creque thus sent in will be respective parties whose-accepted. at does not bind itself to-tor any tender. by order. L. K. JONES.

serting this advertisement KER & Co., Architects. toria St., Toronto. ospitals, Schools, Etc.

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# The Catholic Record.

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

VOLUME XIX.

LONDON, ONTARIO, SATURDAY, SEPTEMBER 11, 1897.

London, Eng., Monitor.

On Wednesday evening, at Limehouse Town Hall, the Very Rev. Mgr. Canon Moyes, D. D., delivered to acrowded audience an interesting and exhaustive lecture on the "Invocation of Angels and Saints." He said the course of lectures is not delivered in any aggressive mood. We come not house the may be proposed tous, much may be described by them what Catholics really do beliefs. The subject which they has been assigned to me, viz., that of the "Veneration of Angels and Saints," is one upon which I shall find it very hard to say anything new or original, and negative features which mark of the Catholics, for I sain say anything new or original, and especially to Catholing, for I sain say nothing on the subject which they have not learned long since in their financy, when they read their Catechism, Still, the subject is important the cannot be attrue of the fights of the may be opposed to a sun that you keep within the limits of the catholic Church from other religious bodies.

The whole chasm of the Catholics, for I said financy, when they read their Catechism of the catholic Church from other religious bodies. mgr. Canon Moyes on the Invocation practice and doctrine. How are we to because it forms one of the distinctive features which mark off the Catholic Church from other religious bodies which sprang from the Reformation. If I go into a Catholic church—it may be here, it may be on the other side of the globe, I shall see on the walls and on the altars invocations to the saints, on the altars invocations to the saints. If I shall see pictures of the saints. If I listen awhite to the services I shall hear the Litany of the Blessed Virgin. But, on the other hand, if I went into Department of the parameter of the architect," where would be the reasoning? And, similar, if I looked upon an exquisite painting or work of art, or read a But, on the other hand, if I went into painting or work of art, or read a nation under the sun; but I have never a Protestant church—shall I say, to be marvellous book, should I say: "Do met one who met or heard of anyone on the safe side, twenty years ago?-I should find an absolute denial of the doctrine of the invocation of saints, even in the outward building, inas much as in the outward building of a Catholic church. I should see an ab solute testament of the belief in that doctrine. And if I listened to the Protestant Liturgy, I should listen in vain for the invocation of the saints and angels. I fix the date of my visit to the Protestant church twenty years ago, because for centuries after the Reformation I would find this denial; but do not love him, for by so take away from God, and a good man—and I said from God, and a good man—and I said glory," would not the answer come "How do you know the Turk is not straight from its heart, "My parent has given me all that I have, and I feel that the more I love him, for by so they acknowledge Christ as the prophet from God, and a good man—and I said glory," would not the answer come giving Divine worship to Christ?" them for their own intrinsic worth. The atheist can say that he experience a great pleasure in being truthago, because for centuries after the Reformation I would find this denial; but I would not see so much of it now: for, to give one instance, if I go into St. Paul's cathedral I should see there a reredos with a statue of the saints on Still, there can be no doubt that with regard to the doctrine of the Blessed Mother of God and the saints, and the invocation of them, I shall find ient clearness between the Churches. (Ap plause.) As far as this doctrine is concerned I find that the difference lies not merely between the Protestant Church and the Catholic Church, but also between the Former and the Greek, Russian and the Eastern Churches of Christendom. Some time ago an Anglican gentleman came to me and said, "Have you heard that we are all going to join with the Russian Church? One of our Archbishops has gone to Russia to make arrangements for that each." I said, "If ever that does come to pass I shall be pleased; and does it is in society, where all despecially for one reason, and that is encomed to make arrangements for the one another. So that we see that the Russian Church be averaged that the Russian Church be are not now to state the Russian Church be are not come to pass I shall be pleased; and especially for one reason, and that is major that the Russian Church be are not come to make arrangements for the Church that the child might turn to the one of our Archbishops has gone to Russia to make arrangements for the one of the Church bears that the Russian Church will teach you how to say your prayers to the Biessed that the Russian Church bears the color of the Catholic bears to love and adore Him for Himself, the did not, for He bound us alto love and about the work and help less, so that the child might turn to the earth of the Catholic to the properties and the color of the Catholic to the properties and the color of the Catholic to the little state of the Communion of the Catholic to the little state of the Communion of the Catholic to the little state of the Catholic to the little state of the Catholic to the little state of the Communion of the Catholic to the little state of the Catholic to the little state of the little state of the little state of the Catholic to the little state of the Catholic to the little state of the Catholic to the little state of the Communion of the Catholic to the little state of the Catholic to the little state of the Communion of the Catholic t Catholics will know them well enough. The very rev. lecturer read instead extracts from Shann's translation of the Euchology of the Greek and Russian Church, showing the intense love and devotion that that Church has for the Blessed Virgin. Besides the Greek and the Russian Church, continued Mgr. Moyes, there is another Eastern Church, older than the Reformation, separated from the Catholic Church about the year 431, and after the separation that body became one of the largest and most influential bodies in the world, so that their mis sions extend not only into India, but even into the remote parts of China-I refer to the Nestorians. Mgr. Moyes then read extracts from Badger's well known work on the Nestorian Liturgy showing how the Nestorians honored Our Lady. The lecturer continued The conclusion that must come to us i that as far as the doctrine is concerned, there is in its favor not only the Catholic Church, but also the Greek, Russian, and the Eastern Churches. which boast a population of more than a hundred million souls, or more than three fourths of the Christian world. To thoughtful minds, this affords ground for serious thought as to whether a doctrine which has been stamped upon the Christian world from the earliest times has not something to say for itself. Now, what are the say for itself. Now, what are the principles which guide us in the docture may have a part or share in it.

The Catholic Church teaches that God A sincere, good, and pious Protestant may say, "My objection to this doctrine is that it seems to give to the creature, so that we have duties to God, creature that which belower to the so we have at the same time. creature that which belongs to the Creator. It obscures God, the Mediator and Redeemer, and it turns the minds and the thoughts of men to those who

matveilous book, should I say: "Do met one who met or neard of the matveilous book, should I say: "Do met one who met or neard of the matveilous book, should I say: "Do met one who met or neard of the matveilous book, should I say: "Do met one who met or neard of the matveilous book, should I say: "Do met one who met or neard of the matveilous book, should I say: "Do met one who met or neard of the matveilous book, should I say: "Do met one who met or neard of the matveilous book, should I say: "Do met one who met or neard of the matveilous book, should I say: "Do met one who met or neard of the matveilous book, should I say: "Do met one who met or neard of the matveilous book, should I say: "Do met one who met or neard of the matveilous book, should I say: "Do met one who met or neard of the matveilous book, should I say: "Do met one who met or neard of the matveilous book, should I say: "Do met one who met or neard of the matveilous book, should I say: "Do met one who met or neard of the matveilous book, should I say: "Do met one who met or neard of the matveilous book, should I say: "Do met one who met or neard of the matveilous book, should I say: "Do met one who met or neard of the matveilous book, should I say: "Do met one who met or neard of the matveilous book, should I say: "Do met one who met or neard of the matveilous book, should I say: "Do met one who met or neard of the matveilous book, should I say: "Do met one who met or neard of the matveilous book, should I say: "Do met one who met or neard of the matveilous book, should I say: "Do met one who met or neard of the matveilous book, should I say: "Do met one who met or neard of the matveilous book, should I say: "Do met one who met or neard of the matveilous book, should I say: "Do met one who met or neard of the matveilous book, should I say: "Do met one who met or neard of the matveilous book, should I say the matveilous book, should I say the matveilous book should be matveilous book should be matveilous book should be matveilous book should b taken away from the artist, sculptor or writer?" And what is true with regard to admiration and praise, is also Catholic Church and saw there the true of love. If I said to a child: "There picture of Christ, and, kneeling down true of love. If I said to a child: "There is a parent to whom you owe all that you have, and all that you are in this world, but do not love him, for by so doing you take away from God's from God and saw there the picture of Christ, and, kneeling down and spreading out his carpet, began to pray—for you must remember that from God's from God and a child the prophet shall I praise the God Who made him?' therefore he can not give Divine We can draw one great logical principle from this, a principle which is Catholic" of whom we spoke in Spain and for that very reason it is not exculsive but inclusive." You will never love God the less by loving your exculsive but inclusive." You will then it is not idolatry (applause), and never love God the less by loving your neighbor more, if you love your we would find a Catholic who did be ient clearness between the Catholic Church and other Churches. (Applause.) As far as this doctrine is

that we might turn to our brother on

earth, and in Heaven we may still

further see the amount of our indebted-

written in laws of His own love in the

natural order, is it not likely that He will do something of the kind in the

spiritual order? Shall we not be de-

pendent upon the prayers and good

works of our brother in Heaven, as we

And if such is God's plan,

are dependent upon our brother on earth? With this analogy before our might say, "But why not pray to God direct?" as if we were looking upon minds, I ask, "What is the doctrine of the Catholic Church?" Need I say that there is in the Catholic Church the Our Lady, the saints, and God as givers. There is only one Giver. But fundamental rule that there is but one I compare Our Blessed Lady with me God Infinite and Perfect. When He makes us He does not cease His care of in the quality of an asker, and I ask, Who is more likely to obtain favors us then, but He holds us in the hollow than the Blessed Virgin, the Spouse of of His Hand; as St. Augustine beautithe Holy Ghost, the Mother of Jesus Christ, fully expresses it; "God does not create us once, but always." The the Daughter of the Father, or myself, who has offended God so often? And, on the question of the knowledge of Catholic Church teaches that no words which are given to men or angels to the angels and saints of our petitions, utter can express the infinite differ we must remember that God imparts ence between God and even the most His own knowledge to those in Heaven. glorious of His creatures. If we were to mount up to heaven and know any doctrine which the Catholic Church teaches which is more explicit see all the glory that has ever been paid to the Blessed Virgin and ask her than this, that "Because God is our God, and because He is our Creator, know that she would reply that what she most prizes is that every perfection, therefore we must give to Him supreme worship and adoration; and give it, every virtue which she possesses she too, in such a way that no other crea got from God, for He is the Creator : thanks God's almighty love, and that and prolonged applause. Many questions were asked, being answered by the clergy on the plat-

God did not give His gifts directly to been baptised. And this bond is not us, but gave them in such a manner broken when our brother goes to

broken when our brother goes to

Heaven. We help those who are in

temptation by our prayers, and the

Saints, our brothers in Heaven, help us

by praying for us. And as we can ask

our neighbor, "Pray for me," so we

can ask the Saints and the Blessed Vir

gin. How can that be derogatory to

the Mediator? If to ask my neighbor

in Heaven to pray for me is derogation

of the Mediator, is it not derogation to ask our neighbor on earth? Some

what it is that she prizes the most, we

and for all that she has and is, she

love is the everlasting prize. (Loud

form and by Mgr. Moyes himself.

and the thoughts of men to those who are but creatures like ourselves. It turns into disbellef the fact that there is but one Mediator." Now the objection implies two things: that we give to the creature what belongs to the Creator, and that by asking the prayers of the saints, we acknowledge a mediator other than Christ Himself. The solution of the difficulty lies first in having a true conception of Almighty God and ises here, poor though they may be, of what one day we hope to see hereafter, as being beautiful and rare? Whatever they may be, surely the Blessed Mother of God may claim them as her own. And so it is ; two of them are ascribed to her as her titles in her Litany—the stars above and flowers be-low. She is at once the Rosa Mystica

CATHOLIC EVIDENCE LECTURES. having a true knowledge of the teaching of the Catholic Church upon His ries with him, and of which he cannot be robbed. We must honor him because Another school year is upon us.

THE OPENING OF OUR SCHOOLS Now he be unknown to his God? avoided, nor the blessing of the Church which he has persistently ignored and ened by the thought? bring ourselves to a true idea of the difference between God and His creatures? The clearest example is the second with him and of which he cannot be robbed. We must honor him because he is God's child. In the sold of my neighbor there is the grace of the Hall

selves. It is sometimes said by sincere and earnest men outside the Catholic Church, "Ah! yes, we know that disofficial books and taught officially, but those benighted people in Spain or Mexico go down or shun the wrong.
It is a mistake to imagine that man on their knees and worship the saints. Now, I have met priests of every

will always do what is right for no other compensation than the mere pleasure experienced in performing it, or that he will shun what is wrong to avoid the odium of public opinion or the penalties of the law. There must Turk or a Mohammedan came into the be stronger motives for action. Truth, virtue, honesty, charity, are lovable for their own sakes, and without anything else to recommend them, will be sought after until it is convenient to ful honest and virtuous, till it suits his convenience to be dishonest, untruthful, impious. There must be in the fact that there is One who judges, rewards, punishes, according was God. (Applause.) Now, on the to a fixed standard of morality. The question of the One Mediator. Just as good shall be recompensed, the wicked to a fixed standard of morality. The

consequences.

Education without religion banishes

question is already being formed. Some of the Protestant churches are beginning to see its necessity. gather until the country shall demand religious education.

To teach religion without dogma is Religion postulates as impossible. fundamentals the existence of God, the restraint of a moral code and the motives of action. Not one of them can as much as be mentioned without proclaiming a dogma. To say: God exists, is to teach the greatest of dogmas : and therefore the effort to divorce dogma from religion is an absurdity.

You may educate but you cannot legislate man to goodness. He will laugh at fines, penalities, prison walls. A correct idea of God's attributes will alone draw or deter him. Education wherein God is excluded leaves out the only force that will mold action accord-

Parents should think of this. They may realize it when it is too late. We are always wiser the day after. Your child is dear to you. For it you are watching and waiting, toiling, fretting and laboring under a burden of alternate hopes and fears. You cannot stand to see its soul wither for want of nutriment, even though its mind be filled with scientific food.

Is there pride in a mother's heart? Its strongest beam rests upon the boy or girl who is kind, loving, dutiful, religious, with the simplicity of childish ways. These are the traits that unite your hearts together. As they grow with the strength of years they become the consolation of a parent's

bank, and to day he be dressed in penitentiary clothes, or if to day he be exalted to high station, and the neigh-bors shun thee because of him; or, what is worse, if he, kneeling by thy

I think the sweetest consolation that falls to the lot of parents is the consciousness that the children lead good, honest, God-fearing lives. But you sow the seeds of sorrow for yourselves
—seeds that will grow to tares and
thistles in your country's harvest field
and Christianity's garden when you refuse to teach the little ones the things of God. You must be forgiven, for you "know not what you do"; you will understand when understanding will not avail. - The New would first look to the training of the world. You may think it very indiffer-

#### GOOD CATHOLICS AND BAD CATH- ity .- Catholic Mirror. OLICS.

It is very sad to have to make such a distinction, but, unfortunately, facts compel us. Catholics ought all to be good Catholics. They ought to be ex-emplary in every department and in every relation of life.

Good Catholics are good husbands and how shall Christians answer for the change? We now look after the mind and let the devil take care of itself; seek after the affairs of the world and neglect the affairs of heaven.

Good Catholics are good nussands and professional men. It ought to be so with all Catholics. It should be enough on We have reversed the example of the Son of God. And let us humbly control to say, of course, he is a good, honest, to say, of course, he is a good, honest, reliable man—he is a Catholic. fess that we are seeing the baneful

Indeed, worldings somehow seem to expect it, and when they meet with a nominal Catholic in any department of God, and a man from whose heart God life who is not up to the mark, who is is driven has no motive to do the right defective in his moral character, they are disappointed. They may not be able to give an intelligent reason for it, but they have the impression that a member of the Catholic Church ought to be superior to all others. And they are right. The true Christian is the highest style of man, and the true Catholic is the true Christian.

The distinguishing characteristic of the good Catholic is that he is strictly conscientious and always acts from principle. His faith is a living faith, and it pervades all his actions. trols his conduct in every relation of life. He makes no show about it, he is not on exhibition, he is modest and retiring, but in all matters of principle he is as firm as the everlasting hills. You always know where to find him

his word is as good as his bond. He is, of course, faithful in all his Christian duties, and is always ready for every good word and work. He commands, without seeking it, the universal respect of his fellow citizens without regard to faith or profession.

prospects. He does not abandon his religion entirely. He goes to Mass pretty regularly, but is not unwilling with its teaching by narrowing the of all the ologies known to science, but let it all be based on religion. The world has a strong hold the but incoherently so; "our committee," The nucleus of public sentiment on this on his affections. He seems to be they say, "has not been able to pro striving continually to belie the Apostle
when he says "you cannot serve God
and Mammon." He is not respected by
Protestants, and his own brethren pity
him for his weak pusillanimous and
teachling direction."

pose any resolutions which would bind
us to immediate further action." Still
they "recommend that every opportunity be taken to emphasize the
Divine purpose of visible unity among
Christians as a fact of revelation." truckling disposition.

We hardly need describe the bad Catholic. Everybody knows him, and his brethren are by no means proud of him. He was born of Catholic parents was baptized a Catholic, and he still wears the name of a Catholic, though, unfortunately, it is only in name. He is ready enough to use the name when he can do so to his worldly advantage, especially if he is a politician—he is always glad to have the "Catholic vote." He has made money, perhaps, and be come purse proud. Or he is a professional man and has got up in the world. and is ambitious of social distinction. Catholic societies-even the best-are not good enough for him. As he imagines that his religion is an obstacle to the attainment of his wishes he ignores his religion and sells his birthright for

a mess of pottage.

Perhaps he is a poor man, or comparatively poor, and as pride is by no means confined to the rich he has "got his back up" about something that he does not like in the Church. He has taken offence at something the priest wish to emphasize "as a fact of revelhas said or done, or he imagines that ation. some of his brethren have insulted him; or they do not appreciate his importance and give him the leading positions to encyclical are quite worthy of each which he is entitled, so he gives the Church a wide berth. He "bites off his which fathered them.—N. Y. Freenose to spite his face." To get even | man's Journal. with his brethren and the priest he con-

side in days gone by, caught the in-spiration of heavenly wisdom, and whom he has so long despised and other.—Manning.

priest; he must have all the Last Sacra-ments and blessings of the Church, just as if he had always been a faithful member.

Luckily for him the Church is a tender mother. Luckily for him the priest is the representative of the Divine Passion -the servant of a long suffering and forgiving Saviour. He may not have much evidence of the sincere repentance of the dying man, but he gives him the benefit of the doubt.

'Oh, it is so much better in every way to be a good Catholic-better in life, better in death and better for all etern-

#### THE ANGLICAN ENCYCLICAL.

The one hundred and ninety four Protestant Episcopal Bishops of the British Empire and the United States have issued a document setting forth the results of their deliberations at Lambeth. It is long enough to fill three closely printed columns in the London Times, and touches upon a great variety of subjects; but it is certainly the vaguest, most irresolute and most inconsequential expression of opinion ever pronounced by a respons-Of the virtues of temperance and

purity the Bishops have little more to say than that they are eminently desirable, with something of the platitu-dinous manner of the old lady who observed that the Bible was a fine book. They describe the vow of marriage as "life-long;" yet they warn people not against the "dissolution of this most solemn bond," but against the "frequency and facility" with which absolute divorce is obtained, and then throw aside this most important of questions with the remark that "the full con-sideration of this matter it has been impassible to undertake on this occa-sion." They touch upon the relations between labor and capital only to mention in a half-hearted way the brotherhood of man, and to declare about the present working of our industrial system "that it is obviously not possible for us to enter upon the consideration of such a question in detail." Even on the subject of religious communities they "do not consider it to be yet possible to give advice which can be treated as final." They own that "there are differences of opinion among them, but further than purpos-The "poor" Catholic is a very different person. He is not much troubled with conscientious scruple. He is a central consultative body for supplying information and advice (information which may be inacfor supplying information and advice (information which may be inaccurate and advice that is to be in no way binding) they "do not think it wise to go." They declare that, next to the Bible itself, the Book of Common Prayer is the authoritative even-conceal his religion when he standard of Anglican doctrine; but, thinks it will interfere with his worldly instead of attempting to lay down some breadth of its comprehension or by disturbing the balance of its doctrine. Surely, a pitably inane bunch of con-

> On the subject of the unity of the And this is how they emphasize it :

"We recognize with warm sympathy the endeavors that are being made to escape from the usurped authority of the See of Rome, as we ourselves regained our freedom three centuries ago. We are well aware three centuries ago. We are well aware that such movements may sometimes end in quitting not merely the Roman obedience, but the Catholic Church itself, and surrendering the doctrine of the Sacrament, or even some of the great vertices of the creeds. But we must not anticipate that men will go wrong until they have begun to do so, and we feel some confidence in expressing our warm desire for friendly relations with the Old-Catholic community in Germany, with the Christian Catholic Church in Switzerland, and with the Old Catholics in Austria; our attitude of hopeful interest in the endeavor to form an autonomous Church in our attitude of hopeful interest in the endeavor to form an autonomous Church in
Mexico and in the work now being done in
Brazil: and our sympathy with the brave
and earnest men (if we may use the words of
the conference of 1888) of France, Italy,
Spain, and Portugal, who have been driven
to free themselves from the burden of unlawful terms of communion imposed by the
Church of Rome."

In other words, they sympathize with each and every attempt made in

On the whole it must be said that the jubilee conference and the jubilee

gray hairs, and faltering step, and wrinkled brow. They smooth the pillow of death.

What would be your thoughts, dear, old, careworn mother, father, if your son was in years past president of a bank, and to day he hadressed in project.

With his orethren and the priest he consents to live in mortal sin and risk the salvation of his soul. Poor, deluded soul! he imagines that he is punishing his enemies, when he is, in fact, his own greatest enemy.

But let the poor craven soul be athank and to day he hadressed in project. tacked with mortal sickness. Let him words penetrated and fascinated their be suddenly overtaken with an accident hearts with a thrill of awe and love -such men are very apt to meet with such as no human voice had ever accidents—then he cries for the priest. He must not die unshriven. True, he in their presence alone an honor to It takes a man who s a whole man, at east physically, to be western cow-boy. His every-day life s must also be

working business man if he could turn cowboy for a couple of months each year. It would give him a chance to get the free, pure, in chance to get the free, pure, in sungers, a little steel into his muscles, a little steel into his muscles, a little steel into his muscles, a little edge to his appetite and a little of the calm of the boundless plains into modern business will not permit the average hard working business man to turn cowboy even for a short time each year. The only resource left him, if he does not wish to break down prematurely, is to keep a watchful eye upon his health, and when he finds that he is getting out of sorts, let up a little on work, and resort to the best of all known tonics. That tonic is Dr. Pierce's Golden Medical Discovery. It promptly puts a worked out man into condition, because it starts at the right place. It begins by restoring the lost appetite. It corrects all disorders of the digestion and makes the assimilation of the food perfect. It invigorates the liver. It purifies the blood and fills it with the life-giving elements of the food. It is the great blood-maker and fleshbuilder. By enriching the blood it nourishes and builds up every organ and tissue in the body. No man ever broke down with nervous exhaustion or prostration who resorted to this great medicine when he felt himself threatened by ill-health.

An honest dealer will not urge a substitute. There is nothing in the world

An honest dealer will not urge a substi-tute. There is nothing in the world "just as good," although avaricious drug-gists will sometimes say so for the sake of the greater profit to be made upon the inferior article.

Keep your head up and your bowels open. The "Golden Medical Discovery" will put steel in your backbone, and Dr. Pierce's Pleasant Pellets will cure constipation.

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CHURCH BELLS SHIMES

## NARKA. THE NIHILIST.

BY KATHLEEN O'MEARA

CHAPTER XXII.

On reaching home Narka found a note from Sibyl which a servant had just left. She opened the violet-scented missive, and read :

and read:

"My Darling,—I bring you a wonderpiece of good news!" (Narka stopped to take breath. Had Basil surrendered?)

"It has come so suddenly I can almost fancy it a fairy trick. Fortune is going to be kind to you, my Narka, and reward you after all you have suffered. Listen: I have just had a visit from Signor Zampa, who was director of the Italian opera here last year, and is now managing La Scala, at Naples. He gave me lessons when I came to Paris. Well, dearest, he is in search of a soprano voice to take the place of prima donna at La Scala. An artist who heard you here that memorable night carried the fame of your voice and your genius to Naples, and Signor Zampa has come on here to see if you would suit him genius to Naples, and Signor Zampa has come on here to see if you would suit him and accept his overtures. I gave him your address, and with difficulty dissuaded oim from rushing straight off to you, there and then. I said he would not find you till 2 o'clock, and I promised to send word to you to expect his visit at 2. I am beside myself with delight. Come to breakfast to-morrow morning, and meantime attune your voice to its heavenliest key, and sing the soul out of Zampa's breast, and millions out of his

pa's breast, and millions out of his pocket.

Your own
Sibyl." Narka dropped the letter with an in-articulate exclamation. She was bewil-dered. It might, no doubt, be a most dered. It might, no doubt, be a most brilliant career that opened out so unexpectedly to her, but at this first moment she could not realize anything but the shock of the proposal. To turn public singer, to go on the stage—she who was engaged to Prince Zorokoff? Was it possible to contemplate such a thing? And yet how was she to refuse it without incurring Sibyl's deep displeasure, rousing her suspicions, and in that case alienating her, perhaps irrevocably? And there ing her, perhaps irrevocably? And there was not even time to think it over. It was 1 o'clock, and Signor Zampa was

likely to be punctual. She threw aside her bonnet, and went to the piano, and excitedly turned over the leaves of a music-book. She could not well refuse to sing, if he asked her, and in the midst of her perplexity the desire of the artist to win the approval of so great a critic as-serted itself.

As the clock struck 2, Signor Zampa rang at the door. Narka, flushed with excitement, looked

Aarka, flushed with exchement, looked her best when he came in.

"You have heard from the Comtesse de Beaucrillon the object of my visit, ma-demoiselle?" he said, conquered at once

demoisele?" he said, conquered at outer by her beauty.
"Yes. It has taken me by surprise.
I never dreamed of going on the stage. I have not had the necessary training for it. I don't think I am at all fitted to be

"Perhaps I am a better judge of that than you. Will you let me hear you

sing

sing?"
She rose without any pretence of shyness, and went to the piano. Zampa pulled off his gloves.

"You will accompany me?" she said.
"Certainly. What will you sing?"
"Choose anything you like, "motioning indifferently to the books and songs that were scattered about.
"Let's try this," he said, opening the partition of Norma at the "Casta Diva."
It happened to be a favorite piece of Narka's; she sang it well at all times, but stimulated by his presence she rendered stimulated by his presence she rendered it now with a perfection of art that must have delighted the maestro, even if her voice had not enchanted him by its rare voice had not enchanted that by its late qualities. When she ended, he burst out with a rapturous "Bravo!" and seizing her hand, kissed it with the demonstrative enthusiasm of his nation. He entreated her to sing several other pieces, each chosen with a view to bring out the various qualities of her voice. Narka, in-spired by his admiration and discerning criticism, sang at her best, feeling that ecstasy in the expansion of her splendid powers which is by turns the triumph and the despair of the true artist. Every fibre in her was thrilling to the music of her voice. Something of the grand, untamed creature that was visible in her tamed creature that was visible in her majestic lines and strong supple limbs began to throb in her pulses and course in her blood; and when the Italian started up and described the brilliant future that was before her, she was more ready to respond to his offers than she could have believed possible an hour ago. could have believed possible an nour ago.

As he stood there, with his fiery eloquence and mercurial gesticulation, she
could almost fancy a wizard had sprung
up on her path, waving his wane, and
bidding the mountains roll down and the
desert blossom at her feet.

"You will be a star that will outshine
yeary star in the musical firmament of

every star in the musical firmament of our age!" he declared, executing a sort of war-dance on the hearth-rug in his ex-citement. "Europe will ring with your fame; crowned heads will bow down be-

# Sales

rilla, "Sales Talk," and show that this medicine has enjoyed public confidence and patronage to a greater extent than accorded any other proprietary medicine. This is simply because it possesses greater merit and produces greater cures than any other. It is not what we say, but what Hood's Sarsaparilla does, that teils the story. All advertisements of Hood's Sarsaparilla, like Hood's Sarsaparilla itmedicinal merit, is why the people have abiding confidence in it, and buy

# Hood's Sarsaparilla

Almost to the exclusion of all others. Try tt. Prepared only by C. I. Hood & Co., Lowell, Mass. Hood's Pills are the only pills to take

Zampa saw that she was won, and he kept throwing in the incense, till the fames enveloped her and went to her brain. It was a delicious intoxication. But suddenly the great angle became. brain. It was a delicious intoxication. But suddenly the sweet smoke began to choke her. She had forgotten Basil. What would he say? How would this contemplated step affect their common destiny? Would the prima donna millionaire be almore suitable wife for Prince Zorokoff than Narka Larik? "I am so taken by surprise," she said, not attempting to disguise her emotion, "that I cannot answer you to-day. I must have time to think over your proposal and to consult my friends before I decide. I will write to you in a day or two."

But the impressario went away confid-

But the impressario went away confident and exulting. He had no doubt of having secured the prize.

When he was gone, Narka asked her-self whether she was waking or dream-ing. Had she done wisely in leaving him ing. Had she done wisely in leaving him to believe she would entertain his offer? As to consulting her friends, whom had she to consult? Sibyl would think her insane if she hesitated for a moment, and

would never forgive her for rejecting an offer that she, Sibyl, so wholly approved of. There was Marguerite: Marguerite was sure to cry out in horror at the mere notion of the stage; to her it would seem like walking into the lion's den. Still Narka must speak to some one, and there was only Marguerite; and Marguerite's sympathy was sure to be comforting, and it might possibly be illuminating.

Early next morning she set out to La Villette To her great surprise, Marguer-ite, far from being horrified, met the idea

complacently.
"I expected you would have shricked at the bare notion of my risking my soul in such a wicked place as the theatre," s id Narka.

'Is it such a wicked place?" said Mar guerite. "I didn't know. A school friend of mine, a very pious girl, lost her fortune, and went on the stage, and sang for a year at the Opera Comique, and she re-mained as pious as ever, and died like a little saint. But that was in Par.s; per-bars at Naples it is worse."

little saint. But that was in Pars; perhaps at Naples it is worse."

"I suspect it is the same everywhere, pretty much," Narka replied. "But I have no fear on that score," she added, bridling inwardly, "Self-respect would protect me as well on the stage as walking about Paris alone. I was not thinking of any danger of that sort; it does not exist for me. I was thinking how the thing will appear to Sibyl."

"Sibyl? Why Sibyl has invented it."
"I mean about Basil. Would it not be a greater degradation for him to marry

greater degradation for him to marry me if I were a public singer?"

"Ah!" Marguerite slipped her hande

into her wide sleeves, and put her head a little to one side, and gave her whole mind to the solution of the problem. "Sibyl could tell us," she said, after a moment; "but we can't ask Sibyl."
"No, we can't ask Sibyl."
They sat silent awhile. Then Margne

ite, like a person who, having passed every argument in review, arrives at a conclusion, said. "It always seem to me that the safest plan is to take what Provithat the safest plan is to take what Tovi-dence sends to us, and trust the conse-quences to Him. If you are running no risk to your soul, I don't see why you should not accept his offer. Instead of being an obstacle between you and Basil, it may be the means of drawing you to-gether. Perhaps Sibyl did not tell you, but her terror is that Basil in spite of the but her terror is that Basil, in spite of the prince and the police, may contrive to make his escape from Russia. And if he does, how is he to live? The prince make his escape from Russia. And does, how is he to live? The prince won't supply him with money, certainly; and he would not like to be dependent on Sibyl—that is to say, on Sibyl's husband. He would not mind, perhaps, being dependent on his wife for a time."

Narka threw out her arms and caught the small figure to her heart. "Oh, Mar-

would indeed be a joynii culmination—to rescue Basil from poverty and dependence, and to be revenged on those who have been so cruel to us both!"

"Oh, never mind the revenge, Narka!"

Margoritz patracia al This was not the

Marguerite entreated. This was not the feeling she had meant to excite; but dis-cussing with Narka was like stirring the embers of a smouldering fire; the flame leaped up and the sparks flew out when you least expected it.

The bell rang, and Marguerite had to

say good by and hurry off to her duties. Narka went straight to the Rue St. Dominique. She found Sibyl in high excitement.

"Zampa has been here, and he is be-side himself with satisfaction! He draws such a horoscope for you as must make all the Malibrans pine with envy in the kissed Narka, and then turned to look at the practical side of the affair. The impresario was liberal as a prince. Narka was to proceed without delay to Florence, was to proceed without delay to Florence, and put herself in training under the great master there. The whole tenor of her life was changed in an hour; she was lifted from poverty, obscurity, and carking care to ease, brilliancy and the prospect of immediate fame. Sibyl entered into it all with that quick sympathy and subtle understanding that were part of

her power.
"But you take it all too coldly, Narka," but you take it all too coldly, Narka," she said, suddenly, her keen perception detecting the lack of response in Narka. "Are you not glad, dear? I thought you would be so excited."

"I suppose I ought to be." Then, after a moment, "Does M. de Beaucrillon say anything about it?" Narka asked, irrelev-

ently.
"Gaston?" He is delighted. Did you

think he would not care?"
"Oh no; he is too kind not to care." Narka repressed a sigh. She seemed tired. But there was something on her mind, Sibyl suspected. "I am just wondering whether it will make any difference when I am before the footlights," she said, with a constrained laugh—"whether you will feel quite the same to me when I

am a public singer."
"As if that could make the smallest difference!" Sibyl exclaimed, looking at difference!" Sibyl exclaim her in blank amazement.

Narka listened, and felt something like what the bird mustfeel when a kind hand is about to open its cage and set it free to take flight into its native element. She had been beating the bars of her cage all her life, even before she knew it.

Zampa saw that she was won, and he Zampa saw that she was won, and he was tired and wanted rest. wanted rest.

Sibyl saw that she was both excited and depressed. "You are quite feverish," she said, holding Narka's hand, and then touching her hot forehead; "you ought stay here, and let me put you own, and bathe your temples with eau-

But Narka would not be persuaded, although she would gladly have lain down, and the touch of Sibyl's cool soft hand on her aching head would have been soothing.

#### CHAPTER XXIII.

Narka was in a glow of heat when she Narka was in a glow of heat when she left Sibyl's warm rooms, and met the bitter wind that blew hard from the north. It was a long walk and a bleak one by the river, but she faced it with a kind of reckless desperation. She reached home very tired, and was scarcely in-doors when she was seized with a shivering fit. "Mademoiselle has taken a chill," said Eudoxie. "I must make her a tisane."

But the tisane did not prove as potent But the tisane did not prove as potent s Endoxie expected. Narka spent a as Eudoxie expected. Narka spent a restless night, and in the morning her throat was swollen, her head ached, and

her hand burned.
"Mademoiselle has fever. I had better go to the chemist and ask him for some-thing to cut it," said Eudoxie.

But Narka took a pencil and wrote a line to Marguerite, and desired the maid to take it at once to La Villette. As Eudoxie was going out she met Ivan Gorff, and she told him on what errand

"Mademoiselle Narka must see a doctor at once," he said. "I will go and fetch one while you take that message to La Villette."

La Villette."
Eudoxie gave him the key of the apartment, and hurried off to the omnibus.
Ivan called a cab and drove straight to Schenk's lodgings, and was back with him before Eudoxie had returned.

Schenk knocked at the bedroom door; there was no answer, so he opened it and looked in. Narka was alarmed and narked in. Narka was marmed and amazed on seeing so unexpected a visitor walk into her room, but he calmed her at once by his manner as much as by his words, and explained how he came there, felt her pulse, and then, without troubling her with useless questions, withdrew. The visit did not last three minutes, and activing early! here here more discret. nothing could have been more discreet and professional than his manner

When Schenk went back to the salon, Marguerite was there, talking to Ivan Gorff. She was horrified to find that the vivisector had been called in, but she kept this to herself: he had the reputation eing a skilful doctor, and there was comfort in that.
"What is the matter?" she inquired,

when Schenk had closed the door of the edroom.
"Inflammation of the lungs; it has ad-

vanced very rapidly; she is in high

ever."
"Is she delirious?" She will be in a few hours, I expect. Marguerite uttered an exclamation of listress, and went into the bedroom. Narka signed to her to stoop down. "Go to the trunk behind the door," she whispered; "you will find an ivory casket; the key is in the drawer of the writing-table. Take it away and keep it safe for me—or for Basil."

"It is safe enough where it is, darling,' said Marguerite; "I will see that nobody

said Marguerite; "I win see that hobody touches it."

"But if anything happens to me—"

"You mean if you died? You have not the smallest intention of doing anything so sensible," said Marguerite, in her bright way. "You have caught a bad cold, and I am going to look after you till you get well. Our Sisters here in the parks will come and see you every day. the small figure to her heart. "Oh, Marguerite, what a blessed little Solomon you are!" she exclaimed, in delight. 'That would indeed be a joyful culmination—to would indeed be a joyful culmination—to be a supplied to the supplied to the

Narka made an effort to say something. but her throat seemed to close, she could only form the word with her lips, "Sib-

yl?"
"I will let her know you are not well."
Marguerite smoothed the pillow and the
counterpane, and kissed Narka on the
forehead; she then drew the curtain so as

During her absence Dr. Schenk and Ivan settled it between them that no one who understood Russian should be al-lowed near Narka, lest in her delirium she should betray secrets that might work mischief to herself and others. When Marguerite reappeared, the medical man said : "I think it right to tell you, ma graves. Narka, you have a splendid career before you. I am so happy! It takes such a load off my heart!' She character so far, but it may develop it believed North and then turned to look of fore temperow morning, in that case it fore to-morrow morning; in that case it will be necessary to find a nurse who is not afraid of the contagion. I have one whom I can trust.'

whom I can trust."
Our Sisters will take care of her," Marguerite replied. "I was going to write to Madame de Beaucrillon," she said, turning to Ivan; "but if there be any fear of diphtheria she must not come."
"It would be a great imprudence to expose her to the risk, especially as there is no necessity for it," Ivan replied.

Marguerite determined to keep Siby

away. It proved a wise precaution as regard ed Narka. She was soon delirious, and raved incessantly about Basil, about Kronstadt, about Ivan and his revolutionary work; she talked chiefly in Russian, but now and then she spoke in French, and Marguerite, who very quickly detected the fiction that kept Sibyl away, and understood enough of Narka's wanderings to make her grateful to Schenk for inventing it.

Sibyl was unremitting in her inquiries and sent every day to know if there was nothing she could do to help. Meantime the illness, inflammation of the lungs, ran its course without complications; the ran its course without compications; the danger remained throughout potential, not going beyond the peril which must attend every serious attack of the kind. M. de Beaucrillon, having heard the word library and the word with the serious attack. M. de Beaucrillon, having heard the word diphtheria pronounced, would not hear of his wife's going near the house until Nar-ka should have been pronounced conval-escent, and until the atmosphere should have been provided to convolute. her in blank amazement.

Narka laughed in the same constrained way. "No doubt," she said to herself, "I shall remain just as far beneath the Comtesse de Beaucrillon, nee Princess Zorotkoff, whether I turn public singer, or remain in my native obscurity as Narka Larik."

Naka laughed in the same constrained is should have been pronounced convalides escent, and until the atmosphere should escent, and unti

was settled without reference to Narka herself, her acquiescence in Sibyl's wishes being taken for granted. She was going on very satisfactory, but just as the day for her removal approached, the baby fell ill with croup. After a week of mortal terror and suspense to the parents, the child recovered, but was ordered off at once to waters in Germany. Narka consequently received a note from Sibyl full of despair at the double disappointment. sequently received a note from Sibyl full of despair at the double disappointment, and entreating her to go down to Beaucrillon as soon as she feit equal to the move, and wait there until they rejoined

her.

It would have been a surprise to Sibyl if she could have heard Narka exclaim, on reading this note, "What a relief!" She had been looking forward with dread to the long term of close companionship with Sibyl. Weak as she was now, her one desire was to be left quiet. It would have taxed both her moral and physical strength too severely to be shut in with Sibyl, to be obliged to undergo her effusive tenderness, and respend to it, and to sibyl, to be obliged to undergo her ellus-ive tenderness, and respend to it, and to hear her outpourings of anger and despair about Basil. Once again the blessed baby had come like a messenger of mercy

CHAPTER XXIV. Narka, white as an alabaster statue and all eyes, was sitting up in her pretty salon, looking out at the old garden, and listening to the birds singing, when Mar-guerite came in, bringing, as usual, fresh air from heaven with her.

'I was just thinking of you," said "That was a very good and wholesome thought," said Marguerite. "Yes; and I was wishing I was a

dog."
"That thought was not so good."
"That thought was not I must lear "That thought was not so good."
"I was thinking that I must leave this apartment in a week, and I don't know under the broad face of heaven where to find another. Now if I were a dog, I msght lodge under the stars, which would be pleasant enough, as the warm weather is at hand; but as I am a human being, the police would take me up. As I went is at hand; but as I am a numan being, the police would take me up. As I went on thinking, it occurred to me that I might find a lodging at La Villette cheaper than in this part of the city. Do you think I could get anything clean and cheap near you?

cheap near you?

Marguerite considered a moment.

Madame Blaquette has rooms to let at
the corner of the Place; they are cheap
and bright, and they take in a good bit of sky, and they are not five minutes from

"Then Madame Blaquette's rooms are just the thing for me!

just the thing for me!"

A week after this conversation Narka
was installed at Madame Blaquette's.

Madame Blaquette was a character in
her way. She had been servant in a
gentleman's family till she was forty, and
now lived by letting these rooms that took
in a good bit of sky. She posed for the
decayed gentlewoman. She had had a
bachelor uncle, a grocer, whose money she
had always expected to inherit, and being
blessed with a lively imagination, she had blessed with a lively imagination, she has blessed with a lively imagination, she had enjoyed the inheritance almost as much in prospect as if she already possessed it. She felt, therefore, deeply wronged when at the age of sixty, this bachelor uncle took to himself a wife, and, dying at the end of a year, left all he had to her and her baby. Madame Blaquette always alluded to the event as "the loss of my fortune," and would heave a sigh when speaking of "the days before my reverses."

"the days before my reverses."
"She is a sentimental old goose," said
Marguerite, "but as honest as the sun,
and her lodgers are always respectable

they are generally friends of mine."
Narka had not yet discovered that to be
a friend of Marguerite's was a title to repectability open to discussion. It was not long, however, before she became aware that Marguerite was on intimate terms with all the waifs and strays and drunk-ards of the district, for Narka being curiards of the district, for Narka being currous to make acquaintance with the neighborhood, and having as yet no work to do, went about occasionally with Marguerite on her rounds. In this way she came soon to see the influence Marguerite exercised, and the position she held, in spite of her youth—perhaps, indeed, because of it — with the population of La Villette. It was very amusing to see how she queened it over them all, tripping along in her heavy shoes, carrying a along in her heavy shoes, carrying a bundle or a basket like any little peasant woman. The children left their play to woman. The children left their play to pull at her gown and get a pat on the head; women at their wash-tubs stopped soaping or scrubbing to exchange a word with her, or call out some piece of domestic news; shop-keepers in the act of selling turned to nod and say, "Bonjour, ma seur;" gamins and roughs suspended their wrangling, and waited till she had passed to finish their carbs. It took Passed to finish their oaths. It took Narka's breath away to see the refined, delicategirl walk up to a group of quarrelling men or boys and order them to the right about as if they had been children in her school. And the horney-handed ouvrier who had spent his week's earnings at the cabaret would take the pipe out of his mouth and listen meekly while she gave him a scolding. There was something of the mother in the genial cruelty with which she looked them in the face and said the hard thing to them, and told them they made her ashamed, or angry, or sorry. Her anger would be very hot, but it never took the form of cold displeasure. She abhorred cold, cruel cold that hatches hate, the least touch of whose icy breath is more fatal to love than the hottest blast of anger. Marguerite's sympathy was an open fountain, always flowing; when the poor went to her with a grievance, she waxed so indignant with them that they felt themselves avenged; when they took her a selves avenged; when they took her a sorrow, she pitied them so tenderly that they left the sting of it behind them. One day after a long morning of hard

work in the dispensary and the school Narka, who was going out with her on a round of sick visits, said, "What a tiring life it is that you lead, Marguerite! Do

you never weary of it?"
"Never for a minute!" was the unhesitating reply. "That is the happiness in God'sservice: it may tire one's body, but

"It seems to me everybody says it; it is the constant complaint of all the good each of the constant complaint of all the good each of the constant complaint of all the good each of the nor that the constant complaint of all the good each of the nor that they get

people who do for the poor that they get no return."
"What nonsense! I wonder what sort

go about complaining that they don't get it: the disappointment sours themselves, and the complaining sours other people, for nine people out of ten are ungrateful and the complaining hits home and hurts their self-love.

their self-love."

Narka was amused at this touchiness concerning the poor which Marguerite displayed on the slightest provocation. They were passing by a public-house at the moment. A sound of voices raised high in altercation came through the classed door.

closed door.
'I do believe that is Antoine Drex that I hear," said Marguerite. She stood to listen, and at the same moment the door opened, sending out a villanous whiff of alcohol and tobacco, and there stood An-toine Drex, bumper aloft, apostrophizing

the company.

"Ah! this is how you keep your proise, Antoine Drex!" Marguerite cal Marguerite called

out from the street.

The big black-bearded man stared open-mouthed, as if the small figure in the doorway had been the ghost of his dead wife. A loud laugh from the spectators showed their sense of the comical wide of the tebleau.

tators showed their sense of the comical side of the tableau.

"They look drunk; come away," said Narka, under her breath.

But Marguerite held her ground intepidly. "Come out here, and go home to your poor old mother," she called out to the culprit, who stood sheepishly holding his bumper on the counter; "she is very suffering this morning, and you ought to be helping her instead of drinking here."

ing here."
To Narka's amazement, the stalwart man, who might have crunched up Marguerite with a finger and thumb, came guerte with a linger and tutumb, came out of the cabaret like a docile dog, and walked on before her. He looked danger-ous enough, Narka thought, for he had been drinking copiously. This was clear from his red eyeballs and swaggering gate as with clinched hanging hands tramped up the street before them, growling confidentially to the paving-stones.
"Is that the man you wanted them to guillotine?" Narka asked, when Antoine

was beyond hearing.
"Yes. How I wish they had! He res. How I wish they had: He would have been safe in purgatory now, instead of getting drunk at the Chat Botte. Those ten months they kept him in prison before the trial put a heart of rage into the poor fellow that will get him into trouble some day. And it is hard, for the rage is only suffering in disguise. It nearly always is with the poor. Another would not burt amployly. He is so toine would not hurt anybody. He is good to his mother! Even when h drunk he never touches her. And And he often shares his crust with a neighbor poorer than himself. If I only could keep him out of the wine-shop!"

him out of the wine-shop!"

"The wine-shop is the bane of the poor everywhere," said Narka.

"It is their resource, God help them! They drink to drown misery. I do believe he is trying to give me the slip, and steal into some other cabaret." She quickened her step until Antoine turned the right corner, and was out of sight. the right corner and was out of sight.

"Ah, he is gone home," she said, in a tone of relief. "There is not another. wine-shop between this and his lodging."

Life at La Villette was altogether a strange experience to Narka. At first the aspect of the place, its sordid ugliness, was so offensive to her taste as to be a positive suffering; but she soon discov-ered that this suffering had its compensaered that this safering had its compensa-tions; underlying the ugliness that re-volted and distressed her there was a hidden beauty, grander, nearer to the true ideal than the testhetic one that she missed; then the laborious courage of the population, the kindness that springs from a sense of common privation and mutual need, made a wholesome and genial atmosphere; the open acceptance of a hard lot, and the spectacle of general poverty unredeemed by any prospect o escape, made her own lot seem less cruel. She felt, too, more independent and secure at La Villette than she had ever done at Chaillot or in the Faubourg St. Germain Here she came and went unmolested there was nothing shocking to public opinion in a young girl's walking out alone. The utter unworldliness of the place, the absence of any necessity for keeping up appearances, was in itself a rest. In the early morning she went out on her little household errands, and carried home her bread and her can of milk, or her little baselful of weaking the content of the co or her little basketful of marketing, an the workmen's wives and daughters, bent on similar errands, wished her good morn-

Asshe walked along through the slums, where she was like no other inhabitant of the place, the people, struck by her state ly bearing, her beautiful pale face, wit ly bearing, her beautiful pale face, with the great eyes and the shining hair, used at first to watch her out of sight as if she had been some strange bird of gaudy plumage flitting through their dark region and brightening it for a moment. Butin a little while they ceased even to do this. "L'amie de ma sour Marquerite" soon L'amie de ma sœur Marguerite established her right of citizenship, and the title was a passport to everybody's good-will.

TO BE CONTINUED.

Yorkville Fire Station,
Toronto, March 3rd, 1897.
Dear Sirs,—Having used Dr. Chaes's Pills for Costiveness, I am very pleased to say that I consider them superior to any pill I ever used, as they have perfectly cured me of this trouble. Thos. J. Wallace, Fireman.

# Wrapper Competition.

JULY, 1897.

The following are the Winners in District No. 1. Western Ontario

Winners of Stearns' Bicycles.

Mr. Allan Snyder, 1498 Queen street west,

Mr. M. Hambly, 192 Dundas street, Toronto.

Winners of Gold Watches. Mr. J. Milton Cork, 459 Dundas st., Toronto.

Sweet Bros., cor. Elm and Elizabeth streets, Toronto. Mr. C. S. Philip, 39 McNab street, Hamilton

Miss Georgia McKee, Bridgeburg. Miss Annie Gander, 56 West Lodge avenue, Toronto.

The above competition will be continued each month of 1897.

LEVER BROS., Limited, Toronto.

Episcopal Potter, in his conve clare:

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One of the strangest and most curious anomalies of religious controversy of the present day is found in the fact of the present day is Sc. Cyprian, who was Bishop of Carthage about the middle of the third century, as favoring their views of episcopacy as op-posed to the Catholic doctrine of the Papacy. Of course, they are driven to the necessity of resorting to all sorts of fanciful interpretations, disingenous quotations and suppressions to maintain their position.

We do not mean to impugn the motives of all who contend for the Angli can view with Anglican arguments. The misfortune is that the majority even of those who have some reputation for learning do not go to original ources, but are content with the misleading quotations and glosses of auth ors who have deliberately falsified the testimony of the fathers. This is especially the case with the testimony of St. Cyprian. It has come to be almost a popular conviction among Anglicans, here and in England, that St. Cyprian was opposed to the Papacy, and in favor of their theory of the equality of Bishops.

Even the distinguished Protestant Episcopal Bishop of New York, Dr. Potter, in a late pronouncement before his convention, did not hesitate to declare:

"The day is coming when the theology and the ecclesiastical polity of Leos and Hildebrands — earlier and later — must give way to the theology and the polity of a greater man than any of them—I mean Cyprian—which was the theology and the polity of those twelve first chosen ones from whom he so plainly derived it."

We agree with Dr. Potter that St. Cyprian derived his theology and his ecclesiastical polity in substance from the apostles in accordance with the im memorial tradition of the Church. For that very reason he fully recognized the principle that as St. Peter was head of the college of the apostles, so his successors were recognized as legitimate inheritors of his prerogatives. These prerogatives were derived from Christ Himself, as clearly revealed in Holy Scripture. He made him the Rock on which the indestructible Church was to be built. To him especially was given the power of the keyspower of binding and loosing Lord enjoined upon him, in the most solemn manner, the duty of feeding the sheep and the lambs of His flock. For him he prayed that his faith should not fail, and at the same time imposed upon him the duty and prerogative of strengthening and confirming the faith of the brethren. If this is not the prerogative of infallible teaching we know not what is. That this was the faith of Cyprian is abundantly displayed in his conduct and in

his teaching.

Then there are more than a dozen letters of this saint extant, written at different times, to different persons and on various occasions, in which the idea of the supremacy of the Bishops of Rome, as the successor of St Peter, is clearly and unmistakably recognized. His treatise on the "Unity of the Church," though not written for the express purpose, does yet clearly recognize the chair of Peter as the head and centre of unity, and the necessity of being in union with that head in order to be in the Church. Great handle is, indeed, made of the fact that two or three of the strongest expressions in that treatise are considered as interpolations. But even admitting this fact there are in that treatise enough expressions of undisputed authe See of Peter as the head and centre of unity of the Church. The following extract from that treatise is suffic ient to indicate clearly what the idea of Cyprian was. Bear in mind that certain abuses had crept in by which the faithful were tempted to overlook the authority of their Bishops. St. Cyprian in en-deavoring to correct those abuses dwells earnestly upon the importance and necessity of obedience to the

contemplates them, not in their separ ate and individual capacity, but as an organized body or college with St. Peter as the head. Having quoted the passages of Scripture to which we have alluded above "Thou art Peter, and upon this Rock, etc.," and "I will give unto thee the

Bishops, in order that the unity of the

Church should be preserved. But in speaking of the Bishops he manifestly

keys, etc.," and "Feed my sheep"he goes on to say :-"And although after the Resurrec tion He gives to all the apostles equal power and says, 'As my Father hath ent Me, I also send you, Receive ye the Holy Ghost, etc.'; yet, that He might manifest unity He established one chair; and He disposed by His authority the origin of the same unity which begins from one. . . Does he who does not hold this unity of the

Church believe that he holds the faith? Does he who strives against and resists the Church, who deserts the chair of Peter on which the Church is founded trust that he is in the Church?' Of course the other apostles were

equal to Peter in all the ordinary power and functions of the episcopate. the body was constituted by our Lord Himself, with a head whose jurisdiction was acknowledged by all. This is the idea that pervades all St. Cyprian's writings. Over and over again an's writings. Over and over again he insists upon the headship of Peter and speaks of the Church of Rome as the "Chair of Peter," the principal Church," "the source of sacerdotal unity, etc." Indeed some of the most learned and candid Protestant writers, German and American, as

ST. CYPRIAN NOT AN ANGLICAN. Neander, Harnack and Schaff, main. DE VERE'S RECOLLECTION OF tain that St. Cyprian's teaching necessarily issued in the Papal form of gov was generally prevalent in the Church Cyyrian's time, as is shown by the writings of contempor-ary fathers. The fact is that the teaching of St. Cyprian, though not couched in the terms of modern theology, is yet in substance identical with that of the Catholic Church of the present time. The idea of his favoring the Anglican theory is simply bsurd, and never would have bee thought of but for the desperate straits to which its adovcates are driven to maintain their false position. - Sacred Heart Review.

#### LAMBETH AND LAMBETH.

The great do-nothing conference at Lambeth, England, in which one hundred and ninety odd Bishops of Anglicanism emulated the famous achievment of "the good old Duke of York," has passed into history-or out of it. Of the good old Duke it is recorded that "he had ten thousand men; he marched them up the hill, and marched them down again; and when they were up they were up, and when they were down they were down; and when they were neither up nor down, they were neither up nor down." This assuredly was not much, but it apparently satisfied the Duke and the

Still, it would be a mistake to suppose that Lambeth is altogether con secrated to barren conclaves of Anglican episcopacy. There is an Anglican vicar there, too-the Rev. Dr. Lee, to wit-who is able and willing to admit, in a single half hour, more facts then the one hundred and ninety odd Bishops would admit in half a century. He was a prominent personality in the celebration recently held of the fortieth appiversary of the Association for the Promotion of the Unity of Christendom, which now numbers about twelve thousand members, and of which he was the only survivor who attended the first meeting four decades ago.

The veteran doctor informed his audience at the beginning of his address that he "would avoid cloudiness of speech"—no reflection, we hope, on his episcopal superiors. After this he proceeded to comment on "the miserable divisions of the sixteenth century," on "the great evils which have resulted from the schisms of that period," on divorce, which was "one of the greatest curses the country has include a strong element of ever known," and "which brought as well as of the thoughtful. about that separation from Rome which they all deplored in the time of that tyrant, Henry VIII."

on, "that they had had enough reform three hundred and fifty years ago to last until the end of the world. At the Reformation five out of the seven sacraments were abolished and totally destroyed; but in the city of the æsars Christian law had never failed. What, then, should they do? They should try in every possible way to re-move the great evil of the sixteenth century, which led to this absence of intercommunion with the rest of Christendom. As things are, there was no existing authority to which they could appeal. What they wanted was one captain to speak with authority, and to rule the ship of the Church. Wherever the Biessed Virgin is venerated there the doctrine of the incarna heart so warm that his friendships tion is believed in: wherever her were to him what the closest ties of thenticity to convince any candid open to all evil and heresy; and, aquaintance were often to him what mind, that St. Cyprian did recognize therefore, he urged them to practice friends are to ordinary were the recital of the prayer : 'Holy Mary, Mother of God, pray for us, sinners now and at the hour of our death."

Truly there is nothing cloudy about this kind of talk. But the climax is not yet. It appears that the Protestant Defence Brigade had a detachment on hand "to protest" against some thing and justify its existence. Accordingly, when Dr. Lee had finished the members of the detachment began to make a demonstration when, ecce horrendum! they were vigorously cried down with such exclamations as "Shut "Shameful!" "Disgraceful!" and "Turn out the heretics!"

So there is a Lambeth and a Lambeth and the Rev. Dr. Lee is the prophet of one of them. - N. Y. Freeman's

Make up your mind now that not a day shall pass, from this day to your last, without some act of adoration to the person of the Holy Ghost, without some act of reparation made to him for your own sins and for the sins of other men. Say, day by day, the majestic hymn of the Church, the "Veni Creator Spiritus," or that other equally beautiful, and even more full of ten-derness, "Veni Sancte Spiritus," or say every day seven times the "Gloria Patri," in honor of the Holy Ghost, to obtain His seven gifts. Raise up your hearts to God, make some short act of reparation and adoration out of the fulness of your soul .- Cardinal Mann-

There is nothing to prevent anyone concocting a mixture and calling it 'sarsaparilla," and there is nothing to prevent anyone spending good money testing the stuff; but prudent people, who wish to be sure of their remedy, take only Ayer's Sarsaparilla,

and so get cured.

## MANNING

My first meeting with Cardinal Manning was at a dinner party, at the house of the late Earl of Dunraver, in 1849. He was ushered into the dining room some time after we had sat down, and I had a good opportunity of observing a man of whom I had heard so much. I well remember say-ing to myself, "I see a word written on the forehead of that man, and that word is Sacerdos." Later on I wrote of him thus to a friend:

"He is the most venerable, refined, gentle-natured, aspiring, and spiritually ardent man whom I know. He was delighted with Henry Taylor's poem in memory of your busband (Edward Ernest Villiers). 'Did you known him?' I asked, when he spoke to me of that exquisite elegy. 'Know him!' was the answer; 'we were him!' was the answer; 'we were companions at Merton College, Oxford.' One evening at Lavington we read to each other, alternately, passages out of Dante's 'Paradiso,' and agreed that there was more theology within the laurelled head of the grand old bard than in the heads of half the Bishops now living."

Soon afterward I passed several days

with Manning at his rectory at Lavington, of which parish he was then rector. Each day we dined at the palace of the Bishop of Oxford, which was very near the parsonage. One of those days we ascended through the woods to the summit of the Downs, and walked along them, enjoying the magnificent prospect which they command. That night we walked to a very late hour up and down before the hall door of the personage. Our conversation was chiefly on theology, but not a little on poetry also. For that he had plainly a great admiration, provided the verse was of a severe order, both intellectual and spiritual; but neither he nor Newman ranked Wordsworth as highly as I did. Again he recurred to Dante; and, after quoting a remarkable passage, exclaimed vehemently: "There is no poetry like Dante's! It

is St. Thomas Aquinas put into verse. given. This Those two were the greatest of human minds"- a saying recorded by me in a sonnet more than forty years later. Sir Henry Taylor's poetry had a great interest for him as well as for Cardinal Newman: and for the same reasonnamely, its union of compact strength with classic grace and refinement, and its freedom both from the sensational and the effeminate. Neither he nor Newman liked poetry that did not include a strong element of the severe

By degrees the chief characteristics which belonged to Manning impressed me with more and more of definiteness. Nor did this unepiscopal Anglican One of these was his extreme intellect lay down the cudgel at this point. ual self-possession—a quality in which to One would have thought," he went he was a signal contrast to Carlyle, who seemed to be unable to "do his thinking "until he had worked himself up into an intellectual passion, as the lion is said to prepare himself for action of another sort by first lashing himself into a rage. Manning had also the moral counterpart of this intellectual habit in a self-control which was so marked that no one looking upon him could well imagine his being carried away by any sudden impulse. This singu-lar deliberateness and serenity were sometimes charged upon him as coldness. There are, however, many difservice is neglected there the door is blood are to others; while mere When travelling with him to Rome, we stopped at Avignon; and a few

after our diligence entered minute the courtyard of our hotel, a small black bag belonging to him was miss ed. It had been stolen; and all in quiries, whether instituted by the police or the clergy, failed to recover t. He declared that whoever had i in his possession might keep what else it contained-which included £100 in money-if only he restored the letters in it. At the first moment after the discovery of his loss the ex pression of grief in his face and voice was such as I have seldom witnessed. He spoke little; and when I was beginning to speak; he laid his hand on my arm and said: "Say nothing! I can just endure it when I keep perfectly silent." The loss, probably, was that of his most precious memorials, but it did not even at the time make him negligent of the 'casual stranger." After he had given his directions, we entered the dining-room and he sat down apart. Not long afterward he observed that at a table near by there sat a maidservant, alone, and neglected. The future Cardinal rose at once and did for her all that her master and mistress had forgotten to do. He brought a waiter to her, became her interpre-ter, and took care from time to time that nothing should be wanting to her dinner. When all efforts to recover the lost treasure had failed, he went to Rome by sea, and I went to Florence. We saw each other again at Rome. He met my inquiries with a brief reply: "No; the loss was probably necessary, - necessary to sever all bonds to earth." He once said to me that he feared he had often had to lament great coldness, or apparent coldness, in his bearing others. Here certainly no such coldness was apparent.

With Invalids.

#### THE "NEW WOMAN."

THE CATHOLIC RECORD

She is an Abomination to Catholic Instincts.

The "new woman "forms the subject of an interesting article by Rev. George Tyrell, S. J., in the American Quarterly Review. In his opinion the 'new woman" in her extreme type is an abomination to Catholic instincts. To be consistent she must be a rationalist and an individualist. Her de-velopment is in opposition to the divine nature of marriage, to the true conception of liberty, and to the proper relation which the Creator has the decreed between the sexes.

The movement which has produced the "new woman," we are told, is animated by many false principles for which J. S. Mill is largely responsible, and all of which are the fruits of the "reformation." The movement is logically justified on rationalist grounds, and must eventually work itself out in the greatest possible equalization of the sexes. It need hardly be said, says the writer, that the two principles of individualism and rationalism are essentially un Catholic and anti-Cath-In the mystical body of Christ the Church finds the archetype of all society; and with this conception of

is the simplest social unit, so the conjugal association is the simplest and germinal form of the family. In that society of two, as in all society, the distinction between head and body, ruler and ruled, is essential, because where a conflict of wills in morally in different matters is possible, social life requires a power of determining and ending such controversy; a right of decision on the one hand and of acquiescence on the other. We say "morally indifferent matters," for where it is a question of right and wrong and of God's law, the decision of a higher court has already been

RIGHT OF SOCIAL SUPERIORITY

in that narrowest of societies, the Catholic religion, has always been attributed to the husband. She has regarded it as the postulate of nature, and therefore as the command of God. She finds it confirmed by revelation in the account of the primitive and divine institution of marriage, and still more in the restoration of that institution by Christ to more than its pristine dignity; in its elevation to the rank of a sacrament signifying and effecting a relation between husband and wife analogous to that which subsists between Christ, the head, and the Church-His body — the archetype of all social organism. "As the Church is subect to Christ, so let women be to their husbands in all things ;" for "the husband is the head of the wife, as Christ is the head of the Church." Obedience in all matters pertaining to that society, and when nothing is ordered contrary to any higher authority, is the wife's duty ; and to command in such matters and under such limits is

the husband's right. A distinction must, however, be kept in mind between the official superiority of the man and personal superiority, just as between ecclesias tical authority and personal fitness, which do not always accompany one ferent sorts of ardor. Archbishop Whately used to speak of his great friend, Dr. Arnold, as one with a "For indeed it is not as though he were endued and enriched with prudand exercises His authority, who says : He that heareth you heareth me.

WOMAN'S SUBJECTION TO MAN does not mean, therefore that she is all round intellectually or morally infer ior to man, but only that she is less fit for government, less endowed, as a rule, with the qualities, positive and negative, required for that trust. There is nothing in the Catholic view favoring a belief in her general intel lectual or moral inferiority. In sup port of this we have the following his orical sketch of the attitude of the

Catholic Church toward women : The converts of England in the seventh and eighth centuries vied the with monasteries in letters. St. Gertrude was skilled in Greek, and it was a woman who introduced the study of Greek into the monastery of St. Gall. St. Hilda was consulted on theology by Bishops assembled in council Queen Editha, wife of St. Edward the Confessor, taught grammar and logic. St. Boniface was the teacher of a brilliant constellation of literary women. We are told of women who are familiar with the Greek and Latin Fathers; of an abbess who wrote an en cyclopedia of all the science of her day of a nun whose Latin poems and stan zas were the marvel of the learned of the injunction of the council of Clove shoe (747) that abbesses should diligently provide for the education of their nuns; of the labors of Lioba in Boniface : conjunction with St. of a convent school whose course included Latin and Greek, Aristotle's philosophy and the liberal arts; of women in the Papal University of Bologna eminent in canon law, medicine, mathematics, art, literature; of Prosperzia de' Rossi, who taught sculpture there; of Elena Cornaro, a doctor at Milan ; of Plautilla Brizio, the we find women taking their degrees in jurisprudence and philosophy at the Presbyterians—what then?
Papal universities. In 1758 we have The saying that the Ca Yes! with invalids the appetite is capricious and needs coaxing, that is just the reason they improve so rapidly under Scott's Emulsion, which is as palatable as cream.

Taplat interestries. In 130 we have a larger than 130 we Anna Mazzolina professing anatomy at foreign religion is absurd. No relig-Bologna, and Maria Agnese appointed ion can be foreign here. — Sacred

matics. Novella d'Andrea taught canon law for ten years at Bolog na, and a woman succeeded Cardinal Mezzofanti as professor of Greek. Still more abundant and overwhelming is the WOMAN'S MORAL AND SPIRITUAL

with man in the Church's esteem. fortitude is in question we have SS Thekla, Perpetua, I elicity. Agues, Agatha, Cecilia, Apollonia, Catherine, and incumerable hosts of women who faced the torments of martyrdom. We quote also the concluding para-graph of Father Tyrrell's article:

In conclusion, if we contrast the ideal of the Christian lady with that of the " new woman "- one the fair fruit of sound reason enlightened by Cath-olic faith, the other the base issue of crude equalitarianism and sense philosophy-there is little difficulty in seeing that the former conception is strong and full of energies yet to be developed, while the latter contains itself the principles of its own decay and death. The downfall of the family, the profanation of marriage, means the downfall and profanation of woman. It is only in virtue of a faint survival of chivalry-the fruit of Christianitythat the "new woman," whether she likes to allow it or not, can elbow her society; and society as a natural organism goes the doctrine of the right of authority and the duty of obedience. Father Tyrell if woman becomes nothing more to him than a competitor in the company of the softening influence of home, if woman becomes nothing more to him than a competitor in the company of way to the front as she does. If man

will eventually be forced back to that degradation which has always been her lot under the reign of pure selfishness and brute force. If it is her greater un-selfishness which has caused her se much suffering in the past, it has also been the cause of her great power for good. Selfishness is brute force; unselfishness a spiritual force. She can never compete with man if the contest be one of brute force. It is the Church which has raised her, and, through her, raised the world, though both processes are still struggling but slowly toward completion.

#### A FOREIGN RELIGION.

Nothing but the profound ignorance of the Catholic religion under which the great mass of our non-Catholic countrymen labor would ever give currency to the absurd charge, that ours is a "foreign religion," says the Cincinnati Catholic Telegraph. persons, however, whose minds have been prevented by sectarianism from grasping the genius of our institutions. seriously entertain the charge. Their onceptions of what is native and what is foreign having been narrowed down to the English standard, they have be come capable of the absurd thought that a religion may be foreign in a free republic.

In England they have a native relig ion-Parliament has settled it, the queen approved it, and the people subnitted to it. It is supported by tithes its dignitaries are peers of the realm it is a part of the government. Hence there is some foundation in England for calling the Catholic, or any other but the established one, a "foreign" religion. But in this country we have no native religion. Although Mor-monism is of native growth, it is no recognized as an element of our nationt ality. All other religions, such as the Episcopalian, Methodist, Baptist, Presbyterian (old school and new school), Congregationalist, Quaker, Campspangled banner" is no patchwork of terested in it, a society which assurance of liberty to all. We have no national religion. It is impossible, therefore, that the Catholic religion should be foreign here.

But "Catholics hold the religion of the Pope." Well, Episcopalians hold the religion of the queen of England, and Lutherans hold the religion of the king of Sweden. What then?

But "if the Pope should order us to subvert the American constitution?" If, indeed !-if all the green cheese in the moon were thrust down our objector's throat! What, pray, has re-ligion to do with the American constitution, except to praise it for allowing perfect freedom to all. How can the Pope object to the American constitution so long as that constitution is a purely political matter, neither denying nor affirming any part of re-

vealed religion? But "Catholics are foreigners. Yes, some of them are foreigners. are the Chinese foreigners, so the Jews, so the Irish Orangemen, so the English Episcopalians are foreigners; so all Americans are foreigners, if you go back a few generations. We are a nation of foreigners. Does it follow, therefore, that we can not treat each other with respect, and agree to differ without subverting the best form of government ever devised by the wisdom of man? Does it follow, therefore, that we foreigners cannot love that noble constitution as much as you foreigners love it? Catholics are no every parish. more foreigners than Protestants. Maryland is nearly as old as Plymouth, and furnished a refuge from Puritan intolerance to persecuted Quakers long before "religious liberty" became popular among anti Catholics. Many architect of the chapel of St. Benedict foreigners are indeed Catholics, and at Rome. In the eighteenth century so are many natives. Many foreigners are Methodists, Episcopalians,

#### OUR YOUNG PROPLE.

Irksome though it be to them, and querelous, for the time being, though no doubt, enough grace left to listen attentively to what we have to say about, and for them.

Their parents and solicitous seniors cannot drive from their minds auxieties, or rid their hearts from yearnings on behalf of their growing sons and daughters and their companions. Nor can they silence the promptings of conscience which speak constantly of responsibility and duty in this connec-

Gladly would they caress and in gentle words instruct and entertain them. They would, if wanted, join in their sports. They would take part in their debates, counsel them in their doubts, guide them in their investigations and bear with them, or for them, their troubles and difficulties. But the word has gone forth. Ringing down through the ages, louder now than ever before, it tells them: Ye are old fogies! This is a different age. Tempora mutantur et nos mut-amur in ills. Sentiment is foolishuess, to day. You would only spoil our sport by your presence. We know it all, and you may trust us to keep out of harm's way. Besides, why worry about us? You have done all you can for us. We are men now and you are no longer responsible for our actions. It is our own fault if we falter or fall by the way.

Ah! well, all the same, parents and friends will be solicitous about the young people, and, sooner or later no doubt, the good of their solicitude and continued interest is made apparent.

There are relenting moments even for young people. Mother's starting tears, father's sudden gravity touch even the heart of their child, and 'good form," the dignity of twenty one, and "the requirements of society are forgotten long enough to stay mother's tears and ward off father's coming reprimand.

Yes, the young love the old. But, oh, how often their love goes without saying! How little proof they think necessary to give of their love! In their hearts they have decided that they would die for their parents and they count on being able to do great things for them "when their ships come in." And, away down in their hearts, their parents believe this of them. But these great tests seldom come. Meantime, are not these same. young people silvering their parents' hair, by their failures in the smaller, perhaps, but constantly occurring, occasions for deference and service

Guiltless they are, it is hoped, as the innocent pranks and filial traits of their infancy and childhood are re-curred to. They are sure of their parents' blessing, come what may, and it need not add to their griefs if those parents die before any great test of their secreted love be met and accept-For, if the parents have done their part, they shall then be rejoicing, and still praying for their chil-

How to do their part ! That is herein the principal question at issue. The Reverend Michael P. Hefferman in an article in the Catholic World, thus considers it in reference to sons

"What we want is an organization which shall take hold of every boy in the parish as soon as he has made his First Communion and has left school, and keep him until he is old enough bellite, Spiritualist, etc., although to join the Holy Name Society, or some flourishing here in peace, are other organization for young men atwere endued and enriched with prud-ence or benevolence or other divine gifts of whatever kind that a superior is to be obeyed, but only on this ac count, that he holds the place of God and exercises His authority, who says: spangled banner is the symbol and bring him willingly to his duty assurance of liberty to all. We have spiritual director an opportunity to give him, periodically, instruction specially suitable for him. The boys want not only light to see their waythey want strength to push onward and hence the necessity of monthly Communion and a stronger relation ship with their natural leaders-the priests. Without the sacraments all our preaching and all our so-called literary societies, amusements and attractions for the young men, are a beautiful bosh and waste of precious

The frequentation of the sac raments is what is really needed for young and old to keep them good, and whatever secures the frequentation of the sacra ments should be attempted and fostered Therefore, this must be insisted on in all Catholic societies if it be hoped to make them successful in the highest and truest sense of the word. One admirable result of this rule will be to secure only good companionship for the members, which is indeed most important consideration. also prevent a perversion of the aims of the society and guarantee refined entertainments and elevated studies.

We are in hearty accord with the suggestions of Reverend Father Hefferman, and we hope that an association such as he describes, or one that will achieve the results he hopes for, will

Make the Most of Yourself.

Maryland is nearly as old as Plymouth, and furnished a refuge from Puritan intolerance to persecuted Quakers long before "religious liberty" became popular among anti-Catholics. Many oreigners are indeed Catholics, and so are many natives. Many foreigners are Methodists, Episcopalians, Presbyterians—what then?

The saying that the Catholic is a foreign religion is absurd. No religion can be foreign here.—Sacred Heart Review.

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London, Saturday, September 11, 1897.

THE BRITISH ASSOCIATION FOR THE ADVANCEMENT OF SCIENCE

The meetings of the British Association for the Advancement of Science, held in Toronto, terminated on Wednesday, the 25th ult., to the sat isfaction of all concerned. The people of Toronto, especially those who take an interest in science, felt themselves honored that the city was chosen as the place of meeting of an Associ ation which includes within its ranks the most eminent scientists of the world in every department of study, and on the other hand the members of the Association itself express themselves as highly pleased with the reception they got, not only from the people of Toronto, but from the most prominent men in the Dominion, from Lord Aberdeen, who is himself a man of learning, to the humblest seeker after scientific knowledge. It is to be hoped that the many papers which were read at the meetings of the Association on subjects which are abstruse for many people, will tend to inspire among Canadians a love of learning, and lead perhaps to researches and consequent discoveries which will add to the general knowledge of mankind, and have other beneficial results. Suc cessive centuries have brought out, many wonderful discoveries which have added to human comfort, and given accurate information on the secrets of nature, and the operations of physical laws, concerning which man has been hitherto in the dark. The present century has been especially prolific in such discoveries, and so daring and persevering is the human mind that it is hard to fix a limit to the natural truths which it is destined to bring to light. It is the office of the scientist to discover these truths, and every new discovery made, and every advance even to a slight degree prepares the way for new discoveries.

It is, of course, to be admitted that a scientific truth, or a physical fact revealed by scientific investigation, is not to be gainsaid, and we cannot justly argue against it. Yet deductions have sometimes been drawn by scientific men and accepted for a time by the scientific world as certain, which have had to be abandoned afterwards in the face of new facts which have been brought to light. In these instances science itself is not at fault, but the error has arisen from the fact that scientific men have made their inferences from insufficient data. General interences were drawn from discoveries which did not justify them. From this we should learn even in science to be modest in deduction, and to lay down as certain only what has been really proved. In this respect, however, real scientists are usually very particular, as they do not in general lay down as certain what is not duly established.

The Catholic Church has always favored the study of the sciences, and all the greatest universities of Europe owe their existence to her love for learning. The universities of England, Oxford and Cambridge, are no exception to this, as they date from early Catholic times, that of Oxford coming from so far back as the reign of King Alfred the Great. It was to encourage learning that these institutions were established, but the Church was always careful to guard the truths of revelation from attacks made thereon by pretended science.

It must not be forgotten that revelation is truth made known to us by God Himself, and as truth can never be contradicted by other truth; there is no danger that scientific truth will ever contradict the truths of Revelation. There is, therefore, no need to suppress scientific investigation through the fear that it will refute or run counter to the teachings of Holy Scripture or the Christian religion.

It was certainly the prevalent idea among Christians at one time that not sand nine hundred and one years ago, proven.

world itself, including the matter of which it is made, was created only a few days before, and that all this is stated in the first chapter of Genesis. Nevertheless more than one thousand five hundred years ago St. Augustine pointed out that Genesis does not make this statement. When the science of geology discovered facts which prove almost to a certainty that the creation of matter at least must have been much more ancient, many people were shocked at the supposed opposition between science and revelation, but there is really no such opposition on this point. It is easy to reconcile the two, if we only understand the first verse of Genesis as meaning that matter was created "in the beginning," long before it was prepared by God for the use of man as described during the six days of creation, in the succeeding verses. There are also several other ways of accounting for the apparent opposition into which it would be too

long to enter here. But does the fact that Christians did not interpret Genesis in the way we have indicated, prove that there is an error in the revelation itself, or that the revelation is defective in its purpose? Certainly not, for we are aware that it was not the object of revelation to teach man geology, but to save his soul, and for this purpose it was a sufficient introduction to put God before us as the infinitely powerful, wise and bountiful Creator of heaven and earth. without informing us exactly concerning the vicissitudes through which the matter of which the universe is composed passed before it was made fit to be the dwelling-place of man.

We have another instance of a change of view in the general belief of Christians, in the theory of the solar system. It was thought that the earth is a flat surface around which the sun, moon and stars revolve daily. This belief has been shown to be erroneous, and it was a priest, Copernicus, who first made the discovery that it is the motion of the earth around its axis which causes the apparent motions of the heavenly bodies. Here, also, it must be now admitted that when men believed that the Scripture teaches the stood in a matter which concerned science, and not the salvation of mankind. But this does not imply any error in revelation.

The antiquity of man on earth is another question which it cannot be said that science has yet satisfactorily settled. Sir. John Evans, the President of the British Association, delivered a very able address on Arch cology, in which he maintained that we must give to man a much greater antiquity than is usually attributed to him, and if the evidences which have been referred to really prove the very remote existence of man on earth, the period of his existence must be dated back, not merely for a few years earlier than we are accustomed to do, but for tens and perhaps hundreds of thousands of years.

What are we to think of these opin ions? For the present we can only say that the evidence of them cannot as yet be considered to be quite satisfactory. Humanly made implements have been found in deposits which are undoubtedly of great antiquity, but there is a possibility that the implements are less ancient than the deposits or soils in which they have been discovered, and the evidences of man's existence being still comparatively few in number in such deposits, it would be premature to assert positively that they are as ancient as the deposits.

Human history does not carry us back so far as the time of the Noachian deluge, and though in Assyria, Egypt, Palestine, etc., there are very early monuments of man found, all indicate that the activity of man began at just about the period when we suppose that the human race would be reasonably settled after the deluge, and even the population of the earth is what it would be if population doubled every one hundred and fitty two and one quarter years, from the time of Noah's sons-which is very nearly what still actually occurs.

If at some future time it be proved beyond doubt that there were intelli gent beings on earth many years, or thousands of years, before the date at which we now believe man to have been created, it may be that it shall be necessary for us to suppose that there are somewhere some links wanting in the long lives of the patriarchs who but until the proofs be indisputable on would be useless to the point, i speculate further on the matter. As yet the proofs are not complete, and we must still regard the speculations regarding neolithic, to be what Sir John Evans pronounces to be the case only was man created about five thou- in regard to paleolithic man-not

NIED.

The Rev. Mr. Robinson, the Established Kirk Presbyterian pastor of Kilmun, Scotland, has been suspended for writing a book in which the Divinity of Christ is denied. There is great diversity of opinion on the propriety of his suspension, as some persons think it imprudent to precipitate discussions on so delicate a subject, while others side positively with the delinquent. Between these two parties Mr. Kilmun has a large support, while probably more than half of the Church upholds the majority of the Presbytery which has condemned him; nevertheless the great support which he receives shows that there is a large proportion among the strictest of Presbyterians who do not consider it necessary for a Christian to believe in the divinity of the Founder of Christianity. It is expected that the fact of Mr. Robinson's suspension will give rise to the fiercest controversy which has yet disturbed the Presbyterian Church, as there appears to be a stronger Latitudinarian element in Scotland than even that which gave its support to Professor Briggs in New York, and Professor Smith in Cincinnati, who were condemned by the American General Assembly on grounds very similar to those on which Mr. Robinson has been suspended. Presbyterianism rejected the authority of the Church in the sixteenth century, and it is unable to assert authority for itself now, as members of the Church claim the same right to exercise their private judgment as their predecessors claimed three hundred years ago when they refused to accept the teachings and obey the decisions of the Catholic Church.

THE "LOGIA" OR SAYINGS OF CHRIST.

The manuscript which was found recently in Egypt, and to which the name "the Logia," or the sayings of Jesus, has been given, is still attracting much attention both from the religious and the secular press.

There have been extant already three well-known manuscripts not only of the gospels, but of the entire old Ptolemaic system, it was because New Testament, dating back to the the Scripture was not rightly under | fourth century, to one of which the name of the "Vatican Codex" is given, being in the Vatican library, and which is believed to be one of three hundred copies of the New Testament which were prepared by direction of Constantine the Great for the use of the Christian churches throughout the Roman Empire. The testimony to the genuineness of the sacred volume, however, does not depend upon the existence of these precious volume's yet they are to be most highly prized because they add weight to the great body of testimony to the facts that our New Testament of to-day is the same which was written by the Apostles and Evangelists, and that it has been anded down to us incorrupt and un-

To the genuineness of the New Test-

ament there is an unbroken chain of witnesses going back to the date when its last book was written by St. John the Evangelist. The writings of St. Clement, of Ignatius the martyr, Polycarp, Justin, Irenæus, Tertullian, Cyprian, Origen, quote all parts the New Testament so copiously that it could be almost entirely reproduced from their writings even if it had been lost as a distinct work. Of these ancient writers St. Clement lived during the period while the books of the New Testament were being written. Sts. Ignatius and Polycarp were contemporary with St. John the Apostle and Evangelist, Polycarp being also a disciple of the Apostle himself. St. Irenæus was a disciple of Polycarp, and the others whom we have named were men of great weight by reason of their learning and extensive knowledge of ecclesiastical and general literature, and their united testimony to the fact that the gospels and canonical epistles were written by the apostles whose names they bear, and were received by the Church of their time as authentic and inspired, constitues a demonstrative proof of the authority of the whole New Testament, and there are other testimonies to the same effect. such as the admissions of the various heretical disputants who from the very earliest period attempted to introduce lived before the flood, or some hiatus their errors into the Church, and of to be supplied to make the facts agree, the Pagan writers, Celsus, Porphyry and Julian the Apostate, who also admit the authenticity of the books of the New Testament, while they endeavor

> and authoritative records. Testament comprises all that was writ. together with the authentic traditions confirmation of their principles in the next day warrants were issued for the It is not to be supposed that the New

the first three hundred, or even during the first one hundred years of the Christian era. There are, indeed, writings of this early period still extant, some of which were received as fore, no need to expect any new being of great authority and weight. We may mention among these the writings of Barnabas, Clement, and Ignatius ; but there is no evidence to show that these were ever received by the Church as of equal value with the New Testament, which is and was always held to be the inspired word of the New Testament which were gener. God. The Catholic Church, which is the divinely appointed judge of all matters of revelatior, has pronounced upon the inspiration of the New and Old Testaments, and as St. Augustine teaches that it is the authority of the Church which moved him to accept the gospels as the word of God, so we say at the present day that we are moved by the same authority to accept the same sacred volume as the basis of our belief in Christian dogmas; but we cannot accept at once every or any other document which may be discovered as having the same authority, even though it may be proved to be very ancient. Its antiquity alone is not sufficient to make us regard it in the same light as the sacred volume, concerning the inspiration of which we have the assurance of a pronounce

ment of the Church. It was to be expected that time would reveal some writings of early Christians beside those which we have already long possessed, and this would likely have been the case even if there were not systematic researches conducted on purpose to discover ancient records. Accident itself would from time to time bring such writings to light, but the systematic researches which have been going on for many years, and particularly during the whole of the present century, were almost certain to bring forth some such documents.

This expectation has been tulfilled on several occasions, and among the documents thus discovered is the cele brated complete Sinaitic Manuscript of the New Testament which rivals the Vatican codex in antiquity.

The Logia of which we make mention at the beginning of this article is not a copy of the New Testament, but pro fesses to be a record of certain sayings of Jesus, every paragraph beginning with the words "Jesus saith." It appears to be certain that this document was written at a very early date, it is supposed sometime between A. D. 150 and 300. Nevertheless it is not at all certain that the sayings given therein true. Who is there in the present utilare anything more than the private opinion of some devout Christian that Jesus spoke these words, or words like them, which were handed down by tradition. They are written on a small leaf of papyrus which seems to have been part of a book which may have of the subject? been a collection of real or supposed sayings of our Lord, but on this point we can say nothing except by conjecture.

There are altogether eight sayings attributed to Christ, some of which are identical with words found in the gospels; others have a resemblance, more or less remote, to words which we know were spoken by Christ, but one or two of the sayings, though they may be interpreted in an orthodox sense, and consistently with what we know otherwise to have been His sentiments, yet at first glance they do not seem to convey to us a doctrine which would be conveyed by our Blessed Lord.

As a matter of course, if this document transmitted to us certainly the words of Christ, they should be received with undoubting faith, and with all respect. But coming to us as it does without any guarantee that the words are divine, it can never become a part of the deposit of faith, nor can it be appealed to as having the authority of Holy Writ.

The Logia was discovered with a number of miscellaneous writings at a place some distance south of Cairo, Egypt, where there had been formerly a village called Oxyrynchus, but which now bears the name Behnesa, on the west bank of the Bahr Yusuf canal. The most probable opinion is that it was written by some Christian for his own edification or for the edification of his fellow-Christians, and that the sayings were supposed to have come from Christ, but that being handed down merely by word of mouth, they were not in all cases recorded correctly, though some and perhaps all of them were currently attributed place of Christianity. in Egypt to Christ, though to destroy their authority as truthful they were not really His words in every instance. We know that the gospels and the rest of the New Testament,

and placed on earth, but also that the THE DIVINITY OF CHRIST DE- ten concerning Christianity during of the Catholic Church whereby Apostolic teachings and practices have been handed down to us, contain all that we are bound to believe, and that is neces. sary for salvation, and we have, therescriptures to be brought to light. In dwelling in other bodies. fact, there is excellent reason for the belief that there will be no further manuscripts discovered which will have any claim to be considered as having reasonable to view them as phantasies the authority of the Holy Scriptures, for we have certainly all the books of ally received by the Christians of the first three centuries as being written by inspiration of the Holy Ghost. There is mention in St. Paul's first epistle to the Corinthians of an epistle which he had written already to the people of Corinth, and writing to the Colossians he states also that there was an epistle to the Laodiceans which he recommends to be read in the Church-But these epistles, if they are not really some of the epistles already known and received, under a different name, are not likely ever to become known, as we are aware by the writings of the early Christians that we have all the books of the New Testament which were in general use in the early Church, and it is not probable that we shall ever know more about these two epistles than we know at present.

> THE THEOSOPHICAL PHAN-TASY.

> Mrs. Annie Besant, the present eader of the Theosophical movement, visited Toronto and delivered several lectures on that peculiar system of be lief. The lectures are described as having been delivered in remarkably good and mellifluous English. Her articulation is excellent, and her voice full and clear, indicating high culture. Her appearance, too, is in her favor, as she is at once seen to be an intellectual lady; but she was far from fulfilling the conditions necessary to a successful orator. She did not convince those who listened that her theories are true, nor could she persuade her audience to adopt them, except, perhaps, that those who were already believers in Theoso phy may have been rendered more en. thusiastic because of the presence of one who is regarded as the most prominent advocate of the Theosophical religion -if religion it can be called.

Mrs. Besant's teachings are delivered very dogmatically, as if she believed in them, and perhaps she does. But they are visionary, and there is certainly no evidence that they are itarian and logical age who will accept the old and exploded Pythagorean theory that when man dies his soul will go to vivify some other human body, or it may be the body of a lower animal, according to the merits or demerits Such a theory certainly cannot be

proved by any valid reasoning, and if it be asserted to be true it should be when it was deemed safe to set him shown to be a revelation from heaven, free. which will never be proved to be the

It is true that Mrs. Blavatsky, who was the original leader of the Theo sophhists made some claim to have had miraculous intercourse with spirits who gave her an insight into the things of the spiritual world, but we cannot compare these pretended or imagined visions with the revelations given to us by Christ and His Apostles, which were sanctioned by miracles which could have none but God for their author. The witnesses to these miracles have all the characteristics of sincerity, and the facts they attest, performed in public, and before many who would have detested the fraud if any had existed, were such as prove that the witnesses were not themselves deceived in regard to them. We can have no assurance that this was the case in regard to the revelations which the Theosophical leaders profess to have had. Even if they were themselves sincere, there is much room for doubt whether they were not deceived by the phantastic, visions on which their teachings are founded; and there is good reason to believe, also, that they were not perfectly sincere. There were evidences that Mrs. Blavatsky's revelations were deceptions similar to those for which the Spiritists of the present have become famous.

No reasonable being will pretend that Theosophy has such testimony in its favor as would justify its adoption as a system of religion to take the

We have been told indeed by some of the Theosophical pilgrims who last vear paid a visit to the monuments of Egypt, partly in order to find some

study of the mysteries of the ancient temples of that land, that they could recall the memory of a time when in other bodies they had visited the pyramids and other monuments of Egypt centuries ago, when their souls were

A reasoning public will not accept these fancies as demonstrated truths. It is much easier and more than realities, even though the visionaries be perfectly sincere in the belief that they can remember what bodies their souls occupied or vivified hundreds or thousands of years ago, we must believe in reason that they who make this pretence are either deceived or are imposing on the good-nature of the public.

A QUEER SECT.

So accustomed have we become to the vagaries of religious enthusiasts that we read with only passing wonder of any new absurdities into which the votaries of any novel religious sect fall, under the belief that they have been inspired by God to commit certain extravagances.

When we find that something new of this kind has happened we are apt to suppose that it is only a result of craziness or weak intellect on the part of those who have committed the extravagance in question, and thus we quickly banish the matter from our minds. But there is something more in such things than we are apt at first to suspect, and they are therefore worthy of more thought and reflection than we are generally disposed to bestow upon them.

When Luther entered upon his movement to establish a new religion on the ruins of the Catholic church, which he hoped to overturn, it was necessary he should put forth new principles whereby to justify his rejection of the authority of the Catholic religion, and so he laid it down as a sure principle in faith that each individual is so illuminated or inspired by the Holy Ghost that he is able to understand and interpret God's revelation for himself, so that no value is to be placed upon the traditions and decisions of the church even when they have the support of the unchanged and unchanging belief of Christendom during all past ages. This doctrine was readily taken up

by enthusiasts in Germany and England, and many Anabaptists in the former and Quakers in the latter country did strange and ridiculous acts while carrying it out to its legitimate consequences, such as appearing on the streets without any clothing to preach to the passers by, and in one instance a Quaker was "inspired" to go to the House of Commons with a drawn sword, declaring that he was inspired by God to kill all the members of Parliament. The fanatic was arrested with some difficulty and thrown into prison, from which he was liberated only

The frequent occurrence of such events under the rule of individual inspiration led intelligent Protestants to see that it was no safe guide either to faith or morals, and a modification of the rule was accordingly generally adopted, which is still maintained by the great bulk of Protestants. This new theory consists in adding a scriptural basis to the original rule of faith, so that now it is proclaimed that every Christian is authorized to form his religion and code of morals from his personal or private understanding of what is contained in Scripture. This rule really leads to as many absurd consequences as the old one, but they are not usually so palpably ridiculous, and so the rule has managed to hold its ground to the present day; nevertheless, from time to time, there are incongruities arising out of it which are just as absurd as anything which was done of old by the followers of Muncer and George Fox.

The most recent development of this kind of which we are aware occurred at Omaha, Nebraska, on August 10. A new sect known as "The Figgites" has risen in that city, and five of its members, all prominent women of Gretna, were brought before the court in Omaha for disturbing a meeting of Methodists at Spring Grove. While the meeting was going on the five Figgites rushed in and cried out, in loud tones to the minister:

"You are lost with all your congre-Repent and come with us. gation.

You are all possessed of the devil." A daily paper narrating the event

adds: "Then the women began to dance around the place shricking at the top of their voices. The service of course, broken up, and the arrest of the w by a Justice o When asked i guilty, they Guilty in th cent in the e as they began around the ju We are I " The cour der, but as around they

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Then a still wilder scene was enacted. When asked if they were guilty or not guilty, they screamed in chorus: Guilty in the eyes of man, but innocent in the eyes of God;' then adding around the justice : 'God told us to do We are His servants : hallelujah.

"The court was unable to secure or went to jail singing, 'To jail, to jail, glory to God, not a dollar for the devil and his tribe.'"

This wild scene reminds us of the queer antics of the German and English fanatics we have already referred to, and is an evidence of the absurdities to which the rule of private interpretation of the Scripture sometimes leads its votaries.

THE PAN-ANGLICAN ENCYCLI-CAL.

A pastoral letter has been issued by the Bishops who met at Lambeth recently, under the name of the "Lambeth Conference,"or the " Pan Anglican Council." From this document it appears that the total number of Bishops who assembled from the British Empire and the United States was one hundred and ninety four, and to the document itself has been generally given the name of "an Encyclical Letter," which is the term applied to a definitive letter from the Pope or a Catholic General Council to the whole

The meeting of one hundred and ninety four Bishops, representing the whole Anglican body, might be supposed to be a most important event; and if Anglicanism were what it claims to be, the Church of, Christ described in the Nicene Creed as being One, Holy, Catholic and Apostolic, the meeting of its Bishops in Council would be a momentous matter. The exemplar of a General Council of the Church is found in the 15th chapter of the Acts of the Apostles. "The Apostles and ancients came together to consider" an error which certain Pharisee converts had endeavored to introduce into the Church, that Christians must be circumcised in accordance with the ordinances of the Mosaic law. But the Apostolic Council declares that these ininnovators were troublesome persons "subverting souls" and that they had no authority, as they had received no command to teach such novelties.

The Apostles, assembled in Council, announce that their decisions are from the Holy Ghost, and with the authority of the Holy Spirit they declare that the burden of circumcision is not to be imposed on Christians; nevertheless they make a law which they pronounce to be necessary of observance.

Does the Encyclical of the Lambeth Conference resemble in any way that of the Apostles assembled at Jerusalem? Even a modicum of consideration will show that it does not.

canism. Latitudinarianism is cpenly taught by many of the clergy, and even by some of the Bishops. Some maintain that the clergy have no sacerdotal powers, and the sacraments no efficacy more than that they excite faith and reverence for God, much in the same way as a good sermon might do, while others maintain that the Church of England clergy are real priests possessing authority to offer up the Sacrifice of the Mass, and to forgive sin, and that God truly confers grace by means of the sacraments.

In regard to the marriage of divorced persons there is also inextricable confusion. Some of the clergy refuse absolutely to perform such marriages, as they are contrary to the laws of God, while others do so without scruple, because the civil law allows them. The civil law is thus made superior to

the law of God. Surely in all these questions, and many others which might be enumerated, a General Council of the Church of God might find means for reaching an authoritative decision which would bind the consciences of believers and secure uniformity of belief and practice. But the Pan-Anglican Council has arrived at no conclusion on these or on any practical points. It was a foregone conclusion, even before the Conference met, that nothing should be done in regard to them, and that is exactly what has been done. The Encyclical is admitted to be merely a, compromise between

The Bishops admit that there are "differences of opinion among them." Well, this was to be expected in an assembly of one hundred and ninetyfour men from all parts of the the only means of securing Christian the authority of the Catholic Church is don't want Thomas Evergreen eternal will never carry it.

means irremediable discord.

British Empire and the United States, unity by studiously avoiding any pro-but the words mean more than they are intended to convey. There were not supreme visible authority which is to be supremediately and barbarous theories, and it is not supremediately and barbarous the supremediately and barbarous the supremediately and barbarous the supremediately and barbarous the supremediately and barbarous intended to convey. There were not merely differences of opinion on mat- found in Christendom. Instead of this to be operated in the form of an antiters not essential to Christian faith, it makes some vague propositions to the Catholic crusade. began the dance in a circle question of faith and morals, which kind of compromise with the Russian der, but as they sang and danced office of a General Council to settle many, Austria, and Switzerland, in fact around they were each fined \$5. All them in a manner which would leave with every community which has

> among Christians is a fact of revelation." This is sound doctrine. But where was that visible unity when the Council was in session? There was probably a kind of good fellowship between the Bishops which made them exhibit an outward friendliness toward each other, but is this all that is implied in "visible Christian unity"? Should there not be a unity in the belief of those truths which Christ commanded His Apostles to teach to all nations? And as Christ commanded all to "hear His Church," should there not be a supreme authority in that Church so that it could speak as the Apostles did at Jerusalem: "It hath seemed good to the Holy Ghost and to us" to impose upon you such and such duties? But there was no such authority in the Pan-Anglican Conference. It was composed of the representatives of half a dozen distinct and independent churches so jealous of control that since the Council separated the Bishops have been boasting of the stand they took to preserve the "autonomy"that is the word-of their respective Church organizations. How could there be that visible unity which is declared to be God's revealed will, where there are half a dozen autonomies?

And how have Protestants them selves, and even Anglicans, received the Encyclical? The Bishops did unite so far as to put forth some resolutions, It is well known that there are numbering sixty-three. But to how Church Times, the organ of the socalled "Catholic Party" in the Church, says it is "a somewhat goody goody and verbose string of platitudes and truisms," and it expresses satisfaction that "so large a number of Bishops have met, not in sacred synod, but in an avowedly unauthoritative, and therefore less responsible, conference, and have separated without doing much, if any, mischief." The same paper says: "It may be deserved, but it is scarcely a dignified snub for the Roman authorities that they are ignored under the head of the unity of

the Church." The "Roman authorities" will rest easy under this ignoring process. The divinely instituted Church of the world and of all time does not need recognition from any half a "dozen local institutions," as Lord Macaulay designated not only the Church of England, but also that of Scotland, and all the other Protestant national Churches that have emerged from their shells within the last three and a half cen-

This reference to the ignoring of the Catholic Church calls our attention to what the Conference has said on the question of the reunion of Christendom into one visible Church. The Encyclical declares that visible unity should exist in the Church. Such unity there cannot be without a supreme authority, and there is no such authority in Anglicanism, but there is such in opposite opinions, and a compromise the Cathelic Church. Unity is a distinctive mark of the true Church, and the Catholic Church alone possesses it. Is not this proof enough that the Catholic Church is alone divine?

But the Lambeth Encyclical neglects

arrest of the women. They were tried by a Justice of the Peace in Omaha. British Empire and the United States, unity by studiously avoiding any protein and barbarous theories, and it is not and they know how risky it is to assume but the words mean more than they are posal to unite with or submit to the only and barbarous theories, and it is not and they know how risky it is to assume

made in the letter in reference to the the controversy present aspect of between the English Church and the followers of Cardinal Vaughan, as to the claims of both to be the Catholic Church in England."

As the Conference has not attempted very difficult to see that there can be be Catholic only in England, but the steps are taken. one which is in communion with the Catholic Church of all nations.

#### EDITORIAL NOTES

THE Armenian Revolutionary Com mittee formally announced their intention to take retaliatory measures against the Turks on August 31st, the date of Abdul Hamid's ascension to the throne. The following circular letter was sent to the Ambassadors of the powers in Constantinople:

the powers in Constantinople:

Europe has remained mute at the tears mothers have shed over their murdered children. We have, therefore, resolved to establish universal anarchy on the 31st of August, the day the destroyer of our nation ascended the throne. Take measures for the safety of your fellow-subjects, whom we do not wish to harm. We are all resolved to die rather than to continue our suffering."

Barking dogs are not the most likely ones to bite, and so the public announcement of an intention to do great things on a certain day is not generspecial effort of the Armenians to secure their liberty. The Turks being forewarned took precautionary measures to suppress any revolutionary attempt, and the 31st passed off without anything more happening than the usual disorders in Armenia, where there is a conflict in progress between the Armenians and the Kurds, who are constantly waging war against each other.

OF WHAT material the Anarchists are made may be judged by the sentiments expressed by the speakers at an Anarchist meeting held a few days ago at Glasgow, Scotland. One of the principal orators of the occasion, a Mr. Small, declared that "it is no use mincing matters. It is a fact that the aspirations of the Spanish workers are kept down by the priests of Spain.' This sentiment is well in accord with the pretence of the Spanish Anarchists piety, faith and charity, be either who recently made their escape from Spain to London, and who declared that they were obliged to leave Spain because they refused to be Catholics. This statement, which is known to be a lie, was, of course, put forth to gain the sympathy of the enemies of the Catholic Church in England, and with the Glasgow utterance it shows that Anarchism is above all things an anti-Catholic movement, because it is well understood that the Catholic Church is essentially opposed to a movement which is destructive of all law and order, and against the principles which ization to be no better than would a family of wild and untamable beasts of every kind brought together into one enclosure. The Anarchists know that trouble and responsibility.

of the Dominion-will not, we feel sure, be behindhand. We look to the Ancient Order of Hibernians to take an active interest in this matter. It is a well organized and excellent association of Irish Catholics, and we are certain if to settle this burning question why the members will take an active part should not these sincere souls settle it in the work their efforts will help for themselves? It ought not to be materially to lead to a successful issue. The CATHOLIC RECORD will do all in only one Catholic Church either in its power to help forward this move-England or elsewhere; and that Church ment, and we will be glad to con must be, not the one which claims to tribute our mite as soon as definite

#### CATHOLIC PRESS.

Austin O'Malley contributes frequently to the Ave Maria a page of epigrams which he modestly entitles Bits of Colored Glass." The least of them is better than its name, and now and then we find a polished gem. Take this, for example: "We must take the Church as she is, with dust on very young or a fool. If you want absolute perfection, separate the Church from her members, and amuse yourself with that thin delight."— The Pilot.

The anarchistic brood generated by the robber government which Victor Emanuel imposed upon Italy has been distinguishing itself abroad of late The recent assassination of that of Premier Canovas, of Spain, with the latest speaker. When of the which occurred the other day, were the feminine gender, the jelly fish Catholic show that it does not.

It is well known that there are serious differences of belief in Angli-serious differences of belief in Angli-serious down by analysis? The London and immoral despoiler of Rome. These men are imitating in their own sphere and on their own account the example furnished by the creators of "United Italy." Italy under the benign influence of the "liberal and enlightened "Government set up on the rnins of the old regime has become not only a hopeless bankrupt in morals and money, but a forcing ground for the most malignant type of anarchy that the world has known.-Catholic Universe.

> Tempora mutantur, etc.,-"The times change and we change with "-would be a most appropriate saving to print on all doctrinal and devotional works issued by the sects. The changes in the Presbyterian Catechisms are numerous and notable, and even the Book of Common Prayer has been "revised" over and over again. At a convention of the Protestant Episcopal Church held in Philadelphia in the autumn of 1785 it was debated: Whether the Athana sian Creed may not, consistently with wholly omitted or left indifferent in it-It is the instinct of heresy to nibble at dogma; and if the Creed of and so hard to disintegrate or do away with, it would long since have dis

St. Athanasius were not so ancient appeared from all Protestant prayerbooks. It is full of hard sayings, the meaning of which there is no mis-taking. The key-note of this very ancient symbol is struck in the open-ing sentence: "Whosoever will be saved, before all things it is necessary that he hold the Catholic faith."-Ave

Thomas E. Watson informs the pub lic that "whenever he sees fit to state the ground upon which Protestantism would reduce man from a state of civil-ization to be no better than would a will do it and he will not to ask the consent of any stop That will Jesuit editor whatsoever." relieve the Jesuit editors of much They

antism does the Georgia Apaist propose to defend? There are so many and contradictory kinds of it that it is

position in the Catholic Church has always been a mystery to us. They appear to be too much afraid of man to confess their faith and too much afraid of the devil to desert it. They apparently belong to a body which calls itself the Church Militant, yet their whole life is an apology and their tongue has "excuse me "always dribbling from its tip. They claim fellowship in a society which has never been known to be afraid from the day that Peter and John confronted the Sanhedrim with the reply, "We must obey God rather than man," down to the days when Pius IX. and Leo XIII. met the victorious Italians with their immortal non possumus, and yet, like their prototype, they are always in a tremble and their mental attitude to the world is "Please let us exist."

The jelly-fish Catholic is usually very

refined and excessively sensitive. abiding horror is to be counted among the Pope's Irish, and the burr of the brogue in the pulpit sends cold shivers down his spine. He still calls himself take the Church as she is, with quastrative the hem of her robe, since you and I are as expansive as the landscape are part of the dust. He who looks are part of the dust. He who looks ines that he is truly religious, though ines that he is truly religious, though to take the carefully pressed crease out of his inexpressibles.

His religion is of the mild and sooth ing character. The Church of which he claims to be a member has never minced dogma and has set her face like flint against kings and people when principle was at stake. Not so with the jelly fish Catholic. He does not know enough to defend the tenets Carnot, late president of France, and of his faith and his facile mind agrees The brotherhood of man platitudes. is as blessed a word as Mesopotamia in the mouth of the jelly fish, and one cannot understand why the Church is so uppish to these dear good men who so sweet and speak so fair. One of the greatest trials of the feminine elly fish is to meet a Catholic who knows the Catholic religion and who is not afraid to stand up for it. The infallibility of the Pope grates upon her ears and the doctrine of eternal punishment leaves a bad taste in her

mouth. Times like the present try the rudimentary soul of the jelly-fish Catholic. Anything like plain speaking offends his cultured taste. It is so vulgar to say what you mean, and it is so ungen tlemanly to call a spade a spade. That the Church should dare come out of the catacombs almost brings on a fit of nervous prostration. That a Catholic should resent the calumnies cast upon his Church and on his people is to the jelly fish an evidence of shocking bad taste, and he appeals with a "please don't-wake the baby" air to those who are not minded to let insults pass by unresented.

We don't insinuate for a moment that these invertebrate Christians may not be good living people and Cath-olics after a sort, but "they are not of the seed of the Man by whom salvation was wrought in Israel." In religion, as in everything else, backbone counts. The Catholic who knows his faith and who is not afraid to defend it will always be respected. Men love sincerity, and, although involuntarily, will acknowledge the power of truth. The Church and her children have nothing to gain in this country by mincing dogmas or allowing

calumny to go unrebuked. "Truth," said the old poets, "is naked." She is not made more attract. ive by robing her in mist. Right is right, no matter bow contested, and right is never won by tamely submitting to wrong .- Holywell Record.

If you stop to weigh your cross you

Hon. Mr. Fitzpatrick Makes a Timely Suggestion.

I merely differences of opinion on matters on essential to Christian faith, but there was aboutted discontinuous and the progressions to the Catchelic crusside.

We are pleased to learn that the standard or the componence with the Russian and with the procession of faith and morals, which are of the presented importance in regard to spiritual life; and it was the effect of the correct Council to select the man arminent of the control of only to be properly organized and advertised to be crowned with the fullest success. I am sure that a response to an authorized appeal for a subscription to remove this stigma from the national honor would be prompt and hearty all over Canada and the United States. A small contribution of five or ten cents from even a tithe of the Irish Catholics of both countries would more than suffice to erect a fitting memorial that will reflect honor on the race, and to put and keep their lonely restimplace in good order for the future. No doubt there are many wealthy Irish Catholics and others acattered over the length and breatth of this continent who would be glad to give generously to such an object. It know some myself who could be reflect upon to do so in the most handsome manner. The appeal has only to be made, and I therefore respectfully propose that no further time should be lost in doing so. Why should not the eigenfeld and successfully carried out last Sanday's excursion, take this important national matter in hand? I refer to the officers and members of the Quebec branch of the Ancient Order of Hibernians. Their name will carry weight with their kindred all over America, and they have only to start the ball to set it rolling. And, in so good and eminently patriotic and Christian a work, they will. I am sure, have the good-will and powerful resolutions. Faithfully yours.

Faithfully yours. only to be properly organized and advertised to be crowned with the fullest success. I an reckon upon ever, give them. Faithfully yours. C. Fitzpatrick.

#### THE ROSARY MAGAZINE.

THE ROSARY MAGAZINE.

The September Rosary Magazine contains an article on "Father Ryan" by Louis B. James; a poem, by a Dominican Tertiary, "A Weapon of Prayer;" "The Nativity of the Blessed Virgin Mary," by Eliza Allen Star; "Mother of Mercy" (poem), by Sister Mary Alphonsus, O. P.; "The Catholic Church in India," by Rev. Wm. Gleeson; "Ave Maris Stella (poem), by Jean E. U. Nealis; "Carved Beads," by Maurice Francis Egan, Lt. D.; "The Father Confessor" (poem), by Rev. W. P. Cantwell; "Intentions of the Rosary," by Very Rev. J. M. L. Monsabré, O. P.; "Light" (poem), by Margaret E. Jordan; "Over the Hills," by Katherine Jenkins; "Ist the Rain Glad" (poem), E. R. Latta; "An Anniversary," the Countess de Courson; "Ark of the Covenant" (sonnet), Eugene Davis; "Where the Klondke Gold Glitters," Rev. Wm. D. Kelly; "Ancient Hawaii, and Period of Discovery," by George Woods, M. D.; "The Children of the Rosary," by "Aquinas."

This excellent magazine is published monthly by the Rosary Pablication Co., 871 Lexington avenue, New York city.

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#### OLD MAGAZINES.

Montreal, Sep. 1, 1897.

Editor of the CATHOLIC RECORD.—Sir—
Many of your readers have undoubtedly plenty of old magazines, illustrated papers, etc., stored away that they have no further use for. May I ask them to bundle up whatever they do not want and send them to The Catholic Sailors' Club in Montreal?

Lady Hingston and her committee depend entirely on voluntary gifts of magazines and newspapers, to supply reading to the fen or twelve thousand Catholic sailors who enter the port of Montreal every season. But this city has been so well canvassed during the past four years that we are obliged to seek elsewhere for supplies to keep up our work. Any reading matter sent to the Catholic Sailors' Club, I St. Peter street, Montreal, will be gratefully acknowledged.

Yours, etc., Montreal, Sep. 1, 1897.

Yours, etc., E. J. Devine, S. J. Chaplain C. S. C.

#### LORETTO ABBEY.

Classes were resumed at Loretto Abbey,
Toronto, on Tuesday, Sept. 7th. The opening of school this term is under the most
favorable auspices. The beautiful new building is progressing rapidly and promises to
afford every desirable convenience to the
pupils. A new suit of apartments will be for
their use, containing class rooms, dininghalls, music-rooms, studios, libraries, sleeping apartments concert; hall, chapel, etc.,
which will be fitted up with all the modern
improvements, leaving nothing undesired
that could conduce to comfort and artistic
arrangement. Though the building is not
yet finished it will in no way retard the progress of the usual school routine. The same
programme of studies will be continued under
the direction of an efficient staff of teachers.
There is no apprehension of inconvenience
during the erection of the building, as everything has been done to ensure comfort until
the new addition perfects the construction,
making the Abbey one of the most commodious edifices in Toronto.

#### CATHOLIC CLUB.

During Fair week the Catholic Club exends a cordial invitation to all Catholic isitors to the city to visit the Club quarters, where everything possible to assist in making their stay in the city a pleasure will be done.

Regular weekly meetings will re-commence on Friday, Sept. 3, 1897.

BY REV. GEORGE J. LUCAS, D. D.

(Delivered before the Catholic Summer School,

The three main branches of knowl edge are God, the Universe, we our-selves. Does God exist? God, the Supreme Being, whom we conceive as the fount of all life and love; God, who fashioned us, and whom we expect to see in the blessedness of an en-during life, does God exist? or, is His name but a hollow sound, mocking all the desires of my heart, and my hopes for the future? The Agnostic replies, I know not. The Universe, this or is it a mere creation of my fancy, having no substance outside the walls of my imagination? The Agnostic again answers, I know not. Do we ourselves exist? Are we live flesh and blood, or are we but spectres of our own minds, mere bodily shapes, and nothing more? The Agnostic here again makes answer, I know not, and, what is more, I never can know. Between him and this knowledge there is an impassable chasm, which he can never hope to cross. As far as he may venture to offer an opinion, however, those three important objects are but the mind's images, pictures painted on

our own imaginings.
"Strange phantoms rising as the mists arise."

WONDROUS ACHIEVEMENTS OF SCIENCE. Physical scientists have conquered this century by the magnificence of their triumphs in the study of matter. Their spectroscopes have revealed the constituent elements of suns and stars. Their geological surveys have shown written clearly on the rocks the history of life from the eozoon up to man. Their telescopes have surprised, in the milky way, planets in the very process Their microscopes have brought the invisible within the range of vision. They have gone abroad through the physical universe, weighing, measuring, analyzing, foretelling, and they have begun to feel as if nothing could be hid from the instru-ments of their research. This is deserving of our highest gratitude no less than of our unbounded admira-But exclusive attention to any pursuit has a tendency to narrow a man's sympathies. Men who spend their entire lives in exclusive, or almost exclusive, devotion to investigating the properties of matter, are, if they breathe an irreligious atmosphere, very apt to forget that there is anything else. "We have swept the heavens with our telescopes," say the agnostic astronomers, "and have not found a God." "We have searched the brain with our microscopes," remark the agnostic physiologists, "and have not found a soul." "We discern in matter," wrote Prof. Tyndall, "the promise and potency of all terrestrial life." In a word, all things are matter, or the products of matter, and the existence of God is a superfluous hypo-

It is unnecessary to remark that the discoveries of science have nothing to find Christian, God-believing, Godtearing men in the foremost ranks of the scientists of to-day; yet, in face of this fact, the agnostic prophets conjure up the antique and wrinkled spirit of Agnosticism from its Grecian tomb, where it lay two thousand years at rest, and arrayed it in the youthful and jewelled garments of Modern Science, and presented it to living men as the young and potent goddess which has dethroned Christianity and all

forms of religious belief. HOLLOWNESS OF MATERIALISM.

What is written on the brow of this spurious divinity? No God, no soul, no future life, no human liberty-all things are matter. Goodness and beauty have no higher pedigree than sugar and vitriol. Duty is only a form of selfishness, holiness another name for sense satisfaction; the moral law, that supreme and rigid standard o right and wrong, becomes identified with material pleasure; and morality disappears in the quicksands of Agnos like the lost Laird of Ravens wood in the Kelpie's flow.

CIVILIZED BARBARISM.

And so this, for sooth, is nineteenth century progress! Better that this age should return to the barbarism of the historic German forests; better the cannibalism of darkest Africa! Pro gress, what sins are committed in thy name! Science, what degradations are proposed under the shield of thy magic power! Were the Vandals, those gig antic intellectual barbarians, to return and pillage and wreck the literature of the world, as they burned the librar ies of mediaeval Europe, the loss would be insignificant: but, may heaven forefend us from those moral barbar ians, who would devastate, strike out and burn out of our natures the divine seeds of morality, and leave all the dignities of our being a seared and blackened forest, the forgotten ashes of that divine being that was once

THE GREAT CIVILIZER.

Agnosticism has failed, and it be hooves us to see what spirit has van-quished her. It behooves us, it concerns us, to look at the Church and to admire the majestic vision. One fair morning, twenty centuries ago, the spirit of God descended upon a small ciety, composed of twelve poor fishermen, and bade it go and conquer the world. This baby society, clad in human infirmity, but still endued with the power of the Invisible Spirit, Rome, and it finds that august commonwealth politically, socially and beginning, and agnosticism can prove Christ !

morally hideous. To the proud, imperious and corrupt city she proclaims the unwelcome, the "un - Roman," principle of universal brotherhood, and a new political civilization is inaugurated-a civilization in principle democratic which has been constantly, though silently, all the way up the ages, and, despite innumerable difficulties, making the world democratic and which will make it entirely democratic before the twentieth and twenty. first centuries shall have been rolled on the wheel of time. For democracy alone is true liberty, and in true liberty alone can the Church of God move with full untrammighty machine, which carries in its arms a thousand suns, does it exist? or is it a mere creation of mental suns, does it exist? were men, there were hattons; how there is humanity. She proclaims the principle of equal rights to all, and she inaugurates a new civilization. She proclaims the law of liberty, of conscience; not the State, but God, in the supreme rule of right and wrong, and she inaugurates a new religiou civilization. Three centuries of silent prayer in the Catacombs, three centur Three centuries of silent es of holocausts of martyrs' blood, cry ing to heaven, not for vengeance, but for mercy, and the triple blessing of political, social and religious civiliza tion and liberty, which we enjoy in such full, unstinted measure to day descended from heaven and erected a perpetual dwelling place in the hearts

> THE GREAT AUTHOR OF PROGRESS But this three fold civilization would Church implanted in modern society the mighty principle oi progress. The empire of the Cæsars was but in the infancy of progress, and yet it thought itself at the height of all human endeavor. In the pagan civilization all is perfect, complete, stationary; it built its temples, chiselled its statues, wrote its poems, and considered them as ideal. The Christian civilization, as ideal. neither in philosophy, nor in poetry, nor in art, has anything which it con-siders complete. "Be ye perfect as your Heavenly Father is perfect." The ancient civilization cannot rise above the earth, it defies its heroes, but it cannot give them higher than earth Its demi-gods are away in the Elysian fields, crowned, rewarded, but unhappy. Achilles longs to return to earth, he pines after his lost strength, his ancient prowess. He is only a shade, and all the deified heroes are only shades. Ancient civilization has nothing higher than the earth to offer, the new civilization has heaven. pagan civilization was cloyed and satisfied; the Christian civilization has infinite aspirations, its motto is ever excelsior! as it passes through the village of this life

The Church has impressed its image on the modern world—or rather Jesus Christ, the great civilizer, the great author of progress-has impressed His image on it through her.

THE CHURCH IMPERISHABLE. And as we contemplate this singular and unique spectacle of the Church marching up the ages, ever triumph ant, ever radiant, ever beautiful, as empires and nations, creeds and kings fall around her and decay, we are compelled to ask what has given her this immortal youth? Why is she alone living among the dying and the dead? Why is she alone imperishable, permanent among the fleeting, unwrinkled by time? Why can you single her out among things human, why has she alone the marks of im-

The Church is eternal and indistructible because she is of God. She carries God in her arms, and she alone can give Him to humanity. To destroy the Church it would be necessary to pluck God out of hearts of men. She has but a breath, and yet this breath is more vital than all the energies she has seen spring into existence around her. breath is the Spirit of God, the Holy Spirit. By this spirit she lives and moves and breathes, by this spirit she is indestructible.

THE WORLD NOT THE CHILD OF CHANCE. The Church panoplied in divine armor draws swords with agnosticism. Exultant the agnostic leaders rush to storm the religious and scientific fort-No oracle of Delphi, no heaven sent prophet, no high occupant of the chair of Peter, ever spoke with such infallible voice as those scientific popes of the nineteenth century. There is no religion, no God but science! is the cry; and the religious and scientific world stands aghast at the awfulness of the crisis. She hears the strange doctrine preached and paraded everywhere that the world came into existence by chance, the sport of an accident. And she knows full well, and she teaches in reply to agnosticism, that if the world be the work of chance all science must perish, science and chance are two irreconcil ables, and that the devotees of science when they blindly preach such a doctrine as this, while they think they confer a boon on science, only bring to

science her own destruction. The Church on its human side has made mistakes in the past; on its human side it very likely will make mistakes in the future. The agnostic writers have laid such errors on the shoulders of the Church. This to Catholics seems a pitiful display of weak Why should ecclesiastical abuses and corruptions, which certainly have had a parallel in the apostolic twelve be taken from the human side of the Church, where they rightly belong. and be transferred to her divine side Why should opinions of individual, bodies in the Church, but not speak goes forth to re-create and re-civilize ing in her name, be arrayed against humanity. It presents itself before the walls of the greatness of imperial them? But if the Church of God has speech and opinion—with these what a ever taught a wrong doctrine from the glorious future for the Church of

it, may the torch of light be dashed from her hand, and may she be stricken by her enemies.

DETHRONEMENT OF UNREASON. But the lips of agnosticism have been struck dumb. Those mighty doctrines that she heralded with so much pomp and power, with such scientific infallibility, have fallen into scientific disgrace. The anti-Biblicanantiquity of our race, the Darwinian theory of evolution, and the Simian origin of man, these with the other agnostic tenets, have all receded before the search-light of the most recent investigations of science. Agnosti cism, the theory of the supreme unreason of the universe, the Goddess of unreason is dethroned : the sceptre is taken from her brow, the royal gar-ments are stripped of her shoulders, and now we see her as she is, a miser-able picture of moral and scientific poverty, a bundle of vain conjectures, wild assumptions, and empty prophe

Agnosticism enters into history as a failure. Looking at the present as it emerges from the agnostic struggle, there exists the ominous fact that out-side the Church of the many millions of our population but one in ten are church goers—that is, practical Christians. Agnosticism is gone, but it has left this wreck behind it. Except in the Church, the Christian wor'd is convulsed, has lost its moorings, and already is trembling

ON THE BRINK OF UNBELIEF. And to increase the calamity we see respectable divines, who should be the pillars of the creeds they profess, sap the very foundations out of Christianity. The divinity of Christ, the effi ity. cacy of the sacraments, the inspiration of the Bible, and all the other sacred truths, without which religion is rendered meaningless, we find distin-guished Christian teachers denying every day. Novelty is the fashion of the hour: men wear their religion as they wear their clothes; the latest sensation becomes the latest style, and men are tossed on every popular wild and do not know what to believe.

RELIGION OF THE FUTURE. Mr. Holmes, in his "Professor at the Breakfast Table," remarks: "The good, the true, the intelligent men around us know that the active mind of the age is tending more and more to the two poles, Rome and Reason." Holmes utters half a truth. Roman Christianity snall be the religion of the future. But Rome is not the opposite pole of Reason; Rome and Unreason are the poles.

Roman Christianity shall be the re ligion of the future, for no people much less Americans, want creeds that change; they want the unchanging truth as Christ Himself uttered it. No people, much less Americans, want creeds that are shocked by agnosticism or the other 'isms." They want the Christianity that is built on the rock the rock that withstands the dashings of the waves and the rushings of the winds of all the "isms" that may come. No people, much less Americans, want their churches to teach them politics. The calm, independent silence of the Church in the last Presidential election was an object lesson that struck every thinking man

The universal tendency to Christian unity augurs one future Church. Amidst the changing, decaying Christian creeds the unchanging, undecay ing vitality of the Church singles her out, so that he who runs may read, as

GLORIOUS CHURCH OF THE FUTURE. The Church is the stay of the present and the hope of the future. Some twenty-five years ago it was taken for granted that she was an effete, medifaith to Constantinople than to Rome. The Church was distrusted, as the embodiment of grossest ignorance, and a Catholic would now and then hear from a non-Catholic friend such a remark as this: "I am surprised that a man of your intelligence should belong to the Romish Communion." Happily all this is changing ; the eminent non-Catholic universities will now welcome a Catholic scholar to their halls. The press, secular and religious, itself deeply conversant with Catholic teaching. And no one who has a reputation to lose, unless he be a backwoodsman or a bigot, will arraign the Church as wanting in any form of progress. SHE LEADS, NOT FOLLOWS.

The future battles of Christianity shall have to be fought and won by We already see the two great her. armies massing their forces and moving toward the two poles of human thought. Here stands the Church, the visible society founded by Jesus Christ; toward her are moving all those Christian bodies now so much longing for unity and certainty. invention of printing has accelerated the march of the Church a thousand years, though up to now, unfortunately, she has not made good enough use The advance of democracy and of democratic form of Government are bringing a corresponding increase of civil and religious liberty, which means the proportionate spread of Catholicism. Already Japan has opened herself to democratic ideas ; and, as time moves on, the curses of despotism and social caste will be lifted from the necks of those vast Eastern peoples, and they shall rise to enjoy the incomparable gifts of civil and relig jous freedom. The rapid facilities of modern locomotion and travel are more and more bringing men together and nearer to one another. freedom of the press, democratic facilA PROPHETIC VIEW.

New heresies shall rise, false science shall gird the sword. But as an Albert the Great, a Saint Thomas, a Dans Scotus, wrote "Summas," condensing all the truths of Divine revelation and exhibiting their harmonies with true philosophy, so new doctors shall arise in the twentieth and twenty-first centuries and shall construct new Summas in which Catholic dogma shall be illumined with all the brightness of science. I await that hour, and I weep at the thought that I shall not be present

The Church has marched from the present, scattering all the blessings of modern civilization, liberty and progress as she moved along, bearing in her hand raised aloft the torch of Divine faith, her face radiant with the smile of Divine hope; on her lips the accents of Divine love; her step, her motion, her limbs, elastic with the life of Holy Spirit. A dove white as light, calm, serene, who seems to have the eyes of God, is visible in the heights of air over her, poised with outstretched wings. And from this Holy Spirit there proceeds a flood of encircing light, as from the sun. And her gar ments are white as snow, and she ap pears a Divine, a transfigured creature. And, lo! there is heard a voice: Go teach all nations.

ONE SHEPHERD, ONE FOLD. The Church has fulfiled this mission up to now. And now, overshadowed by the same spirit, and obedient to the behest of the same voice, she marches into the future. All the good men and true are turned toward her, and she is pointing to them to come. The Divine Master said: "There shall be one fold and one shepherd." This is her magnificent future; all peoples in her, and in unity and in harmony. Harmony of faith, harmony of science, harmony of poet's song. We can distinguish of poet's song. We can distinguish the voices of scientists as they mingle harmoniously with the voices of poets, prophets, saints. The anthem as cends to the eternal throne; it is the offering of perfected, Catholic, Christ like humanity to God.

#### Yellow Journalism.

The evil developed by what is called yellow journalism " is incalculable, and Catholic parents should carefully banish papers that may be classed under the above named term, from the homes. In New York the other day girl of fourteen who had been addicted to reading these vile sheets and gloating over their atrocious illustrations, left a note addressed to her mother, in which she said she was going to Jersey City to drown herself. She was in-duced to do this by seeing a new spaper picture of a young girl suicide. note, of course, caused great uneasi ness in the minds of her father and mother, who sought high and low for her. The aid of the police was also invoked, and a general alarm was sent out. The cause of all this trouble was eventally found in the cellar of the house, where she had been hiding for twelve hours. A "yellow journal printed a story a column long of her supposed suicide, in which, according to the New York Sun, it quoted her "last words to a playmate," described her as "one who had pondered on the pros and cons of existence," her "terrible resolve" and told how she wrote out "her tragic message, and then folded it up and went out into the night." It concluded its sickening pathos with the query: "Did she go to her death?" This gave the girl just what she want ed -notoriety, and with the account was given what purported to be a picture of the little pretender. The dime aval superstition, and men would novels, no doubt, are a great cause of demoralization among boys and girls, but they are no worse in their corrupt ing influences than "yellow journalism." Both should be condemned on all occasions possible, and especially by Catholics, in church, in school, and in the social circle. - Sacred Heart Re-

Ayer's Hair Vigor tones up the weak nairroots, stimulates the vessels and tissues which supply the hair with nutrition, strengthens the hair itself, and adds the oil which keeps the shafts soft, lustrous, and silky. popular and valuable toilet prepara tion in the world.

Catarrh Cured for 25 Cents I suffered from Catarrh for years, and have found Dr. Chase's Catarrh Cure the best that I have used, and gladly recommend it to sufferers. Yours truly,
Harry Stone, Rainham Centre, Ont.

ITCHING PILES. Some time ago I was completely incapacitated for business by Itching Piles. I bought a box of Chase's Ointment at Roper' Drug Store, and on applying it was relieved at once. I have given it to others and all have been relieved. It has cured some that had been relieved. CURES wM. LEUTH,
Caledonia, Ont. PILES CUTS **BURNS** ECZEMA DR CHASE'S CHAPS SALT CHAFES RHEUM SCALDS SCALD STINGS HEAD BITES / SALT RHEUM ITCH-ECZEMA ING I have used Dr. Chase's Ointment for Salt Rheum and Eczema and it has worked a wonderful cure for me. I takes delight in recommending it to afflicted with these skin torments EWEN McKINNON, Hampton, P.E.I. Price, 60 cts., all dealers, or Edmanson, Bates & Co Toronto, Ont.



SEE THAT LINE It's the wash. outearly, done quickly, cleanly white Pure Soap didit

SURPRISE' SOAP with power to clean with out too hard rubbing, without injury to fabrics. \* SURPRISE is the name. don't forget it.

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## GENERAL FOREIGN AGENCY

11 MULLINS ST., Montreal.

#### PASSENGER AGENCY FOR LINES

Direct to Naples and Genoa for Rome. Direct to Gibraltar (Spain), Algiers (Africa). Direct to Plymouth for London. Direct to Cherbourg for Paris.

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Direct to Rotterdam, Amsterdam, for all points in Holland and Belgium and the Continent.

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Direct to Liverpool for all parts of England and Scotland. TOURS from any port and on all European Railways. 'RATES for any special trip cheerfully furnished.

TOUR IN MARCH, 1898, TO ROME (For Holy Week)

Through Italy and France to Lourdes, Paris, London, Liverpool, Queenstown, Cork, Dublin, Belfast, Londonderry. **ALL EXPENSES \$425**. Return Tickets good for one year from Liverpool, Glasgow, Londonderry or Havre. For particulars apply to F. PENFOLD.

P. O. Box 247, MONTREAL.

Or, Catholic Record Office, London, Ont.

## WESTERN FAIR.

LONDON, SEPTEMBER 9th to 18th, 1897 CANADA'S FAVORITE LIVE STOCK AND AGRICULTURAL EXHIBITION.

The most complete Live Stock Buildings in America. More improvements and extensive additions this year. Every Stockman, Agricu turis., Manufacturer, Dairyman, Artist, Inventor, etc., etc., specially invited.

Entries close Sept. 9th, in all Departments. Success assured.

SIE HASSEN BEN ALI, The Arab Prince,
... Has been secured to furnish and superintend the stage attractions.

Auction Sale of Booths and Privileges August 16tn, on the Grounds at 2 p. m. For Prize Lists, Programme and Maps, apply to

THOS. A. BROWNE, Secretary. LT.-COL. F. B. LEYS, President.

SOULANGES CANAL.

#### NOTICE TO CONTRACTORS.

SEALED TENDERS, addressed to the un-dersigned, and endorsed. "Tender for Lock Gates," will be received at this office until sixteen o'clock on the 14th day of Sep-tember, 1897, for the construction and setting working order of sixteen pairs of Lock

tember, 1897, for the construction and secting up in working order of sixteen pairs of Lock Gates.

Plans and specifications of the work can be seen on and after the 6th day of September, 1897, at the office of the Chief Engineer of the Department of Railways and Canals, ot awa. Printed forms of tender can also be blaned at the place named.

In the case of firms there must be attached to the tender the actual signatures of the full name, the nature of the occupation and residence of each member of the same, and further, an accepted bank cheque for the sum of ten per cent. of the amount of the tender must accompany the tender. This accepted bank cheque must be endorsed over to the Minister of Railways and Canals, and will be forfeited if the party tendering declines entering into contract for the work at the rates and on the terms stated in the offer submitted.

The Department does not bind itself to accept the lowest or any tender.

By order,

Department of Railways and Canals,

Ottawa, 21st August, 1897.

Department of Railways and Canals, Ottawa, 21st August, 1897.

Newspapers inserting this advertisement without authority from the Department will not be paid for it.

985-2



CEALED TENDERS, addressed to the Post-master General, will be received at Ottawa until noon, on Friday, 8th October, 1897, for the conveyance of Her Majesty's Mails, on a proposed contract for four years, 7, 13, 19, 25 and 31 times per week between London Post office and Street Letter Boxes from the lst January next.

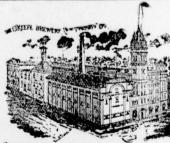
Printed notines containing further informations of the property of the printed and street Letter and the lst January next.

Printed notices containing further information as to conditions of proposed contract may be seen, and blank forms of Tender may be obtained at the Post Office Inspector's office, London. office, London. CHAS. FISHER,

Asst. Post Office Inspector Post Office Inspector's Office. London, 27th August, 1897.

DR. WAUGH, 537 TALBOT ST., LONDON Ont. Specialty, Nervous Diseases.

DR. WOODRUFF, NO. 185 QUEEN'S AVEA Defective vision. impaired hearing, nasal catarrh and troublesome throats. Eyes tested. classes adjusted. Hours, 18 to 4. LOVE & DIGNAN, BARRISTERS, ETC., 418 Talbot street, London. Private funds



The O'Kocie Browery CO. of Terente, Ltd. SPECIALTIES: High-class English and Bavarian Hopped Alect



J. E. Bruxer & Co.

Toronto's Leading Fashionable Tailors 222 QUEEN ST. E. All work guaranteed first-class and up-to



NEALON HOUSE J. O'Connor, Proprietor. Lately renovated and furnished throughout. Home conforts, Choice brands of liquors and cigars Terms \$10 0;per day.

SEPTEMBER FIVE-MINUT

Fourteenth Sunda

"Be not anxious, the shall we eat, or what's with shall we be clothe things the heathen see Father knoweth that y things." (St. Matt. vi

We are the chil brethren. From th the sun until this C us up and His stre We are His b tism we have become brothers of Jesus been called to a su have been offered ward-nothing les God has dealt ter mercies have neve has shown indeed

confidence in Him in His hands with When has When has He de times-too many t been unfaithful to faithful " always. safe places wherein in peace, and He things needful for Yet we are not alv the evidence of H Look out into content with God'

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happy and is run every hour of th know in what true They attain the they become rich and "they have them the earth enough. Beyon country for which Life with its joys

they are not happ How can they

good," and they I do not love Him; t they hardly know beginning and th Oh, busy toile for so little, so at the passing hour prudence, so rich so poor in real might know a litt God gives to thos in Him, and not i deed, you must, make the having and name your er strength, your li to feel the greate from your good gives; it is God He gives and soul's sake. Clo your minds: let hearts ; let His h something of His of the sweetness, ness, of the Son o

old, and have n saken nor his se This, indeed, God's child, dep all things necess ntent misery-to live goods and happi forgetful of our interests-the g not solicitous, What shall we drink, or whe clothed? For a the heathen seel all these things

young," sings I

The Meddl

One of the ag That person p fairs of every or carries stories friends at enmit marks into deli nifying chance sentiments, and which thought themselves and vice at every t betweed husban one to the other,

between them The meddles ance. Interfer must be summa and every cos friendliness and an open foe or home, than a f seeds of discor family. - Catho

What Hood's others it will also parilla cures all b We have no he J. D. Kellogg's out doubt the bes for dysentery, di mer complaints, s ly gives relief a positive cure. without a bottle teething.

Chronic Dera Liver and Blood the active princi ing into the coming into the com-etable Pills. T the deranged or, the dormant ener removing diseas vitality to the aft secret of the po-etable Pills.

#### TLINE wash. , done leanly.

BER 11. 1897

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Tourist

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GENCY eal.

Holland and Belgium y. Austria, Russia rt of Ireland.

nd and Scotland. ATES for any special Holy Week)

verpool, Queenstown, 25. Return Tickets D, 247, MONTREAL.

IR.

18th, 1897 L EXHIBITION. provements and exten-nufacturer, Dairyman,

Prince. nd the stage attractions. rounds at 2 p. m.

ROWNE, Secretary.

0199

ery CO. of Tereste, Lte. HARTIES: ind[Bavarian Hopped Alec] orld-wide reputation.
iAWKE, J. G. GIESON,
Vice-Pres. Rec-Tres

High-Class

Church Windows

Hobbs Mfg. Co. London, Ont. ASK FOR DESIGNS

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EEN ST. E. teed first-class and up-to and you'll stay with us-ices Right.

I. C. FELL & CO.
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Society Seals and Stamps
Finest work, lowest prices
in Canada. Write for prices
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roprietor. Lately renovation throughout. Home comands of liquors and cigars.

FIVE-MINUTE'S SERMON.

Fourteenth Sunday After Pentecest.

TRUSTING IN GOD.

"Be not arxious, therefore, saying: What shall we cat, or what shall we drink, or wherewith shall we he clothed? For after all theshings the heathen seek. For your heavenly Father knoweth that you have need of all these things." (St. Matt. vl. 31.)

"Be not anxious, therefore, saying: What shall we eat, or what shall we drink, or where with shall we be clothed? For after all these things the heathen seek. For your heavenly father knoweth that you have need of all these things." (St. Matt. vi. 31.)

We are the children of God, dear brethren. From the day we first saw the sun until this God's hand has held us up and His strength has been with us. We are His heirs. By our baptism we have become His sons and the brothers of Jesus Christ. We have been called to a supernatural life and have been offered an imperishable rewald—nothing less than God Himself. God has dealt tenderly with us; His mercies have never been wanting; He has shown indeed that "God is love."

Have we not every reason to have confidence in Him and to put ourselves in His hands with child-like trustfulness? When has He been untrue?

When has He desayted us? Many

See the selection of the seed and the second seed of the seed of t

ntiments, and altering the tones in which thoughtless things were said : knows everybody's business better than themselves and insists on offering advice at every turn ; tries even to come betweed husband and wife, to criticize one to the other, to bring disagreements between them.

The meddlesome neighbor is a nuisance. Interference from that quarter must be summarily suppressed, at any and every cost of insult, breach of friendliness and calumny. Far better an open foe out doors, with peace at home, than a false friend sowing the seeds of discord and trouble in the family. - Catholic Columbian.

What Hood's Sarsaparilla has done for others it will also do for you. Hood's Sarsaparilla cures all blood diseases.

We have no besitation in saying that Dr. J. D. Kellogg's Dysentery Cordial is without doubt the best medicine ever introduced for dysentery, diarrhos, cholers and all summer complaints, sea sickness, etc. It promptly gives relief and never fails to effect a positive cure. Mothers should never be without a bottle when their children are teething.

Chronic Derangements of the Stomach, Liver and Blood, are speedily removed by the active principle of the ingredients entering into the composition of Parmelee's Vegetable Pills. These pills acts specifically on the deranged organs, stimulating to action the dormant energies of the system, thereby the dormant energies of the system, thereby the dormant energies of the system, thereby the dormant energies of the system there are the dormant energies of the system there are the dormant energies of the system there are the dormant energies of the system there is a secret of the popularity of Parmelee's Vegetable Pills. 1

#### OUR BOYS AND GIRLS. THE HUMDRUM STORY OF A TIRED WOMAN.

Marion Ames Tsggart, in the Catholic World for September.

gles realize suddenly how great they were, and feel with a pang that too late they know how they might have spared her, and did not.

and reel with a pang that too late they know how they might have spared her, and did not.

Eva Marjoribanks was not exactly selfish, and was far from cruel. Her piety was sincere of its kind; but it was self centred, although no one knew it to be so. She would take no end of trouble to help others. She walked miles to visit the poor, and was not only gracious and sweetly sympathetic to the lowly, but ready to listen with untiring interest to the confidences of bores of her own class, and ever willing to help by advice or labor any one in any sort of difficulty. She melted into tears at the sight of suffering and moral degradation; she recognized the claim on human love and pity of our dumb "little brothers," and would put herself out to any extent to relieve a suffering brute. But though her eyes rested on her mother's worn face many times a day, the mute appeal of her weakness alone never touched her.

Eva had a class in Sunday-school, sewed

With her steps sped by this blessing, Eva went to see the friend bereft of her baby. As she sat holding the poor mother's hand, and watching her face with her own eyes filled with tears, suddenly her friend's head drooped on her shoulder, and she sobbed out a story that took away Eva's breath with surprise and pity—a story of a mistaken marriage, of a fate hard to bear.

"I wouldn't tell any one but you, dear Eva," said her friend, after she had been soothed and strengthened by Eva's loving counsel and sympathy. "You have such a genius for helping others that I have told you what I thought never to her room and at rest for the night.

"I wouldn't tell any one but you, dear Eva," said her friend, after she had been soothed and strengthened by Eva's loving counsel and sympathy. "You have such a genius for helping others that I have told you what I thought never to her mother to her room and at rest for the night.

"I'm not ill, dear; don't be frightened. I am only tired," she said.

The mother to her room and at rest for the night.

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"Not rested yet, mamma?" she asked.

Eva sent for the doctor, in spite of her mother's protests. "I am not ill; only tired," she repeated, "and the doctor cannot help me while the conditions of my life remain the same.

Eva stopped on her way home to report

lighter."

Eva stopped on her way home to report her case at the Associated Charities, where the board was in session and welcomed her with warmest cordiality. "I said if we could give the case to dear Miss Marjoribanks she would open the woman's lips," said the vice-president. "No one can resist her; she is like sunshine wherever she goes."

ocked. At the end of the first week Eva came home n Saturday night, attended by her friends who were engaged in the same work of char-

on Saturday night, attended by her friends who were engaged in the same work of charity. "Good night, my dear," said the lady whose esteem Eva most coveted, as she left her at the gate of her old fashioned home. "Good night, and, rest all day to morrow in preparation for next week's triumphs; for of all indefatigable, self-forgetting, splendid girls you have proved the best through these long, hard lays."

"Oh! don't think that I have done anything," cried Eva; "but my body does feel that a little rest would be welcome."

A light burned in the library as she ran up the walk, but her mother did not come to meet her as usual. Letting herself in with her key, Eva pushed open the heavy door and lifted the portiere of the library. Her mother sat before the fire, a closed book on her knee, her head drooping on one shoulder. "Poor mother, she got sleepy in the warmth," thought Eva, and tip-teed over to her. She laid her hand on her shoulder, and then the whole room rang with her cry: "Mamma, mamma, speak to me!" For the first time in her twenty-seven years of life her mother was deaf to her appeal, but a faint fluttering beneath the finger which she laid upon her pulse allayed her first foar, for it showed that her mother was not dead. Eva brought brandy from the closet and forced it between the white lips, and in a few moments Mrs. Marjoribanks opened her eyes and looked dully at her daughter.

"Are you ill, mamma? Were you faint?" asked Eva, kneeling by her.

"I'm not ill, complex her mother murmured."
"Come upstairs and go to bed," Eva said, gently raising her.

"I's Marjoribanks leaned heavily on her

startled as she saw her pale face when she entered.

"Not rested yet, mamma?" she asked. Her mother's white lips parted in a smile.

"I shall never be rested again till I sleep for ever," she said.

Eva sent for the doctor, in spite of her mother's protests. "I am not ill; only tired," she repeated, "and the doctor cannot help me while the conditions of my life remain the same."

Eva made beet tea while she waited for the doctor. She was not anxious about her mother, because she felt sure that she was not ill in any way, and she was accustomed to her being tired. "She is only overdone a little," she thought, "and will be all right again soon." And she thought regretfully of her vacant place in the choir, and planned a slight chauge which she would make in her dress to wear at the fair the following eventure.

gether her bewildered and tortured senses to be able to take her place as nurse with the cheerfulness necessary to the patient's welfare.

For days there was no change in Mrs. Marjoribanks; her strength had been taxed far beyond its powers, and nothing could supply that which had gone from her. Through the long hours in which she sat by the bedside, looking at the thin, worn face, with her newly aroused vision. Eva wondered how she could have failed to see the lines of pain coming which were now so plainly printed there before her eyes. With an agony of compunction which, it seemed to her, would drive her mad, she recalled the thousand and one occasions when she had taxed her weary mother to serve her, had left her alone hours and days, busy beyond the chance to rest, while she went to read to some poor woman who could not need her as her mother needed her. She remembered the mute appeals to her mercy and help which she would have seen if a suffering dog had shown them to her, yet which from her mother passed unheeded.

"Ah, God!" she gasped, and the tightening band of pain around her heart left no breath to add, "be merciful to me a sinner!" Because I never cared for gaiety and dress, because I found pleasure in works of mercy, I thought that I was good; but selishness is following one's own path at the expense of another, and what does it matter where it leads?" thought poor tortured Eva.

At last Mrs. Marjoribanks rested. The end was so gentle that Eva, sitting by her, did not know for several minutes that it had come. The doctor had said that there was no hope, and the last sacraments had been administered on the previous day. It was as the doctor had said—the fires of her life had burned out, and the exhausted body could not be raised again to even a little of its frail strength. Silently, quietly as she had lived, the gentle woman shipped away to the rest that she crawed. Eva took the worn hands and crossed them on her breast. Her own were white and fair, and her mother's were stained and battered that th

Can Work all the Time. Can Work all the Time.

"My daughter was suffering with catarrh
of the stomach, and tried many different prescriptions without benefit. Finally she began taking Hood's Sarsaparilla and it helped
her at once. She has taken fifteen bottles
and is now able to work all the time. We
prize Hood's Sarsaparilla very highly."

Anna Merrill, Eaton, Que,

HOOD'S PILLS act harmonously with Hood's Sarsaparilla. Cure all liver ills. 25

come upstars and go to bed," Eva said, gently raising her.

Mrs. Marjoribanks leaned heavily on her daughter's shoulder. "I am afraid I can't get there, Eva," she said.

It was nearly an hour before she could get

It was nearly an hour before she could get

CHATS WITH YOUNG MEN

Ours is an age of organization People, -men and women, -organize under almost every imaginable pretex for good and indifferent ends, and sometimes, alas! for objects that are the reverse of noble. In business, trusts and combines are formed for the purpose of acquiring a monopoly of the profits of trade in certain commodities This is a purely selfish and heartless impulse, and the indications all point to a dangerous and disastrous culmination. If it is advantageous to combine

forces for the attainment of material benefits, it is certainly wise, says the Catholic Universe, for those who desire to accomplish aims for the general good, to imitate the example of mere self seeking, to the extent of multiplying the power of individual capital and effort under some comprehensive system of union.

The efficacy of this method is illustrated in the history of the Catholic Church, which is the greatest of all human organizations, being held to-gether and perpetuated by the breath f divine favor, which is an imperishable force superior to the corrosive

Copying the Church, confraternities

and religious orders have always flourished, doing with ease and facility, great works of piety and charity and benevolence, which, without the com-bination of many, governed by uni-form laws as well as uniformity of intention, would remain forever undone. The same thing is true of the secular societies of the faithful, having for their end the promotion of sociability and mutual self-help and the general improvement of the conditions of life among their numbers. There never was a time when organization for these purposes was so helpful as it is now. In fact, it is almost essential in communities like ours where environment and influence, if not really antagonistic to our interests, are at least not favorable to them, that individuals should unite and stand together under some system of law, for the mainten-ance of their common rights and the advancement of the general welfare. In this view of the case it becomes imperative for our young men to combine in the various excellent and beneficent orders and associations that are so strongly favored by the Church. It is true that, in a comparative sense, these societies are strong and flourishing, but their strength and prosperity is nothing to what it might be, if the membership included all the eligible material in the respective neighborhood or district in which they exist. Nor is the power which they exert anything like commensurate with our numerical strength. The salutary effects of Catholic union, such as it is, are manifold and great, and extend in some degree to the whole body of the faithful, whether or not, included in the membership rolls of different or-

ganizations. All young men, with very few possible exceptions, could and should con tribute to this aggregate force by ally ing themselves with one or other of the numerous social, educational, benevolent and religious societies that compose the elements of tangible union. The expense is usually trifling and the benefit individually derived will be found to far exceed the cost, while the effect of such additions would wonderfully enhance the sum total of moral influence exercised by the uplifting and promotive tendencies of combina tion. There is sufficient scope for the greatest variety of tastes and ideas within the boundaries of the of society endeavor, to include all, and no person can justify his failure to co operate in the work of the good cause. on the ground that membership in Catholic societies does not offer any substantial opportunities or compensa-There are in many of the lead ing associations attractive insurance features that entitle their claims to the consideration of even the selfish. This. in conjunction with the practical bene volence represented by the mutual aid principle which instigates such socie ties, appeals to the desire that impel every provident mind to seek protect against financial emergencies which too often are precipitated by death. The young man, more particu larly the one who is not blessed extens ively with this world's goods, should not risk the danger of placing addi tional burdens in the event of death. upon those who are not in a position to bear them. This is especially so in the case of young married men, who de pend on weekly wages for the suppor of wife and family. The responsibility of such usually grow more rapidly than their incomes, and unless some provis-

Scott's Emulsion is Codliver Oil prepared as a food. At the same time, it is a blood maker, a nerve tonic and an up-builder. But principally it is a food for tired and weak digestions; for those who are not getting the fat they should from their ordinary food; for children whom nothing seems to nourish; for all who are fat-starved and thin.

It is pleasant to take; at least, it is not unpleasant. Children like it and ask for more.

Some druggists have a "just as good" kind. Isn't the kind all others try to equal good enough for you to buy?

## The Same... Old Sarsaparilla.

That's Ayer's. The same old sarsaparilla as it was made and sold by Dr. J. C. Ayer 50 years ago. In the laboratory it is different. There modern appliances lend speed to skill and rilla is the same old sarsaparilla that made the record-50 years of cures. Why don't we better it? Well, we're much in the condition of the Bishop and the raspberry: "Doubtless," he said, "God might have made a better berry. But doubtless, also, He never did." Why don't we better the sarsaparilla We can't. We are using the same old plant that cured the Indians and the Spaniards. It has not been bettered. And since we make sarsaparilla compound out of sarsaparilla plant, we see no way of improvement. Of course, if we were making some secret chemical compound we might.... But we're not. We're making the same old sarsaparilla to cure the same old diseases. WYou can tell it's the same old sarsaparilla because it works the same old cures. It's the sovereign blood purifier, and-it's Ayers.

·

ion is made for those dependent upon them, in case of their own demise, the sorrows of death are sure to be aggravated by the complication arising from lack of available resources to defray the immediate expenses of the bereft wife and little ones. This is a matter that too often fails to receive the consideration which its gravity demands When one is in enjoyment of good health he is very apt to overlook the possibilities that confront him and the duty which devolves upon him from the fact of their existence. No degree of good health and robust strength is a guarantee of long life, and death is a visitor in the most unexpected places. It is wise, we may say it is obligatory, then, to make some arrangement, in any event, to lesson, as far as possible, the force of the blow, when the dread messenger has robbed wife and children of their protector and provider. In no way can this be so well done as by taking advantage of the opportunity which any of the well conducted, reliable and responsible Catholic societies having an insurance plan, afford. In this manner the young man, not only does his part towards perfecting the strength of the Catholic body by organization, but has the assurance that in the event of his premature taking off, his loved ones will not suffer unnecessarily. The feeling of secur-ity on this point, experienced by the considerate and thoughtful, more than compensates for the outlay involved, though this may seem at times unduly oppressive. We cannot too strongly urge upon all Catholics, the propriety and wisdom of recognizing the utility of this admirable feature which is destined to be engrafted upon all Catholic social organizations. It is not necessary to enumerate the many excellent orders of which it is a leading if not the main attraction. Our readers are sufficiently familiar with those of the kind that flourish in this region and cannot do better than investigate them at once, and improve the opportunity to discharge in an easy and effective way, a great obligation which they owe to those upon whom they are dependent or who are dependent upon

The Blessed Virgin is invoked by us as the Mother of Christ. What is the force of thus addressing her? is to bring before us that she it is who from the first was prophesied of, and associated with the hopes and prayers of all holy men, of all true worshippers of God, of all who "looked for the re-demption of Israel" in every age before that redemption came. - Newman.

GREAT SALES prove the great merit of Hood's Sarsaparilla. Hood's Sarsaparilla sells because it accomplishes GREAT CURES. Do You Tire Quickly!

sells because it accomplishes GREAT CURES.

Do You Tire Quickly?

Fatigue is the natural sequence of labor.

If, however, it follows moderate for slight exertion it is the sign and evidence that the nervous system has lost tone and vigor, and requires assistance. Suicidal is a resort to stimulants, since these only increase the enervation. Aid cannot be obtained in this way, but through medication, judiciously employed in restoring through the nervous system the digestive function, upon which, primarily, health depends. The whole range of medicine falls to produce a preparation possessing in equal degree the tonic and nutritive qualities of Maltine with Coca Wine upon the nervous system all the important functions of the body are stimulated and increased; the digestive process is performed efficiently and without discomfort, insuring the proper nourishment of the body. Tone takes the place of lassitude; vivacity dissipates depression, forebodings and despondency, and soon the quickening impulses of renewed health are experienced. Maltine with Coca Wine is sold by all druggists.

The Compliance and the provided in the strength of persons

gists.

The Coughing and wheezing of persons troubled with bronchitis or the asthma is excessively harassing to themselves and annoying to others. Dr. Thomas' ECLECTRIC OIL obviates all this entirely, safely and speedily, and is a benign remedy for lameness, sores, injuries, piles, kidney and spinal troubles.

troubles.

The healthy glow disappearing from the cheek and moaning and restlessness at night are sure symptoms of worms in children. Do not fail to get a bottle of Mother Graves Worm Exterminator; it is an effectual medicine.

cine.

Tired Mothers find help in Hood's Sarsaparilla, which gives them pure blood, a good appetite and new and needed STRENGTH.

C. O. F.

ONTARIO PROVINCIAL CONVENTION The third annual convention of the Catholic Order of Foresters of Ontario was held in Cornwell on Tuesday and Wednesday in the Oddfellow's Hall, Snetsinger Block.
The Provincial Court met on Monday, at the Rossmore and closed up the year's business.

the Rossmore and closed up the year's business.

There were present:
Provincial Chief Ranger, W. T. J. Lee,
Toronto: Vice Chief Ranger, C. S. O. Boudreault; Treasurer, G. W. Seguin, Secretary
A. Morel, Trustee, V. McCullough, Ottawa;
Trustees, C. P. Baby, Windsor; and J. A.
Chisholm, Cornwall.
Delegates from the subordinate Courts began to arrive on Sunday, and all trains on Sunday and Monday were met by the members of the local reception committee who extended the visitors a hearty welcome. The following delegates were in attendance:
Daniel Staley, Kingston.
John J. Donohue, Westport.
L. V. Bachand, Michael F. Mogan, John
Thomas Loftus, Toronto.
John Moran, M. H. Fagan, Peter P. Latour, Henry St. Jacques, Vincent Webb, John Moylan, Napoleon Boily, William J.
Kane, Ottawa.
Loke Rebonnan, Sarnia.

tour, Henry St. Jacques, Vincent Webb,
John Moylan, Napoleon Boily, William J.
Kane, Ottawa.

John Bohonnan, Sarnia.
Michael Coughlin, Peterborough.
Rev. D. A. Campbell, Oscar Leblanc,
Cornwall.

William O'Brien, Chatham.
Dr. J O. Reaume, Windsor.
Edward O'Mears, Brockville,
John Pollard, Ingersoll.
B. C. Kenney, Renfrew.
Patrick A. Bogue, Michael P. Barry, P.
F. Gleason, London.
O. A. Rocque, Orleans.
Ernest Degrampre, Hintonburg,
Edward Phillips, Woodstock.
John Bohan, Tweed.
John O'Reilly, Hastings.
J. S. Baker, Wolfe Island.
Joseph M. Anbry, Hawkesbury.
Wm. E. O'Meara, Pembroke,
Theophile Hugli, Sault Ste. Marie.
Damas Racine, Casselman.
Joseph B. St. Denis, Moose Creek.
Francis J. Quinn, Arnprior.
Peter Marier, fr. Cumming's Bridge.
Thomas Foran, Billing's Bridge.
George Brunet, Vankleek Hill.
Rev. Thomas Murtagh, Marmora.
Peter Lalonde, Massey.
H, Rivet, Smith's Falls.
Geo. J. Harrison, Alexandria.
S. D. Fillion, Mattawa.
J. A. Kennedy, Rockland.
Edmond Fournier, Tecumseh.
William Cook, Brantford.
John Lavery, North Bay.
Onesime Guibord, Clarence Creek. William Cook, Brantford,
John Lavery, North Bay.
Onesime Guibord, Clarence Cre
Alex. St. Louis, Walkerville.
M. H. Fermoyle, Manotick.
James Hanley, Belleville.
John E. Dooner, Osceola.
Stephen Conroy, Maidstone.
Thomas J. Kennedy, Whitney.
N. J. Tierney, Fallowfield.
John J. Reardon, Orillia.
James Gillissie, Metcalfe.
On Tuesday morning the de

James Gilliesie, Metcaife.

On Tuesday morning the delegates assembled at the Oddfellows' Hall, and, accompanied by the members of the local Courts, marched to St. Columban's church, where High Mass was sung by Rev. Father D. A. Campbell, Chaplain of St. Columban's Court. The procession was headed by Fleck's band. Mr. A. Rouleau acted as martial. Rev. Father McPhail, of Ste Anne de Beaupre, Que. preached an eloquent sermon, on "Faith." After Mass the delegates returned to their hall, and, the convention having been formally opened, several committees were appointed and their work was allotted to them, after which an adjournment was made.

made.
The convention met in the afternoon and again in the evening.
In the afternoon Mayor Mulhern and Deputy-Reeve Graveley called on the convention and extended a formal welcome to the delegates on behalf of the Town Council and citizens. They afterwards entertained the delegates to a ride around town on a couple of special cars chartered for the occasion. They visited the St. Lawrence Park and were shown through the Toronto Paper Co's mills. At the evening session fraternal greetings were interchanged with the Provincial Court of Quebec and the Illinois State Court of the Catholic Order of Foresters, in session at Sherbrooke, Que., and Chicago,

Court of the Catholic Order of Foresters, in session at Sherbrooke, Que., and Chicago, Ill., respectively.

A letter was received from the Provincial Chaplain, His Grace Archbishop Duhamel, of Ottawa, regretting his inability to be present and conveying his benediction to the convention.

vention.

A telegram of congratulation was sent to His Lordship Bishop McDonell, who in reply sent his benediction.

In compliance with a resolution of the committee on the State of the Order, it was resolved to endeavor to induce all the State and Provincial Courts of the Order to league themselves together and demand from the biennial session of the High Court more power for Provincial Courts or their abolition.

nower for Provincial Courts or their abolition.

Chief Ranger Lee's report shows that the following new Courts have been organized since the last convention: — No. 601 at Osceola, 613 at Maidstone Crossing, 626 at Whitney, 654 at Fallowield, 674 at Orillia, 635 at London, 709 at Metcalre—making the total number of courts now in the Province 62. Commissions are now in the hands of organizers for 15 new courts. The total membership is now 4,222, being a gain of 976, or 30 per cent., in the year.

Provincial Secretary Morel's report showed that Emerald Court, No. 231, of Ottawa, won the handsome banner offered by the Provincial Court to the subordinate Court initiating the largest number of new members. Emerald Court initiated 86; Ste Anne Court, Ottawa, 27; St. Bazil, Brantford, 19; St. Anne, 72; St. Bazil, Brantford, 19; St. Anne, 72; St. Bazil, Brantford, 19; St. Anne Court, Ottawa, 26; St. Columban's, Cornwall, 15; Emerald Court continues to be the banner Court of the Province, with a membership of 326.

The Treasurer's report showed that the

Court of the Province, with a membership of 325.

The Treasurer's report showed that the expenses of the year were \$1,932.90, and the balance on hand \$1,274.16.

Resolutions were passed to petition the High Court to amend the constitution:—1. So that all officers of subordinate Courts handling monies of the Order would be bonded in a guarantee Company, one policy to cover the entire Order, and the cost of the same to be divided proportionately on all the Courts of the Order: 2. To change the signs and grips once a year, and to appoint a Provincial Medical Examiner for Ontario, the same as has been done in Quebec.

A suggestion to appoint an organizer was rejected, and the matter of offering a prize button or medal for members securing a certain number of new members was left in the

tain number of new members was left in the hands of the subordinate Courts.

The salaries of officers for the ensuing year were fixed as follows:—Provincial Chier Ranger, \$200 and all actual disbursements

Ranger, \$20 and an actual viscous sections, \$100; Treasurer, \$75.

A resolution was passed refusing to give an opinion on the question of Reserve Fund until the High Court submitted some definite plan for the levying, investing and disposal

of the same.

BANGUET AT STANLEY ISLAND.

On Wednesday evening the members of the Provincial Court and delegates were entertained by the members of the local Courts to a trip to Stanley Island and a banquet at the steamer Grenada, and a banquet alore Algonquin, the grand induction that postlar resort. The presiding officers of that postlar resort. The presiding officers of the province societies in town were invited, and quite a number availed themselves of the privilege, the entire party, including members of the local Courts, numbering about on middle and fifty. Fleck's band accommon middle and fi

ester's Court. The floral decorations were very beautiful. Mr. C. J. Fleck's orchestra furn sautiful. Mr. C. J. Fleck's orchestra furnhed music during the pregress of the dinner,
d won many well deserved compliments on
e excellence of their playing. Mis Leroux
so contributed to the entertainment of the
trty with several selections on the plano,
litch were greatly appreciated.
The company being seated, the kev. Father
ampheli said grace, and all proceeded to disisst the good things provided, with appettes
ell sharpened by the invigorating river
eexes.

well snarpened by the preezes.

A short toast list and several capital speeches followed the repast. Mr. John A. Chisholm, chairman of the local entertainment committee, who presided, first cailed upon the Secretary, Mr. Arch. J. Macdonald, to read the letters of regret which had been received from the following gentlemen, who were unable to be present: Rev. Rural Dean Houston, Master Workman Cornwall Lodge No. 214 A. O. U. W.; Wm. Hodge, Chief Ranger Court Sidney, Canadian Orders of Foresters; and H. R. Gregor, N. G. of Oriental Lodge No. 163, I. O. F.

W.; Wm. Hodge, Chief Kanger Court Sidney, Canadian Orders of Foresters; and H. R. Gregor, N. G. of Oriental Lodge No. 163, I. O. J. The health of Her Most Gractous Majosty the Queen was drunk with enthusiasm, the company singing the National Anthem.

Mr. Chisholm then expressed in very happy terms the pleasure it afforded the members of the local Courts and the citizens of Cornwall generally to have the convenion here. The presence of so many representatives of other societies, including the Magnetic of the resulting the convenion here. The presence including the Magnetic of the resulting the majority of the feeling existing amongst all creeds and nationalities in Cornwall. He end to the resulting the majority of the propose the health of the Provincial Court officers and delegates.

Mr. Monroe discharged the duty in a very felictious manner. He was delighted to have the opportunity of meeting the brethren of the C. O. F., and thought to present gathering was an evidence of a broadening spirit of brotherly love and mutual forbearance.

Mr. W. T. J. Les, Provincial Chief Ranger, responded. He warmly reciprocated the sentiments expressed by Mr. Monroe, and heartily thanked the members of the local Courts and citizens of Cornwall for the hospitable manner in which the members of the convention had been received. He had been received. He warmly reciprocated the sentiments expressed by Mr. Monroe, and heartily thanked the members of the convention had been received. He warmly reciprocated the sentiments expressed by Mr. Monroe, and heartily thanked the members of the convention had been received. He warmly reciprocated the sentiments expressed by Mr. Monroe, and heartily thanked the members of the convention had been received. He warmly reciprocated the sentiments expressed by Mr. Monroe, and heartily would throb no longer and the battle flag unfuried would exist between all the members of the convention had been received. He warmly reciprocated the sentiments expressed by Mr. Monroe, and heartily would throb no lon

Cornwall Branch, C. M. S. A.; and Mr. O. A. Rocque, of Ottawa!

"The Professions" found worthy representatives in Dr. Rheaume, of Windsor, Ont., who delivered a very entertaining address: Dr. Wheeler. Cornwall; Mr. Loftus, Toronto; Mr. Dolanis, Cornwall, and Mr. Quinn, Arnprior.

"The Press." proposen by Mayor Mulhern, was responded to by Mr. Gibbens, of the Standard, Mr. Young, of the Freeholder, Mr. A. G. F. Macdonald, of the Giengarry News; and Dr. Rheaume, of Windsor, wno spoke in French.

Dr. Rheaume, ot Williams French.
"Our Host and Hostess" brought the toas! list to a close.

At the request of the chairman, Rev. Father Murtagh, of Marmora, said grace, and a most enjoyable entertainment was at an end. The party spent a pleasant half hour amusing themselves in various ways until the time for embarking for the return trip arrived, and reached Cornwall shortly before 12 o'clock.

THE CLOSING SESSION.

It was after midnight when the delegates arrived at their hall and it was decided to hold an all night session.

The Finance Committee's final report was

read and adopted.

The election of officers was then proceeded with and resulted as follows:
Provincial Chief Ranger—W. T. J. Lee onto. rov. Vice Chief Ranger-C. S. O. Bou-

Ireault, Ottawa.
Prov. Secretary—Arthur Morel, Ottawa.
Prov. Treasurer—G. W. Seguin, Ottawa.
Prov. Trustees—John A. Chisholm Cornwall; C. P. Baby, Windsor; E. V. Bachand,
Toronto; F. J. Quinn, Arnprior; and O. A.

ocque, Ottawa. As this concluded the business, the conven tion was formally closed.

The beautiful bouquet presented to Prov. Chief Ranger Lee, by Mr. D. Monroe may still be seen in Mr. J. E, Tallon's store win-

dow.
The Union Jack floated over the Balmoral and Ottawa Hotels in honor of the Conven-tion.—Cornwall Standard, Aug. 24.

### SEPARATE SCHOOL WORK.

Good for the Catholics of St. Patrick's, Biddulph! No less than five young ladies and one young gentlemen have obtained their second class certificates at the last High School examinations, and out of a population of less than one hundred families. We do not think there is a finer record of the same number of families in all Ontario, either Protest-

taink there is a liner record of the same limits ber of families in all Oatario, either Protestant or Catholic.

The young ladies are: Miss Cecilia Powe; Miss Maggie Breen, daughter of Mr. Michael Powe; Miss Maggie Breen, daughter of Mr. Patrick Breen: Miss Nelly McGrath, daughter of the late James McGrath and niece of Father McGrath of Sandwich College; the Misses Delia and Mary Benn, sisters, daughters of Mr. Thomas Benn; Master Edward McLaughlin, son of the late Michael McLaughlin.

The CATHOLIC RECORD, which always takes deep interest in everything pertaining to Catholic education, congratulates these young ladies, their parents and pastor, upon their success. At the same time we can assure trustees from what we know of their parents that they will not be mistaken in employing any one of them. They are all remarkable for respectability and lady-like appearance and conduct.

#### NEW BOOKS.

B. Herder, 17 South Broadway, St. Louis, Mo., has lately published a Short Life of the Venerable Servant of God, John Nepomucene Neumann, C. SS. R., Bishop of Philadelphia. It is written by Very Rev. J. Magnier, C. SS. R. is and published with the approbation of the Most Rev. J. J. Kain, D. D., Archbishop of St. Louis, and the Most Rev. M. Raus, Superior General of the Congregation of the Most Holy Redeemer. Price, 40 cents.

cents.

Echoes from Bethlehem: A Christmas
Miracle, by Rev. Francis J. Finn, S. J.
Price, 25 cents. Publisher, B. Herder, St.

#### PROMOTERS' RECEPTION

Those who attended the evening devotions in St. Peter's cathedral on the first Friday of September were glad that they did so, since they did not miss the opportunity of seeing the reception of eight ladies as Promoters of the League of the Sacred Heart. Precisely at 7:30 o'clock the director, Rev. Father Tobin, ascended the pulpit and read the prayers customary for such occasions. This being finished, at a sign from Father Tobin the eight candidates who had completed their term of six months' probation, advanced to the altar rail. Kueeling, with lighted tapers in their hands, they recited the Act of Consecration, after which took place the conferring of the Promoters' crosses and diplomas. The ceremony was performed by his Lordship Bishop O'Connor, assisted by Rev. Father Tobin. Benediction of the Blessed Sacrament was then given by Rev. Father Tiernan. Rev Fathers Noonan, P. McKeen and P. L'Heureux were also present in the sanctuary.

The glory of a good man is the testi mony of a good conscience. (2 Cor. 1

St. Peter's cathedral, London, was unusually crowded on Monday morning, Sep. 6, the occasion being the nuptials of Mr. Benjamin Leech's two daughters. Miss Mary Magdalen was united in holy wedlock to Mr. Michael Francis, second son of Mr. John Forristal, of the London and Petrolea Barrel Co.; and Miss Katharine Tryphena to Mr. Charles Edward Farrell, of New York city. Solemn High Mass was celebrated by Rev. M. J. Tiernan, Rev. M. McCormack acting as deacon, and Rev. P. L'Henreux, sub deacon. The groomsmen were: Messrs, Gregory Forristal and Joseph Leech, and the bridesmaids, Misses Martha and Patricia Leech. The two young orides looked particularly charming in dresses of pure white silk, trinmed with lace and ribbons. Miss Martha's dress was canary-colored muslin, and Miss Patricia's mauve. Both bridesmaids wore black hats, with plumes, and carried white parasols. The Nuptial Mass being over the wedding party, together with their numerous guests, drove to the residence of the brides parents, on Princess avenue, where break fast was served. The happy young couples left on the 10 clock train for Toronto, Ottawa, Montreal and other eastern points, accompanied by the very best wishes of a numerous circle of sincere friends.

That God may abundantly bless their life's journey is the earnest wish of the London CATHOLIC RECORD.

#### HASTINGS.

OBSERVATIONS OF A STRANGER ON THIS PICTURESQUE VILLAGE.

To the Editor of the CATHOLIC RECORD:

Dear Sir—The first thing, probably, to attract the attention of a stranger in this thriving village is the immense water power, which, one would imagine, capable of running half the machinery in the Province if it could be utilized for the purpose. A fine dam built at this point across the Trent river affords the necessary power for most of the factories here, although Mr. Walsh, who runs an immense tannery, uses steam power. But as steam is needed for heating and other purposes, and as the waste bark is utilized for fuel, the great water power could not be used in his case, to any advantage.

But it is not for the purpose of dilating upon its grand water power, or to repeat any of the fish stories I heard told in the village, that I ask for space in your valuable paper, but to tell your readers something in which they are more deeply interested—that is, the position Catholics hold in Hastings and the surrounding district. Even did space permit, as a stranger in the village, I could not go into details, but anyone who witnessed the events of yesterday could not fail to be impressed by the beauty and solemnity of the occasion. The Catholic population is almost wholly made up of the genuine old stock from the Emerald isle and their descendants, and it was a real pleasure to see the old veterans with their "better halves," vilor ous sons and charming daughters, driving to the church with prancing horses and fancy through the forest to residence as a part of the population is almost wholly made up the genuine old stock from the Emerald isle and their descendants, and it was a real pleasure to see the old veterans with their "better halves," vilor ous sons and charming daughters, driving to the church with prancing horses and fancy through the forest to residence and they are the part to residence and they are to residence and they are the part to residence and they are the

Many of these men had hewn their way through the forest to positions of com-fort if not wealth, and by their thrift and industry, and by the natural fertility of the soil, have made themselves happy homes. Nor do they forget the old home across the sea, or the grand old Church in which they were

Nor do they forget the old home across the sea, or the grand old Church in which they were born.

In the village Catholics hold the most prominent positions of honor and trust. Mr. John Coughlin is reeve, and two or three members of the Council are also Catholics. The hotels, which by the way, are most respectable, and most of the business places in the village are owned by Catholics, all of whom give evidence of good sound standing and first-class business ability.

Yesterday was a real red letter day for the Catholics of the parish, and I feel bappy to have missed the afternoon train of Saturday, by which accident I was privileged to witness the interesting event of which I write. It was the occasion of the blessing of the new bell which was recently presented to the Church of Our Lady of Mount Carmel by a most estimable lady of the village, Miss Ellen Coughlin. His Lordship Bishop O'Connor came from Peterborough on the previous even ing, and said the early Mass and gave Holy Communion to a large number. Hest of Acre. Mass His Lordship preached as Mer Heart Contraternity, and the great, benefits to be derived by John in the membership of the Mass, and I need the splendid service of the choir, which is presided over by the able and popular tragents, Miss Murphy. After High Mass, and Lordship addressed the large congregation, which he was about to perform, and I should be glad to give your readers, a briet summary of his beautiful discourse did time and space allow.

The bell which weighs about sighteen hundered bounds, and a heautiful specimen of the

I should be glad to give your readers a briet summary of his beautiful discourse did time and space allow.

The bell which weighs about eighteen hundred pounds, and a beautiful specimen of the founder's srt, was erected on a platform on the east side of the church, and was artistically festooned with ribbons and flowers, the handy and ingenuous work of some of the ladies of the congregation. On the bell, in raised letters, is the following inscription: "Presented to Our Lady of Mount Carmel Church, Hastings, by Miss Ellen Coughlin, in memory of her beloved parents and sisters. Rev. M. E. Connolly, bastor.

His Lordship having finished his sermon referred in fitting terms to the generous cift of Miss Coughlin, and proceeded, assisted by Rev. Father Connolly, to the interesting ceremony of the blessing of the bell, which will in a few days be placed in the massive stone tower of the church.

The Catholics of Our Lady of Mount Carmel congregation, Hastings, are to be congratulated on their social and religious standing; and their pastor, Father Connolly, who is beloved by all has reason to be proud of his congregation and the work he has, in union with them, so faaccomplished—having built, last year, a beautiful residence which is fitted up with all modern appliances. The diocese of Peterborough has good reason to be congratulated on its substantial progress, both materially and religious zeal.

Your truly,

The Central Business College.

#### The Central Business College.

The Central Business College of Toronto began the regular work of the Fall session last week, with the largest number of new members ever registered at the beginning of any term. This is surely a good indication.

## MARKET REPORTS

LONDON.

London, Sept. 9, — Wheat, 87 to 90c per bushel. Oats, 212-5 to 25½c per bushel. Peas, 86 to 39c per bushel. Barley, 24 to 28 45 per bushel. Rye, 28 to 30 4-5c per bush. Corn. 30 4-5 to 33 3-10c, per bush. Beet ranged from 85 to 86 per cwt. Lambs, 7½ cents a pound. Veal, 5 cents per pound. Dressed hogs, 87 per cwt. Ducks, 50 to 68 cents a pair. Chickens, 35 to 55 cents a pir. Butter, 17 to 19 cents a pound. Eggs, 11 to 12c a dozen. Wool was steady, at 18 a cents pound. Hay, 86.50 to 87 per ton.

18 a cents pound. Hay, 86.50 to 8? per ton,
TORONTO.

TORONTO.

TORONTO.

Carlots.—The flour market remains unchanged, with straight rollers quoted at \$4.40 to \$4.50. Bran, \$7.50 to \$8.50 west. Wheat—New red quoted outside at \$1.00 to \$5.0 west. Wheat—New red quoted outside at \$1.00 to \$1.01. Fort William, and at \$1.01 to \$1.12 Toronto: \$1.00 to \$1.07 Goderich; No. 2 hard, \$1.02 Fort William, Outs a little lower, with sales of new white at 22c west, and new at 23c. east. Peas. 45 to 46c, north and west. Rye steady, at 56c east. Corn, 28 to 29c. west for yellow; old, 30 to 31c,
MONTREAL.

yellow; old, 30 to 31c.
Montreal. Sept. 9.—The grain market was active. Peas in round lots sold at 50c. for No. 2, and 60c. for No. 1, in store. Oats were quiet

Ask your grocer for For Table and Dairy, Purest and Best

at 29 to 20 c. Ontario red wheat sold at 92c. and winter at 94c. Rye firm at 53 to 53 c. and feed barley at 32 to 53 c. The flour market was fairly active and firm. A sale of 1.000 sacks of strong bakers' was made for shipment to London. Feed quiet and unchanged. Meal slow at 83.20 to 83.30 for rolled oats. Hay steady at 80 to 810 for No. 2. Provisions firm and fairly active. Cheese quiet and easy at 94 to 95c. for finest western. Butter easy at 19 to 19c, for choice candled stock. Beans more active and firmer at 70 to 80c. for prime, and 90c. to 81 for choice hand picked.

PORT HURON.

PORT

30 to 35c. per bushel; picked, 35 to 45c. per bush.
Produce — Butter, 10 to 13c per lb.; eggs.
11 to 12c per doz.; lsrd, 5 to 8 cents per pound; honey, 7 to 9c per pound; cheese, 9 to 10c per pound.
Dressed Meats. — Beef, Michigan, \$5.00 to \$6.50 per cwt. Live weight, \$2.50 to \$3.50 per cwt.; Chicago, \$5.00 to \$7.50 per cwt.; Chicago, \$5.00 to \$7.50 per cwt.
Pork—Light, s4.50 to \$5.00; choice, \$7.00 to \$5.50; heavy, \$3.50 per cwt.
33.25 to \$5.50 per cwt.
Mutton—\$5.00 to \$5.50 per cwt.
Lamb—\$8 to \$7.00, per cwt.
Lyce \$5.00 to \$7.50 to \$7.50 per cwt.
Latest Live Stock Markets.

Latest Live Stock Markets.

Latest Live Stock Markets.

Toxonto, Sept. 9.—Shipping cattle ranged from 4 to 4½c. per pound.; in a few cases picked lots were 10 to 15c. more per 100 pounds; but as a rule the range was around 4½c. per 1b. Stockers, ranged from 2½ to 3½c. and 3½c. for really choice.

Butchers' cattle—4c. was paid/for picked lots butchers' stuff two or three times; but for ordinary trade the range was from 3½ to 3½c. cocasionally 3½c. was obtained. Medium cattle sold around at 3 and 3½c; and inferior from 2½ to 2½ per in about sufficient supply, and sell at from 83 to 86 each, for good veals.

Hogs—The best fetched 85.75 per cwt.

#### A THRESHER'S LIFE.

One of Exposure to Inclement and Changeable Weather — He Easily Falls a Prey to Disease-Rheuma-tism One of the Natural Results— One Who Suffered for Upwards of

From the Intelligencer, Belelville, Ont. It is doubtful if there is any other occupation more trying to the consti tution than that of the thresher. posed to the rains and storms of the autumn season, and at the same time choked with the dust consequent upon threshing, he easily falls a prey to disease. Mr. Jos. H. Davis, a resident of the township of Wicklow, Hastings cou ty, follows the threshing machine for some months every fall. For eight or nine years he was subject to attacks of inflammatory rheumatism. The disease usually made its appear ance in the fall, and continued throughout the winter, causing not

only much suffering but great incon

venience. Mr. Davis' most serious at

tack occurred during the winter of

It first made itself manifest by

the swelling of the right hand, and before twenty-fours had passed the dis ease appeared to have gone through the whole system, and the legs were swollen to an abnormal size, so much so that the joints were not visible through the swellings. For ten months the trouble continued, and dur ing that period Mr. Davis was unable to put on his own clothes, and the pain he endured almost passed comprehension. One doctor after another was tried but without any beneficial re-Then advertised medicines sults. were tried, but with no better success

"I can hardly say, " said Mr. Davis, " how much money I spent on doctors and medicine, but it amounted to a considerable sum, and yet I most willingly have given my farm to be rid of the terrible pain I was forced to endure. But all my expenditures seemed of no avail, and I began to despair of a cure. At this juncture. acting on the advice of a friend, began using Dr. Williams' Pink Pills The first six boxes I used seemed from outward appearances to have had no in despair. I thought, however, possibly that was not a fair trial for one in my condition and I procured a further supply. By the time I had used three boxes more there was considerable improvement noticeable and from that out each day found me growing better. I continued using Dr. Williams' Pink Pills until I had taken eighteen boxes by which time every vestige of the pain had left me, and I was feeling in every respect a new man. I believe, too, that the cure is permanent, for I have not known what it is to suffer with rheu-

matism since. It will thus be seen that Dr. Wil liams' Pink Pills released Mr. Davis from the painful thraldom of rheuma tism at a comparatively small expense after doctors and other medicines had utterly failed to give him even a fair measure of relief. It is obvious, there fore, that if Dr. Williams' Pink Pills are given a fair trial they are sure to bring relief and cure. Every box of the genuine Pink Pills has the trade mark on the wrapper around the box, and the purchaser can protect himself from imposition by refusing all others. Sold by all dealers at 50 cents a box or six boxes for \$2 50.

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By order.

L. K. Jones,

Secretary.

Department of Railways and Canals.

Department of Railways and Canals, Ottawa, 2nd September, 1897.

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