudes of humors, the sorrow, the remorseful or the selfwilled despairs, his guiding stars were courage and faith. His creed was not orthodox, indeed, but it was sincere; he never lost sight and touch of the spiritual. When Bloomfield, the rustic English poet, was told to "remember Burns," he said that he did remember him, but that the warning was needless; he had neither Burn's power nor Burn's That mysterious thing which they call genius has very seldom en associated in modern men at once with force and with balance. Coleridge, Shelly, Musset, Byron, were all partakers with Burns in a rapidity, variety, and intensity of emotion which were incompatible with a which were incompatible with a "douce," comfortable, tranquil exist In his case the accident of social position emphasized, in a constant series of contrasts, much that was not peculiar to him, but the ordinary modern attendant of a genius with out equilibrium. It is hardly conceiv able that, in any rank, with any education, Burns could have perserved his balance as Woodsworth Scott, Goethe, Shakespeare and the majority of their classical peers, succeeded in doing. He never could have been happy, no more than Cowper, no more than Byron, no more than Shelley and Coleridge. He was born to beat his wings against the bars of his prison, even if they were no more closely confining than the flammantia mania mundi. The world of all these great men, Byron, Coleridge, Shelley, Burns, was not a secure society, like that of Æschylus and Sophocles, but was rent with earthquake, and darkened with eclipse These reflections may

fantastic; they are only meant to indicate the writer's belief that birth and wealth could not have made Burns happy, or cured his inconsolable discontent. His spleen, no doubt, was inflamed by poverty, by the uneasiness of a man whose genius has taken him into a sphere where he was not born, and where, for want of money, he could not always and easily move. made part of his misery, but in any other rank than his own he could not, of course, have become the immortal voice of labor, the immortal proof that poverty cannot destroy or depress Burns was born to revive and reassert the Scotch spirit as it would have been but for Puritanism In him lives all the mirth, the sensuous the joy in mundane existence which the reformers did their best to stamp out. The merry Scotland that had been jolly at Christ's Kirk on the green, or in Peebles at the play, awakes in him, but awakes in wrath as well as in mirth. In him folk song and folk romance, never wholly extinct, become consequently artistic. not, in poetry, an innovator, but a "continuator." He always has a model in the music and the lyrics of the people, in the humor and the measures of Lindsay and Dunbar, in the passion of the ballad singers. It is into the dry bones of tradition and the stifled consciousness of a people that he breathes new life. As this revival coincided with the general European revolution, it had all the more influence on literature, especially on Words-worth, on Scott, and on a poet so unlike Burns in style and quality as Keats. "A' contributors are in a manner fierce," says the Ettrick Shep herd, and most writers on Burns are fierce too, in a manner. Mr. Carlyle was fierce, of course, and in his essay on Burns he says that the whole poetry of Keats "consists in a weak eyed, maudlin sensibility, and a certain vague, random tunefulness of nature," echoing in less odious terms the old brutalities of Blackwood's Magazine. Keats, in fact, in his "Letters." displays a sympathy with Burns and a lucidity of judgment worth much more than all the frothy rhetoric of Christopher North, for example. "We can see Christopher horribly clear in the works of such a man his whole life, as if we were God's spies," says Keats. That is the precise No life of Burns is needed, much less any moralizing on his life, by a reader of his poems. He has drawn it without relenting. If he is drunk, or has the spleen, if he is ten der or fatuous, indignant or grateful, kind or unkind, repentant, resolute, maudlin or in revolt, even so he writes, and the verse is alive to testify to it.

Mr. Lang demolishes ruthlessly Thomas Carlyle's regrets for what Burns might have been, if he had been born with means to go to the University :-

It is awful to think of, but he might have died a Professor of Moral Philosophy, like Christopher North. Burns, one cannot say it too strongly, is quite good enough as he is. He was a careful and conscientious artist, he gave the needful attention to his work, altering and improving, but not more. He could not have bettered "Tam O'Shanter," or "Why? O dead bargain."

gars," if he had been steeped in Longnus and Quintilian, Dr. Blair, hi rhetoric, and the writings of Boileau A man's work, after all, is what he could do, and had to do. One fails to see how any change of worldly circumstances could have bettered the true work of Burns. - Boston Pilot.

### IT WAS A PRETTY SPECTACLE

I have just returned from witnessing, in this charming capital of the Grand Duchy, one of the prettiest spectacles at which it has been my lot to assist, writes a correspondent of the Tablet under the date of June 22 from Luxemburg. To me the custom is quite new; perhaps, however, it may be known elsewhere. refer to the Rose Mass of the children in honor of St. Aloysius, as that saint is the special patron of children of the primary schools. This year, however, the feast falling on a Sun-day, the celebration and the holiday had very naturally been transferred to to day—Monday. The day opened with a High Mass for the children in the cathedral at 8 a. m., and the sight within the walls of the edifice was this morning an exceedingly pretty one. The church was filled up with all the children from the prim ary schools of both the city parishes

the Cathedral itself and St. Michael's. They troop in, clad in their very best, each school with its banner borne proudly at the head and each single boy and girl, grea and small, rich and poor - and herein lies the special character of this cale bration - carries in his or her hand small bouquet of roses, generally two or three blossoms in each, sometimes more, red or white, or tea roses, as the case may be. The girls fill to overflowing the gospel side of the church and the boys the epistle side.

The high altar, over which presides in all her splendor, the much venerated mage of Our Lady of Luxemburg (the famous Madonna of Kevelser is a copy of this) is resplendent with lights; on the sanctuary steps, facing the great crowd of little ones, is a statue of St. Aloysius also surrounded with candles and flow ers; whilst opposite in the dark corner of the cathedral, near the great door, stands the grim, empty sarcophagus, with its carved Pieta and attendant figure of the blind King John of Bohemia, about whose death at the battle of Crecy our own school-children are taught (and whose bones lie not here, but on top of the steep hill of Kastel, near Treves). The entire body of the nave is a charming parterre of roses, densely packed with orderly and devotional children, row upon row of lads and lasses bearing proudly their bunches of roses in honor of the saint. all with bright and smiling faces, for is not to day to be a whole holiday and is not the weather just perfect? And so the big organ rolls out the opening notes, the choir chants the "Introit; and the "Rose Mass" has begun. At its close, the children, marshalled in orderly files, come to offer their rose at the foot of their patron's statue and not only the empty cathedral itself, but the neighboring streets also, are still

## Arnold and Newman.

filled with the faint, sweet odor.

A charming page in the newly-pub-lished "Letters of Matthew Arnold" is that which tells of his meeting with Cardinal Newman. He writes:

On Thursday I got a card from the Duchess of Norfolk, for a party that evening to meet Newman. I went, be cause I wanted to have spoken once in my life to Newman. I met A. P. S. (Dean Stanley) at dinner at the Bux tons', and he was deeply interested and excited at my having the invita-tion to meet the Cardinal. He hurried me off the moment dinner was over, saying, "This is not a thing to Newman was in costume-not full Cardinal's costume, but a sort of vest with gold about it and the red cap. He was in state at one end of the room, with the Duke of Norfolk on one side of him and a chaplain on the other; and people filed before him as before the queen, dropping on their knees when they were presented and kissing his hand. I only made a deferential bow, and Newman took my

hand in both of his and was charming. The eloquent passage in which the apostle of "sweetness and light" ex-plains "why the Roman Catholic Church will always have a strong attraction for the man of imagination' is well known, says the Ave Maria it was his scholarship and not his imagination that made him write of the well known historian of the English people: "I am glad to hear from that the more be Green . looks into Puritanism, and indeed into the English Protestant Reformation generally, the worse is his opinion of

## A Dead Bargain.

A merry prelate was the late Catholic Bishop of Newfoundland. He had a piano of which he desired to dispose, and which a friend, a Protestant doc tor, desired to purchase. Considerable chaff ensued before the bargain was struck at a price which the Bishop declared ruinously low. The only vehicle in the town which would accommodate the piano was the hearse, and in this it was driven to the doctor's loor, who came to the Bishop in high dudgeon.

"Why on earth," he asked, "did you send my piano home in a hearse?" The Bishop's eyes twinkled as he

answered:
"Why? Oh, because it was such a

#### A VISIT TO THE SHRINE OF ST. ANNE

Rev. Thomas J. Melish, one of the most noted Protestant ministers in Cincinnati, gives his impressions of a late visit he paid to the shrine of St. Anne, Quebec, in the following letter to the Times Star :

"A person does not need to cross the Atlantic to come into thoroughly European cities. Montreal and Quebec remind one much of Paris, and the French language you hear on every side and the French signs at every turn complete the illusion. I have been surprised to see the splendid im provements in churches and public buildings in Toronto, Montreal and Quebec since my last visit to Canada twenty years ago. The churches, especially, are elegant. I think Europe has no finer church than Notre Dame, Montreal, while St. Peter's cathedral in its vastness reminds one of St. Peter's at Rome, of which it is a copy in reduced size. During my stay in Quebec, St. Anne's day of the Roman calendar occurred, and the anniversary is made a great occasion always at St. Anne de Beaupre, twenty-two miles from Quebec. A pilgrimage occurs here every year from every part of the Dominion. Hearing wonderful things of the miraculous cures effected on these occasions, I determined to be a pilgrim.
... I found St. Anne's a really splen-

did church, its walls and pillars of colored variegated marble, its walls adorned with fine paintings and statuary, its grand altar a lofty erection of white marble, loaded with flowers, and perhaps twenty-five or thirty side chapels and altars. But the most im pressive picture of all was the pyramids of crutches, some of adults and some of children. These were all evidently worn by use and had been left in the church by people who had been healed of infirmities. As far as I could see, from a visit of only one day the cures were not effected by any manipulations or personal work of priests, but occurred during the coninuance of the religious services These have continued now for about a week and end to-day. They are very fervent, and the whole atmos They are phere of the place seems to be full of electricity or magnetism. Services are kept up every day, beginning with early Mass at 5 o'clock and continuing throughout the day. church was fullat every service and the Father who preached was very ferven and eloquent. Most of the sermons are in French, as the pilgrims are chiefly French Canadians. I heard one earnest sermon in French. It was entirely extempore, without notes, by a young priest. At the close he offered a fervent extempore prayer, wholly addressed to St. Anne. He began, "O bonne Sainte Anne," and throughout it was addressed to her with earnest ejaculations. "Obonne Sainte Anne, priez pour nous," frequently repeated. One cannot but be mpressed by the simple and fervent faith of all participating. It would

## "The Bible Alone."

be well if we, who claim a better apprehension of religious truth, could

equal them in faith and fervency.'

The trial of a "heretic" in the Presbyterian Church two years ago put practically before the public the ancient but unanswered difficulty about the "Bible alone" as a rule of faith says the Ave Maria. Since that time even the secular newspapers of discernment have insisted that Protestants have no right to anathematize heretics until they agree upon an intelligible canon of belief and a definite code of One point is certain: the 'Bible only" theory will never regain its old ascendency over men of thought. Mr. Balfour is only one of many cultured and out-spoken Protestants who have publicly abandoned this folly for in his study of "The Philosophy of Belief "he says:

"Indeed when we reflect upon the character of the religious books and of the religious organization through which Christianity has been built up when we consider the variety in date in occasion, in authority, in context in spiritual development, which marks the first; the stormy history and the inevitable division which marks the second; when we further reflect on the astonishing number of the problems - linguistic, critical, metaphysical and historical which must be settled, at least in some preliminary fashion, before either the books or the organizations can be supposed entitled by right of rational proof to the position of impossible guides, we can hardly suppose that we were intended to find in these the logical foundations of our system of religious belief, however important be the part which they were destined to play in producing, fostering and directing it.

The widespread interest aroused by his book in Catholic circles must have surprised Mr. Balfour; for he presses the belief that he will count few Catholics among his readers. knows better now.

Live up to Your Privileges. Live up to Your Privileges.

If we read of some new fabric made in some foreign country which gave protection from cold, providing a healthful warmth in all sorts of weather, we would consider it wonderful and be envious of the people who could take advantage of it. But because Fibre Chamois is quite inexpensive and easy to get perhaps some have not yet tested its merits and found out for themselves the splendid winter comfort a layer of it will impart to all outdoor garments. Its weather-proof qualities are genuine, founded on the fact that it is made entirely from Spruce Fibre, and is therefore a complete non-conductor of cold. This, as well as its light weight, makes it an ideal addition to every one's fall and winter clothing.

## PRIEST AND PYTHONESS.

How Abbe Valadier Exposed "the Angel Gabriel."

Couedon, "the Angel Gabriel," as her votaries called her, after going up like a rocket has come down like a stick, says a Paris dispatch to the London News. She has not even obtained a gilded retirement, after all her notoriety, for the £2000 damages she claimed in a recent libel case were reduced to £5, and the ex-tra postmen who groaned under the weight of mail bags addressed to her

have been withdrawn.

Before allowing Mile. Couedon to sink into oblivion, the following interview with Abbe Valadier, the very respected chaplain of La Roquette, who speeds the parting criminals on the scafford, may be interesting, as the conclusion of one of the most curious chapters on superstition in modern times. The abbe, by an ingenious stratagem, compelled the lady to confess that she was no more a coyante than fortune tellers, who are allowed to fool credulous people at

Anxious to see the "Angel Gabriel for himself, the abbe called in the Rue du Paradis, and, on handing in his card, he was immediately received. On seeing him the voyante began, as usual, to pour forth "bouts rimes" which meant nothing. The priest, in terrupting asked whether he could speak to the "angel." Mlle Couedon made some mysterious signs, turned round and round in her chair, and said. "Now you can question the angel."

"Cur dixit angelus"-began the abbe.

"I beg your pardon," remarked Mile. Couedon; "but if you speak Latin, the angel does not understand. The abbe held under his arm a bo ontaining a pyx, in which there is usually a consecrated Host. this 'angel' see inside this?" he asked.

"Certainly." "What is inside, then?" The voyante sought to turn the conversation by reciting psalms and sconnected sentences.

"Suppose," said the abbe, "it was consecrated Host?" "Oh, then, the 'angel' would go down on his knees and pray."

"Then, said the priest, rising, and in a solemn tone, "the 'angel' must now whether or not I have a host in this box.

Mile. Couedon dropped on her knees Tears flowed from her eyes. The 'angel' was speaking through her. "He knows the host is in the box, he sees It, and he adores It.

sees it, and he adores it.

The prayers over the Abbe Valadier said severely: "You are not a voy ante. You are not inspired. You have proved it. You see there is no host inside. Again the floodgates of Mile. Couedon's eyes were opened, and she asked the priest's forgiveness.

## Missions to Non-Catholics.

For years the Paulist Fathers have given missions to non-Catholics, and always with gratifying success. late they are making an organized effort to reach the American masses outside the fold. In co-operation with the local diocesan clergy they have e tablished many permanent missions throughout the United States, so that missionary work is now pushed with a vigor unknown before, and the results are surprising. According to the New York press one hundred thousand conversions to Catholicism took place tast year in the United States. Doubtless lyn. This church, which has a single lyn the United States. Doubtless lyn. This church, which has a single lyn creating the large has been credit is due the A. P. A. for lar history, was blessed on Monday previous by Bishop McDonnel. Father Castley Gastialdi is its pastor. It was the study and right understanding o Catholicism with the usual result. But a larger credit is due to the Paulist Fathers, who have worked for that puurpose with untiring zeal and devotion. The Missionary, a journal edited by them, gives each month the names of notable con verts, and more complete details of missionary progress than one can obtain elsewhere. The Missionary Union is a large and growing society incorporated for the purpose of provid ing financial support for the missions to non-Catholics.

This work ought to be encouraged As Bishop Horstmann observes: is time for the Catholic Church in the United States to take up this work. The harvest is great and the laborers are few. I bless God for the good work done in my diocese during the past two years by Paulist missionaries. The same work is to be done throughout the country."-New World.

## Irish Purity.

The recent report of the Registrar-General for Ireland pays tribute to the personal purity of the Irish race. So very small is the percentage of illegitimate births in Catholic parts of the country that the Registrar-General has thought it worthy of special comment. In Connaught, where the population is almost entirely Catholic, there is only one illegitimate birth to every thousand children born. Ulster, where Catholics and Protestants are about equal, thirty-nine of every thousand children are born out of wedlock. For the population of the whole of Ireland the illegitimate birth rate was twenty-seven per one thou-There is no country which can furnish such striking figures to prove national morality. Ireland has little wealth and much sorrow, but in obedience to the sixth commandment, in purity of thought, word and deed, she leads the way.

Only the sufferer knows the misery of dyspepsia, but Hood's Sarsaparilla cures the most otubborn cases of this disease.

### Agnosticism a Decaying Creed.

There are many indications, says the Ave Maria, that Agnosticism, climax of logical inconsistency and the height of intellectual presumption," is a decaying creed. Even Spencer, the prophet of the new sect, posits existence of God as an indispensable first principle both of knowing and of being; and some of his whilom disciples now openly declare that God is not concealed from mortal ken; that, after all, we really do, "see through a glass darkly" and "know in part." In a recently published essay President Schurman, of Cornell University, refers

to Agnosticism as "a passing fever of

juvenile free thinking, a transitional

and temporal phase of thought.' We cannot, of course, accept his opinion that there will ever be a reinterpretation of the idea of God which hitherto been held by the great majority of believers : though many misconceptions of the Deity on the part of those who have had no infallible guide may be dispelled. Agnosticism is due, not to the advance of knowledge, but to the decay of under-standing. "Unless you believe you shall not understand." Dr. Schurman

"The human mind can no more surrender its belief in God than its belief in a world or in a self. Contemporary agnosticism, strange as it may sound, is in part due to the great advance which knowledge has made during the last half century; it is blindness from excess of light. The astonishing results of scientific investigation have given us new insight into the physical universe and the life of mankind; and though, in consequence of the immanency of the infinite in the finite, every enlargemegt and rect fication of our view of man and nature must also involve growth in our knowledge God, the first effect of this advance has been merely a revolt against the partial and inadequate representations of God which popular thought has inherited from the ages that antedate the birth of modern science. But the agnostic fever seems already to be burn ing out.'

### A "Popish" Scare.

Frederick Harold in a cable letter from London, says: "Since the rather extraordinary incident occurred of Catholic seamen belonging to the British Mediterranean squadron being received at the Vatican by the Pope in their uniform, the alarm at the pre-viously suspected Catholic movement nside the Anglican Church in England has been spreading swiftly. One nears of Protestant parties organizing in various parts of England for the purpose of imposing an anti-Catholic pledge upon Parliamentary candidates in the future, and all sorts of rumors are circulating about a secret under-standing between Rome and a large section of the Anglican clergy. of Ritualistic priests have been wear ing berettas for a long time, instead of the old collegiate "mortarboards," but now it is said that the beretta is being taken up by numbers of the younger clergymen hitherto not prominent in the Ritualistic movement be surprising if soon there is no organ. ized 'no Popery' agitation throughout the country.

## Old History of a Church.

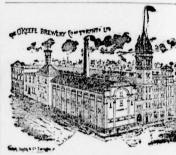
For the first time Mass was celebrated last Sunday in the Church of Our Lady of Loretto, Powell street, near East New York avenue, Brook-lyn. This church, which has a singu Stephen Gesrialdi is its pastor. It was originally built for the Congregationalists by Horace Stewart, known as the church-builder, but on the amalgamation of the Powell street with the Beecher Memorial congregation it was handed over to Mr. Mr. Wooley. Wooley leased it to the Society for the Conversion of the Jews, and James Shapiro, a Hebrew orator, preached in it for a year without much success in the way of converting. It was then sold to Thomas True-

man, an Englishman, who converted the building into a Mormon temple, where the doctrines of Joseph Smith were preached thrice every week. No conversions followed, the temple was not self-supporting and Mr. Trueman leased the building to the Salvation Army. The Army drummed and prayed away until last spring without attracting the desired crowds, and finally Bishop McDonnel purchased it for use of the Italian Catholics of that section of Boooklyn, of whom there are three or four thousand.

Still Another Triumph—Mr. Thomas S. Bullen, Sunderland, writes: "For tourteen years I was afflicted with Piles: and fre quently I was unable to walk or sit, but four rears ago I was cured by using Dr. Thomas ECLECTRIC OIL. I have also been subjec to Quinsy for over forty years, but Eclectric Oil cured it, and it was a permanent cure in both cases, as neither the Piles nor Quinsy have troubled me since."

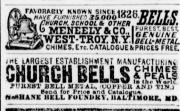
If you want to preserve apples, don't cause a break in the skin. The germs of decay thrive rapidly there. So the germs of consumption find good soil for work when the lining of the throat and lungs is bruised, made raw, or injured by colds and coughs. Scott's Emulsion, with hypophosphites, will heal inflamed mucus membranes. The time to take it is before serious damage has been done. A 50-cent bottle is enough for an ordinary cold.

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Nothwithstanding th of to day's Gospel ther wish to be the friend without becoming en They dally with the w serve it and God, if no same time, at least alt do not appreciate the in fact, they begin t will, after all, cond eternal pains for o Their confessions a affairs, without any se from their life of sin. souls to whom the Holy those awful words: wert cold or hot ; but ! lukewarm and neither will begin to vemit mouth." These, the trying to serve Gcd an already begun to Christ will have nothi will not serve Him

FIVE-MINUTE

SERVING TWO

Fourteenth Sunday a

"You cannot serve God a Matt. vi. 25.)

How foolish to supp save our souls by "Where your treasur your heart be also." sake of the world and world we forsake Chi we show where our tr what service we are.

If our easy-going ( appreciate the enorm sin, he would but adn in condemning a so mortal sin. It is a mortal sin. It is a single act which we for which the soul is co the moral leprosy vinner capable of crime. No words can scribe the awful lepro that soul which is in sin. When it become state, after death, greater hell for it to s of its outraged Create the miseries of that where there is weepi be brought before th of God, before who angels veil their f. wings, it will cry out to cover it and the hil the sight of God.

Let not our eas think, therefore, that of small consequence. taken if they think th of penance will do them. If any man g without doing his sh repenting of the pas purposing to walk in commandments for th state of that man is first. By no trickery heaven ; God require ice and a whole-souled

But he caps the cli thinks to put off his his old age. To day add one cupit to his can count upon a d year? But even if upon an old age, who shall become truly co is apparent that the our conversion is the sinning any more? the magical charm friends would have it make a foul sinner sleight of hand. God worst sinner in a mo the penitent thief. I that He has done so case? Let us not t He cannot be mocked clearly that we must all our hearts, or we We must choose be Mammon. It is in Mammon. It is Which shall Mammon?

By a singular of memorials were unve and the other to Card there could be no dou these brilliant men al especially to honor or which was refused a memorial to Newman and represents the robed and holding t his hand. One who unveiling thus descri The face is finely ch the impress of cultur which one is accus portraits of the Cardin faraway look of the cl finely portraved; and is added to the appear able figure by the im and the Child which monument-placed of dome, gracefully ou by substantial not help thinking the figure looks, as it teeming multitude metropolis, though th hushed and the stron no longer clasp the and the sanctity of and breathe, and tha harbinger of the Seco buried within the tor

A Million Go A Million Gowold not bring happing would not bring happing fering with dyspepsia, rilla has cured many this disease. It tones the bowels and puts all system in good working good appetite and gives happiness.

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#### FIVE-MINUTE SERMONS.

Fourteenth Sunday after Pentecest.

SERVING TWO MASTERS. "You cannot serve God and Mammon." (St Matt. vl. 25.)

Nothwithstanding these clear words of to-day's Gospel there are many who wish to be the friends of Mammor without becoming enemies of God They dally with the world, they try t serve it and God, if not at one and the same time, at least alternately. do not appreciate the enormity of sin in fact, they begin to doubt if Goo will, after all, condemn a soul to eternal pains for one mortal sin Their confessions are mechanica affairs, without any serious conversion from their life of sin. These are the souls to whom the Holy Ghost addresses those awful words: "I would thou wert cold or hot; but because thou art lukewarm and neither cold nor hot, I will begin to vomit thee out of my These, therefore, who are trying to serve Gcd and Mammon have begun to serve Mammon. Christ will have nothing of those who will not serve Him with their whole

How foolish to suppose that we can save our souls by a divided love! "Where your treasure is, there will your heart be also." And if for the sake of the world and the things of the world we forsake Christ in anything, we show where our treasure is and in what service we are.

If our easy-going Christian were to appreciate the enormity of the least sin, he would but admire God's justice in condemning a soul for a single mortal sin. It is not so much the single act which we call a mortal sin for which the soul is condemned, as for the moral leprosy which made the sinner capable of so monstrous a No words can adequately describe the awful leprosy which covers that soul which is in a state of mortal sin. When it becomes conscious of its state, after death, it would be a greater hell for it to stand in presence of its outraged Creator than to suffer the miseries of that outer darkness where there is weeping and wailing and gnashing of teeth. When it wil be brought before the judgment seat of God, before whose majesty the angels veil their faces with their wings, it will cry out to the mountains to cover it and the hills to hide it from the sight of God.

Let not our easy-going friends think, therefore, that sin is a matter of small consequence. They are mis-taken if they think that the sacrament of penance will do their work for them. If any man goes to confession without doing his share, by honestly repenting of the past, and sincerely purposing to walk in the way of the commandments for the future, the las state of that man is worse than the first. By no trickery can we get into heaven; God requires an honest serv ice and a whole-souled fidelity.

But he caps the climax of folly who thinks to put off his conversion unti his old age. To day's Gospel asks:
"What man, by taking thought, can
add one cupit to his stature?" Who can count upon a day, much less a But even if we could count upon an old age, who tells us that we shall become truly converted, when it is apparent that the only reason for our conversion is the impossibility of sinning any more? Confession is no the magical charm our easy-going friends would have it to be ; it cannot make a foul sinner into a saint by sleight of hand. God might save the worst sinner in a moment, as He did the penitent thief. But who is certain and alcohol are injurious to them, that that He has done so in a single other case? Let us not try to cheat God. He cannot be mocked. He has told us clearly that we must serve Him with all our hearts, or we are none of His We must choose between Him and Mammon. It is impossible not to Which shall it be-God or Mammon?

By a singular coincidence, two memorials were unveiled in London or the 15th ult. : one to Matthew Arnold and the other to Cardinal Newman: but there could be no doubt as to which of these brilliant men all England desired especially to honor on that day. The which was refused a place at Oxford, memorial to Newman is the same statue and represents the Cardinal fully robed and holding the Scriptures in his hand. One who was present at the unveiling thus describes the memorial: 'The face is finely chiselled, and bears the impress of culture and of sanctity which one is accustomed to see in portraits of the Cardinal. The dreamy faraway look of the churchman poet finely portraved; and not a little dignity is added to the appearance of the vener able figure by the image of Our Lady and the Child which surmounts the monument-placed over an arch, or dome, gracefully outlined, and supby substantial pillars. One can not help thinking that, as the stately figure looks, as it were, upon the teeming multitudes of this vast metropolis, though the silver tongue is hushed and the strong right hand can no longer clasp the pen, the dignity and the sanctity of his life still live and breathe, and that the song of the harbinger of the Second Spring is not buried within the tomb."—Ave Marie.

## A Million Gold Dollars

A Million Gold Dollars
would not bring happiness to the person suffering with dyspepsia, but Hood's Sarsaparilla has cured many thousands of cases of
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## OUR BOYS AND GIRLS.

A Whistiing Song. When times are bad and folks are sad An' gloomy every day, Just try your best at lookin' glad An' whistle 'em away!

Don't mind how troubles bristle; Jest take a rose or thistle; Hold your own An'e hange your tone, An' whistle! whistle!

A song is worth a world o' sighs; When red the lightnin's play, Look for the rainbow in the skies An' whistle 'em away!

Don't mind how troubles bristle; Each rose has got its thistle; Hold your own An'change your tone, An'whistle! whistle!

-At lanta Constitution Earrestness.

A young clerk in a large mercan tile house was conspicuous for the in terest which he took in his work. His ssociates ridiculed his earnestness and enthusiasm, and told him that there

-" it did not pay."
"A man is paid for his time and labor," they would say "and he is under no obligations to make his employer's interests an absorbing passion. You will get nothing by it.

"I shall give my employers," he replied, "the best work that is in my power, whatever they may do for me.

He was right and they were wrong. The arder with which he served the business house that employed him inspired confidence. He was very soon promoted, and offered every chance of showing what he could do. Several years passed and then he was taken into partnership, and the management of one of the largest business houses in

the country was entrusted to him. "The fact is," said the senior mem ber of the firm when the co-partner-ship papers were signed, "you have one of us from the day you came to us an office boy. You have shown the same enthusiasm for our service that a soldier displays in fighting for

Do you know any boy who smokes cigarettes? If you do, and you like him, ask him to please read this item which is taken from a California news paper:

"The school board of Santa Anna found that for some reason the boys in the Public schools were not nearly as proficient in their studies as the girls. and an investigation was instituted to discover the cause, whether the boys were being neglected by their teachers, or whether a lack of discipline was chargeable with the fact that the boys were not doing well. The investiga-tion developed that 90 per cent. of the boys between the ages of twelve and fifteen smoke cigarettes. The investi-gation did not need to be pushed any further. It is sufficiently well known that cigarette-smoking blunts the intelect as well as undermines the consti tution, and if 90 per cent. of Santa Anna boys stay with the habit, 90 per cent. of the Santa Anna boys will be failures in life and no help for it."

Uncle Anthony wants the boys t have fun, but he does hope that all of them who read this department will lift up their right hand now and make a solemn promise not to smoke tobacco or to drink alcoholic liquor until they are twenty one years old.

He promises them plenty of amusement here in the way of stories of adventure, anecdotes of famous boyheroes, puzzles, games and jokes. They can be sure that he likes to hear them laugh and enjoy themselves. It is only because he knows that tobacco e requests them to give

## "Trifles."

Did you ever think quietly of the many "little things" which make home uncomfortable? Even when many each member of the family has the best intentions in the world and a warmhearted affection unites them as whole they will go on day after day separately irritating and worrying by disagreeable whims, freaks and oddit ies with which they could and should dispense. It is not necessary to illus trate the meaning of this charge. Le everyone look into their own life, and if there is a sincere desire to make home happy, to give ease and comfort to the dear ones who share it, there will be an earnest effort to reform. A good view to take of the situation is hat from the standpoint of justice While one must be careful to exac from one elf concession to others' com fort and conformation to others'
"whims" when possible, it is best to consider always that it is due them because they have a right to comfor and a perfect right if they wish to minister to it in some way different One person from those around them. likes a dim, shaded light, and another likes sunlight and a glare all day long. It is simply a question of preference, and either is right when alone. When they share the room one had better yield to the other, and it is needless to say the higher nature, the finer char acter will vield first, as in all similar circumstances. "I know how much I can bear of the disagreeables of life, but I do not know what might prove unbearable to another and hurry them into sin. Therefore I give up. but a trifle." One member of a family with this spirit smooths the rough places continually. Two or more such members make life another thing and a delight. When all have the spirit

> Glimpses of the Great. Philadelphia Standard and Times.

then home is perfection.

"I have often found the anecdotes of an author more interesting than his works."—Dis-reeli. Macaulay, the English historian,

Pope, gave promise of greatness at a very early age. Indeed, in this re-spect he might be called the Mozart of etters. It will be remembered that the young musician composed an orator when he was but nine years old. Macaulay was only eight when he

was a very precocious child, and, like

wrote an ambitious "History of the World from the Creation to the Year 1800" and a romance in verse called "The Battle of Cheviot." These productions were remarkable only as the work of so young a child and as showing the bent of the future historian and balladist.

Macaulay possessed a wonderfully receptive and retentive memory. is said that at college he could repeat every word of "Paradise Lost" withut a single lapse or hesitation. Long before this time, when he was but four years old, young Thomas Macaulay was already remarkable for his power readily memorizing what he had eard. Every nurse tale was his the moment he had listened to it. There s a story told by Hannah More which

amusingly characteristic. Miss More called one day when his parents were out. Little Thomas adnitted her and politely requested her to be seated.

"I will get you a glass of old spirits," he announced with an astonish-ishingly grave air of hospitality.

Shocked to learn that so young child knew anything about intoxi-cants, Miss More questioned him and discovered that his knowledge of quor was confined to a statement in Robinson Crusoe, and that he supposed "old spirits" might be properly effered o a lady even if she didn't live on a

esert island.

The little Macaulay grew up to be a very clever man, historian, poet and statesman. That wonderful memory of his rather spoiled his historical work. lowever, which is hardly more than a brilliant romance, sparkling with a reflection of all the stories that had fastened themselves in the mind of the historian. His history, like his early hospitality, is alive with "old spirits and can by no means be regarded as a strictly accurate record of his country's progress.

Although we are indebted to Agassiz for many volumes of natural history, is would perhaps be doubtful English to eall him a natural historian. It would, indeed, require several words - very long words, too-to describe the great Swiss-American naturalist's work. was an ichthyologist, geologist, botan ist, zoologist and physician, with all the science that each term includes. The little French word savant is now generally used to specify a learned scientist, and it is upon the whole, perhaps, a better word than "naturalist. which may possibly be misunderstood, as it was once by a Yankee stage driver.

As the story goes Agassiz with a German scientist and a professor from Cambridge was a passenger in a stage coach the route of which lay through the New Hampshire hills. Every few minutes Agassiz and his German con frere requested the driver to stop while they descended to examine a plant or a bit of rock by the way-side. When they had thus alighted for the twent eth time the man turned to Professor Felton and asked :

"What's the matter with them? pointing his whip to the two great scientific leaders, who were chopping a rock with a tiny hammer while the coach waited.

"The matter?" repeated the pronaturalists."

To the professor's astonishment his inquirer was quite satisfied with the

reply.
"Oh, that's it," he remarked. thought 'twere that myself."

The next day a gentleman who knew Agassiz said jokingly to the driver. Well, Sam, what kind of passengers did you have yesterday?' "I had two queer ones," responded

Sam. "They was naterals. picioned as much when they made me stop so often whiles they got out and fit the weeds and stones, and I asked their keeper and he told me they was naterals, and I didn't pretend to notice for fear they'd get excited and then I'd have trouble sartin."

He had mistaken them for lunatics. 'Natural" in some parts of this country, as in Ireland, is a name given to

an idiot. Agassiz had an immense idea of the value of time and but little conception of the worth of money. He could never understand how any one could waste time. When he hear an idler speak of "killing time" he thought it was very clever joke. He used to wish that the day would never come to an end, so that he could find time for more work. Once when questioned about his means, he said he had never been 25 cents ahead in the world and never expected to be. He was asked to deiver a lecture in a town in Massachuetts, but he refused, saying that he

had no time to spare.

The committee doubled the fee offered, but Agassiz still refused, wondering that they should think he wanted money.

"Don't you know," he said, "that I have no time to make money? So they went away disappointed and quite as convinced as the stage driver

Best for Wash Day For quick and easy work For cleanest, sweetest and whitest clothes Surprise is best

Catholie Columbian.

The man that has never made a mistake lives in the moon. Then there are men that have made mistakes and learned nothing from them - so they make them again, and

sometimes again and again. Their brain is soft. Old Horace Greeley used to say that he had made many mistakes, but that

they were always new ones.

Better than profiting by our own mistakes is getting benefit by the slips of others.

Do you see a young man who spends his evenings in salcons? He never has a dollar in bank, he is making no good use of his leisure hours, he is saturating his system with alcohol, he is gaining no useful acquaintances. Learn from him.

Do you know a young man who works well when his employer's eye is on him and loafs when he is not watched, who never reaches shop or store five minutes before time and who is out of the door at the stroke of six: who knows only his own work and does not care to master the business? He'll be a drudge all the days of his life.

Learn from him.

Have you ever met a young man who was egotistic, loud, assertive, talkative, a bore and a nuisance in society: snubbed to his face and needs a timely answer laughed at behind his back? Learn of outdoor exercise:

The papers report failures in busness but they do not tell of the lack of courtesy, loose methods, employment of incompetent help, neglect of advertising, too great hurry for profits, etc., etc., that brought about the collapse. If you perceived the cause of the crash, learn from it.

Think of all your schoolmates and playmates who have made failures of prematurely through violation of laws of health, who have disappointed the promise of their youth, who still fill sudordinate positions and are not sure of employment even there, who are drifting along without a settled purpose or a chosen occupation, who have no home of their own and no hopes of a competence, etc., etc., - and draw a lesson from their miseries.

Failures? Why, a man's own failures are sometimes the foundation stones on which his subsequent prosperity is reared, and the failures of others are the lighthouses that warn his vessel off the rocks. Such failures, so used, are a part of success !

## Exercise as a Remedy.

Dr. Henry Ling Taylor, speaking of exercise as a remedy makes these suggestions:

"In the treatment of insomnia, if the patient is dull and apathetic, with sluggish circulation and nutrition, exercises involving quickness and fessor; and then, not being in the humor to give a long explanation of scientific pursuits to one who knew nothing of science, he answered briefly, "The gentlemen are celebrated gressively trained through manual employments. The finer and more delicately adjusted the movements the less their value as muscular exercise, and the more the nerve centers are

called into play. "Exercises of endurance, like cycling, rowing and running, pushed to point of considerable fatigue, are the most effective aid to continence, since the procreative impulse is the expres sion of a surplus of energy, and is abated if enough energy is regularly

used up through muscular work. "As the larger number of functional disorders of the digestive system, such as dyspepsia and constipation, are the result either of the habitual neglect of muscular exercise taken under conditions of hurry, nervous tension, or fatigue, it is clear that the regulation exercise and habits of life must be urgently indicated.

"In conditions of atony the patient must be trained to a variety of exer cises, especially those involving the waist, abdomen, and trunk, among which the more active ones may be gradually introduced. In the cases due to debility from nerve tire, exercises requiring much skill should not be chosen, since these involve in-creased demands on the higher nerve centers. At there is usually sluggishness of the abdominal circulation, thos exercises should be selected which will act on the abdominal organs through the muscles of the waist and upon respiration."

Stray Chips of Thought. Necessity never made a good bar-

The trouble with the man who knows

nothing is that he is the last to find it Next to lying, the giving of good

CHATS WITH YOUNG MEN, are fiftp one other weeks in the year

that are just as good.

There are a vast number of people in the world who do not know the difference between creating a sensation and being a puisance

Want of moral courage is the secret of many men's financial ruin. Upon a decisive and well-timed "No" may hinge a weighty crisis. It is more difficult for most persons to say "No" than "Yes," and therefore it is often times left unsaid when it should have been uttered emphatically.

Amidst the rush and turmoil of the present age, it becomes almost a neces ity that we should give some part of the busy day to "commune with our own hearts and be still"; to be alone, away from the world, our companions what relation we bear to it all. We can have no clear judgment of things many customers on her route, which extends from Oshawa to Ottawa. How till we are somewhat separated from them. The strength of resolve, which afterwards shapes our lives, and mixes itself with action, is the fruit of those that she has recently undergone a most

#### A Question of Etiquette.

"Is it 'a fad, new fancy, fashion or good form ' for a gentleman driving to incline his head and touch his hat with his whip in recognition of a lady | self, whose rosy cheeks and healthly instead of raising his hat?"

This is a point of etiquette which needs a timely answer now in the time

The custom is not a fashion or fad but a mode of ceremonial adopted from purely prudential considerations and uniformly followed by drivers who are men of fashion on the popular driveways and crowded thoroughfares of New York, London and Paris. clining the head and gracefully raising the whip has long since been substituted for the old fashion of raising the hat by a hurried, awkward attempt life - who have gone down to death to shift the whip and rein in order to render possible the raising of the

Safety, prudence, skill and good judgment in meeting and avoiding the exigencies of the road commend the new fashion of salutation. Every accomplished whip will readily perceive and appreciate the advantages this fashion confers and the nuisance t avoids. He is freed from the neces ity, every moment or so, of awkwardly matching at his hat with his right hand and hastily transferring the rib bons and the whip to the left in order to accomplish the clumsy performance of raising his hat before the lady has

#### An Irreparable Loss. Lost wealth may be replaced by in-

dustry, lost knowledge by study, lost health by temperance or medicine, but lost time is gone forever.

Enlightening Orangemen. Reverend Robert A. Tufft, rector of the Protestant Episcopal church of the Holy Innocents, Eden and Chaste streets, on a recent Sunday preached a landlady found me in this condition special sermon to the Orangemen of Baltimore. Fifty members of the Loyal Orangemen were present. Mr. Loval Orangemen were present. Mr.

Tufft said in part : "I believe in religious liberty and the right of every man to worship God according to the dictates of his own conscience. Consequently, I have nothing to say against the Roman Catholic Church as the Church of Christ. I plead for fairness and breadth. I detest bigotry. I abomin-ate narrowness. I can admire that Church even though I cannot agree

with it. "I cannot help remembering that it was the Roman Catholic Church that wedded art to religion; that it was she who employed the scholars and copyists of the ages to preserve the litera ture of antiquity : that for ages she was the patron of knowledge, and that it was she alone who championed the rights of the people and brought all to kneel before a common throne.

"And even to day who are more active in the field of charity than the Roman Catholics? Go where you will, The experience of years ha wherever there is disease and danger, wherever there is poverty and misery. wherever crime and vice are rampant, there you will find the priest or the Pink Pills will not promptly cure, and nun allaying the evils of society and those who are suffering dispensing help and hope with a lavish hand. To the ignorant she is at once save money by promptly resorting to a comfort and a stay; to the deserted this treatment. Get the genuine Pink she is a haven; to the bereaved she is Pills every time and do not be pera consolation; to the learned she is a suaded to take an imitation or some warning."

## A Boy's Knowledge.

At ten years of age a boy thinks his fail. he knows as much as his father; at twenty he knows twice as much; at thirty he is willing to take his advice; at forty he begins to think his father.

You cannot be happy while you have corns. Then do not delay in getting a bottle of Holloway's Corn Cure. It removes all kinds of corns without pain. Failure with it is unknown. father knows a great deal; at fifteen

ease in children is worms. Remove them with Mother Graves' Worm Exterminator. It never fails.

For every use about the

nouse Surprise works

See for yourself.

### WHEN OTHERS FAIL.

Dr. Williams' Pink Pills Restore Health and Strength-A Well-known Young Lady in Napance Gives her Experience—So Weak that she Could not go up Stairs Without Resting — Her Friends Thought she was in Consumption — Now the Picture of Health and Strength.

From the Beaver, Napanee, Ont. Among the young ladies of Napance there is none better known or more highly esteemed than Miss Mary L. Byrnes. Indeed her acquaintance and popularity covered a more extended ject of this article is due to the fact remarkable change through the use of these wonderful little messengers of health, Dr. Williams' Pink Pills When the reporter of the Beaver called to make enquiry into her cure, he was met at the door by the young lady her-



The reporter mentioned his mission and found Miss Byrnes quite willing to tell the particulars of what she termed 'an escape from death." In reply to the query "what have Dr. Williams' Pink Pills done for you?" she replied, "why, they have done wonders. I feel like a new woman now. For eight years I was weak and miserable, and at times I could not walk. I was greatly troubled with indigestion, and frequently could not keep anything on my stomach, not even a glass of milk. I had dizzy spells, severe headaches, and my complexion was of a yellowish hue. My kidneys also troubled me, and in fact I was all aches and pains. In going up a flight of stairs I had either to be assisted up, or would have to rest several times before I got to the top. At times my hands and feet would have no more warmth in them than lumps of ice. On one occasion while stopping at an hotel in Kingssystem was so badly run down that it was imperative that I should have absolute rest. His medicine had no beneficial effect that I could see, and I tried a number of other doctors, with no better results. I became so low that I cared for neither work nor pleasure, and my friends thought I had gone into consumption. It was at this juncture that I determined to give Dr. Williams' Pink Pills a trial, and my appearance to day will show you what a wonderful change they have wrought in me. I continued taking the Pink Pills for three months, and before discontinuing them every ache and pain had disappeared. I cannot speak too highly of this wonderful medicine, and am eager to let the fact be known for the benefit of other sufferers. Mrs. Byrnes was present during the

interview and strongly endorsed what her daughter said, adding that she be-

The experience of years has proved that there is absolutely no disease due to a vitiated condition of the blood or shattered nerves, that Dr. Williams save money by promptly resorting to other remedy from a dealer, who for the sake of extra profit to himself, may say is "just as good. Pink Pills cure when other medicines

had been that Agassiz was really and truly a "nateral."

A Comfort Sometimes.

When health is far gone in Consumption then sometime only ease and comfort can be secured from the use of Scott's Emulsicn What is much better is to take this medicine in time to save your health.

A tormfort Sometimes.

One very good reason why a man should tell the truth is that it is not the tax on his memory that a lie would the tax on his memory that a lie would be.

The first week in January is a splendid time to swear off. But there in time to save your health.

A tormfort Sometimes.

One very good reason why a man should tell the truth is that it is not the tax on his memory that a lie would be.

The first week in January is a splendid time to swear off. But there in time to save your health.

The first week in January is a splendid to tell which to buy; but if we had a cough, a cold or any affliction of the throat or lungs, we was the smartest man that ever lived.

Help your children to grow strong and to think his lather knows something, after all; at fifty he begins to think his lather is hows something, after all; at fifty he begins to think his lather is hows something, after all; at fifty he begins to think his lather is hows something, after all; at fifty he begins to seek his advice, and at sixty which to buy; but if we had a cough, a cold or any affliction of the throat or lungs, we was the smartest man that ever lived.

Help your children to grow strong and think his is the at it is sometimes difficult to tell.

Help your children to grow strong and the begins to think his advice, and at sixty he begins to seek his advice, and at sixty he begins to seek his advice, and at sixty he begins to seek his advice, and at sixty he begins to seek his advice, and at sixty he begins to seek his advice, and at sixty he begins to seek his advice, and at sixty he begins to seek his advice, and at sixty he begins to seek his advice, and at sixty he begins to seek his advice, and at sixty he begins to seek his advice, and at sixty

BANNERS, COLLARS, FLAGS, EMBLEMS FOR BRANCH HALLS GAVELS, BALLOT BOXES, CUSHING'S MANUELS.

CATHOLIC SOCIETY REGALIA OF ALL KINDS C. M. B. A. REVERSIBLE BADGES EASTER COMMUNIONS A SPECIALTY.

S. P. Tansey, 14 Drummond-st., Montreal, Que. ESTABLISHED 1879.

### ARCHDIOCESE OF TORONTO.

Choose Christ for Their Spouse. NINE YOUNG LADIES RECEIVE THE VEIL.

One of the impressive and interesting religious ceremonies of the Catholic church was solemnized at the Loretto Abbey, Toronto, on Saturday morning last. The following nine young ladies renounced the world and made their vows of poverty, chastity and obedience: Miss Mahony, Nisgara Falls (now Sister Mary Gerarda), and Miss Gillogly, Lindsay (Sister Mary Ethelreda), received the white veil. Miss Clifford, Stratford (Sister Mary Dolores), Miss Ede, Manchester (Sister Mary Sebastian), Miss Cherrier, Hamilton (Sister Mary Mauras), Miss Cushing, Lindsay (Sister Mary Halloran, Hamilton (Sister Mary Mechtilda), Miss Gorman, Douglas (Sister Mary Mauras), Miss Cushing, Lindsay (Sister Mary Crescentia), and Miss Gallagher, St. Thomas (Sister Mary Annette), seven novitiates, exchanged the white veil of the novice for the black veil of the order.

His Grace Archbishop, Walsh officiated.

white veil of the novice for the black veil of the order.

His Grace Archbishop Walsh officiated. He was assisted by Very Rev. Father Marijon, C. B. S., Provincial of St. Michael S. College, Rev. Father A. Magnien, S. S., of Baltimore, and Rev. Father J. Walsh. Rev. Fr. Magnien delivered an instructive and impressive address to the newly consecrated nuns. He dwelt on the sacrifices they must make in renouncing the world, its wealth, pomp and vanities; the duties incumbent on them in their new life, and the reward which crowns the true brides of Christ who love and serve Him faithfully.

The following priests were also present: Rev. Fathers Murray, O'Malley (Niagara Falls), McEntee, Robleder, Cherrier, Carberry, Hinchy (Hamilton), Tracy and W. McCann.

Father Carberry was celebrant of the

berry, Hinchy (Hamilton), Tracy and W. McCann.

Father Carberry was celebrant of the Mass. The choir fully sustained the great reputation of the Ladies of Lorstto, who stand pre-eminent for their superior musical abilities.

There was a large attendance of relatives and friends of the young ladies who made their vows.

The hospitality of the Ladies of Loretto is proverbial, but on this occasion they had a housy time of it in attending to the wants of the large number whom they entertained after the ceremony. His Grace and the priests were also entertained at lunch.

The Ladies of Loretto are yearly gaining popularity as teachers of a superior order of intellectual merit. Their course embraces all the branches of a commercial education, art, music, etc.,

art, music, etc.,
At the last annual examination they and
their pupils received one hundred and fortyfive certificates, ten diplomas and two gold

### DIOCESE OF PETERBOROUGH.

CEREMONY AT MOUNT ST. JOSEPH.

Holy Mother Church delights to throw the solemnity of her ritual around the reception and profession of her Religious, and no matter how often witnessed the scene is always new and the ceremony most affecting. To see young persons giving up all that hite holds dear and voluntarily taking upon themselves obligations that forever shuts them off from the frivolities and alluring pleasures of the world is something hard to understand, especially in these latter days when all the world seems lost in a giddy maze of pleasure seeking.

especially in these later days when all the world seeking.

A religious vocation is truly God-given, and consequently beyond price, and the seal which the Church puts upon it is symbolic of her love and care for the chosen ones of God, and the pomp of the ceremony the expression of the pride she takes in the sacrifice made in leaving all for God.

The beautiful chapel of Mount St. Joseph, Novitiate for the Peterborough diocese, was the scene of such a ceremony on Wednesday, Aug. 19, when four young ladies made their final and perpetual vows, and two others received the holy habit.

The services commenced at 9 o'clock, by the entrance of the two aspirants, in trailing robes of snowy satin, bridal veils and wreaths; then came the four novices, followed by Mother Superior and her Assistant.

His Lordship Bishop O'Connor presided. In the sanctuary were also; Very Rev. Mgr. Laurent, of Lindsay; Ven. Archdeacon Casey, of Peterborough; Rev. Fathers Lynch, of Port Hope; Conroy, of Norwood; Murray, o; Cobourg; Scanlan and Calnan of Peterborough.

Murray, o: Cobourg; Scanlan and Calnan of Peterborough.

Rev. Father Fitzpatrick, brother of one of the young aspirants, celobrated Mass, after which His Lordship addressed the novices and postulants, taking for his text the words which have been the trumpet-call for so many young hearts, "All whosower that leave father and mother, brother and sister, wife and children and lands for My sake, shall receive reward a hundredfold and shall possess life everlasting."

His Lordship spoke particularly upon the happiness of Heaven, and pointed out that to

happiness of Heaven, and pointed out that to gain this happiness they must follow the way God had marked out for them, and since their companions were to be angels they must strive here on earth to emulate their zeal and fervor in the Divine service, by observing all

strive here on earth to emulate their zeal and fervor in the Divine service, by observing all the rules of their order.

Two little maids then deposited the flower trimmed basket containing the habits on the altar-rail, whence they were taken by the assistant priests. His Lordship blessed the habits, and after asking the postulants usual questions as to their willingness to assume the dress and duties of a nun, he dismissed them to put aside their worldly dress to clothe themselves in the pror habit of a Sister of St. Joseph. After a short delay they returned dressed in the sombre robes of a nun. His Lordship then gave them the names by which they will be known in the future. Miss B. Windle, of Renfrew county, will be Sister M. Angela, Miss Ella Fitzpatrick, of Norwood, Sister M. Stanislaus.

The ceremony of taking the vows then followed. The four young novices who have completed their two years of novitiate are Sister Celestine (Miss Twomey, of Fenelon Falls), Sister St. John (Miss Lynch, of Peterborough), Sister Julianna (Miss Mahar, of Lindsay). After taking the triple vox of poverty, chastity and obedience, the Bishop blessed the crucifix to be worn by each and told them that they were now nailed to the cross as it were by three nails and that they must wear it openly upon their breasts as a sure shield against the attacks of the enemy and a detence in the hour of death. He then blessed the professed Sisters, and after the singing of the "Te Deum Laudamus" by the clergy and choir, the Superior and Sisters saluted the newly professed, welcoming them as fellow-laborers in the vineyard of the Lord.

## Devaney Released.

Thomas Devaney, one of the Irish dynamiters, who, in Edmburgh, thirteen years ago, was sentenced to penal servitude for life was released from Portland prison last Monday morning. Great precautions were taken was released from Fortian prison last mon-day morning. Great precautions were taken to prevent his being recognized, as it was thought the Irish and Irish sympathizers might attempt to make a demonstration. Immediately after his release Devaney took a train for Glasgow.

All things pass away, and thou along with hem. - Wisdom, v., 9.

SEPARATE SCHOOL WORK.

The Separate school at Oshawa sent four candidates to the late High School Entrance Examination, all of whom passed. Two of these pupils—John Carr and Fred. Finigan—passed second and fourth respectively, while the number of candidates was over one hun-

dred.
From Whitby Separate school three pupils wrote, and two passed creditably.
Sister Demetria prepared the Oshawa candidates, and M. J. McCaron those from Whitby.

Whitby.

According to the reports of the Entrance Examination published in the local journals of the town of North Bay, seven pupils from the Separate school of that town presented themselves for examination. Six, or nearly 86 per cent., were successful, some obtaining over 500 marks, although 422 was the number required to pass the examination. One young pupil, Miss S. McKee, had an aggregate of 678 marks, thereby distancing by several points all competitors from the public schools in the Districts of Algona, Nipissing, Parry Sound and Muskoka.

As very few Public school pupils in the province have passed a more brilliant Entrance Examination the young girl is worthy of congratulation for reflecting so much credit on Miss Peryson, the lady principal of the North Bay Separate school, by whom she was prepared.

#### An Eminent Irishman.

An Eminent Irishman.

The Right Hon. Lord Russell of Killowen, LL. D. G. C. M. C. Lord Chief Justice of England, accompanied by a distinguished party of relatives and friends, arrived in New York city Saturday.

The brilliant career of the acute Irishman is well known, even to Americans. His traveling companions are each in their respective spheres among the most notable members of the English Bar.

In America Lord Russell is, without doubt, the best known of all English lawyers. For twenty-two years before he became Lord Chief Justice of England he wore the silk gown of a Queen's Counsellor, and his eloquence and adroitness won him success and fame which reached wherever the English tongue is spoken. He is an Irishman, and the first Irishman as well as the first Catholic since the Reformation that has reached the place of Lord Chief Justice of England. He is tall and fine looking. Unlike many other good looking men he looks handsome in his gown and wig. He is democratic in his manner, and has enough of the brogue of his native land to mark him. He also has the Irish quickness of repartee.

#### OBITUARY.

MRS. JOHN CARROLL, WOODSTOCK.

MRS. JOHN CARROLL, WOODSTOCK.

After a long illness, borne in a truly Christian spirit, at Woodstock, Ontario, Catharine O'Rourke, relict of the late Mr. John Carroll, died, on July 20, 1896, fortified by all the rites of the Catholic Church. About fifty four years ago she was born at Multifarnham, Westmeath county, Ireland; and settled in Woodstock seventeen years ago. Three children, all grown up, Peter, Mary (Mrs. Joseph Reuming, Paris, Ontario,) and James survive her. She was a member of the League of the Sacred Heart, the Altar Society and of St. Joseph's Unnon. Her funeral took place on July 22, from the Church of the Immaculate Conception, where a High Requiem Mass was offered up for her by the pastor, Rev. M. J. Brady, Miss Minnie Murphy and her three sisters formed the choir. The pall-bearers were Messrs, Maurice Egan, Daniel Phillips, Michael Murphy, Stephen McIntyre, John Campbell and Benjamin Holdsworth. May her soul rest in peace!

#### THE IRISH QUESTION AS IT STANDS.

The history of Ireland is now midvay between two important events in its development. Ten days ago the aristocratic Tory Government and Parliament of the United Kingdom added to the statutes of the realm an Irish Land Law more Democratic than any that has been enacted by the Liberals and almost as much so as the ill-fated Morley Bill of 1893. And ten days hence a great Irish race convention will assemble in Leinster Hall, Dublin, to consider ways and means for uniting the factions into which the Nationalist politicians of Ireland have been divided for nearly five years.

A curiously significant sign of the times is the change in its attitude towards Ireland of Toryism in power at Westminster. A policy of conciliation and concession has been substituted for the old one of coercion and refusal of to ameliorate the condition of the farm ers and laborers. From the Union until 1892 there were but very brief periods during which the country, in whole or in part, was not subject to exceptional repressive measures. At least one Coercion Act had been passed by almost every Parliament, and some times several, until, in 1887, the Tories enacted a perpetual one, leaving its application to the discretion of the Exe cutive in Dublin Castle. The pre-leader of the House of Commons The present then Chief Secretary for Ireland, and

he enforced the law strictly and severely as long as he remained in office. But his successor, Mr. John Morley, summarily suspended it immedi-ately on his entrance into the office in 1892, and his brother, the present incumbent, has, so far, not seen fit to revive it, and, from presen indications, it is not likely that he will do so. Four years of exemption from coercion and its indefinite continuance is certainly a novel feature of English rule in Ireland. And in connection with this change of policy, we may mention, as another sign of the times the release last week of the Irish political prisoners confined in English jails, which had hitherto been refused by

as Conservative.

Even more beneficial to the country, especially to the material interests of the people, is the new measure affect ing the relations between landlord and tenant which became a law just before the adjournment of Parliament. Amended by the Lords so as to make of Parliament. it almost a nullity, nearly all the Irish doubt, on his conviction that it will landlords' amendments were eliminated when it came back to the Commons, and when it was again sent to the Upper House it was accepted almost in its original form under the threat of the two Balfours to resign from the Government if it were again tampered with, and under the fear, entertained by these brothers as well as tertained by these brothers as well as
by many other English Tories, that
in America wished to impress upon
the failure of the Bill to become a
treally hopeficial law and while he is still really beneficial law would drive vention, and that was the necessity a very sick man, there is no particular

Unionist tenant ers into the Nationalist ranks to reduce the Irish Unionist representation from a score of members to a dozen or even less. The two great remedial features of the new law are the fixing of fair rents at shorter intervals and for a much larger num ber of tenants than heretofore and the facilitating of the absolute ownership of the farms they occupy by tenants desiring to purchase their landlords' interest. This extension of peasantproprietorship cannot but be b to the agricultural welfare of Ireland. for a man owning his farm either in its productive power than if he were

only a tenant at will.

But these concessions are by no means all that the Irish people ask and are entitled to by the rules of common justice. Even the land question is far from being settled, and there is the other economic issue of the readjust ment of financial relations between the two countries. It has been shown by a Parliamentary Commission, appointed with a view to proving the opposite, that Ireland has for at least half a century been paying much more than its share of public taxation to the Imperial Government, so much more, in fact, that the excess now amounts to \$500,000,000. And were restitution to be made of this sum, which will no doubt be demanded, the Irish land question would be settled in less than a year. But more important still is the great question of Home Rule, towards which even the Tories seem to be drifting. But for the obtaining of the full justice that yet remains to be accorded a united Irish Nationalist party is necessary, a party not only in perfect harmony within its own ranks, out absolutely independent of the two English parties, making terms with either only for the granting of concessions to Ireland.

It is to be hoped that this much de

sired union will be brought about by the convention to be opened in Dublin on Tuesday week, though the prospects of such an outcome are not so bright now as they were some time since. Personal antipathy as well as personal ambition seems to play entirely too important a part in the movement. Last week Mr. John E. Redmond issued a most unfortunate manifesto apparently based on the supposition that he is not disposed to allow his ambition to be disregarded, thus reminding us of the boy who refused to play horse unless the other boy were the horse. He has apparently assumed the role of spokes man of a handful of irreconcilables unwilling to enter into any union conferences. If, then, the quarrel is to be continued, to him must be charged the blame, especially after Mr. John Dillon has signified his willingness to retire in order to make for whomsoever the convention may select, whether it be the Hon. Edward Blake, as the Canadian delegation, with Archbishop Walsh, of Toronto, at their head, have decided to urge. Nor have the Dublin anti-Dillionites who are not Parnellites shown any better disposition towards the present Sessional chairman, by their action of last Tuesday night denouncing him as utterly incompetent. We are inclined to hope, however, that these expressions of dissatisfaction are but the presage of coming peace, and that Mr. Dillon will have the good sense to nullify the complaints by positively and persistently declining to remain in an office his holding of which is made an excuse for perpetuating dis-sension. EHis withdraw would not only disarm opposition at this time, but would also put that opposition to a crucial test of sincerity, as to whether certain Irishmen of undisputed ability desire harmony for the benefit of the Irish cause or simply want to be leaders themselves. In case they persist in division after another leader and a modified policy have been adopted, then it is the duty of their constituents at the earliest opportunity to put an end to their Irish political careers at once and forever. - Standard and

## THE GREAT IRISH CONVENTION.

" For my part," said Michael Davitt, "I place fifty times more hope for Ire-land in the work of the coming Irish Race Convention in Dublin than I do in fifty sessions of the Imperial Parliament in Westminster." He was addressing the monthly meeting of the Irish National Federation in Dublin, and the defeat of even the small meas ure of redress for Irish grievances implied in the Land Bill was uppermost in his hearers' mind.

Saying all that can be said for the arrogance and stupid shortsightedness of the House of Lords, and of the Con-servatives in general, where the affairs of Ireland are concerned, what honest man but will admit that some slight advance had been made for her-some every administration, Liberal as well thing more wrested from England than the release of a single political prisoner-had the Irish Party been a unit in Westminster? Now, as through many sorrowful years of Irish history, Irish dissensions have played into English hands.

Mr. Davitt's confidence in the coming convention is based, without once for all restore unity in the Irish party. Nothing can be clearer than the will of the representatives of the Irish race from other lands on this sub-

Said Major McClure, of Chicago, addressing this same Federation meet-

ing:

for unity. In America they were not looking to any particular man as leader, but they wanted one man as leader. Whoever was the choice of the Irish people should be upheld. Whoever was declared the legal representative of the race, whoever was de-clared the choice of the Convention the people in America would feel them of the people and the Convention to follow. With the local affairs of the people of Ireland the American people did not wish to interfere. The aspirations of the Irish in America were for a home government for Ireland as the whole or in part—and tenants are now practically joint owners with landlords —will naturally take more interest in was a spirit of unity and determina tion. They should get a little of the American spirit into them. The ma-jority should rule. There should be no minority faction kicking and fighting and snarling. There could be only one party—that in which the power was vested by the people."

Similarly speak the men of Irish blood from Canada, from Australia, from South Africa. "Strongly urge unity," is the order under which every delegate sets out for the Old Land.

The present leader of the Irish party, John Dillon, M. P., whose party, John Dillon, M. P., whose earnestness, unselfishness, and sincer-ity are known to all men, declares:

' For my own part, if at the Convention, or subsequently, as a result of its proceedings, any man could be agreed on, upon whose chairmanship all Irish Nationalist members of Parliament would unite, I should, as I have always stated, be most happy to support him in the office."

This has the true ring of patriotism and the proof of personal fitness for the place of trust, for no man can lead in such a crisis as that through which Ireland is passing, save him who is ready to accept his party's choice of another leader and follow him loyally

The advice of their kin beyond sea and the noble example of John Dillon, are bearing good fruit in Ireland. Nationalists are nominating Parnell ites as delegates to the Convention, and there is a general disposition to

frown down the opener of old wounds.
The men on the watch-towers feel what is so well expressed by the Dublin Freeman-" If the Convention can and will give unity to Ireland, in that gift Home Rule is included .- Boston Pilot.

Nuns Build Their Own Convent. A recent traveler in South Africa tells of Benedictine nuns who have undertaken not only to build their own house, but even to manufacture the material. These devoted women have already made 100,000 bricks with their own hands. We notice that Protestan contributions to missionary works have sbrunk amazingly since it was dis-averted that many of their '' mission-aries" and their families were living in luxurious ease on the money. No such accusation has ever, so far as we know, been brought against Catholic missionaries, of whom these Sisters are a type. But in justice to our sep arated brethren, it must be said that of these heroic nuns were their missionaries they would probably be more generously supported than they now

## LATEST FROM IRELAND.

Sexton May be Made the Irish Leader at the Dublin Conference.

The recklessly selfish attitude taken up by the landlords in the House of peerstowards the Irish Land Bill accentuates the importance of the efforts Irish leaders of all factions are making to reconsolidate the Nationalist party at the approaching Dublin convention. Dillon, Healy, Redmond and their followers are alive to the necess ity of sinking personal differences and of uniting under a common leader.

Mr. Dillon has expressed his entire

willingness to resign the leadership of the dominant wing, if, in the opinion of the convention, this should pedient as a step to promote a more complete fusion. There is some reason to think that if Mr. Sexton could be nduced to take the leadership, both Healy and Redmond would waive their claims. Whether he would undertake a task which less than a year ago he described as "made intolerable to any man of proper spirit" has yet to be de termined.

Sexton has many qualifications for leadership. He is one of the finest orators heard at Westminster by this generation and thoroughly understands the ins and outs of the complicated fiscal relations between Great Britain and Ireland. When he left parliament he said he had finally turned his back upon public life. Now immersed in journalism, he might re-fuse to heed even the unanimous cry of his countrymen.

## Very Rev. Dean Wagner's Health.

Four months ago the Very Rev. Dean Wagner, of St. Alphonsus' church, Windsor, Ont., acting on the advice of his physician and friends, went on a trip to Germany in the hope that a change of climate and the ocean yoyage would materially benefit his health, which had been failing for some years past. Scarcely had the worthy priest reached Europe when reports of his serious illness were received by his parishioners, and later it was announced that he was critically ill at Rome and that his death imminent.

Happily these reports, while true.

alarm felt over his condition .- Michigan Catholic.

#### His Final Vows.

During the 6 o'clock Mass at SS. Peter and Paul's church in Detroit last Saturday morning, in the presence of a large congregation, Rev. Thomas Ewing Sherman, son of the late Gen-eral William T. Sherman, make his final vows and was forever joined to the Jesuit order, which he entered in Maryland, in 1878. The day was the feast of the Assumption of the Blessed Virgin, in honor of which the altars in the edifice were handsomely decorated and were resplendent with numerous lights.

The Most Reverend Sebastian Martinelli, Apostolic Delegate elect to the United States, will continue to hold the office of Prior-General of the Augustinian Order. The Rev. Father Rodriguez, Procurator-General of the order, has been appointed his representative at Rome.

sentative at Rome.

Sister Mary Irene Fitz-Gibbon, founder of
the New York Foundling Hospital and of
Seton Hospital, at Spuyten Duyvil, N. Y.,
died on Friday morning of heart disease at
the Foundling Hospital, 68th street and
Third avenue, New York. No Sister of the
order of Sisters of Charity in this country had gained so wide a reputation for the
success of her charitable undertakings.

#### Assessment System. Advance Payment.

Hamilton, Ont., Aug 13, 1896. The Mutual Reserve Fund Life Association, Cor. Duane & Broadway New York, N. Y. :

Dear Sirs,— 1 have to thank you for advance pay ment of two hundred dollars (\$200.00) received through Mr. E. S. Miller, on Provincial Provident Policy No. 1537. carried by my late husband.

I cannot but appreciate the generos ity of the company in offering to advance me 10 per cent. of the face of the Policy as soon as the death occurred and before proofs were completed, to enable me to meet funeral and other necessary expenses. It shows a will-ingness on the part of the Company to treat claimants liberally, and to do more than is required under contract.

Yours truly,
(S) Alice E. Douglass, Beneficiary.

### MARKET REPORTS.

LONDON.

LON

A to 9c.; mutton, per lb., 4½ to 5½c.; dressed hogs, 85.50 to 85.

Montreal.

Montreal. Aug. 27.—(Special)—In a local way No. 2 Ontario white oats sold at 25½ to 26c. Peas are dull at 55½ to 56c. Flour—Spring patents, 8.3.75 to 83.09; strong bakers' 8.3.5 to 85.50; winter patents, 83.00 to 85.80; straight rollers. 83.45 to 83.55. Milifeed—Manitoba bran, in bags, is quoted at 811 to \$11.50, and Ontario bran, in bulk, at \$10.50 to \$11.25. Oatmeal—Carlots of rolled oats are quotable at 82.50 to 83.00; rovisions—Canada short cut, heavy mess pork, per bbl. \$10.50 to \$11; bacon, per lb. \$10.50 to \$10; lard, compound, per lb. \$5 to 56c.; lard, pure, per lb., 7 to 7½c. Cheese—There was not much enquiry, and \$1c. continued about the best bid. Butter—For right fresh fancy butter, made this month, 15½c. is bid., and quite a few sellers are to day positively demanding lec, and it seems possible at time of writing that they may be successful. Eggs—The demand is more active, and prices continue to advance. \$1c. being a not unusual price for wholesale lots of choice boiling stock, while good candled stock is selling freely at 9½c. Baled hay—For No. 1 baled hay in car lots \$12 to \$12.50 is the range, and for No. 2, \$10 to \$10.50. PORT HURON.

Port Huron, Mich. Aug. 27.—Grain—Wheat, per bush, 55 to \$5c. oats

Date 1.39 - 10 No. 1. oate hay in car lots 210.50.

PORT HURON.

Society, per bush., 25 to 30c; peas, 35 to 40c per bush., 18 to 20c; rye, per bush., 25 to 30c; peas, 35 to 40c per bush.; buckwheat, 30 to 35c per bush.; buckwheat, 40 to 12c per lb.; eggs, 9 to 10c per dozen; land, 6 to 7 cents per pound; honey, 9 to 10c per pound; cheese, 7 to 8 per pound; hay, 87.00 to 87.50 a bush.

Vegetables and Fruits.—Potatoes, 25 to 30c per bush.; apples, green, 10 to 25c per bush.; dried, 4 to 5c per pound; pears, 81 to \$1.25 per bush.; apples, green, 10 to 25c per bush.

Dressed Meats.—Beef. Michigan, \$4.50 to \$5.50 per cwt.; Chicago, 85.00 to 87.00 per cwt.; Chicago, 85.00 to 87.00 per cwt.; pork, light, \$4.25 to \$4.50; heavy, not in demand; live weight, 83.00 to \$8.25 per cwt.; mutton, \$5 to 85.55 per cwt.; spring lamb, dressed, \$7 to 87.50 per cwt.; live weight, 81.00 to 88.75 each; veal, \$6 to \$7.00 per cwt.; spring lamb, dressed, \$7 to 87.50 per cwt.; live weight, 81.00 to 10c per pound; threys, 9 to 10c per pound; threys, 9 to 10c per pound; Hides—Beef hides, No. 1, 3t to 4c per lb; No. 2, 4 to 5c. per lb; shearlings, 10 to 15c each; lamb skins, 15 to 25c. each; tallow, 25 to 30c. per lb.

Latest Live Stock Markets.

TORONTO.

Toronto, Aug. 27.—There were 70 loads of

Latest Live Stock Markets.

TORONTO.

Prices of export cattle were quoted at from \$5 to 10 84.00 per 190 pounds, and four loads of extra choice stall fed stuff sold at \$1 and \$1 a head over. Butchers' cattle were also dult, except for a few lots of good stuff, which sold at around 3½ and 3½ per lb. Several loads of good butchers' cattle sold at from ½ to ½c, and extra brought 30; common sold down to 2c and less. There was no change in milkers. We had 1,350 sheep and lambs in; lambs were firmer but nominally unchanged at from 3 to 4c per lb., or from \$2.50 to 53 each; sheep are worth from 3 to 3½c per pound; bucks are worth \$7 to 10, or from \$2.50 to 53 each; sheep are worth from 3 to 3½c per pound; bucks are worth \$7 to 10, or from \$2.50 to 53 each; sheep are worth \$7 to 10, or from \$2.50 to 53 each; sheep are worth \$7 to 10, or from \$2.50 to 53 each; sheep are worth \$7 to 10, or from \$2.50 to 53 each; sheep are worth \$7 to 10, or from \$2.50 to 53 each; sheep are worth \$7 to 10, or from \$2.50 to 53 each; sheep are worth \$7 to 10, or from \$3 to \$3 to 10, or from \$3 to 50 to 10, or from \$3 t

LOVE & DIGNAN, BARRISTERS, ET ...



Zurich, Kas., Sept. 15, 94.

I gave Father Koenig's Nerve Tenio to a boy 9 years old who had lost his hearing in consequence of Scarlet Fever. After using 5 bottles he was able again to hear and to talk, although the doctors said he would never hear again, but he is all right now.

Several other persons, that suffered from female weakness and other diseases resulting from this cause took father Koenig's Nerve Tonic through my advise and were cured.

On my trips as missionary in eastern Kansas the people will ask for advice and I recommend the Tonic as it has the desired effect.

Heart Disease and Sleeplessness.

Corsicana, Tex., Oct. 4, '94.

My wife suffered from heart disease and sleeplessness. When Rev. Vendyier of this place recommended Pastor Koenig's Nerve Tonic, 2 bottles had the desired effect.

A Valuable 1500K on Nervolus Line.

A Valuable Book on Nervous Dis-eases and a sample bottle to any address. Poor patients also get the med-leine free.

This remedy has been prepared by the Rev. Father Keenig, of Fort Wayne, Ind., since 1876, and is now ander his direction by the

KOENIC MED. CO., Chicago, III. Sold by Druggists at \$1 per Bottle. Gfor \$5. Large Size, \$1.75. 6 Bottles for \$9. In London by W. E Saunders & Co.

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a thorough comprehension of the public wants
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years ago, under the same proprietorship and
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two seasons. The owner and original propriet
or has again assumed control of the House,
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hill, commanding a magnificent view of the
beautiful scenery surrounding it on every side,
and overlooking lake Eie from a height of
130 feet. The aft is always pure and exhibarating, the balmy breezes from the lake diffuse a
thoroughly delightful coolness around, while
the lawns, walks and drives are most inviting.
The pleasure grounds, shaded with umbrageous
trees, extend over fity acres, and access to the
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VOLUME XVI TRAINING OF A

The Selection of the Sc tius is Carefully Made Their Daily Life.

Rev. R. F. Clarke, August number of The tury Magazine, writes ively on the "Training After premising that th always had a bad name, before the readers of a The Nineteenth Century more than hint-that the name was the answ tius' prayer, that his Master, should be tho goes on to consider the strength. It lies, after believes, in their traini tion of novices is most Not every youth at haph but those who apply undergo a most careful

EXAMINED BY FOU The head of the propass on the candidate of his credentials before considered. Then four one after the other, exa age, health, the position in the world, are disco ligion of his parents ar as far as that bears or leave them, are next co own health, his past mode of life, his mean obligations, his ability, his aspirations, the ler has had it in mind to and his past experien life, must all be revea candidate makes a himself before he is a "He will not b has any notable bodily infirmity; if he is def if he is in del worn the habit of any even for a single day four examiners has to port at length, and

are sent to the province BEGINNING OF THE Each province has admitting candidates the first eight or ten in," not as yet follow observing how the r lowed. They study owed. They stand plained to them. they go into retreat i during which they ke and receive religious the master of the ne practice meditation.

Then they put on The real novitiate The rule of their life in all monasteries. T and after visiting o'clock they spend the and 7 in meditation meditation they study an hour before retirin evening.
At 7 they hear Mas

take breakfast. At present, each at his li Rodriguez's "Christ for half an hour. At on the rule is given, an draw to "make up" the when this is done the appointed place wh number assigns to amount of manual dusting, washing of they have to learn quarter of an hour so rules of the society, psalms or ecclesiastic be useful to them. free to walk aboutpray, or to read some 11:30 they assembl manual labor—chopp work of the garden o they return to the ho

utes in prayer at examen " of conscien Dinner comes at 1, they listen to the re for a few minutes a reading of some usef generally a work of considered light rea recreation follows di noon is taken up similar to those of that on three days munities' walks have 6 another half ho comes. At 7:30 sur hour's recreation, th which must be spent tion. At 9 night then fifteen minutes paring the points ing meditation, ar tire. By 10 all ligh

they go to chapel to

THIRTY DAYS
In Catholic cou novice, once in his beg in the streets for t to spend another th In countries tals. land these trials have with, but the thirty first year still for feature of the novice spent in silence an of St Ignatius of If the novice pas St Ignatius' Sp he is prepared t deal, and after voted entirely to the permitted to take fir