# Catholic Record.

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

VOLUME XXI.

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NO. 1,089.

## The Catholic Record.

London, Saturday, September 2, 1899 REDMOND COMING TO THIS COUNTRY.

Mr. John Redmond, report has it, intends collecting funds in this country for the purpose of carrying on political agitation in Ireland.

We predict the gentleman will return home without many dollars. His graceful and impassioned speechifying will not close our eyes to the bickerings and dissensions that have disrupted the Irish party and made it a laughing-stock in the halls of Westminster. When Redmond and his kind step down and out of Irish politics, it will be a red-letter day for the old land.

CARDINAL MORAN ON THE SAMOAN DIFFICULTY.

Cardinal Moran reiterates his statements regarding the injustice done to Samoans by the United States and England. The British Consul and Chief Justice Chambers are Protestant agents and dispensers of the civilization that delights in "burn. ing the houses and plantations of the Catholic catechists and desecrating their churches.

Referring to the election of a native king in Samoa the Cardinal says that the chief wrote to Chambers, asking if they would be within their rights in choosing Mataafa: he replied affirmatively, and Mataafa was placed on the throne. He ruled wisely, and proved during his tenure of office that he possessed no mean measure of ability. But Samoa, of no international importance and without a friend among the great powers, was destined to fall a prey to Anglo Saxon duplicity and rapacity. Mataafa was replaced by the stripling Tanu, and the Samoans who followed the fortunes of the rightful ruler became targets for long-range

guns. A few graves, however, in distant Samoa, a few widows and orphans who can vouch for the civilizing agency of gatling and maxime, are not likely to disconcert the diplomats or to cause an international crisis : but that English and American sailors should murder peaceful people who trusted too much to the plighted word of an European-and do it in the name of justice-is one result of civilization, " whereof many a heart is sick."

ARCHBISHOP O'BRIEN'S PAS-TORAL.

We call the attention of our readers to the pastoral letter of the Archbishop of Halifax, published in another column. It is indeed invigorating reading, with its graceful diction, clear statement of truth and fearless arraignment of error. We read and re-read it with pleasure and with gratitude, that we, in these days of loose speaking and writing can happen upon a production so brimful of solid instruction as the letter from the scholarly prelate of Halifax. It is a timely letter, and, despite its courtly phraseology, it is a hard hitting letter.

The Archbishop has no patience with the half-educated apologist who is ready to father every speculative changeling, and he has but pity for those who are holding up the trophies of commerce and art and scientific guesses as conclusive proofs of an enlightened civilization.

"For Catholic apologists a metaphys ical training is essential." His Grace insists upon a man being drilled in the principles of Catholic philosophy before he essays to do battle for the truth.

The rejection of the system of the schoolmen, and the substitution of odds and ends from the philosophic collections of the Germans, has contributed not a little to the spread of infidelity.

The Archbishop has a word of warning for these "defenders of the truth who have sought refuge "from the arguments of opponents "by admissions which, far from strengthening the Catholic position, materially weaken its line of defence." "A proposition may not be opposed to any dogma of Faith, and yet be untenable, either because it is demonstrably false, or because its consequences would be destructive of known truths."

on trial-that science is with, not as the semi-educated proclaim, the burrowers in matter-and by it the value of the enemy's theory is to be tested." The so-called scientific facts are airy creations to frighten the timid; and His Grace advises the defenders of truth to "leave the thought of the age with the principles of sound philosophy, instead of tilting against unscientific theories, by methods equally unscientific.'

We hope that the advice will fall on attentive ears, for never was its following more needed than at the present day. One cannot pick up a prospectus now-a-days without finding that all the ologies can be crammed into the heads of youngsters at so much per year. One hears ad nauseum dissertations from gentlemen who have been turned out of university workshops on the value of science. What is under the phenomena or the specialized form of energy is not touched upon. What are the causes at work is a question that will not find an answer in many pretentious times. To dig and to classify and to enumerate and wax enthusiastic over some new mechanical device and to wallow in mud, with never a thought to the true development of the intellect is held in ety is so evil that they dare not make honor by many who plume themselves known its true character or purposes.

in being apostles of enlightenment. Tyndall said: "We have explored the entire universe, and have now reached the outer rim, beyond which there looms another universe, one which will forever loom.'

Yes, it will forever loom to unintelligent experimenters, but the Catholic student, trained according to and grounded on principles of Catholic philosophy, can look over the rim of that other "universe" and read its secrets.

"A MESSAGE TO GÁRCIA."

We published in last issue "A Mesage to Garcia," written by Elbert Hubbard, of the Philistine, which, though 'bright and snappy," according to the Syracuse Catholic Sun, is decidedly acking in the qualities which are indispensible for a magazine to our taste. But this, of course, has nothing to do with the message to Garcia. We read it and wondered why it is going to do all the good predicted by the prominent New York clergyman. We have heard the good advice contained within the pages of the little preachment and a good deal more and better from various quarters. It is published now by the New York Central, and will, we suppose, be issued shortly by the Standard Oil Company, to be read and driven out of business and impoverished by the all-grasping syndicate.

When an employee, working for starvation wages, solicits higher pay he will be told that he cannot carry a message to Garcia. The big corporations which look upon a man as a bit of machinery, to be driven at high pressure and to be cast aside is not to blame but rather the workman who did not vouchsafe to listen to the dulcet utterances of Mr. Hubbard.

What about the millions that are heaped up by capitalists without any proportionate amelioration of the condition of the laborer? Are the women employed in the New York retail stores, at a salary that, unless augmented from other sources, cannot keep body and soul together, doing so because they are incapable, dowdy, unable, in a word, to carry s message to Garcia?

Your preachment, Mr. Hubbard, is good so far as it goes—but it goes for a very short distance. Carlyle said that the trouble with the century is that it has forgotten God. If Christian principles were recognized there would be no sweat-shops or syndicates whose wealth is manufactured out of the physical and moral fibre of the employee.

James Russell Lowell has described the Saviour coming again on earth and appearing to the workingman.

Our Lord sought out an artisan,
A low-browed stunted, haggard man,
And a motherless girl whose fingers thin
Pushed from her faintly, want and sin.
These He sat in the midst of them
And as they drew back their garments' hem
For fear of defilement, 'Lo' here,' said He,
Are the images which ye have made of Me.'"

If the New York Central intends selling the ;" Message" by the million Michael Monahan will have to top the Hubbard pile.

far into the future.

Says a writer quoted by Rev. Mugan Sheedy: "The high-handed cutrages that have been perpetrated by some of the men who find shelter in the entrenched camp of corporate monopoly are more detrimental to the publie peace and welfare than all the threats of the extreme socialists and all the crazy performances in the name of anarchy."

LEAGUE OF THE SACRED HEART.

Protection From Evil Societies.

GENERAL INTENTION FOR SEPTEMBER

Recommended to our prayers by His Holiness Leo XIII. merican Messenger of the Sacred Heart.

Evil societies of men or women are so necessarily secret that it is one and the same thing to speak of an evil as sociation and one that is secret in the strict sense. "For every one that doth evil hateth the light, and cometh not to the light, that his works may not be reproved." Indeed, "secret soci-ety" is a mere euphemism for "evil society," and it is adroitly used by the natural, by one which in their concep-officers of evil associations to allure tion is purely natural in its origin and others into membership, under the pre text that their society has so many vantages to offer they must be kept secret, whereas the truth is their soci-

It is against the natural law, and therefore an evil thing to ask a man to bind himself to a secreey so absolute that, if he considers himself bound by an oath so unlawful, he can no longer exercise the inallenable right to seek advice or counsel from men whom he believes competent to give them, and, when necessary for his own or for an other's welfare, to disclose to a prudent person the knowledge which he has acquired as secret. It is no extenuation of this evil to refer him to officers of the secret association itself for necessary advice or counsel when its secrets concerned, for this is at least to limit his right if not to deprive him of it entirely, since it makes him depend upon men who are sworn to advocate the very thing which he will have strong reasons to consider questionable. It is criminal to put fetters on the human mind: the society which asks, and strives to compel a man, to give up the chief legitimate source of knowl edge the advice or counsel of a prudent, competent, and disinterested man, is guilty of the crime of darkening and

member of it shares the guilt. It is not necessary to dwell upon the nature of evil societies, or, what is the same thing, those which are strictly secret, nor is it necessary to point out in such parts of their constitutions or other declarations that are sometimes permitted to become public, passages which distinctly declare their evil aims. We may even omit the exposures which must necessarily be made whether by members who are intelligent and brave enough to turn to better things, or who have reason to be disappointed because the promises of benevolence and worldly advancement held out to them have not been fulfilled. It is good, but it is not strictly necessary, to appeal to the authority of the Church, whose pastors, from the chief one who occupies the throne of Peter to the simplest priest have ample reason for denouncing secret societies and considering them so clearly and unquestionably evil as to cut off from communion with the Church those of her children who have "By their fruits ye joined them. "By their fruits ye shall know them." Already suspicious in the unlawful secrecy they require. the many evils they seek to perpetrate on the Church and human society cannot escape detection. "The evil tree

enslaving a human intellect, and every

bringeth forth evil fruit." It is all very well to plead that in-dividually their members are good men; that they possess the civic and natural virtues sometimes in a high degree; that their ostensible purpose is benevolence, that their secrecy is merely to protect their own interests vil men may make use of an as sociation to commit crimes for which the members are not responsible; that, if evil in one place or country, a soci ety is not necessarily evil everywhere.

In the first place, individually the members of an association which is secret in the strict sense of the word are not good men, for the mere reason that they have freely yielded the gift of their reason, and, what is more serious, their wills, gifts which even the Supreme Giver respects as their own to other men who are neither divinely nor humanly appointed to control thes this control will not be abused. Pro perly speaking, in abandoning what is best in human nature, members of secret societies cease to be men, i. e, moral agents or individuals at all since they are no longer the masters

of their own actions. The civic virtues no member of an evil or secret association can possess he cannot be loyal to his country since society whose interests may conflict

faith, but the enemy's theory, which is the only things that put socialism so secret society, he is sworn to work ex- spiritual progress of the world; to ARCHEISHOP IRELAND AT AEclusively for the benefit of a few. natural virtues, as they are understood new criteria of morality; to substitute nowadays, he can and must practise, a pagan for a Christian civilization ; to for they are inculcated in the rules eliminate from the world all that is which govern him, and in the instruc- supernatural, tions written or spoken, which are Church established by Christ, and the liberally given him. He must keep doctrine and sacraments by which it his character legally and socially un-blemished; or, if he fail, no effort must members, and the priests who are be spared to keep it for him by using chosen to administer them. As a poli-influence in the court rooms, or in the tical organization it has ever consistpublic press. He must affect an outward respect for religion, at least, in factor in public affairs; to admit none countries where religion is still reverbut its own extravagant ritual in civil enced by a majority of the people, and functions; to control the influence and he must not only cultivate a ritual the salaries that go with public offices which has every semblance of a relig- or employment; to secularize the inious ceremony, but even impose it on others at every opportunity, particu sities; to degrade the sacrament of larly in national functions or by parading it in public, even though he may be ashamed to be seen at a service which is truly religious. He must show his benevolence by giving his sitme, labor and means for objects directly or indirectly connected with materials and the second of the second the advancement of his society, and might keep alive the spark of Christian externally at least he must conform faith.
his habits to the public criterion of It is not enough to plead that the honesty and the domestic virtues. In secret societies of our country or in fact, the cardinal sin of the chief secret England are not apparently so hostile societies, particularly of free masonry to the Church, or so prominent in manin all its forms, is that they strive to aging for their own purposes the afsupplant true religion which is super- fairs of the State. Neither here nor in tion is purely natural in its origin and manifestation of their sympathy with principles as well as in its practices their fellow members in other counand the motives which inspire them. It is a leading principle of this religion to speak very often of the Daity under to speak very often of the Deity under their union with them. This symvarious terms, but to dwell very little pathy and union is one of the repeated upon His attributes and title to our service; whereas it is never done exalting humanity, which is really prominence in public affairs, it is sure supreme in its worship. Acknowledg ly not easy to enter public life or ing no revelation from God, it accepts vance therein without sometime only such truths as its votaries declare other reckoning with the lodge. But, to be in accord with human reason. In its view the powers of our nature are quite adequate to do all that is re- in civil life, or make no attempt to inquired of them, so that there is no need of grace, nor of the sacraments still its very secrecy, unlawful as it is, and other means by which it may be makes it an evil thing and a menace obtained. This is why it looks upon to religion, to the State and to the the Church, which is the divinely estab lished guardian and administrator both Hence it is we are to pray for proof revelation and of the Sacraments, tection from evil societies, as we would against the powers of darkness with as its own arch enemy, or rather as the enemy of the human race, with which it pretentiously identifies itself. In the vain endeavor to substitute their

> bers than the esteem in which some of their body is held for the external observance of the natural virtues. How shallow is the pretense of secret societies to the acquisition of the natural virtues may be judged from their constant boast that they are a benevo-lent organization, as if real benevoence could be compatible with the selfish motives they hold out as an inducement to membership, with the ex-clusiveness with which they dole out benefactions. vancement, or at least to save himself from their hostility; no person derives any benefit from them except the members or some of their families; and the chief motive in helping either their members or those belonging to them is to inspire those who have not yet oined them with a respect and even a ascination for their power and influ-

humanitariantsm for religion, the

secret societies extol the natural vir-

humanity owes nothing to religion but obstacles to its natural and proper pro-

gress. Hence it is that they value no

appreciation more highly, and use no

bait more adroitly in recruiting mem-

Granted that their secrecy is intended merely to protect their own in-terests: this does not prove that the interests are not in themselves evil. The very nature of the secrecy required proves that their object and whole character must be evil. There are socieies without number, whose members are pledged to secrecy to be observed therefore they are permitted to take advice and counsel from persons whom they deem prudent and discreet, usually their spiritual adviser, not only as to the propriety of pledging themselves to secrecy, but also as to the manner of fulfilling their obligations when doubts or questions shall arise. Of these societies, it is true to say, that they require secrecy as a protection of which require an unlawful secrecy. can have nothing lawful to protect by

Accordingly no member of a secret society in the strict sense can plead irresponsibility for the evil uses which men may make of the society, since though he may not approve of their to their crime at least by silence. It is moreover criminal to enter into an agreement with any body of men, which by the very nature of its secrecy favors the perpetration of immune from all human retribution.

society is the same in principle no mat-ter where it exists. It is an attempt to substitute humanitarianism for the "Catholic apologists should bear in mind that in this conflict it is not their stupidity, etc., of the laborers are his fellows, since, as a member of a to favor the material and hinder the than we are; it is only be do not think the incapacity and he, as a citizen, work for the good of his fellows, since, as a member of a to favor the material and hinder the than we are.—Anon.

The establish new ideals of perfection and divine revelation, ently striven to crush religion as a struction given in schools and univermarriage to the level of a legal con-

England have they failed to give public tries, and, when occasion demanded it. practical and substantial testimony of arguments they use to show the world wide nature of the craft. As for their ly not easy to enter public life or adeven were a secret society strictly isolated, should it fail to acquire influence jure religion, or the commonwealth,

which their secrecy identifies them. We need not attribute to them the diabolical purposes and practices with which they are often charged; we need not investigate all the exposures which tues, bent on proving as they are that are made of their secret machinations from time to time, nor need we believe them all. Indeed, it is wrong to let our imaginations be imposed upon by their much-vaunted numbers, organization and achievements in philanthropical and political enterprises. Our reason is quite enough to make us understand that they are wrong in their principle, that humanity is in all things self sufficient; wrong in their method, viz.: a secrecy which is opposed to the natural law: and wrong in the means they take of propagating their principles and coercing men to join their ranks, by advancing or retarding their pursuit of wealth or influence. Meanwhile. the benefits in their possession, and with the rule of self-interest they follow in making and publishing their nefarious purposes and enterprises, No man seeks to enter and for the excessive power too often them without the motive of self-ad attributed to them by weak or deluded vancement, or at least to save himself imaginations, there is still by their own admission evidence enough of the part they play, directly or indirectly, by co-operation or sympathy, in anti-religious movements, to verify the Scripture's words: "A bad tree can-

not bring forth good fruits." To pray for protection against evil or secret societies means that we must ask of Almighty God every divine and human aid in opposing these powers of darkness. First of all we must ask Him to enlighten our minds and make us realize and deplore the evils of a secrecy which is so plainly against the natural law; and next we must beg the same light for the poor dupes who have already submitted, or who may be tempted to submit their intelligence and their will to the slavery of mem bership in any secret society, and with the light, we must beg for them the courage to withdraw from them or to resist the temptation of joining them, much as they may be led by the fear, often more imaginary than real, of be ing socially or commercially ostracised by them. Finally we must humbly beg of God, who knows the secrets of hearts, to bring to light their secret machinations against public welfare, the family and the individual, and, removing from our hearts all foolish dread of their impostures, inspire us to show at least as much wisdom in our generation as the children of this world, and as much energy in folling their evil designs evil doing, he has forsworn his freedom, and bound himself to be a party lation, of membership in His Church, and of all its saving ministrations.

cent Sunday the Catholic church was crime and encourages men to act as if the only one at Sparrows Point, Md., holding services, all the Protestant Finally, a thing that is evil in one place is evil everywhere. The secret count of the epidemic of diptheria, count of the epidemic of diptheria,

It is only by our own fault that we

Archbishop Ireland of St. Paul was the lion of the twenty-ninth annual convention of the C. T. A. U., cently in Chicago. He made a spirited address in which be said:

"I have always been proud to say that the total abstinence pledge is mine. It is a most honorable thing to possess. That nation whose progress is most marked will be found to be that nation in whose ranks are the greatest number of total abstaining men and women. It is just twenty years since Monsignor Bessonies, who sits beside me on the platform, took with me this temperance pledge. have kept it ever since, and one look at the ruddy face and rugged figure of the Monsignoris sufficient proof that he, too, has kept faith with the promise he gave.

Continuing, the Archbishop urged the delegates to take steps in the preparation of a history of the Catholic Total Abstinence Union of America, so that the crusade against the saloon might be renewed at the beginning of the twentieth century with a full knowledge of what has been accomplished. A committee of five was subsequently appointed to consider the matter further.

### A CATHOLIC WILL.

The following are extracts from the will of the late Recorder De Montigny of Montreal:

" I give my soul to God, who I hope will order that it come to Him as I have asked daily, on a day consecrated to the Holy Virgin, to whom, many years since, I confided all my merits.

'I leave to the discretion of my children to pray and have others pray for me, relying upon their goodness of heart which will understand all that I suffered for them.

"I order implicitly that my funeral be most humble, placing my body in my gown of Franciscan Order, in a pall bearing the crucifix and my kepi of Zouave. "The hearse will be drawn by two

horses to the church or one of the chapels of the parish where I die and that a Mass of the lower class be said or chanted at 8:30 o'clock, my friends being requested not to send any

"I recommend to my children, as the secret of their happiness, to govern themselves according to the rules of the Catholic religion.

"God submitted me to sufferings in body and soul: I ask pardon of all whom I may have offended or hurt, as I forgive with all my heart all who have contributed to make me suffer, because they were but the in-struments of God, who, of the mercies He granted me, the signal privilege of never having been wanting in my duties, without having been severely punished. "I will die comparatively poor and

my heirs will have to submit necessarily to the laws of labor, justly light and agreeable, when it is religiously accepted as are all burdens when properly borne.
"Let them remember the lesson given

by the Master of Calvary that with the same cross one may lose or save himself according to the spirit, in which it is accepted. "To assist them as best I can to

support life, I ask those who are charged with the execution of my last will to give to those of my children who have not yet received it at the time of my death the best possible Christian education in keeping with the means which I leave.

If it pleases some one to write anything upon my humble existence they may mention that I am of the and of the Nocturnal Adoration and of some other societies, and my children and my friends who love me sincerely will have more consolation in learning that I belonged to those Phalanxes of Prayer, rather than to clubs of amusement which I blamed for all

" I desire that from the pulpits and through the press I be recommended to the prayers of the faithful and that they ask for me pardon for offences towards my fellows.

"I pray to God that the little I may leave my children shall not be for them an occasion of discord : let them be united in the future and may they be led against all dangers to Heaven. where I hope to meet them with their alliance.

Mr. de Montigny's wish, express is the opening sentence of this will, was realized. He died on the day set apart for the feast of the Assumption.

A SAD INSTANCE. - An actress, who, in her prime, had an assured salary of \$1000 a week, and who often received more than that, died a miserable death near New York last week, and the closing years of her life were ones of humiliation and poverty. The cause? Her inordinate indulgence in liquor. something that wrecks more lives, de stroys more promising careers and brings its victims down to deeper misery and degradation than possibly any other vice in the whole calendar of crime and human frailties. - Catholic Columbian.

We often do more good by our sympathy than by our labor.

bishop of Halifax :

re are times when a horse knows more man; when instinct is superior to . The horse fights against being over the brink of a precipice which he can see in the dark but which is veiled from the man's eyes. It is often the same with a man's body; it fights against carry-

with a man's body; it fights against carrying the man over the brink of the precipice, disease. When the heart beats irregularly; when there are pains in the head, ringing in the ears, cough, indigestion, loss of appetite and lack of energy—some or all of these symptoms—the body is on the brink of danger and is crying "halt!" 8

her help. This help in its most concentrated and perfect form is contained in Dr. Pierce's Golden Medical Discovery. This great alterative extract completely modifies every abnormal condition of the disordered digestive or alimentary functions. It makes the stomach strong, the blood rich and healthy, builds up the nerve centers and so regulates the functions of all the vital organs, that they co-operate perfectly for the health of the entire system. "Golden Medical Discovery" contains no alcohol, whisky or other intoxicant.

Mr. Geo. Minter. of 2227 Thompson Street.

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had been coming upon me one b
cided to try 'Golden Medical Disco
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early."
"She used not to."
"She has done it this long time past,

I remember thinking that this was one by that they produce no impression on those who witness their gradual adoption, and are only noticed by persons who, like myself, have been absent for a time, and are brought suddenly face to face with their accomplishment. Indeed, for the next day or two, and until I had become acclimatized anew, as it were, to with their accomplishment. Indeed, for the next day or two, and until I had become acclimatized anew, as it were, to my surroundings, my mind was continually going back and making comparisons between people as I had known them formerly and as I saw them now, modified by the silent hand of Time. Nature at Gencoonoge still wore the look with which many a visit there had made me familiar. Whee I pulled up my blind mechanically next morning, I did so not thinking of the scene that would meet my eyes. The sun had just shot his rays over the tops of the distant hills away on the opposite side of the inland sea, the tranquil surface of which reflected the shapes and hues of the morning clouds and of the sky above them. Islands, clothed with fresh verdure and rare shrubs, lay upon the water, bouquets of shrubs, lay upon the water, bouquets of delicate color possible only in a climate like that of Glencoonoge, and in a sea shielded from all violence by many an arm of jutting woodland. Ripe autumn had mellowed the woods. I say as I pulled up my blind that morning, I experienced again in all its freshness the thrill of surprise, wonder, and delight with which years before, on such a morning at this same hour and for the first time, I had looked out upon the enchanted haven before me, so still, so full of eeriness. As I threw my window open, and leaning out, feasted my eyes, the remembrance came back of how I had

done just the same thing on that first day, and I had to own that the gap of years had not made the scene before me lees beautiful or less young. But when later in the day I came haphazard upon old acquaintances, and measured them by the same length of time, what wonderful transformations! There was Conn. for instance. There was Conn, for instance. As I emerged from the inn-door, and espied him on the beach questioning an oil-skinned figure in a boat a few yards out skinned figure in a boat a few yards out as to the result of the morning's search for oysters, my mind's eye at the same instant conjured him up as I had first seen him, not far from that very spct, a boy of eleven years old sitting upon a rock fishing with an impromptu line and a hook fashioned out of a pin by his hardy young fingers. There was old Matt Dwyer again. I had known him a bustling ostler. He was still indeed lord of the stables, bright in his spirits, keen in his wits, and alive to all that was in his wits, and alive to all that was going on; but now grown white-baired and very heavy and slow in body. His son, too, Matt Dwyer the younger, I had known as the Adonis of the village. day I met him lumbering towards day 1 met him immoering towards his fishing-smack, lying drawn up on the narrow strand, his beauty covered up with a strong black beard, his figure gone entirely. He had his eldest boy with him, the youngest Matt of all, an active bare-legged youth of twelve. I was at How Matt was given joy to and chaffed the while! He was sim in those days, good at games and dancing, with no small spice of the beau in him. Now grown portly and careless of his dress, he smokes his rive in accretions of the small spice of the small spice of the beau in him. Now grown portly and careless of his dress, he smokes his rive in accretion of the small spice of portly and careless of his dress, he smokes his pipe in peace, deliberates before he speaks, and calmly critical, watches the

portly and careless of his dress, he smokes his pipe in peace, deliberates before he speaks, and calmly critical, watches the prowess of younger men as they jig or jump, wrestle or swim, striving for the foremost place which was his, once upon a time.

And who is this coming down as I ascend the hill, carrying a burden on his back, who stops, and with a pleasant smile bids me kindly welcome to Giencoonoge, and passes on? Of course, it is Laurence O'Neil, no one else. What a mischievous young imp he was as a boy and washed with but the assist-And who is this coming down as I ascend the hill, carrying a burden on his back, who stops, and with a pleasant smile bids me kindly welcome to Glencoonoge, and passes on? Of course, it is Laurence O'Neil, no one else. What a mischievous young imp he was as a boy to be savel and with a requisible that to be sure! and with a roguish look that to be sure! and with a roguish look that completely disarmed rebuke. He has it still, though he is well on in his teens, and he has the same bright eye and laughing mouth. He is liked by his fel-



GLENCONOGE.

By RICHARD BRINSLEY SHERIDAN KNOWLES.

CHAPTER V.

OLD ACQUAINTANCE.

We had loitered so much along the road, standing still occasionally to parley face to face in the eagerness of our conversation, that it was late when we reached the inn, and I was so tired that I told Conn to say nothing about my arrival that night to the hostess, good Mrs. Ennis.

"No fear of that, sir," cried Conn, cheerily, "Mrs. Ennis always goes to bed early."

"She used not to."

"She used not to."

"She has done it this long time past, sir," cheering how Time had dealy with the park of have a talk with him, and learn how Time had dealy with the park learn how the had dealy with the park learn how the had dealy with the park learn how the had dealy with him, and learn how Time had dealy with the park learn how the had dealy with him, and learn how Time had dealy with the park learn how the had dealy with him, and learn how Time had dealy with the park learn how the park way to have a talk with him, and learn how Time had dealy with the park learn had learn how the park way to have a talk with him, and learn how Time had dealy with the park learn him to the park to have a talk with him, and learn how Time had dealy with the park learn him to the park to have a talk with him, and learn how Time had dealy with the told.

Walking along the road to where the one-arched bridge spans the noisy Drumbeg that rushes under, brawling over the stones with such a clatter that you would never think its waters could become so silent nct many yards away in the quite that to the many yards away in the quite that to the many yards away in the quite that to the many yards away in the purched that the stones with such a clatter that you would never think its waters could become so silent nct many yards away in the quite that to the hosters of our converted that the stones with such a clatter that you would never think its waters could become so silent nct many yards away in the purched that the stones with such a clatter that you would never t some bread and cheese. I descended the bank way to have a talk with him and learn how Time had dealt with and learn how Time had dealt with HIS little homestead, where in the course of my peregrinations I had in former years been sometimes a dropper-in. Age had enfeebled his once little figure, the strength had gone out of his face, the quick intelligence from his eye, I hardly think he knew me; hut when I asked after his sons, Andy and Jemmy, he answered readily they were in America, laborers there, and sent what they could to him, poor boys. And Norah? She was married and settled out away at Scarriff, where she and her husband had as much

married and settled out away at Scarriff, where she and her husband had as much as they could do to mind themselves and a growing family. And Mike, was he married too? He was, then, and with two children of his own, to say nothing of two others left orphans by his third cousin. Yes, Mike had the old home, but he was a good lad and kind to his father, and hardly a day passed but he came to see his father in his cabin near the old home; the cabin which Kathleen his youngest shares with him, and dethe old home; the cabin which Kathleen his youngest shares with him, and declares she won't leave for Jerry Hoolahan (a patient boy that's courted her these five years) or any other man as long as her father lives. "Which won't be for long now, p'aze God," concluded the old man, with something like a brightness passing for an inetant across his face. I loitered near him a few minutes longer, but his gaze had become years. river, as he mechanically ate his brea and che-se; and I moved away presently unnoticed.

Mrs. Ennis was watering her flower

as I strolled back in the direction of the

inn, and I mende I my space intending to join her, regarding her distant figure as I approached with those retrospective eves through which alone this morning could through which alone this morning could look at anything. I thought of the time when I had first known her, as the wife of that good-natured, boisterous, careless tippler, Cecil Ennis, under whose REGIME things were carried on in a muddled, hand-to-mouth fashion. I thought of her as I had seen ber later on, newly headens a widow skilfully steering the become a widow, skilfully steering the wreck of her husband's fortunes into smooth waters. Since then things had prospered with her. The little roadside-inn had become a favorite putting-up place with artists, who were at first the chief visitors to Glencoonoge, where the great variety of the picturesque made the place for them a happy hunting-ground. Gradually the fame had spread of Glen-coonoge, of the changing colors of its mountainsides, of its earle harbor, of its woods, where forest trees, and rare choice woods, where forest trees, and rare choice shrubs that elsewhere are cherished in hot-houses, grew side by side; of its mountains made musical by rushing streams and foaming waterfalls; and it became a point for summer tourists to touch at in their flight. Thus the fortunes of "The Harp" had grown. The modest thatch had given place to a roof of slate; an addition was made to the original building, first on one side and afterwards on the other; and long ago the wards on the other; and long ago the growing mansion would have been dubbed "Hotel" by its proprieriess, if her artist visitors, who saw with no little vexation the primitive simplicity of the p'ace disappearing, hal not been wont to declare,

by nature with the capacity which adapts

authority to those beneath her, or to assume the easy and gracious address appropriate to her guests. Advancing years and good living had enlarged her girth, and

he spare wife of twelve years ago, and the

ed her on being so active, and on th

perpenual youthfulness of her looks, which of a truth were rosy enough. "No, no," she replied, shaking her head as she tried to control her gratified

ering these flowers. But I say to myself

merrily.

"And the flowers repay your care, Mrs.
Ennis," said I, encouraged by the success

of my first compliment.

of my first compliment.

"Now, aren't they very pretty?" she answered, standing astride and looking at them with her head on one side.

"Everything kept so trim," said I, "No weeds, no overgrowth."

Mrs. Ennis laughed heartily. "Now, if you had complimented me on the con-

ance of a maid or two of all-work, was now the mistress of a houseful of servants. Fortunately, she had been well endowed itself to improved circumstances, and was able at will to speak with an effective

climb like a monkey, and run likes hare.
Well, I've male him a good gardener
besides. I've taught him how to prune
and how to graft, till he can do it very
nearly as well as myself. Ah, then, he's
well enough in the air, but to be in the
house addles him entirely. There never
was such a scatterbrain. Tell him to do was such a scatterbrain. Tell him to do a thing one minute, and he has forgotten it the next. Give him a message, and by the time he has delivered it, sure 'tis something quite different; and as for figures—" the good lady held up one of her hands, and nodded her head slowly several times in smiling exasperation at several times, in smiling exasperation at the thought of Conn's incapacity on that

score.

"Figures:" said I. "I'm told they have got to such proportions now, that you have had to get a book-keeper on purpose to look after them."

"It was Conn told you that," said Mrs.

Ennis, after an instant's hesitation, and darting a keen glance at me.

"No, by the way, it was not; he never told me a word about it."

"No, by the way, it was not; he never told me a word about it."

"That's a greater wonder still," said Mrs. Ennis, lightly throwing the matter off," for he's a thorough gossip, and can never keep anything to himself. Not, indeed, but what that's stale news now. Miss Johnson, or the book-keeper, as she is generally called, has been with me these two years and more, and I don't know now how I ever got on without her. The head that girl has for management! Welt, to tell you the truth, 'tis more like my own head than any I've met with. When the house is full, she knows how every room's bestowed. She has the account ready if a dozen of them were called for at a minute's notice; and at any hour of the day ye'd like to ask her, she'll tell of the day ye'd like to ask her, she'll tell how the servants are employed, what cars there are in the stable, where the drivers are to be found, and how many boatmen are out on the water. Perhaps it had been better for me to look after all these things myself; but I haven't the energy I had, and 'tis a comfort to have some one I can trust. And so Conn never told you a word about her!'

you a word about her!"

"She seems to be a perfect treasure,"
said I. "An Irish girl, of course."

"Not she, You might see that from
her quiet, sensible way. But I forget,
you haven't seen her. Come in, and I'll
introduce you to her here and now, for
she's mistress-in-chief I can tell you, and
'tis to her you'll have to go to have anything set straight that you don't find to
your liking." said I.

your liking."
So saying, Mrs. Ennis led the way into the house, muttering, "Irish, indeed No, no. Irish girls are all very well, and make good wives; but what with their whims and their ways, they're trouble

whims and their ways, they is thousenessome to manage."

The object of our search was not in the bar, nor in the little room at the side of it, which was empty.

"May be, we'll find her in the linenroom," said Mrs. Ennis, once more leading the way. We passed down the passage, and in the furthest room found three or four virls, all at work emptying three or four girls, all at work emptying by handfuls the contents of their baskets of clean linen into a large chest. A young woman in a dress of plain, almost Quaker-like cut, stood with her back to us watch ing them: as we entered, she turned round a pale but clear-complexioned face, in which a pair of bright grey eyes were

the most striking feature.

"Mr. Shipley is an old friend," was Mrs. Ennis's comment in introducing us, "and I hope is going to make a long stay. You'll have to make him comfort-

"I hope Mr. Shipley will let me know "I hope Mr. Salpiey will let me also, if he is not," answered the book-keeper readily, addressing me, "and I will see that he has no cause to complain."

"You are very good," said I, bowing, thinking the while, "Poor Conn! I am

uninking the white, "Poor Conn! I am sorry for you if your heart is irretrievably lost there. A 'no' from that quarter is final. And indeed I was fairly repelled by the hard, business-like tone of her voice, and by the stony collectedness of her manner, unrelieved by the faintest shade of geniality.

shade of geniality.
"Is not this the old smoking-room?" I

and, as you may perceive, any odd lum-ber that we can't find another place for. I see," she continued, fixing her eyes on large packing-case that reclined against the wall, "you have stowed your baggage away here. Well, 'tis as good a place as any, and out of the way. Had you much trouble in getting it in?"

' answered the book-keeper.
and one or two of the others

carried it. "Let Conn alone." said Mrs. Ennis, addressing herself to me, "for having a hand in anything that'll take him away from his proper work. By the way, why hasn't he put fresh flowers in the bar? He generally changes them every morning, but those I see there are all with

"Are they? I-I didn't notice. I'll throw them away."

"And tell him to put fresh ones in their place. 'Tis so like him to be doing

"And tell him to put fresh ones in their place. 'Tis so like him to be doing things by fits and starts. Sure, no one would ever have thought of having flow-ers there at all if he hadn't begun it. I like to see them. They're bright and cheerful. Tell him not to forget them again." Go on with your work, girls," said the

buxom widow of a later day, now panted under the exaggerated proportions of a landlady of the good old school. Idonot believe she fully realized her size, for her pleasure was evident and her disclaimer manifestly insincere, when I compliment-ed her on being so active, and on the book-keeper, in a stern undertone. At which the girls, who had shown a disposition to exchange amused glances, suppressed their smiles, and set to work that the stern stern and set to work the stern smiles. suppressed their smiles, and set to work again; and I noticed as we went out that the pallor in the book-keeper's face had suddenly given place to a glow which became her, and that her grey eyes had a flash in them—exhibitions of feeling unlike what might have been expected from a person with manners of a stone-like coldness. smile. "No, no, Mr. Shipley, one doesn't get younger—nor thinner. But I'll held out as long as I can. I can tell you I'd sooner be sitting inside resting, than wat-'it won't do; it won't do; you must take exercise, or you will be getting quite un-mar ageably fat,'" and sne laughed very

CHAPTER VI.

FALSE ALARMS.

As Mrs. Ennis and I returned to the hall, we heard the voice of a man approaching along the road. He was singing gaily to himself, and as he came nearer we could hear his light and rapid

like a fish in the water, and that he could ing the mail-bag.

"Why doesn't your brother fetch that round on his car?" inquired Mrs. Ennis sharply, "you bring it in every morning, Conn, and you'll be getting Patsy into the way of thinking 'tis none of his busi-

"They always keep him waiting so long at the post, and as I was there, I thought I might as well bring it along to

save time.".

"It seems to me you're always there just at this time—for the fun of the thing. I suppose. Here, give me the bag."

I had found a package lying on the hall table on my arrival the night before containing several letters addressed to me at Liverprod and one from my father asking why

several letters addressed to me at Liverpool, and one from my father asking why I had not written, and whether all was well. Mrs. Ennis now handed me another from the post-bag, also from my father, who was half-alarmed and half-annoyed at my long silence. By some forgetfulness I had never sent home a line since starting. I hurried off to send him a telegram, and spent the rest of the day in writing him a long letter, detailing the particulars of my journey, and in answering as much of my other correspondence as was pressing.

pondence as was pressing.

But it was no easy task to fix my thoughts on what I was doing, the incidents of the morning had awakened so many recollections. From them I deents of the morning had awakened so many recollections. From them I de-rived at least one definite imperssion of pleasure—namely, in the contemplation of the mistress of the inn, with her troubles outlived and all her difficulties

of the mistress of the inn, with her troubles outlived and all her difficulties surmounted, now in her declining days the queen, in a sense, of the village where her sway was acknowledged, her patronage besought, and her rule prosperous and beneficent.

Nor was my mental picture very unlike the reality. The outlines, in fact, were correct enough; but I had forgotten the shading. That evening, led by force of an old habit which I resumed as naturally as if it had not been interrupted by a gap of several years, I went to Mrs. Ennis's parlor, where she was accustomed to sit of evenings with no other light than that of the fire. I had hardly entered the room before I felt that something was wrong. The old lady in her arm-chair was talking to the book-keeper, who, in the eagerness of her attention to what Mrs. Eamis was saying, had dropped her hands and needlework together into her lap.

her lap.
"Come in, Mr. Shipley," cried Mrs.
Ennis, seeing that I hesitated, for it was
clear that confidences were in the air. clear that conndences were less cheery than those which had brightened our morning's conversation. She looked put out. Had she and the book-keeper been having a row? No. The book-keeper had set to work upon her knitting again, and was not apparently in trouble; besides, Mrs. Ennis knew her own position too well to show any sign of weakness when Mrs. Enms knew her own position too well to show any sign of weakness when finding fault with her servants. It presently 'transpired that the post-bag had supplied a sufficiency of annoyance for that and several succeeding days in the shape of a letter from George Enmis. George Enmis. The supplied of the house. He and his elder brother Justin

had been left unprovided for when very young by their father's death, and had been adopted and cared for from that been adopted and cared for from that time by their childless uncle and his wife. Mr. Ennis, of "The Harp," in dying left everything he had to his widow for her hiretime; after which the interest in the lease of "The Harp" and of the land attached to it—the lease was an cld-fashioned one, having still some two hundred and fifty years to run—was to revert to his nepnews. They would have come into no great inheritance if the inn had remained as Cecil Ennis had left it—and if Instituted and one was the still and gaographad now left it; and if Justin and George had now the prospect of some day sharing between them a property worth dividing, they were indebted for that happiness to good luck and their uncle's widow. The boys owed her more than this. The life-pro-priettess of "The Harp" was not much over forty, and was still comely when her husband died, and she had rejected more than one good offer of marriage, purely out of affection to Ennis's memory, and than one good offer of marriage, purely out of affection to Ennis's memory, and of loyalty to what she thought would have been his wishes in regard to his adopted children had he lived to erjoy the prosperity which had fallen to her. Mrs. Ennis remaining a widow was much to the advantage of her hesband's nephews. She sent the two boys to college and thence to the university. Justin now held some appointment in Canada, and George, when I had last heard of him, after considerable difficulty in making up his mind as to a profession, had at length decided to go to the Bar. making up his mind as to a profession, had at length decided to go to the Bar.

Mrs. Ennis was very proud of the achievements of one nephew and of the prospects of the other, by which her own standing in the eyes of her neighbors was much enhanced. But she had dejected moments—often recurring of late—in which she would sigh and wish she had not brownit them no segrandly and had not brought them up so grandly, and when she was wont to think it would have been better to have had them about her as props to her age, better for at least one of them to have been trained to the management of this growing property of which the brothers would hereafter be the owners.

the cowners.

Latterly a letter from George infallibly caused these thoughts to return; and with the good lady's regrets came further modifications of her former views. She began to mistrust ambitious aims, to doubt the truth of what she had been told concerning a college education, namely, that it is everything towards success in a professional career; to doubt whether George's talent was of that order which makes its way without the aid of family connection or other interest, and in spite of the fact that its possessor has sprung from no one knows where. George Ennis benefited up to a certain point as these doubts gained upon his aunt's mind, and in answer to his continued appeals she increased his allowance again and again, until at last she who was always thought until at last she who was always thought to be so thriving, began to be embarrassed and to grow frightened. About this time, too, certain facts came to Mrs. Ennis's too, certain facts came to Mrs. Ennis's knowledge concerning George's way of living which caused her to lose faith in George; so that his dutiful letters, full of gratitude as they were, and full of uncomplaining recital of his difficulties, warmed her, not now to generosity, but to anger. For she read between the lines of his arguments that business was bad, that there was no hope for him unless he "Everything kept so trim," said I, "Noweeds, no overgrowth."

Mrs. Eanis laughed heartily. "Now, if you had complimented me on the condition of the beds a few years ago, you might have had reason. But I have to leave the weeding and the cutting to Conn; I can't stoop to do it, and that's the truth."

"Conn was always a handy fellow," said I. "I found that out long ago."

"Aye, to be sure. I mind how you used to sing his praises, and say he was like a fish in the water, and that he could

'Tis his love of pleasure that's at the ottom of his debt, and his troubles, and his want of success. His misfortunes are of his own making, and 'tis too bad of him, so it is, after all these years, to be making the continual demands on me he

making the continual demands on me he does."

It was not lively sitting there with Mrs. Ennis brooding silently for the most part, and the book-keeper plying her needles without a word. The strains of a jig from the kitchen broke in upon our dulness with quite an inspiriting effect as I thought, abeit the fiddler was unskilled, and murdered his tune ruthlessly, playing the difficult parts too slowly, the easy ones at full speed and with a reckless disregard of mistakes. At another time the old lady would have enjoyed the distant music, beaming and beating time with her foot. But to-night it gratel on her nerves and she was going to ring the bell, when I volunteered to tell Conn to stop, and so made my escape. Certainly these Irish people vary rapidly. There sat Mrs. Ennis very unhappy, who in the morning was as blithesome as a bird. Yonder in the kitchen was Conn Hoolahan, filling the house with rollicking Yonder in the kitchen was Conn Hoolahan, filling the house with rollicking sounds—he who last night was pouring his despair into a friendly ear and breathing prayers upon the wishing-stone. The only person who seemed insensible to feeling was the sphinx-like book-keeper; and she continued like an animated waxwork figure to knit with mechanical regularity. As I made my way towards the kitchen, I hoped for poor Conn's sake that the mirthfulness issuing from his fiddle did not arise from sanguine hopes in the breast of its owner; for what inddle did not arise from sanguine hopes in the breast of its owner; for what chance had he, illiterate peasant! with this piece of English prudence, whose manner and carriage showed she had seen something of the world, and whose hard, business-like habit of mind would probably as little dream of the consummation Conn was sighing for, as she would of making a mistake in her reckon-

Whatever may have been the case on former occasions, Mrs. Ennis's angry cogi-tations on the subject of her nephew re-sulted now in a practical decision which she had for some time past seen looming abead, and shut her eyes to as long as it was possible; and that was to make a de-termined stand once for all against any further extravagance on George's part; to limit him strictly to his original modest limit him strictly to his original modest allowance; and as an alternative to invite him to throw up a profession for which he appeared to have no aptitude, and return to Glencoonoge to learn the business of an inn-keeper.

The letter was composed with the assistance of Miss Johnson and was despatched next day; and the rumor went about that young George Ennis was expected almost immediately. I was

expected almost immediately. I was myself rather curious to see him; I had only a dim recollection of him and his brother when they were small boys, to young to be much noticed. But George's coming was not on the whole looked for-ward to with much pleasure, to my surprise; because a character of which the weakness is an excess of sociability and a tendency to be lavish of expenditure, is one that people's hearts usually warm to. Nevertheless George Ennis was not

to. Nevertheess George Emiss was not popular at Glencoonoge. It was said that he found himself quite out of harmony with the tone of the rural place, where such freedom of habits as George permitted himself in Dublin, would speedily have not with rough head. He was have met with rough usage. He was accused, too, of giving himself airs of superiority, and of affectations of accent and manner which were probably unconscious on his part and the result of his gentlemanly training. But these things were considered offensive by those who were originally his social equals at Glencoonoge, where people are not more free than elsewhere from the disposition to resent and resist and depreciate recently

acquired status.

Two days passed, however, and no George arrived. On the third came a letter which set all our speculations at rest. George Eanis declined to accede to his aunt's request on any consideration whatever. After all his studies and efforts, after all his noble aunt's sacrifices he was not going to turn back. He could generosity, admitted that he had perhaps taken her kindness too much as a matter of course—in fine, George wrote a very vice, manly, straightforward, hopeful letter, which did credit to his head and his heart, and augure 1 well for his future.

uture. Mrs. Eanis was more than half pleased with George's reply, with the promises it contained not to trouble her again, and with his determination that her endeavor to make him a gentleman should not b confessed a failure before her little world. Still, in her answer she maintained the attitude she had taken up; accepted George's promises certainly, but declared she expected him to adhere to his undertaking. After this, Mrs. Ennis was more like her old self again; things generally got back into their wonted groove; and a hovering shadow seemed to have passed harmlessly away.

TO BE CONTINUED.

For thirty years Christ lived with Mary and Joseph and thus formed a shadow of the Heavenly Trinity on earth. O the perfection of that sym-pathy which existed between the three! Not a look of one but the other two understood, as expressed, better than if expressed in a thousand words; nay, more than understood : accepted, echoed, corroberated. It was like three instruments absolutely in tune which all vibrate when one vibrates, and vibrate either one and the same note or in perfect harmony. - Newman.

A Short Road to health was opened to those suffering from chronic coughs, asthma, bronchitis, catarrh, lumbago, tumors, rheumatism, excoriated nipples or inflamed breast, and kidney complaints, by the introduction of the inexpensive and effective remedy, DR. THOMAS' ECLECTRIC OIL.

PASTORAL LETTER OF THE POC

ARCHBISHOP OF HALIFAX Cornelius, by the Grace of God and favor of the Apostolic See, Arch-

To the Clergy, Religious Orders and of Laity of the Diocese: health and Benediction in the Lord.

Dearly Beloved, - Devotion to the Most Sacred Heart of Jesus should appeal very strongly to the finest feelings nature, and excite in us the most tender love for, and confidence in our Blessed Lord. We do not in this devotion separate, as it were, the Sacred Heart of Jesus from His divine Person, although, for special reasons, we direct our adoration towards it. is because it is the heart of the Man-God that it becomes an object of wor-ship; but in that worship are included the Divinity and entire humanity of our Lord. We look upon the Sacred Heart of Jesus as the symbol and pledge of His love for sin bruised souls; and in adoring it we place be-fore our minds our Lord in His most winning aspect,-that of the ardent lover of our souls.

His love claims and will win ours, unless our hearts be dead to every sense of gratitude, and to every noble Love begets confidence, and thus devotion to the Sacred Heart engenders the requisites of friendship be tween ourselves and our Redeemer

viz, love and confidence.
If St. Paul could say—" Every creature groaneth and is in labor even till now" (Rom. viii 22), how much more applicable are the words to day? On all sides a groan of despair, or a cry of fretfulness, or a sigh of discontent, or a curse of hate from the lips of toiling masses, is heard. A note of sad-ness runs through all modern literature, and a tone of pes-simism pervades all conversation. And yet men wildly and vehemently proclaim that of all ages this is the best, most prosperous, most civilized, most highly favored — Many, whilst making this childish boast, bear hearts filled with envy, and soured by disap pointment; others, who make it when tortune smiles, grow desperate in ad versity and drop idly by the way side as the heedless mass presses on in feverish pursuit of perishable goods. Still others, the possessors of ill gotten riches, cursed by those whose lifeblood they have coined into dollars, envied and hated by those whom they have successfully outwitted in speculation, tormented by daily fears and threats of violence, proclaim the superiority of this age, and straightway foolishly seek a refuge from its cares, and rest for their troubled spirits, in the cowardly act of self-destruction.

vouchsafed to past generations; yet the happiness of individuals, of families, of communities, is, as a rule, less real and uplifting. Material comforts and conveniences, with such delights as they may afford, abound; but intellectual pleasures ef an ennobling nature are, to a large extent, unknown and unvalued. The attainment of physica development and bodily vigor appears to be the primary ain of Colleges and Universities such superficial literary and his torical training as they are capable of imparting, a very secondary one Hence, we have a generation of traine athletes with vague ideas of the real ities of life, its duties and its respons bilities; and more deplorable stil with just enough of intellectual educa tion to unfit them for mechanical an industrial occupations, and to engend vanity and a belief that they as

In this age, and in this country, we

have, indeed, many advantages not

blood courses through the veins of the body, the soul is left to die of anaemi or bloodlessness. For the soul, thougan immaterial and spiritual substance requires its food no less than the bod Truth, whether in the natural supernatural order, and the grace God, constitute that food. Vain spec lations and theories which take no count of the supernatural when co sidering the origin, the history, a the destiny of man, retard, instead devoloping, the growth of the intelle because they cannot lead to tru They but tend to weaken and waste energies of the intellectual facult and to induce mental blindness. (little children, who have been proper instructed in the Catechism, althor they may have never heard of the l of Nature, have a fuller measure natural truth, and an incompara clearer idea of the object and en Creation than the most learned of the who live "without God" in world. This is no silly exaggerate no unweighed expression, tho many, even Catholics, will think it it is no juggling with terms: in plain meaning of words it is, as shall show, a fact. Let us realize for all that truth is from God, is

Whilst then an abundance of health

God. Apart from Him or in cor diction to Him there is no rea no truth, natural or supernati "In Him we live, and move, are." (Acts xvii.,28) The mat world is the result of an act of H preme will. The laws which moulded and fashioned the primo elements into their present state form are the outward manifestati the essential forces with which H dowed these elements, and which der His directing and governing idence, were to eventually fit the a dwelling place for the human Not by hap-hazard, nor merely b constant working of blind forces, the mountains been uplifted, har formed, inland seas and mighty prepared as highways of communications of communications watersheds constructed, and m deposits precipitated in rock-gu vith

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Dearly Beloved, - Devotion to the Most Sacred Heart of Jesus should appeal very strongly to the finest feelings of our nature, and excite in us the of our nature, and excite in us the most tender love for, and confidence in our Blessed Lord. We do not in this devotion separate, as it were, the Sacred Heart of Jesus from His divine Person, although, for special reasons, we direct our adoration towards it. is because it is the heart of the Man-God that it becomes an object of wor ship; but in that worship are included the Divinity and entire humanity of our Lord. We look upon the Sacred our Lord. We look upon the Sacred Heart of Jesus as the symbol and pledge of His love for sin bruised souls; and in adoring it we place be-fore our minds our Lord in His most winning aspect, -that of the ardent lover of our souls.

His love claims and will win ours, unless our hearts be dead to every sense of gratitude, and to every noble emotion. Love begets confidence, and thus devotion to the Sacred Heart engenders the requisites of friendship between ourselves and our Redeemer,

viz, love and confidence.

If St. Paul could say—" Every creature groaneth and is in labor even till (Rom. viii 22), how much more applicable are the words to day? On all sides a groan of despair, or a cry of fretfulness, or a sigh of discontent, or a curse of hate from the lips of toiling masses, is heard. A note of sadness runs through all modern literature, and a tone of pessimism pervades all conversation. And yet men wildly and vehemently proclaim that of all ages this is the

have, indeed, many advantages not vouchsafed to past generations; yet the happiness of individuals, of families, of communities, is, as a rule, less real and uplifting. Material comforts and conveniences, with such delights as they may afford, abound; but intellectual pleasures ef an ennobling nature are, to a large extent, unknown and unvalued. The attainment of physical development and bodily vigor appears to be the primary aim of Colleges and Universities; such superficial literary and his

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PASTORAL LETTER OF THE pockets. All these are results forseen and intended by the Creator, who gave existence and impulse to these forces; Cornelius, by the Grace of God and designed the plan, traced the lines, and fixed the bounds of their evolution.
All research which leaves out bishop of Halifax:

To the Clergy, Religious Orders and Laity of the Dlocese: health and Benediction in the Lord.

All research which leaves out of consideration this connection of God with, and eminent dominion over, the laws of Nature, is ever and inevitably at fault. It is an abuse of terms to call such research science, yet so loose is the manner of speech, so shallow the scholarship, so vague the understanding of termin

ology prevalent in modern literary circles, that the sacred word science is applied to all studies which investi-gate facts and phenomena without reference to their final causs. Now, science is the knowledge of things through their ultimate or highest cause. Hence, Geology, Biology, and kindred branches of study, inasmuch as they confine their investigations to and found their deductions on observed and observable phen-omena, assuming that from all apparently identical physical conditions similar effects necessarily follow, are in no true sense of the word sciences, their votaries are not scient ists, and their conclusions, whilst at times true, are not scientific facts. If a unit be overlooked in adding up a

row of figures, the sum obtained is not

correct, despite long hours of patient labour; so, too, if one factor be eliminated from the forces at

ematics alone in the natural order car

tions in other branches of learning.

For Catholic apologists a Metaphy

sical training is essential. Geology

has ceased to frighten the timid; the

years of the world, whether many or

few, are a matter of indifference.

structed. Biology is now the pet weapon of the enemies of the Church

from strengthening the Catholic post-

tion, materially weaken its line of de-

fence. A proposition may not be opposed to any dogma of Faith, and

yet be untenable, either because it is demonstrably talse, or because its con-sequences would be destructive of

known truths. Now, one fairly conversant with the science of Metaphy-

sics can prove with absolute certainty

that there is an essential, not merely an accidental, difference between the

human soul and that of the brute. He

soul is certain, any opposing theory, resting on biological phenomena which

are dependent for their certainty on the verification of a thousand natural

conditions—to say nothing of the eminent dominion of God—must be re-

vised and brought into harmony with the demonstrated truth. Catholic apolo-

gists should bear in mind that in this

physics.

can prove that the former

structed.

beget certainty of conclusion.

work in some specific case in Creation, the conclusion deduced will be at variance with the truth. Now, ail so-called physical sciences omit the concurrent and guid ing action of God, who is ever work ing in and through secondary causes Hence their conclusions, whilst plaus ible, are not always true, and are never certain. Metaphysics and Math best, most prosperous, most civilized, most highly favored — Many, whilst making this childish boast, bear hearts filled with envy, and soured by disappointment; others, who make it when tortune smiles, grow desperate in adversity and drop idly by the way side as the heedless mass presses on in feverish pursuit of perishable goods. Still others, the possessors of ill gotten riches, cursed by those whose lifeblood they have coined into dollars, envied and hated by those whom they have successfully outwitted in speculation, tormented by daily fears and threats of violence, proclaim the superiority of this age, and straightway foolishly seek a refuge from its cares, and rest for their troubled spirits, in the cowardly act of self-destruction.

In this age, and in this country, we torical training as they are capable of imparting, a very secondary one. Hence, we have a generation of trained athletes with vague ideas of the realities of life, its duties and its responsibilities; and more deplorable still, with just enough of intellectual education to unfit them for mechanical and industrial occupations, and to engender vanity and a belief that they are

Whilst then an abundance of healthy blood courses through the veins of the body, the soul is left to die of anaemia, or bloodlessness. For the soul, though an immaterial and spiritual substance, an immaterial and spiritual substance, requires its food no less than the body. Truth, whether in the natural or supernatural order, and the grace of God, constitute that food. Vain speculations and theories which take no account of the supernatural when considering the origin, the history, and the destiny of man, retard, instead of devoloping, the growth of the Intellect, because they cannot lead to truth. They but tend to weaken and waste the energies of the intellectual faculties, and to induce mental blindness. Our

little children, who have been properly instructed in the Catechism, although they may have never heard of the laws of Nature, have a fuller measure of natural truth, and an incomparably clearer idea of the object and end of Creation than the most learned of those who live "without God" in the world. This is no silly exaggeration, no unweighed expression, though many, even Catholics, will think it is; it is no juggling with terms: in the plain meaning of words it is, as we shall show, a fact. Let us realize once for all that truth is from God, is in God. Apart from Him or in contradiction to Him there is no reality, diction to Him there is no reality, no truth, natural or supernatural. "In Him we live, and move, and are." (Acts xvii.,28) The material world is the result of an act of His supreme will. The laws which have moulded and fashioned the primordial elements into their present state and form are the outward manifestation of the essential forces with which He enthe essential forces with which He endowed these elements, and which, un-der His directing and governing prov-

theorizer, and consequently has a fuller measure of natural knowledge. Whilst science, then, properly so called, is little known, or honored in our day, the various branches of physithe mountains been uplifted, harbours formed, inland seas and mighty rivers prepared as highways of commerce, watersheds constructed, and mineral deposits precipitated in rock-guarded trust sense. Its temperament and its

facts, the Faith of many is weakened

which only increase the difficulties of defence. To leaven the thought of the

defence. To leaven the thought of the age with the principles of sound Philosophy should supersede the unprofit.

able task of tilting against unscientific

theories, by methods equally unscienti-fic. The Catholic child knowing and

tendencies are alike material; its life THE OBSERVER AND THE FREE has no horizon beyond the grave; its pleasures and its aspirations are bounded by death; its happiness such as may be derived from the good things of the world. Knowing as we do, the vicissitudes to which all earthly goods are subject, can we wonder that those who seek their happiness in them should be restless, and weary, and sad? Felicity can be no more unchanging than its object. One only object is immutable and everlasting; it only is fitted to be the supreme and final good of an immortal soul. have been made for God, and our hearts will be unquiet until they rest

in Him. But to reach up to Him, to be imbud with His spirit, we must ex-change the pleasures of a worldly lite for the sweet burden of the Cross, and the pride of undisciplined hearts for the humility of Nazareth. The cure for human ills is the same to-day as when our Lord walked amongst the children of men. With infinite love and compassion He calls out now as then: "Come to me, out now as then: "Come to me, all you that labor, and are burdened, and I will refresh you. Take up My yoke upon you, and learn of Me, because I am meek, and humble of heart: and you shall find rest for your souls. For My yoke is sweet and My burden light." (Matthew xi, 28-30)

Yes, in meckness and numility of heart we shall find rest for our souls ; and in bearing the yoke of Christ, that is, by observing His law, our labors will appear easy, and our burdens light. The Sacred Heart of our Lord is thus placed before us by Himself as an object for our consideration, and our edification; its virtues are to be imitated if we would find rest and peace. Now, as then, "every creature groan-eth and is in labor;" and Holy Church ever faithfully reflecting the Spirit of her divine Founder and Spouse, fostthis truth kept in view, we should hear but little of a conflict between science and religion. If men are earnest in the pursuit of truth, even in the pursuit ers, and seeks to propagate, devotion to the Sacred Heart of Jesus as a most efficacious means of freeing souls from the bondage of materialism, and of uply natural order, they should first be thoroughly grounded in Metaphysics; lifting them to a higher plane of intellectual and spiritual life.

With this object in view, our Holy they will then possess a touchstone by which to test the value of their deduc-

Father the Pope has made a call to all mankind to consecrate themselves, by a positive act of the intelligence and the will, to the Sacred Heart of Jesus. It is but an echo of our Saviour's call-"Come to me, all you that labor, and are burdened, and I will refresh you." few, are a matter of indifference.
Centuries ago St. Augustine
dismissed the subject and ended
all controversy by saying — "The
seventh day still endures." History
has no terrors for the moderately in-We are invited to lay the burden of our sins, our sorrows, and our fears, at the feet of our loving Saviour, to cleanse our souls by true repentance in His saving blood, to contemplate His adorable Heart filled with pity and compassion for us, and to resolve that henceforth our wayward hearts shall by it the direct creation of man by God beat in harmony with it. The strength of meekness and the power of humility is assailed. So plausible are the arguments advanced, so apparently scientishall then be ours, and our souls shall have a foretaste of that blessed rest for fic are they, that some defenders of the truth have sought refuge from their consequences by admissions which, far

which we ever long.
To carry out the intention and the instructions of the Holy Father, we ordain that in every church in the Dio-cese, where there is a resident pastor, a Triduum of praise and preparation shall be celebrated on the 25th, 26th, and 27th of this month of August. At this Triduum Benediction of the Blessed Sacrament will be given, and in addition to the usual prayers the Litany of the Sacred Heart shall be sung or recited in Latin immediately before the Tantum Ergo. On Sunday, 27th-Feast of the most pure spiritual and immaterial substance, spiritual substance, spiritual substance, spiritual substance, spiritual substance, spiritual substanc spiritual and immaterial substance, Heart of our Lady and the last day of direct creation of the Omnipotent.
No theory inconsistent with this conclusion, or its logical consequences,
can be admitted, no matter what
phenomena of Biology or Physiology
may seem to support it, for truth cannot be opposed to truth. Since the
Metaphysical conclusion regarding the
coult is certain, any opposing theory.

I feel sure, Dear Brethren of the I feel sure, Dear Brethren of the Clergy, you will enter fully into the spirit and intentions of our Holy Father in thus seeking to bring all men to the loving Heart of Jesus, and that to this end you will establish at once, should it not already exist, in your Missions the Apostleship of Prayer.
Forms of aggregation, and all information, can be obtained from Rev.
Gerald Murphy, Diocesan Director of

the League. Do you, dear children of the Laity, join in this solemn act of love and homage to our Lord with joy and hope gists should bear in mind that in this conflict it is not their Faith, but the enemy's theory which is on trial—that science is with them, not, as the semi-educated proclaim, with the burrowers in matter—and by it the value of the enemy's theory is to be tested. What contradicts a Metaphysical truth cannot be true. Pure science is with the defender of Catholic truth; but to use it successfully for defensive and accuracy purposes he should be a You already belong to Jesus by a thous and titles; yet, perhaps, you have never formally given yourselves to Him. Do so now, and then try to re-member that, consecrated to Him, you should ever strive to keep your souls pure and undefiled. Extend your charity and ask your friends and companions, even though they may not be aggressive purposes he should be a graduate in a thorough course of Metaof our Religion, to dedicate themselves by a positive act of the will to the meek and humble heart of our Lord. No Owing to a very general ignorance of this ennobling science, and to the slipshod style of speech by which physical phenomena are called "scientific" Christian should refuse to do this. And what a spiritual reawakening should the end of the century witness, were all Christians to sincerely make and well-meaning defenders of the truth are frightened into admissions

this act of consecration.

The Blessing of God be with you all, Dear Brethren.

This Pastoral shall be read in every Church of the Diocese on the first Sun day after its reception that the Pastor shall officiate therein.

† C. O'Brien,

Archbishop of Halifax

C. A. Campbell, Secretary. believing the great truths of Religion, has a grasp of the connecting link between the Creator and the created more sure and firm than the brilliant Halifax, Aug. 8th, 1899.

Will but increase my pain." If you have thrown away money for medicines that did not and could not cure, why should you not now begin taking Hood's Sarsaparilla, the medicine that never disappoints? Thousands of people who were in your condition and took Hood's Sarsaparilla say it was the best investment they ever made, for it brought them health.

## MAN'S JOURNAL.

New York Freeman's Journal. Some time ago we drove an untruth home to the (Presbyterian) New York Observer. It had not the moral courage to frankly admit its error. It beat about the bush for a time, but when the policy of subterfuge failed, it took refuge in silence; which, under the circumstances, was a practical confession of guilt, unaccompanied by the evidences of due repentance. A re-treat and rest seem to have toned up its sprained vertebrae, and caused it to forget its humiliation. It comes out now to lecture the Freeman's Journal, and says: "The New York Freeman's Journal is anything but a broadminded freeman's journal.

It is enough to tickle one almost to death to hear an organ of the most strait-laced, hidebound, narrow gauge sect in Christendom talking of broad-mindedness. Were it not that the Observer is the very essence of sedate ness and solemnity we would suspect that it intended to get off a dry joke, ou the lucus a non lucendo principle, when it speaks of broadness in refer ence to anything else but hell. On that point it is not only broad, but liberal, even to Papists and other non-Presbyterians.

The Observer continues: "The Freeman's Journal is the organ of a Church that seeks consistently and steadily to gain all the advantages it can from the United States Government, but which, as soon as something in the policy of the Government fails to suit it turns around and berates it

There are several blunders in this. The Freeman's Journal is not "the organ" of the Catholic Church. It is Catholic in that its editor and proprie tors are Catholic, and would under no circumstances knowingly teach anything contrary to the doctrines of the Church, and in that it is ready to defend those doctrines from the attacks and misrepresentations of the sectarian papers, such as the Observer. it is not an organ in the sense that any one is responsible for its utterances but the editor. The Catholic Church has but one organ of utterance. In this it is like a human being—it speaks through its head. And in this it is unlike Presbyterianism-that has no head to speak through.

Government is used in two senses It may mean the nation, the republic, or it may mean the Administration for the time being; that is, the individual servants whom the people have put in charge of affairs for a limited time. In the first sense, the Government's policy is set forth once and for all in the Declaration of Independence and in the Constitution. In the second sense' the Government's policy is set forth in the party platforms, or in the announcements of those in temporary charge of affairs. The policy of the Government in this second sense is what throws administrations out of office if not approved of by the sovereign people; or continues them in office if approved. The policy of government in this sense is the legitimate subject of criticism. It is the only way the people have of preventing those in brief authority from running amuck.

From government in the national sense the Catholic has a perfect right to seek all the advantages the Declara tion and Constitution give him. His right is just equal to that of the Presbyterian, and we have yet to learn that the Presbyterians have ever failed

to vote it into office or out of office. it be disloyal and unpatriotic to criticise and condemn the policy of an ad-ministration the two great political parties have been alternately disloyal and unpatriotic from the beginning. The Republicans were so disloyal as to condemn the Democratic Administra tion under Cleveland and put their own cion under Cieveiand and put their own choice in charge. And the Democrats are just as disloyal now in trying to have their leaders in charge. When the Republican party goes out of power—as it will next year—it will be disloyal and unpatriotic, for it will conose the government that it may will oppose the government that it may get in again and be loyal. So patriotism is like the tertian ague, a paroxysm that comes on at alternating periods. It is a thing of "ins" and "outs," and only a part of the public can be loyal at a time—the part that is "in." That may be the Observer's idea of republicanism, but it is not ours.

By the way, has the Ooserver always been so hyperloyal that in its many years of existence it has never "be-

rated severely "an administration?
Professor Laughlin, of the Chicago University, put this matter in its true light in a recent speech in Chicago

He said:
"If the servants of the people in a short period of office may be left free to inaugurate any new condition what-ever, and then claim freedom from criticism, because the conditions of their own creation have placed them in a critical position, then there is an end to free government by the people. There is a great principle at stake here, for which we ought to contend. here, for which we ought to contend.
Do the sovereign people abdicate their sovereignty when they chose a public servant? Why should they not cry out in alarm at any surprising new departure? Objectors say we are at-tacking our chosen leaders in person. Not at all. We are asserting great and fundamental principles of humanof people who were in your condition and took Hood's Sarsaparilla say it was the best investment they ever made, for it brought them health.

HOOD'S PILLS cure sick headache, indigestion.

HOOD'S PILLS cure sick headache, indigestion.

When the Observer says that the CatholicChurch berates severely the Government when the Government's policy fails to suit it it puts on record an untruth.
The Church has never, in general,
national or local council, berated the
Government, either in its national or
administrative sense. This lapse from administrative sense. This is pectronic verseity comes from an inveterate bad habit of the sectarian press. When individual Catholics do something which that press approves of it is credited to the individuals. When they do some the individuals. thing which that press condemrs it is attributed to the Church. The quotation we have given from the Observer affords an illustration of this habit. Many Catholics—we like to believe very many—in common with their non-Catholic fellow citizens, who be lieve in the Declaration and Constitution, condemn the new policy of ex-pansion by force. For this the Observer charges that the Catholic Church berates severely the Government To show the fallacy of this we need only to turn the tables; thus, William Jen-nings Bryan is a Presbyterlan. He and many of his Presbyterian followers oppose expansion. Therefore, the Presbyterian Church berates the Government severely when it fails to suit In this way we turn the mirror so that the Opserver can see itself and see

how stupidly it talks.

severe on the Insular Commission f. r recommending to the President that the Porto Rican priests should have the right to get married. We said such a recommendation was impudent. We now add that it was impertment and asininely stupid. The Observer should know, and the commissioners should have known, that from the moment Porto Rico came under the sovereignty of the United States the clergy there had every civil right that the clergy in the States have. And among the civil rights in these United States is the right of a priest to go to the devil by breaking his solemn vows if he wants to. The Porto Rican priests had this right, then, before the Insular Commissioners made their recommendation to the President. Why, then, did they make it? Were they ignor-ant that a Spanish writ does not run on American territory, and that every Spanish law denying a constitutional right ceased to be operative against those who had come under the sovereignty of the United States?

The Observer thinks we were too

Let us hold the mirror up to the Observer again. Suppose those sapient commissioners had recommended that Presbyterian ministers should have the right to have two wives at the same time. What would the Observer say time. What would the Observer say to it? It would say it was an insult to the whole body of the Presbyterian clergy, because it implied that they were yearning for the privilege and because the Presbyterian Church forbids bigamy. It would be right in calling it an insult—an impudent insult. But why not the same in the case of the Catholic clergy? In the eyes of the Catholic Church it is as great a sin for a priest to break his solemn vow to God and take one wife as it is for a Presbyterian minister to break his solemn vow to one woman and marry another; and the Catholic priest-hood no more yearns for the married state than the Presbyterian min-

istry yearns for two wives. We hope that the Observer will now see that the recomendation of the Insular Commissioners was impudent, impertinent and insulting.

Young people tell what they are doing, old people what they have done, fools what they intend to do. —French Proverb.

dies that every person with weak lungs, or with consump-tion itself, should understand.

These remedies will cure about every case in its first stages; and many of those more advanced. It is only the most advanced that are hopeless. Even these are wonderfully relieved and life itself greatly prolonged.

What are these remedies? Fresh air, proper food and

## Scott's Emulsion

of Cod-Liver Oil with Hypo-phosphites. Be afraid of draughts but not of fresh air. Eat nutritious food and drink plenty of milk. Do not forget that Scott's Emulsion is the oldest, the most thoroughly tested and the highest endorsed of all remedies for weak throats, weak lungs and consumption in all its stages. soc. and \$1.00; all druggists.
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E MANAGEMENT SES ALWAYS KEEP ON HAND Rins Killer

THERE IS NO KIND OF PAIN OR ADHE, INTERNAL OR EXTERNAL, THAT PAIN-KILLER WILL NOT RE-

LOOK OUT FOR IMITATIONS AND SUB-STITUTES. THE GENUINE BOTTLE BEARS THE NAME,

PERRY DAVIS & SON. 

A constantly increasing sensible love of our dearest Lord is the safest mark of our growth in holiness and the most tranquilizing prophecy of our final perseverance. - Faber.

Manners are the shadows of virtues the momentary display of those quali-ties which our fellow-creatures love and respect. If we strive to become, then, what we strive to appear, manners may often be rendered useful guides to the performance of our duties.

-Sydney Smith. She who sang the Magnificat, and has entranced the nations and the ages with its thrilling strains, now finds the breathless silence of her Immaculate Heart and her more than angelic mind searce a fitting worship of so great a majesty, of so incomparable a God. And so, like the burning bush, her whole being of unimaginable sanctity, science and affections, is evermore consumed unconsumingly, like the choice frankincense of the angelic and human creations combined, grant worship and the perfumes of ravithing sweetness before the Throne of the Holy and Undivided Three .-

## "Good Beginnings Make Good Endings."

. You are making a good beginning when you commence to take Hood's Sarsaparilla for any trouble of your blood, stomach, kidneys or liver. Persistently taken, this great medicine will bring you the good ending of perfect health, strength and vigor.



## O'KEEFE'S Liquid Extract of Malt



One bottle of O'Keefe' Liquid Extract of Malt will do what it requires two of other makes to accomplish.

If you are run down or

have no appetite, and cannot sleep, take a wineglassful of O'Keefe' Liquid Extract of Mal Liquid Extract of Malt four times a day ione bottle will last two days) and you will be surprised at the results in a few days. W. LLOYD WOOD, Wholesale Druggist General Agent, TORONTO

Third and Enlarged Edition.

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One of the Most Instructive and Useful Pamphlets Extant

is the Lectures of Father Damen. They comprise five of the most celebrated ones delivered by that renowned Jessit Father, namely. "The Private Interpretation of the Bible." "The Catho ic Church the Only True Church of God." "Confession," "The Real Presence. "and "Popular Objections Against the Catholic Gurch." The book will be sent to any address on receipt of is cts. in stamps. Orders may be sent to THOMAS COFFEY

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## INDIAN MISSIONS.

ARCHDIOCESE OF MAN.

ARCHDIOUESE OF ST. BONIFAOR

IT HAS BECOME A NECESSITY TO
I appeal to the generosity of Catholics
throughout Canada for the maintenance and
development of our Indian Mission. The resources formerly at our command have in great
part failed us, and the parts that the property of the ground owing to the good dispositions of most of the
pagan Indians and to the live competition we
have to meet on the part of the sects. Persons heeding this call may communicate with
the Archbishop of the Holicace, or with the
undersigned who has been specially charged
with the promotion of this work.

Our Missions may be assisted in the following
manner:

1. Yearly subscriptions, ranging from \$5 to
\$100.

Legacies by testament (payable to the

1. Yearly subscriptions, ranging from \$5 to \$100.

2. Legacies by testament (payable to the Archbishop of St. Boniface).

3. Clothing, new or second-hand, material for clothing, for use in the Indian schools.

4. Promise to clothe a child, either by furnishing material, or by paying \$1 a month in case of a strl. \$1.50 in case of a boy.

5. Devoting one's self to the education of Indian children by accepting the charge of Indian children by accepting the charge of Indian children by accepting the charge of Indian children a Religious Order of men or women specially devoted to work among the Indians; e.g. (for North-Westein Canada) the Oblate Fathers, the Grey Nuns of Montreal the Franciscan Nuns (Quebec), etc.

Donationseither in money or clothing should be addressed to His Grace Archbishop Langevin, D. D., St. Boniface, Man, or to Rev. C. Cahill, O. M. I., Rat. Portage, Ont.

Indian Missionary.

## BOYS' AND GIRLS' ANNUAL

FOR 1899.

THIS BEAUTIFUL AND VERY ENTER. itaining little Annual for 1809 contains something to interest all boys and girls, and as it costs only the small sum of FIVE CENTS it is within the reach of all. The frontispiece is a very nice illustration of St. Anthony proving by a public miracle the Real Presence of Jesus in the Blessed Sacasament:—The King of the Precipice (illustrated); How Jack Hildreth Freed Winneton from the Comanches, by Marion Ames Taggart, author of The Bliesylvania Post Cffice; Three Girls and Especially One, By Branscome River, etc., etc.; Fast Asleep (illustration); Past Mending (illustration); Mary, Queen of Heaven (illustration); An Army of Two; A True Story; Our Blessed Mother and the Divine Infant (illustration). This little Annual has also an abundance of games, tricks and puzzles—The Magic Dart, Shadows in Discuse. The Impossible Cat, Fire, The Inverted Glass, A Home Telephone, To Preserve Flowers, Another Way To Keep a Bouquet Fresh as well as splendid recipes for Home-made candy. Altogether it is one of the nicest little books that we know of, for the price—five cents, Orders mailed at once on receipt of price. Address:

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der His directing and governing plot idence, were to eventually fit them as a dwelling place for the human race. Not by hap-hazard, nor merely by the constant working of blind forces, have the mountains been uplifted, harbours

civil society. I administration of sacred and di

of religion from

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## The Catholic Record.

Published Weekly at 484 and 486 Bichmo street, London. Ontario. Price of subscription—89.00 per annum.

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Arrears must be paid in full before the paper an he stoned.

London, Saturday, September 2, 1899

### MINISTERS DISAGREE.

Two ministers of Adrian, Michigan, refused, on the 24th of August, to marry a couple named John Landy and Clara Gray because the woman had been divorced from her husband, William G ay, on the same day, the decree of divorce having been granted by Judge Chester at a short session of court, during which six divorces were granted. Landy was waiting in the clerk's office till the divorce decree was granted, when he immediately procured a marriage license authorizing his marriage to the divorced Mrs. Clara Gray. The couple then presented themselves successively to the Presbyterian and Methodist Episcopal ministers for marriage, both of whom refused to perform the ceremony.

We could admire the conscientiousness of the two clergymen who thus virtually asserted their belief in the sacredness of the marriage tie, but they are evidently more conscientious than are the religious they represent which have no fixed rules for the guidance either of ministers or lay persons under such circumstances, and so the couple had little or no difficulty in finding another minister in another town not far away, ready to marry them without raising troublesome questions as to whether or not he was acting in accordance with the law of God.

RELATIONS OF FRANCE AND GERMANY.

The Emperor William's speech on the occasion of the unveiling of a monument erected in mem ory of the dead of the regiment of the First Guards who fell at the battle of Gravelotte, on the St. Privat battlefield, in the vicinity of Metz, was highly indicative of a desire to cultivate friendly feelings with France, and to this end he emphasized the words all and both as he stated that its purpose is to be a memorial of " all the brave soldiers of both armies, French and Germans, who fell here; for the French soldiers who found a glorious grave at St. Privat also fought bravely and heroically for their emperor and fatherland."

Ever since the war of 1870 the French have persistently cherished the desire of revenge, and of recovering Alsace and Lorraine, but time, and the repeated manifestations of good will on the part of the German Emperor are, at last making some impression upon the French mind, and bringing about a more cordial feeling toward the Ger-

There is now little doubt that the Kaiser will visit the Paris exposition next year, which it would not have been discreet to do had not the teelings of the French toward the Germans and Germany been mollified.

" UNITY."

A year ago a number of clergymen of the Methodist, Presbyterian, Congregational and Episcopal denomina tions of the State of Ohio joined together in an organization for concerted Christian work. This year some Eng lish Lutherans, Baptists and Bible Christians have come into the organization, which, owing to this increase in strength, has been more systematically organized under the name of "the Church Brotherhood Union," the officers having been selected from among the different denominations represent ed. The promoters of the movement express the hope that this organization is the prelude to a union of the different sects for the peaceful propagation of Christianity without the interference of one sect with the field in which any other of the denominations represented is operating. A somewhat similar organization exists in Virginia, where the Ministerial Union of Richmond and Manchester will hold Sunday afternoon meetings, at which addresses will be delivered on "the paly permanent effect which such temporal power might be revived, and proaching and is near at hand. The

mongrel associations can produce is to it even informed the Czar that Italy purity of Mary's virginity while she ncrease the tendency of these denominations toward disbelief in all Christian dogma, a tendency toward Latitudinarianism, which is already too strong.

MR. AUSTIN AND METHODISM.

The Rev. B. F. Austin, till recently

minister of the Canadian Methodist

Church, and Principal of the St. Thomas Alma College for young ladies, lectured in Detroit on the 23rd ultimo on his reasons for becoming an outand-out Spiritualist. The attendance was small, being less than one hundred. The Detroit Free Press states that the people of that city had evidently little desire to learn the reasons Rev. Mr. Austin had for his conver sion from Methodism. Mr. Austin asserted that his colleagues in the Methodist ministry have a remarkably in timate acquaintance with "the evil one," and thus accounted for their constant preaching about hell and the devil. He declared that even while he was in the ministry he would never preach on these subjects, though he did on heaven and the angels. We remember that when Mr. Austin was principal of the Ladies' College he was a very zealous advocate of the education of young ladies under the in fluence of the Methodist preachers, and a fiery opponent of the education given in Catholic convent academies. We can scarcely reconcile his present statements in regard to his estimate of his brother ministers with the honesty of his expressed convictions in regard to education. We suppose, however. that "times and circumstances being changed, men change also." At least this appears to be the case with the

former professor. We must also direct the attention of our readers to the fact that the ex pro fessor would have us believe that even when he was a Methodist, he disbelieved, or at least doubted, some of the doctrines which his Church taught. This confession is no more creditable to himself than to his Church.

THE POPE AND THE PEACE CONFERENCE.

It is now pretty thoroughly understood what influences were at work to prevent the Holy Father, Pope Leo XIII., from being represented at the Peace Conference which recently met at the Hague.

The Czar's disinterestedness in first proposing that such a Conference should be held has been suspected by many, and the fact that even while the preparations for holding it were going on, Russia did not cease for a single moment to strengthen its position on Chinese territory, by advancing its troops to make its possession of the new territory acquired there impreg. nable, somewhat justified the suspicion that in proposing the partial disarmament of all nations, the plan of the Czar and his advisers was that, as Russia itself will not be prepared for some years for war on an extensive scale, the other nations of Europe might be induced in the meantime not to become better prepared than they are now for such a contingency.

The strong hand with which the liberties of Finland were taken away was regarded as another evidence of the insincerity of Russia's peaceful professions; and putting together all these considerations, most of the powers, great and small, appear to have sent their representatives to the Conference with but little hope that any practical result, looking toward general pacification, would be attained.

Notwithstanding all these facts, there is good reason to believe that the Czar was really in earnest in hoping to bring about some arrangement with the other powers looking toward a permanent peace, in order that the burden of keeping up immense armaments, both by land and sea, might not press so heavily upon the people, who are everywhere overburdened with tax-

ation on this very account. It was owing to this desire for the world's peace that Nicholas was really anxious for the Pope to be represented at the Conference. He was aware that of all the potentates of the world there was none more sincerely anxious than the Pope to see a practical result fol low from the Conference, and owing to the Pope's undoubted influence throughout the world, he felt sure that if a representative of the Holy Father were present, that influence would work powerfully to attain the end for which he was so desirous.

Italy had a decided objection to the tation of the text. sending of the Pope's representative to the Congress, the reason being the the immediate annoucement to manvital oneness of Christians." The fear lest the question of the Pope's kind that the day of salvation is ap-

would not send a representative at all

if an invitation were sent to the Pope. The opposition of Italy might not, and probably would not, have been heeded by Russia were it not for the fact that Germany and Austria, tied to Italy by the Triple Alliance, backed her up in her attitude.

There was another reason for the attitude taken by Germany in this matter. Germany showed unmistak ably, before the Conference met at all. that it had no confidence in any good result following from it. This was shown even by the choice of German delegates, one of whom publicly declared before the Conference met that there can be no arbiter between nations but the sword, and that no good result could be expected from the Peace Conference.

Moreover, Germany and England were alike opposed to the arbitration scheme, and they felt that if the Pope were represented, the influence would be too strong for them in favor of such a scheme, and both these powers were therefore opposed to his being represented.

Of the great powers, therefore France and Russia only were in favor of inviting the Pope, while England and Germany felt that if such an invitation were issued, it would afford a reason why the good feeling between the Pope and the Czar would be intensified, which they did not wish, and this was another reason which operated in creating a strong opposition against the extension of an invitation to the Pope, so the Holy Father was not invited, and it is probably for this reason, in a great measure, that the Conference has been so barren in results, though there is still some hope that at some future time another Conference may be held under more favorable circumstances, the results of which will be greater than those already achieved : and it cannot be said that the Conference was altogether a failure, as it affords such a hope, though so far the results have been so insignifi cant.

THE NATIVITY OF THE BLESSED VIRGIN MARY.

On Friday of next week, September 8, the Church celebrates the Feast of the Nativity or birth of the ever Blessed and Immaculate Mary, the Mother of

There are several reasons for which the Church has instituted this festival, all of which 'are intimately connected with the great mystery of our Redemp tion by the blood of Christ, shed on the cross in atonement for the sins of mankind.

In the first announcement of a Redeemer to come to our first parents after their fall from a state of innocence the coming of the Blessed Virgin is an nounced as intimately connected with the work of Redemption by her Divine Son, when God promised that, as the fall in Paradise took place through the weakness of Eve, so Redemption should be accomplished through another woman, who, in conjunction with her seed, should crush the head of the serpent, through whose wiles that fall had been brought about: thus God said: "I will put enmities between thee and the woman, and thy seed and her seed : she shall crush thy head and thou shalt lie in wait for her heel." (Gen. iii.,

This passage is differently translated in the Protestant Bible, which has "it shall crush thy head," instead of "she shall crush, etc." It is generally as serted that this is in accordance with the Hebrew text, which has the pronoun in the masculine and not in the feminine form. It is to be remarked, however, that in the most ancient Hebrew of the book of Genesis there was not a distinction between the two genders in the use of this pronoun, which had hua for he, she, and it. The later Hebrew has hia for she. Hence the Hebrew of Genesis may be translated into English by any of the genders, as it is not by itself quite def inite. The context favors the Catholic translation, in order to preserve the contrast and hostility which is principally spoken of by God as existing beween the woman and the serpent, who is the devil. However, the sense is not really changed by either the feminine or the neuter rendering, as it is by her seed, Jesus Christ, that it is promised that the woman shall crush the serpent's head. The Fathers of the Church, for the most part, adhere to the translation found in the Donai Bible, which is St. Jerome's interpre-

The birth of the Blessed Virgin is

gave birth to a son was foretold by the prophet Isaias to King Achaz as an evidence of the power of God to save His people, when the prophet said : "Therefore the Lord Himself shall give you a sign. Behold a Virgin shall conceive and bear a son : and His name shall be called Emmanuel. which signifies God with us. Taerefore her nativity is the first sign that the Redeemer of mankind is soon to be expected.

When we consider the virtues of th Blessed Virgin, her high dignity and prerogatives coming from God, especially her immaculate purity from the moment of her conception, and her dignity as mother of God, it will be seen that the festival of her birth ought to be a day of joy and thanksgiving to the whole Church of God, for, beside the share which Mary had in the redemption of mankind, she is to us a model of every virtue which we should practice, as well as an evidence of the efficacy of redemption, inasmuch as it is by the special grace of her Divine Son that she was peculiarly redeemed, so that she alone among the children of Eve, by natural descent, was preserved from being a child of wrath, even from the moment of her

conception. A creature cannot by any means be raised to an equality with God, and it would be wrong to say that Mary has been raised to an infinite dignity; yet the dignity to which Mary has been elevated has so close a relation to the Daity that we could not conceive that any creature could attain to it. except that the omnipotence of God should make it a reality. Thus she is truly the Mother of God, being the Mother of God made man. She is styled by St. Elizabeth "the Mother of my Lord," and St. Elizabeth was inspired by the Holy Ghost to give her this title, which signifies the same thing with Mother of God. (St. Luke

St. Bernard thus speaks of the dignity to which Mary has been raised:

"Choose which you will most admire, most beneficent condescension of the Son the sublime dignity of the Mother. On e side it is a subject of wonder and aston ment: that a God should obey a woman humility beyond example, and that a wor commands a God is a pre-eminence with a rival."

St. Anselm also savs:

"Listen and attend, O man, and be transported in an ecstacy of astonishment, in contemplating this wonder. The infinite God had one only begotten to eternal Son; yet He would not suffer Him to remain only His own, but would also have Him to be made the only Son of Mary."

So true is it that Mary really cooperated in the work of our redemption, that when the Augel Gabriel an nounced to her that she should bring forth Son who should "be great, and should be called the Son of the Most High," it was made dependent on her consent that this mystery should be accomplished; and thus the work of redemption hung suspended in the balance until Mary gave her consent to it in these words: "Behold the handmaid of the Lord : be it done to me ac-

ording to Thy word." From all this we see how justly the Catholic Church appoints festivals in honor of the Blessed Mother of God. The festival of the Nativity of the Blessed Virgin is of great antiquity, as we read in the Acts of Pope Sergius in the seventh century that he appointed certain homilies and prayers to be recited in honor of this feast, and during the Pontificate of St. Gregory the Great special prayers and a procession were prescribed on the same festi. val, in order to give due honor to the ever-blessed Mother of God.

This festival is kept by the Eastern Schismatical Churches, and by the Copts of Egypt, thus showing that the practice of honoring the Blessed Virgin's Nativity existed in the Church from the earliest ages, and it would not otherwise have been retained in these Churches which have been separated from the Catholic Church for over a thousand years.

FRANCE AND DREYFUS.

The whole civilized world outside France sympathizes with Dreyfus, and it would seem that France cannot offend its opinion further. It has done this far too much already.—Boston Herald.

True ; but France is the only civilized nation that has so promptly undertaken to undo the wrong committed against one of its sons. Witness Rome and its Belisarius; England and its Admiral Byng; not to mention the great nation which was so slow to rehabilitate Generals Fitz John Porter and Charles P. Stone. "People who live in glass houses," etc.—Boston Pilot.

MONUMENT TO PARNELL -We are pleased to learn by cable that the Lord Mayor of Dublin has issued an appeal to Irishmen throughout the world to subscribe to a fund for a memorial to the late Charles Stewart Parnell, the foundation stone of which will be laid in Ostober next.

OFFICIAL.

London, Ont., August 24, 1899. Rev. and Dear Father :

Von will find enclosed the Encyclical Letter of Our Most Holy Father, Pope Leo XIII., on the Consecration of the World to the Sacred Heart, and also a copy of the letter of His Eminence, Cardinal Ledochowski, Prefect of Propaganda, both of which should be read for the faithful on next Sunday:

CONSECRATION OF THE WORLD TO THE SACRED HEART.

NOYCLICAL LETTER OF OUR MOST HOLY LORD, LEO XIII., BY DIVINE PROVIDENCE POPE,

the Consecration of Mankind to

O THE PATRIARCHS, PRIMATES, ARCH BISHOPS AND BISHOPS OF THE CATH OLIC WORLD IN GRACE AND COM MUNION WITH THE APOSTOLIC SEE POPE LEO XIII.

Venerable Brethren, Health and Apos

tolic Benediction. But a short time ago, as you well know, We, by letters apostolic, and following the custom and ordinances of Our predecessors, commanded the cele-bration in this city, at no distant date, of a Holy Year. And now to-day, in the hope and with the object that this religious celebration shall be more devoutly performed. We have traced and ended a striking design from which, if all shall follow it out with hearty good will. We not unreasonably expect extraordinary and lasting benefits for Christendom in the first place

and also for the whole human race Already more than once We have endeavored, after the example of Our predecessors, Innocent XII., Benedict XIII., Clement XIII., Pius VI., Pius VII., and Pius IX., devoutly to foster and bring out into fuller light that most excellent torm of devotion which has for its object the veneration of the Sacred Heart of Jesus : this We did especially by the Decree given on Jun 28, 1899, by which We raised the Feast under that name to the dignity of the first class. But now We have in mind a more signal form of devotion which shall be in a manner the crowning per fection of all the honors that people have been accustomed to pay to the Sacred Heart, and which We confidently trust will be most pleasing to Jesus Christ, our Redeemer. This is not the time, however, that the design of which We speak has been mooted. Twenty five years ago, on the approach of the solemnities of the second centenary of the Blessed Margaret Mary Alacoque reception of the Divine command to propagate the worship of the Sacred Heart, many letters from all parts, not merely from private persons but from Bishops also, were sent to Pius IX begging that he would consent to conecrate the whole human race to the Most Sacred Heart of Jesus. It was thought best at the time to postpone the matter in order that a well-considered decision might be arrived at Meanwhile permission was granted to individual cities which desired it thus to consecrate themselves, and form of consecration was drawn up. Now, for certain new and additional reasons We consider that the plan is ripe for fulfilment.

CHRIST OUR KING.

This world-wide and solemn testi mony of allegiance and piety is especially appropriate to Jesus Christ, who is the Head and Supreme Lord of the For these reasons We race. His empire extends not only over Catholic nations, and those who, having been duly washed in the waters of holy baptism, belong of right to the Church, although erroneous opinions keep them astray, or dissent from her teaching cuts them off from her care it comprises also all those who are deprived of the Christian faith, so that the whole human race is most truly under the power of Jesus Christ. For He who is the Only-begotten Son of God the Father, having the same substance with Him and being the brightness of His Glory and the figure of His substance (Hebrews i., 3), necessarily has everything in common with the Father and therefore sovereign power over all things. Tais is why the Son of God thus speaks of Himself through Prophet: "But I am appointed King

by him over Sion, his holy mountain.

The Lord said to me, Thou art my son, this day have I begotten thee. Ask of me and I will give thee the Gentiles for thy inheritance and the utmost parts of the earth for thy possession (Psalm it.). By these words He declares that He has power from God over the whole Church, which is signified by Mount Sion, and also over the rest of to its uttermost ends. On the world what foundation this sovereign power rests is made sufficiently plain by the words, "Thou art My Son." For by the very fact that He is the Son of the King of all, He is also the heir of all His Father's power: hence the words-"I will give thee the Gentiles for thy inheritance," which are similar to those used by Paul the Apostle, "whom he hath appointed heir of all things" (Hebrews i., 2)

But We should now give most special consideration to the declarations made by Jesus Christ, not through the Apostles or the Prophets, but by His own words. To the Roman Governor who asked Him, "Art thou a king He answered unhesitatingly, Thou sayest that I am a king " (John xviii., 37). And the greatness of this power and the boundlessness of His kingdom is still more clearly declared in these words to the Apostles: "All power is given to me in heaven and on

all power has been given to Christ it follows of necessity that His empire must be supreme, absolute and inde-pendent of the will of any other, so that none is either equal or like unto it: and since it has been given in heaven and on earth it ough heaven and earth obedient to it. And verily He has acted on this extraordin. ary and peculiar right when He com-manded His Apostles to preach His doctrine over the earth, to gather all men together under the one body of the Church by the baptism of salvation, and to bind them by laws, which no one could reject without risking his eternal

CHRIST OUR REDEEMER. But this is not all. Christ reigns not only by natural right as the Son of God, but also by a right that He has acquired. For He it was who snatched us "from the powers of darkness" (Colossians i., 18), and "gave Himself f r the redemption of all "(1 Timothy Therefore not only Catholics, and those who have duly received dividually and collectively, have become to Him "a purchased people 1 Peter ii., 9). St. Augustine's are therefore to the point when he says: "You ask what price He paid? See what He gave and you will understand how much he paid. The price was the blood of Christ. What could cost so much but the whole world, and all its people? The great price He paid was paid for all." (T. 120 on St.

How it comes about that infidels themselves are subject to the power and dominion of Jesus Christ is clearly shown by St. Thomas, who gives us the reason and its explanation. having put the question whether His judicial power extends to all men, and having stated that judicial authority flows naturally from royal authority he concludes decisively as follows:
"All things are subject to Christ as far as His power is concerned, although they are not always subject to Him in the exercise of that power" (3a., p., q., 59, a, 4) This sovereign power of Christ over men is exercised by truth, justice, and above all, by charity

VOLUNTARY CONSECRATION. To this twofold ground of His power and dominations He graciously allows us, if we think fit, to add voluntary consecration. Jesus Christ, our God and our Redeemer, is rich in the fullest and perfect possession of all things: we, on the other hand, are so poor and needy that we have nothing of our own to offer Him as a gift. But yet, in His infinite goodness and love, He in no way objects to our giving and consecrating to Him what is already His as if it were really our own ; nay, far from refusing such an offering, He positively desires it and asks for it:
"My son, give me thy heart." We are, therefore, able to be pleasing to Him by the good will and the affection For by consecrating ourof our soul. selves to Him we not only declare our open and free acknowledgment and acceptance of His authority over us, but we also testify that if what we offer as a gift were really cur own, we would still offer it with our whole heart. also beg of Him that He would vouchsafe to receive it from us, though clearly His own. Such We speak, such is the meaning underlying Our words.

And since there is in the Sacred Heart-an act which is nothing else than an offering and binding of oneself

to Jesus Christ, seeing that whatever honor, veneration and love is given to this divine Heart is really and truly For these reasons We urge and exhort all who know and love this divine

Heart willingly to undertake this act of piety; and it is Our earnest desire that all should make it on the same day, that so the aspirations of so many thousands who are performing this act of consecration may be borne to the temple of heaven on the same day. But shall We allow to slip from Our remembrance those innumerable others upon whom the light of Christian truth has not yet shined? We hold the place of Him who came to save that which was lost, and who shed His blocd for the salvation of the whole human race. And so We greatly desire to bring to the true life those who sit in the shadow of death. As We have already sent messengers of Christ over the earth to instruct them, so now, in pity for their lot, with all Our soul We commend them, and as far as in Us lies We consecrate them to the Sacred Heart of Jesus. this act of devotion, which We recom mend, will be a blessing to all. having performed it, those in whose hearts are the knowledge and love of Jesus Christ will feel that faith and love increased. Those who, knowing Christ, yet neglect His law and its precepts, may still gain from His Sacred Heart the flame of charity. And last-ly, for those still more unfortunate, who are struggling in the darkness of superstition, we shall all with one mind implore the assistance of heaven that esus Christ, to whose power they are subject, may also one day render them submissive to its exercise; and that not only in the life to come when He will fulfil His will upon all men, by saving some and punishing others (St. Thomas, ibid), but also in this mortal life by giving them faith and holiness. May they by these virtues strive to honor God as they ought, and to win

everlasting happiness in heaven. THE NEED OF IT.

Such an Act of Consecration, since it can establish or draw tighter the bonds which naturally connect public affairs with God, gives to States a hope of better things. In these latter times, especially, a policy has been followed which has resulted in a sort of wall earth "(Matthew xxviii., 18). If then being raised between the Church and

possible, of the b minds are raised solent pride, wh greater part of have fallen into and be buffeted no one is suffere ety and peril? discarded it fol the surest foun welfare must gi inflict on His er they so richly the prey of the that they give out by excess of Hence that ab have now for a upon us to seek whose strength driven away.
Jesus Christ the God? "For th under heaven we must be sa We must have the Way, the Tr

have gone astro to the right pat shadowed our I must be dispelle death has seized lay hold of life. possible that o nealed and all again with the l newed, and swo edge the empire ly obey His word shall confess the is in the glory (Phillippians ii. When the Chi diately succeedir esars, a youn heavens a cross, the happy omen ious victory tha now, to-day, b and heavenly t sight-the most

with a cross risi flames of love. all our hopes from it the salv confidently beso Finally, there We are unwilling lence, personal but still good moves Us to us God, the not long ago pre ing us of a da wish, by thi paid to the Si brought promine gratitude be pul THE DATE OF For these res

on the ninth, ter coming month o pal church of ev certain appointe on each of these the other pray Sacred Heart ap ity. On the las cration shall l erable Brethren

As a pledge in token of Oa to you, and to committed to you Given in Ron

25th day of Ma second year of ( The Prop

Right Rev. I notify Your L wish of the Sov those places wh ter of His Holin secration of all Heart of Jesus to hold the ce therein prescrit that some Sund Ordinary of eac emn Consecrat the summer mo you every bless!

Your Lordship's M. CAR AUGUSTINE

SOLEMN ACT Most sweet J human race, lo bly prostrate be are Thine, and be; neverthele surely united w to day each one imself to Thy indeed have many, too, desp hem all, most draw them to Thou King, O faithful who has out also of the have turned th grant that they to their Father wretchedness a

King of those v

civil society. In the constitution and administration of States the authority of sacred and divine law is utterly disregarded, with a view to the exclusion of religion from having any constant part in public life. This policy almost tends to the removal of the Christian faith from our midst, and, if that were possible, of the banishment of God Him self from the earth. When men's minds are raised to such a height of insolent pride, what wonder is it that the greater part of the human race should have fallen into such disquiet of mind and be buffeted by waves so rough that no one is suffered to be free from anxiety and peril? When religion is once discarded it follows of necessity that the surest foundations for the public welfare must give way, whilst God, to inflict on His enemies the punishment they so richly deserve, has left them the prey of their own evil desires, so that they give themselves up to their passions and finally wear themselves

out by excess of liberty.

Hence that abundance of evils which have now for a long time settled upon the world, and which pressingly call upon us to seek for help from Him by whose strength alone they can be driven away. Who can he be but driven away. Who can he be but Jesus Christ the Only-begotten Son of "For there is no other name under heaven given to men whereby we must be saved." (Acts iv., 22) We must have recourse to Him who is the Way, the Truth and the Life. We have gone astray and we must return to the right path: darkness has over-shadowed our minds, and the gloom must be dispelled by the light of truth : death has seized upon us, and we must lay hold of life. It will at length be possible that our many wounds be healed and all justice spring forth again with the hope of restored authority; that the splendors of peace be renewed, and swords and arms drop from edge the empire of Christ and willing ly obey His word, and "Every tongue shall confess that our Lord Jesus Christ is in the glory of God the Father (Phillippians ii., 11)

When the Church in the days imme diately succeeding her institution, was oppressed beneath the yoke of the sars, a young Emperor saw in the heavens a cross, which became at once the happy omen and cause of the glorious victory that soon followed. And now, to-day, behold another blessed and heavenly token is offered to our sight-the most Sacred Heart of Jesus, with a cross rising from it and shining forth with dazzling splendor amids flames of love. In that Sacred Heart all our hopes should be placed, and from it the salvation of men is to be confidently besought.

Finally, there is one motive which We are unwilling to pass over in silence, personal to Ourselves it is true, but still good and weighty, which moves Us to undertake this celebra-God, the author of every good not long ago preserved Our life by cur ing us of a dangerous disease. W now wish, by this increase of the honor paid to the Sacred Heart, that the memory to this great mercy should be brought prominently forward, and Oar gratitude be publicly acknowledged.

THE DATE OF THE CONSECRATION For these reasons, We ordain that on the ninth, tenth and eleventh of the coming month of June, in the principal church of every town and village, certain appointed prayers be said, and on each of these days there be added to the other prayers the Litany of the Sacred Heart approved by Oar authority. On the last day the form of Concration shall be recited which, Venerable Brethren, We send to you with

As a pledge of divine benefits, and Our paternal benevolence to you, and to the clergy and people committed to your care, We lovingly committed to your care, We lovingly grant in the Lord the Apostolic Bene

Given in Rome at St. Peter's on the 25th day of May, 1899, the twenty-second year of Our Pontificate. LEO XIII.

The Propaganda,

Rome May, 31, 1899. Right Rev. Lord Bishop—I hereby notify Your Lordship that it is the wish of the Sovereign Pontiff that in those places where the Encyclical Latter of His Holiness regarding the Consecration of all men to the Most Sacred Heart of Jesus did not arrive in time to hold the celebration on the day therein prescribed, the 11th of June, that some Sunday be selected by the Ordinary of each diocese for this solemn Consecration-any time during the summer months up to the 21st of next September. Meanwhile wishing

Your Lordship's most devoted servant, M. CARDINAL LEDOCHOWSKI. AUGUSTINE, Archbp. of Larissa,

you every blessing,

SOLEMN ACT OF CONSECRATION. Most sweet Jesus, Redeemer of the human race, look down upon us hum-bly prostrate before Thine altar. We e Thine, and Thine we would ever be : nevertheless, that we may be more surely united with Thee, behold here to day each one of us freely consecrates meelf to Thy Sacred Heart. Many indeed have never known Thee many, too, despise Thy precepts, and rejected Thee. Have mercy on them all, most merciful Jesus, and draw them to Thy Sacred Heart. Be Thou King, O Lord, not only of the faithful who have never forsaken Thee, but also of the prodigal children who have turned their backs upon Thee grant that they may quickly return to their Father's house, lest they die of wretchedness and hunger. Be Thou King of those who have been beguiled by errors or whose affection have priests!"—was the same that rose from

been turned aside, and call them back to the harbour of truth and the unity of the faith, so that soon there may be but one flock and one Shepherd. Be Thou King also of all those who still sit in the ancient superstition of the Gentlies, and refuse not Thou to deliver them out of darkness into the light and kingdom of God. Grant, O dom and immunity from harm ; give peace and order to all nations, and make the earth resound from pole to pole with one word : Praise to the Divine Heart that wrought our salvation; to It be glory and honor forever. Amen

In obedience to the Encyclical Latter of the Holy Father, His Lordship, the Bishop of London, has appointed the first Sunday of September, namely, Sept. 3, for this solemn Consecration of the Sacred Heart of Jesus in all the churches of the diocese.

Pastors who may be absent in mission churches the first Sunday of the month are free to select the second or third Sunday of September for the Consecration in the principal church of the parish, and are requested to arrange the exercises of the Triduum to suit the convenience of the peopleeither after Mass in the morning ; or in the evening, with Benediction of the Blessed Sacrament.

The prayers of the Triduum might be five decades of the Rosary, the New Litany of the Sacred Heart, and an Act of Reparation. The Solemn Act of Consecration should be made at the closing exercises on Sunday.

All the faithful, and particularly the members of the League of the Sacred Heart, are requested to receive the sacraments of Penance and Holy Communion as a preparation for the ceremony of Consecration.

By order of the Bishop of London. P. L'HEUREUX, Secretary. Bishop's Palace, London,

Feast of St. Bartholomew, 1899.

TO THE HOLY SEE

Bishops of the Cincinnati Province Refer their Loyalty-People Strong in Faith.

Most Holy Father: We, the Archicleshops and Bishops of the Province of Cincinnati, assembled in Cincinnati for our yearly meeting, take this occasion of thanking Your Holiness for your timely and Apostolic letter: "Testem benevolentia," addressed to His Eminence Cardinal Gibbons, and, through him, to all the Bishops of the United States. The errors you there in condemn were calculated to work great harm to souls. Your Apostolic letter, with its lucid explanation of Catholic truth, will, we feel confident, end all future misunderstanding.
"Roma locuta est: causa finita est!" Our good people are strong in the faith and ever loval to the Holy See. In our own name and that of our clergy and flocks, we give you the hearty assur-ance that we all approve of what Your Holiness approves. We condemn what you condemn. We make our own what you have communicated to us in your letter, "Testem benevolenta," and accept it exactly in that sense in which Your Holiness wishes it to be understood. We are proud indeed of our country and its glorious Constitution : but we all realize that our faith, our religion, our morals, our spirituality. all depend on the infallible guidance of Him to whom was said: "Feed My lambs, feed My sheep." We also recognize the fact that the better Catholics we are, the better Americans we shall be.

Thanking you again, Most Holy Father, for your solicitude for our spir-itual welfare and your Apostolic vigilance for the purity of the faith here in the United States; beseeching God to restore you to full health and strength for the benefit of the Universal Church. we prostrate ourselves at the feet of Your Holiness and beg for ourselves our clergy, our religious and all our flocks, your Apostolic Benediction.

William Henry Elder, Archbishop of Cincinnati. William George, Bishop of Louis-

Henry Joseph, Bishop of Grand

Rapids Camillus Paul, Bishop of Covington. John Samuel, Bishop of Detroit. Ignatius Frederick, Bishop of Cleve

Absent on account of ill health: The Right Rev. Bishops of Indianapolis and of Fort Wayne; at Rome, Right Rev. Bishop of Nashville.

> DEVIL'S DAY IN PARIS. Catholic Union and Times.

Once again has the civilized world been startled and shocked by the un-leashed demons of infidel Paris. In defiance of police they managed for awhile to turn the blessed rest of last Sunday into an occasion of howling

imprecation, blasphemy and sacrilege, which recall the wild yells of the French revolution and the later horors of the Paris Commune in '71. Whatever may have been the im-mediate cause of this anarchist uprising, it was animated by the same traditional spirit of hostility to the Church. It waved its old-time red flag of murder; it was armed with the same deadly bullet and dripping blade that spread terror in other days; it carried the same petroleuse torch that turned to ashes so many stately structures; and its shibboleth - " death to

the wolfish mob when it howled for the

blood of the Archbishop of Paris.
Summoned from their lairs by the franzied appeals of a revolutionary press, the hissing reptiles of anarchy—that would sting to death law and order everywhere-coiled themselves once more to strike at the heart of the Church; and they were maddened to their work of destruction by the fiendish shrickings of Faure and his fellow

What they did has horrified Chris ndom. Last Sunday was devil's day in Paris. Church doors were battered down with hatchets and bars of iron; altars of precious marbles smashed to bits; paintings and statues, gems of art, art, burned or otherwise destroyed; the tabernacle burst open and the Biessed Sacrament flung to the floor and trampled under toot; the image of Christ Crucified hurled from the high altar, spit upon, as of old, and thrown into the flames; and when the fury of the demons seemed glutted and they were retiring from the frenzied scene some one shouted that the statue of the Ah, verily! the wreck and ruin would not have been complete without her. And so the cursing crowd rushed back for the Mater Desolata. It was forth with hurled into the flames beside the figure of her Crucified Son; and thus, as on enother dreadful day, she was beside the Cross.

Such is the meagerly-outlined story of devil's day in Paris, last Sunday. The cabled summary of its horrors has appalled the Catholic world; and furnishes painful evidence that though the God of St. Louis hath innumerable worshippers - who would heroically shed their blood for His sake-in the fair yet fickle capital, the dark demon of Irreligion continues also to hold court And if he be not potent now, as in the days when a courtegan was wor shipped, as the Goddess of Reason, in the Cathedral of Notre Dame, his minions are as crafty and bold as then, to unfurl the standard of anti Christ, and, with torch and dagger and bullet, to destroy and slay in his name.

Surely another St. Vincent de Paul or St. Francis de Sales is needed in the Paris of to day, to invade its anarchist haunts with the Cross of Christ; and, by the power of the charity enthroned thereon, to bring back to the paths of virtue and peace the scowling brown and fierce hearts that durk therein Or, such tender appeals failing, then let the consecrated sword of the Maid of O:leans be unsheathed, and in the name of humanity, country, civiliz ation and peace, let the hellish brood of destroyers be swept into the Seine!

THE POPE'S FEAST DAY .- Pope Leo celebrated his patron saint's day-St.
Joachim—on August 20, in remark able health and spirits. He gave audience for an hour to three hundred people; and received the felicitations of many Cardinals and prelates with much of his old time energy and joy.

A PAPAL ZOUAVE DEAD -Testard de Montigny, former recorder of Mon-treal, Can., is dead. In 1856 he left for Europe being the first French Canadian to take service in the Pontifical Zouaves, organized as a defence for the Pope. He served as a private for two years, refusing pro motion offered on account of gallantry. In 1884 he was appointed a Chevalier of the military order of Pius IX.

ARCHDIOCESE OF KINGSTON. Death of Father McDonagh.

On Sunday Rev. Father John H. McDonagh. pastor of the parish of Picton, passed to his eternal reward. The beloved priest had been in failing health for some time, but it was not expected the end would come so soon. His demise has been the occasion of much regret throughout the archdiocese of Kingston, particularly in Napanee and Picton, where he was highly esteemed as a priest and citizen by all classes.

During his years of toil at Picton Fr. McDon During his years of toil at Picton Fr. McDonagh was instrumental in erecting the church of St. Gregory, which stands to-day as an enduring monument of his great zeal and untiring labor for the cause he loved so well. He is survived by two brothers, Dr. A. J McDonagh of Toronto, M. P. McDonagh, barrister of London, and one sister, Mrs. Arthur McCann, lying near Perth. He was a cousin of Fr. W. A. McDonagh, of Prescott, and of Sister Mary of the Annunciation, of the House of Providence, Kingston.

On Monday morning, the 21st with

dence, Kingston.

On Monday morning, the 21st ult., a telegram announcing his death on Sunday, was received by Rev. Father Davis. It also stated that the body would be brought to Perch for interment, as it was the request of the deceased that he should be buried near his father and mother, both of whom had been previously called to their eternal reward.

Boy Father Davis with it.

called to their eternal reward.

Rev. Father Davis, with his characteristic tact, soon had the church and sanctuary suitably draped, and by Tuesday afternoon all was in readiness for the reception of the corpse. On the arrival of the 3 o'clock train from the west the funeral was met by Rev. Father Davis and the priests of the neighboring parishes. Branch No 89 of the C. M. B. A. also turned out in large numbers to do honor to the memory of the Rev. Father, not only from his being a priest of God, but also on his being a native of the good old parish of Perth that has contributed so many of her sons and daughters to the services of our Holy Mother the Church.

The funeral procession was then formed, and

contributed so many of her sons and daughters to the services of our Holy Mother the Church.

The funeral procession was then formed, and on reaching the Church the body was placed on a cutafulque which had been specially erected for the occasion, immediately in front of the main altar. The sombre hue of the drappings lent a special air of solemnity to the ceremonies attending an occasion of this kind. On Wednesday morning at 9 o'clock grand High Mass was celebrated; Rev. Father Hogan of Napanee being the celebran; Rev. Father Killeen of Toledo, deacon; Rev. Father McDonagh, of Prescott, cousin of the deceased, sub-deacon and Rev. Father Connelly, of Belleville, master of ceremonies. A strange coincidence was thus presented — the three priests on the altar and the master of ceremonies, together with the deceased, were all born and brought up in the parish of St. John the Baptist, Perth. This is probably the first time such a thing has ever occurred in the diocese of Kingston and certainly in no parish outside of St. Mary's at Kingston could such a thing occur—which goes to show that the Irish faith which has been implanted in this parish has borne good fruit.

On the Gospel of the day being sung, Rev. Father Keber regions of St. Wary's Mary's Land and certain of the day being sung, Rev. Father Keber regions of St. Wary's Mary's Land and certain of St. Wary's Mary's Land and certainly in no parish outside of St. Mary's Land and certainly in no parish outside of St. Mary's Land and certainly in no parish outside of St. Mary's Land and certainly in no parish outside of St. Mary's Land and certainly in no parish outside of St. Mary's Land and certainly in no parish outside of St. Mary's Land and certainly in no parish outside of St. Mary's Land and certainly in no Father Mary Land and certainly in no Father Mary Land and certainly in the father Mary Land and certain

been implanted in this parish has borne good fruit.

On the Gospel of the day being sung, Rev. Father Kehoe, rector of St. Mary's, Kingston, ascended the pulpit and preached a powerful and eulogistic sermon on the work and life of the deceased. He began by reminding his hearers that all were assembled to-day in this spacious church to perform a solemn act of charity. The drapings of the church, the catafaique, the toiling of the bell, the large congregation, the reverential silence pervading the sacred edifice, all spoke only too plainly that the angel of death had been among them. Yes, true it was that God in His infinite mercy and wisdom had chosen to call one of His faithful followers and that one was the Rev, Father John Hugh McDonagh, priest, of the New Law and one selected by Jesus

Christ from the rest of mankind and constituted a priest of God according to the order of Melchisedech. He next touched upon the duties and obligations devolving upon the priest of God. He was conserrated such for the redemption of the world; as a witness of the itruth and and an expounder of the doctrines of Our Holy Mother the Church. He must offer up prayers for the salvation of mankind. He must ceiebrate the Holy Sacrifice of the Mass for both the living and the dead. He must visit the sick and comfort and console the dying. He must exhort and entreat. He must look after the lost sheep of his flock and above all instruct and educate the little ones in the holy tenets of the one true Church. He must observe God's Holy Law in all things. He must observe God's Holy Law in all things. He must be kind and sympathetic. Such are the characteristics of the riue priest of God and such were the characteristics of the late Father McDonagh. The speaker culogized in glowing language the work done by the deceased; of the churches he had built; of the improvements he had made, both spiritually and materially, in the parishes and people over whom he had been placed. Born in the parish of Perth over fifty years ago of good religious Irish parents, he soon evinced those admirable traits which were marked characteristics of his work as a priest. After completing his education in the Separate school in Perth he was sent to Regiopolis, that holy asylum of learning where he had as his Professor in Rheoric and Philosophy our present esteemed Astolish of Carlotter and while there was Chalaisin to the Kingston and while there was Chalaisin to the Carlottes. A sorwards he was sent to he grant and a recognition of his workers had until his deaths to the Kingston Pearlan, whether in the Read the Catholics of

Parish of Read.

Ringston; McDonagh of Prescott; and Meagher of Kingston. R. I. P.

Parish of Read.

The stained glass windows have all been blaced in position in the beautiful new church of St. Charles. They are all done in the highest style of art and reflects credit on all concerned. During a pastoral visit to this mission the late Archbishop Cleary, in walking up the aisie of the church, remarked to the Rev. Father Thomas McCarthy, the well-beloved pastor, that there was but one thing wanting to make the church perfect and that was to have stained glass windows. In loving memory of Kingston's greatest and well-beloved prelate, Father McCarthy, never rested content until he carried out the idea of His Grace, and St. Charles church stands to-day the most beautiful and complete country church in the province. This sacred edifice stands as a monument to the progressive and far-seeing wisdom of Archbishop. Cleary and the unwear-led Zeal, energy and the unwear-led Zeal, energy and devotion of the Rev. Father McCarthy. The windows on the west side are the Ascension, the Assumption, the Descent from the Cross. St. Aloysius, St. Ann teaching the Biessed Virgin and St. Anthony and the Infant Jesus. On the cast side are the Holy Family, St. Joseph, St. Charles Borromeo, patron saint of the church as the Holy Family, St. Joseph, St. Charles Horromeo, patron saint of the church and the rance are seen the figures of St. Peter and St. Paul. In the gallery over the organ are two figures of ancels with harps in their hands typifying the heavenly choir.

Over the window there are three oval-shaped stained glass windows, donated respectively by the Hanley Brothers in memory of their father; by Mr. John Hanley, in memory of his wife; and by Mrs. Meagher, in memory of her husband, the late James Weagher.

Meagher.

We congratulate the pastor and people of this parish on the success which has attended their praiseworthy efforts, which prove that they form a model parish in the Archdiocese of Kingston. These beautiful stained glass windows have all been donated by individuals and families in memory of deceased relatives, and one was donated by the ladies of the Altar Society. How much more beautiful and edifying are such memorials, thus beautiful God's ing are such memorials, thus beautifying God's house where He continually dwells, than the expensive and alas! too often-neglected monuments creeted in our cemeteries. In briveing to a close this brief notice we are remind do the beautiful words of the poet:

Though here on earth we shall not meet Again to hold communion sweet.

Oh may we meet on that beat shares.

may we meet on that blest shore here fare well words are heard no more.

ARCHDIOCESE OF OFTAWA.

ARCHDIOCESE OF OITAWA.

The feast of the Assumption of Our Blessed Lady was the day fixed for the re-opening of the newly frescoed chapel of the Sisters Adorers of the Precious Blood in the Blessed Sacrament at Eim Bunk, on the Bank Street road, and the solemn blessing and dedication of two new altars; it will always stand out as a day of days in the annals of the Monastery, and in the memory of the venerable Mother Foundress who has thus witnessed the completion of at least the material needs of the community of her spiritual jurisdiction in this city. At half past s ven on the memorable morning His Grace the Archbishop blessed and dedicated the two altars, and also the additions to the ornamentation of God's nouse, He was assisted by Rev. Fathers Newman, of St. Brigid's; and Myrand, of St. Thomas Aquinas, Billings Bridge; these reverend gentlemen subsequently preached in English and French, respectively. After the ceremony High Mass was celebrated by the Chapiain, Very Rev. Canon Plantin and Rev. Father Groulx, as deacon and sub-deacon, respectively.

For other than an artistic pen to attempt to describe technically the various artistic additions to the chapel should not be expected; it remains, therefore, only to mention the various works of art.

First in importance, of course, came the two

describe technically the various artistic additions to the chapel should not be expected; it remains, therefore, only to mention the various works of art.

First in importance, of course, came the two beautiful lateral altars of the Blessed Virgin and of St. Joseph. These, as already stated in this correspondence, are donations. Neat and chaste are they in their artustic carving in white and gold. Surmounting each is the appropriate life-size statue. The main altar was described on a former occasion of vereach of the altars the ceiling is alcoved, the centre one having a figure of "the Lumb without blemish" lying gracefully on the Book and grasping the Cross, and in each of the others are bunches of flowers. A circular panel in the ceiting of the Sanctuary has the figure of the Eternal Father surrounded by cherub faces, and on one side the figure of the Pelican faceting her young with her own blood; on the others. Other Gospel side of the Sanctuary, and independently we of the Religiouses' choir, is a strikingly well executed Ciucifixion, and underneath its the Mother of Sorrows having her Divine Son in her lap. The arch between the Sanctuary and the body of the chapel has on either base the cross of the passion, and above cherub faces with the Dove in the centre representing the Holy Ghost sat in a triangle; on the front of the arch is the motto of the Order: Gloire au Sang de Jesus. The floor of the Sanctuary is richly carpeted, and a neat hardwood rail with gilt ornamentalmetal work divides it from the public portion of he chapel; a beautiful bronze perpetual lamp adds very much to the congress appearance. In the body of the chapel
on the Epistle and Gospel sides, respectively, are paneled figures representing Our Lord comforted by the Angel; the bindfolding of our Saviour with the saceriligeous arm of the solder raised to strike the Divine Face; Our Saviour with the saceriligeous arm of the solder raised to strike the Divine Face; Our Saviour with the saceriligeous arm of the solder.

Divine Son on Histerrible journey to Calvary. In the centre of the ceiling is a circular panel representing the Ascension of Our Lord with an Angel on either side, and around are four chalies borne by cherubim. On the wall on either side as one enters are representations of the Betrayal and of the Scourging at the Pillar. On the north wall above stairs in the Railery are representations of the union of the three crosses and of the Miraculous handker chief of St. Veronica. From the gallery the beauty of the decorations, and especially those of the sanctuary, with its rich carpeting and gorgeous lamp, are seen to best appreciation. In addition to what goes before it may be added that the minor decorations and the appropriate inscriptions, to which no special reference has been made, are well calculated to inspire the beholder with admiration for the arrisate talent displayed throughout, which even extends the organization of the windows.

already stated, have been executed by the reverend adies of the Order under the supervision. On Suday, the 201 met. The Canonical erection of the Statons took place, followed by Benediction of the Statons took place, followed by Benediction of the Blessed Bacrament. Rev. Father Alexis, Capuchin, preached in both lawneds it may not be out of place here to mention estit the reversed ladies have been at considerable outlay, especially in the erection of the Way of the Cross in the chapel, these latter being entirely for the use of the public who may visit the chapel, the Sisters having already had the Stations erected within the cloister. The Sisters Adorers are a new and essential Canadian Order, and their means are consequently limited, their hope being that generous souls will follow the example already set by a fewboth in money and kind. There is a heavy mortgage on the institution and the payment of the interest alone is a heavy draw upon their very limited resources.

The parishioners of Hull purpose making a pigrimage to the Calvary at Rigaud.

Rev. Dr. Fallon, O. M. L. has returned to the University. The University will reopen on the 6th September. The classes of la Congregation de Notre Dame, Gloucester street, will also reopen.

The annual retreat of the priests of the Ob-

gation de Noire Danie, also re-open. The annual retreat of the priests of the Ob-late Order took place in the University last week, under the direction of Rev. Father

week, under the direction of feet, rainer Raisrame. His Grace the Archbishop made his pastor-al visit to St. Francis de Sales, Gatineau Point, on Sunday. He celebrated Mass at half past seven o'clock and ministered the Sacrament of Confirmation to the children and also to several aduits. At High Mass at ten o'clock His Grace preached in French and English.

FROM LINDSAY.

Lindsay, August 24, 1894.

The Catholic congregation of Lindsay are to be congratulated on the success of their schools. The pupils of St. Joseph's Convent have at the various examinations of this year maintained their old high standing, one hundred per cent. of the candidates naving been successful. It is an old proyerb: "God helps those who help themselves," and His blessing will ever attend a noble and generous work. What then may not be said of the pupils of St. Joseph's and the good Sisters who have had charge of their classes. What earnest efforts, untring patience and entire self-forgetfulness on the part of teachers, what cheerful co operation, diligence and perseverance on the part of pupils must have combined to ensure such a crowning success! The following is copied from the Lindsa;

T. JOSEPH'S CONVENT -RESULTS OF YEARLY Passed Entrance to High School-Bertha Hettarr, Mary Hurley, Nettle Power, Mary Coulon, Emma Landry, Josephine MacIntosi, Annie O'Cailaghan, Jo Fleming, Maggie Dia-ment.

Annie O'Canagnan, 30 Fiennig, Staggie Dis-ment,
Convent High School—Passed-Form I—May Power, Minnie Cain, Mollie O Boyle, Hannah Lehane, Rose Zenfeldt.
Passed Form II—Munie Mahoney, Mary Mc-Guire, Emily O'Leary, Mila O'Callaghan, May Morrissey.

Guire, Emily O'Leary, Mila O Callagnan, May Morrissey.

Passed Form III—Katie Guiry.

Passed Form III—Katie Guiry.

Convent Commercial class—Type-writing, Bookkeeping and Shorthand—Lily Menzie, Bookkeeping and Shorthand—Dille Parker, Mabel Burke, Georgina Connelly, Book-keeping and Shorthand—Dille Parker, Book-keeping—Lizzie Warde.

Music Department.—First year's examination in pianos—Mary Doody, first class honors; Kellie Kingsley, second class honors; Ethel Sweet, second class honors; Rose Zenfeldt, bass.

pass.

First year's examination in violin.—Maggie Kairns, second-class honors.

The convent is pleasantly situated in one of the most beautiful sections of the town and affords excellent accommodation for a large number of boarders and day scholars.

R. C.

MARRIAGE.

Ball-MeSloy.

The prettiest weading for many a day occurred at La Salette on Tuesday, August 8, when Margaret, daughter of Patrick MeSloy, was united in marriage to Mr. Joseph Ball of The ceremony was not

was united in marriage to Mr. Joseph Ball of Delhi.

The ceremony was performed with a nuptial Mass by Rev. Father Corcoran, assisted by Rev. Father Northgraves. Mrs. McKeon of Hamilton acted as organist and rendered several solos in her usual style. The bride who is a Promoter of the Sacred Heart, had the honer of being married inside the altar rail. She was prettily attired in white silk organdie, trimmed with satin ribbon and rhinestone buckles, and carried a beautiful white prayer book set with mother of pearl. The bridesmaid was Miss Minnie Foley, niece of the bride, and Gerrunde Lauderville, of Toronto, as maid of honor. They were, respectively, attired in pale blue organdie with Valencine guimp and white organdie with Valencine guimp and white organdie wore pink and carried white carnations and pink roses. The groom was ably supported by his brother John, of Chicago.

After the ceremony the guests assembled at

and only fosses. The groom was ably supported by his brother John, of Chicago.

After the ceremony the guests assembled at the home of the bride's father where a sumptuous breakfast awaited them. When some hours had been spent in pleasant entertainment the happy couple departed on an extended trip to Muskoka, followed by the best wishes of their many friends. Mr. and Mrs. Ball's friends manifested their good wishes by many beautiful and costly gifts. The groom's present to the bride was a purse of gold and to the brides mads, a gold chain set with opals and pears. The guests from a distance were: Messrs, J. A. Smith, J. J. McSloy, and F. C. McSloy, of Phil adelphia, the latter cousins of the bride: Miss Graham, New Hamburg; Dr. and Mrs. Edd. Simose; Mr. and Mrs. O Connor and daughter, Boston; Mr. and Mrs. O Connor and Caughter, Boston; Mr. and

OBITUARY

MARY SELACK, ORILLIA

MARY SELACK. ORILIIA.

The many friends and schoolmates of Mary Selack throughout this parish were shocked and deeply grieved to hear the sad and unex pected news of her death by drowning, which occurred at Bass Lake, near her home, on Wednesday evening, Aug. 16. Mary, in company with her cousin, Veronica Coffey, had, gone to the Lake for a bath, as was their usual custom. While in the water, Veronicagot on a small raft and was moving out from the shore, when Mary went to her assistance to bring it in and went beyond her depth. She strugked for a while and went down but came up again; a second time she went, down and came up and exclaimed: "O God help me!" and sank to rise no more. She had been a pupil of the Separate school of Orillia for several years, and the lessons there imparted, as well as the careful home training of a good Catholic mother, contributed to make her a model-child. Added to this, nature had given her an abandance of all the lovely attributes that made her companionship a bright spot in the lives of those about her. Her's was a life of innocence and sweetness. Her kindness, her charuy, her goodness of heart and her gentleness at all times rendered her a favorite with her classmates, and the bride of the home circle, now so afflicted. But joy may be mingled with the tears of the sorrowing, for surely another bright angel has been added to heaven, Farewell? a long and fond farewell, dear friend. That eternity's bliss may be your portion is the prayer that arises from the immost, heart of a school companion, as she weaves these words of fond remembrance to be placed as a garland of love on the newlymade grave. May Heaven comfort the kind parents who are now so lonely! The joy of their flome has departed for a better world. God's will be done.

M. E. L.

DEATH OF A RELIGIOUS.

On Tuesday, Aug. 22, in St. Joseph's convent. Toronto. the soul of Sister Mary Alphonse (Pocock) passed to its eternal resting-place.
Deceased had spent twenty eight edifying years in the religious life, during the latter part of which she suffered intensely, but with exceeding patience. And when the exhausted body gave warning of the approaching end, her quiet endurance and sweet resignation were most touching.

At the first hour of warning, on Tuesday, the Dath Angel came; not as a stern destroyer or dread, unrelenting tyrant, but as a sweet Messenger from the Beloved Spouse to the prayerful expectant soul who had so long awaited his coming.

ful expectant soul who had so long awaited his coming.

The tuneral ceremonies took place on the morning of the 23rd in the convent chapel. The attending clergy were: Very Rev. Father Marijon. Prov. of the Basilian Fathers: Rev. Dr. Teefy, C. S. B.; Rev. Fathers Frachan. Walsh, Cherrier, Cline. Murray, Finnigan, and Finnigan, C. S. B. Of the relatives present were: Messrs. John. Philip, Stephen and Jos. Paccock, all brothers of deceased; Mrs. Pocock, wife of Philip, and Mr. Philip Cook, uncle.

We heartily condoic with the friends of the good Sister; yet there seems so little bitterness and so much of sweetness and consolation in the death of a religious, there were almost no room for grief.

FRIENDSHIP BROKEN BY DEATH.

The Late Rev. John M. Kiely, of Brooklyn, N. Y., Kindly Remem-bered by His Grace Archbishop

Gauthter.

When the above-named respected and zealous priest had closed his eyes in death, word was immediately telegraphed to the Archbishop of Kingston, who was deeply moved by the sad news of the death of his dear friend, Father Kiely. The late Dr. Cleary, when going South in pursuit of his health, was accustomed to take with him as his friend and companion the Vicar of Brockville. It v a on one of those occasions that he was introduced to Father Kiely. A strong friendship sprang up between the two priests, which lasted till broken by the Angel of Death.

Only two years ago Father Kiely paid a visit to his good friend in Brockville during which time he seemed to gain considerable strength and energy, which gave his numerous friends in Canada and the United States grounds to hope for a perfect restoration of his former health and sprits. But about a year ago he met with an accident by being thrown out of a buggy, from the effects of which he never recovered, although everything which human seements of the second of the Assa has the sad news was communicated to the Assa has the sad news was communicated to the Assa has the sad news was communicated to the Assa has the sad news was communicated to the Assa was the sad news was communicated to the Assa was the sad news was communicated to the Assa was the sad news was communicated to the Assa was the sad news was communicated to the Assa was the sad news. Was communicated to the Assa was the sad news was communicated to the Assa was new sacconn. Rev. J. Hope the Assa was the sad news was communicated to the Assa was new sacconn. Rev. J. Poyle: master of ceremt, subdeacon, Rev. A. Mewilliams. His Gracethe Asbishop presided at the throne and pronounced the absolution, whilst an immense congregation thronged the cathedral. May his soul rest in peace!

whilst an immense congregation thronged the cathedral. May his soul rest in peace!

MR VANDERBILT. JUN., AND

The London Daily Mail's New York correspondent cables:—A great sensation has been created in society circles by the report that Mr. William K Vanderbilt, jun. will shortly be received into the Catholic Church. Mr. Vanderbilt's wife, formerly Miss Virginia Fair, is a devoted Catholic, and since their marriage a few months ago she is said to have bent every effort to make a convert of her young husband. Mr. Vanderbilt gave up his pew in Trinity Church. New Port, and has since attended Mass regularly every Sunday with his wife. The young couple will shortly start on a tour to Caifornia, and it is expected that the announcement of Mr. Vanderbilts admission into the Catholic Church will be made before their departure.

C. M. B. A.

Resolution of Condolence London, Ont., August 26, 1899.

London, Ont., August 25, 1899.

At the last regular meeting of the members of Branch No. 4 the following resolution was unanimously adopted:

Whereas Almighty God in His infinite wisdom has removed from this earth Daniel O'Donnell, father of our much esteemed Brother, Hugh O'Donnell, be it therefore Resolved that we, the members of Branch No 4, express our deep regret at the sad loss Bro. O'Donnell has sustained in the death of his beloved father. Be it, further, Resolved that this resolution of condolence be inserted in the minutes of our Branch and published in the CATHOLIC RECORD and Canadian.

P. F. Boyle, Sec.

Cheerfulness, pleasantness, a bright and sunny temper—these are some of the rich-est fruits of true religion. If our Christian-ity is worth anything at all, if it has any potent influence over our lives, if it is anyity is worth anything at all, if it has any potent influence over our lives, if it is anything else but the feeble sentimentalism of a selfish and artificial piety, then it will make us "pleasant." It will brighten our spirits, sweeten our manners, and tame our tempers. Almost the first indication of the new life is the desire to smooth over trivial but ugly difficulties, to promote a general feeling of kindness and simplicity, and thus to rob life of its dullness and bitterhess and monotony.

NEW CANADIAN CATHOLIC READERS

For Use in the Separate Schools
Throughout Ontario.

A new series of Canadian Catholic Readers prepared by some of the leading teachers of Outario, named for this work by the Bishops and the Education Department has been issued by the Copp. Clark Co. These books have been recommended by the Inspector to be used in all the Separate schools of Outario Rev. J. R. Teefy, M. A., L. L. D., President of St. Michaels Collece, Toronto, who was appointed to supervise the series, has given special care to their preparation. As the result, they confidently claim to have the best and cheapest series of English Catholic Readers yet published.

Some of the important features contained in the books are as follows:

some of the important leatures contained in the books are as follows:

The first two of the series are based on the phonic system, and some of their special merits are: 1. The pictures have been drawn specially to illustrate the lessons. 2. The order of presenting the sounds is the most simple and logical. Part I dealing with all the short vowel sounds, and Part I with the long. 3. The non-phonic words of each lesson are restricted to the fewest possible, so that the harmony of the phonic teaching is not marred to any extent. 4. The second half of Part II contains a great variety of interesting lessons on nature and other studies attractive to the child. The Second and Third Books are based on the idea that children learn to read with much less effort when the lessons are varied and interesting. The selections have accordingly been made so as to infuse and foster a taste for good reading, the importance of which can hardly be over-estimated. The Fourth Reader contains a wide range of Selections from the best English, American and Canadian writers, chosen so that the scholar will have a pleasant and profitable introduction to those whose infusence in moulding character is so great. It is hoped that as a consequence he will be led to make a further acquaintance with the best literature, and to shun that which is worthless and even harmful. The paper, illustrations, binding and general mechanical execution are up to the high standard required by the Government for the corresponding books used in Pablic Schools.

Part I, 64 pages, 10 cents: Part I, 96 pages, 16 cents; Second Book 184 pages 90 cents of the proper second contains and contains and

Pablic Schools.

Part I, 64 pages, 10 cents: Part II, 96 pages, 15 cents: Second Book, 184 pages, 20 cents: Third Book, 289 pages, 30 cents: Fourth Book, 344 pages, 40 cents.

Because it allows additional space for literature, and because it shorts the teacher greater freed on in presenting the subject, no notes, lists of hard words, or anything out the actual lessons are given in the series. It is the purpose to prepare for teachers three small hardbooks, one for Parts I and II, another for Book II and III, and the third for Book IV, which will deal with the methods of Teaching. Reading and Literature, giving all possible help to the teacher in dealing with these subjects, and with any difficulties in particular lessons.

This series will undoubtedly most with the

Sons, and the sons of the sons

Work.

"To a young man just beginning the battle of life I would say: Work, work, work; work hard. Be persistent. Mind your own business. Don't attempt to ameliorate the condition. tion of the world alone. There are philanthropists engaged in that par-Attend strictly to business; and, if you have found the place for which your taients fit you, you are bound to succeed sooner or

An Enemy.

There is nothing on earth so good to have as a friend; yet it is sometimes better to make an enemy than a friend. A friend that is made by doing what is wrong, or by leaving undone what is right to do, is in fact a deadly enemy. Think of this when tempted to "do as the rest do," when conscience does not

Goodness Requisite for Gentleness. To be a good Christian makes a man a gentleman. It is inborn gentleness that cannot be acquired. A man with an assumed polish or varnish may deceive for a time, but he is bound to be tray himself sooner or later. But for a man to be called a gentleman simply because he dresses well and knows what to do with his knife and fork at the table is preposterous; while these little things are adjuncts, real gentleness consists of honesty, scrupulous ness in the smallest things, and a refinement and courtesy that is for the poor as well as for the rich, the lowiy as well as for the great. What detest able men are those who reserve their manners for people they consider of who cut and slight those m they do not consider on the same social plane with themselves !

Chat by the Way. Get a man's record while he is alive. His tombstone can't be relied on. If a friend lends you his staff to-day

do not expect him to carry you on his back to morrow. It is the great art and philosophy of

life to make the best of the prese whether it be good or bad; to bear the bad with resignation and patience, and to enjoy the good with thankfulness and moderation

The duration of man's life should not be estimated by his years, but by what he has accomplished - by the uses which he has made of time and opportunity. By inuring our mind and body to ex ercise and activity, we double the years of our existence.

Every one desires that his labor should command respect, but few understand the way to bring it about. It will never be done by leaving one em ployment for adother; the same char acter will shine through both. Instead of this, let each one put the very best and highest qualities he can command into the work he has on hand; let him throw his whole soul into it, becoming one with it, hoping, laboring, and, if need be, sacrificing for it, so that he makes it grow in excellence.

What to Do When Cares Assall. "When I was a boy," said the middle aged man, "we used to have a

song about driving 'dull care away.

I dare say that children are singing the same song to-day. It was a good, cheerful, lively song, and we used to sing it in school. But as I remember is song must have been sung more as a preventive than as a cure, becuuse we didn't have any care in those days; we used to sing the song without any adequate notion of wha care was ; we used so gallop through it in the cheeriest sort of way possible

"So 'dull care' is a brand that never disturbed me in the least. It is associated in my mind with youth with a period of life when I actually didn't know what care was, and when I laughed at it, as 1 did at everything And I can laugh at 'dull 'care

now, or smile at it, anyway.
"The first kind of care, that I ever struck that did disturb me was the brand known as 'carking care.' This is a pretty sandpapery sort, very dif-ferent from 'dull care', and when a man finds 'carking care 'coming his way he wants to shunt it off at any

cost. "And the same may be said of the various other brands of care that one may encounter as he goes through life, which may be well known, staple brands, such as can be found anywhere if a man is looking for care, or which may be cares peculiar to the man or his situation. But of whatever brand they may be, common or special, shunt 'em off.

"Care never helped any man. A sense of responsibility is one thing that's just enough good ballast to hold a man steady, but oppressive care is quite another thing, and one that never did anybody any good. It over loads and hampers him.
"Throw it overboard! You can do

twice as much work and earn twice as much money, to say nothing of being blessed with a far keener enjoyment of

When Muscles Get Tired.

Only when your muscles attain that tired state when they begin to call on other organs of the body for support should heart or lungs begin to come into play. Then they will be of use. And then, too, when you breathe hard or your heart beats fast the increased circulation of the blood and motion of the lungs are of benefit to you in every way. With every breath clean new blood goes through you. Your lungs have expelled every trace of tainted air and are cleaning house. You are sweeping your body out with a thou sand tinv brushes of fresh air and red or your heart beats fast the increased

And you will notice that in this normal state where your organs begin to do their work only when they are needed the increased action of the heart and lungs does not send the blood ham mering into your head. It does not make you dizzy, though the heart action may be increased far beyond the usual tempo. You do not get red in the face, and if you perspire it is a gentle perspiration that comes out all over the body instead of spurting out in spots. That shows that you have retained the balance all through your body. Your organs and muscles and even the pores of your skin are working in unison, each doing exactly its share of the work and no more. you ever listen to a great locomotive or a marine engine starting on its work? Did you notice how quickly the jangling and clattering of a thousand metal parts resolved itself into one whole and harmonious blending of sound? That is balance. And that is the way to make your body work if you wish to take exercise. Any other way is suitake exercise. cide and not exercise.

What a Boy Can Do.

The success which has already attended the efforts of the young American sculptor Augustus Lukeman, and still more, the promise of future greatness show what avenues for fame and fortune are open to the boy who has abil-ity and determination. Our young folks should read with interest this clipping from a New York paper :

A little boy born in Richmond, Va., but living in New York, happenened by mere chance to look in at a boys club and reading room and became one of its constant visitors. The philan-thropic people who established the place had engaged a sculptor, who fitted up in the rooms a little work shop where he modeled in clay and carved in wood. The boys looked on, fascinated, and were encouraged to try their hand This was the beginning of sculpture for a young artist who is rapidly mak-

ing his mark in his profession. H. Augustus Lukeman was the boy's name; he is a living proof of the wis dom of teaching all young children to use their eyes and hands, just as they teach it on a larger scale at the Pratt astitute in Brooklyn, and many other schools in this city, Boston and Phila delphia. As he grew older he passed through many phases of schooling and He studied at the schools of the Cooper Union and the Academy of Da sign, passed four years at the iron and bronze foundry of John Williams and was a foreman of sculptors at the World's Fair. He entered the studio

of Launt Tnompson as a boy, and fol lowed thus the footsteps of the old sculptors and painters who began their careers by preparing clay or rubbing up colors for their masters. At present he is competing for the Reinhart Scholarship, which gives the winner a long of work and travel in Rone, Greece and France, with headquarters at the American School in Rome. The subject given out for competition in his scholarship is the meeting between Achilles and his mother, when Achilles has lost his armor along with Patroklos, his friend, and his mother, the sea goddess Thetis having begged of Jupiter new arms for her son, brings them to him fresh from the workshops of Vulcan. This scene is to be modeled in almost complete re lief on a scale of half the life. If Mr. Lukeman is successful, he will gain an experience of the Old World such as many a sculptor twenty years his other."

The scholarship, For answ which is called the American Prix de Rome, has been held lately by McNeil,

Chaos Comes the Dawn" was recently shown in New York.

Some years ago Mr. Lukeman thought it well to get the benefit of the art atmosphere of Paris, and went to France with letters for M. Falguiere, the sculptor. There he studdied in the Beaux Arts, and on his return, after working for D. C. French on various monuments, opened a studio of his own. Equipped as very few in his profession and taught in the rude school of self-help for years before he could obtain orders for statuary, Luke man has an excellent prospect of reaching distinction. - Charles de Kay.

whose imaginative bas relief "Out of

ST. ANTHONY'S VISION.

Oae night, when St. Anthony Padua was staying with a friend in the city of that name, his host saw brilliant rays streaming under the door of the Saint's room; and, on look ing through the key-hole, he beheld s little Child of marvellous beauty standing upon a book which lay open upon the table, and clinging with both arms round Anthony's neck. With an in-effable sweetness he watched the tender caresses of the Saint and his wondrous Visitor. At last the Child vanished : and Fra Antonio, opening the door, charged his friend, by the the love of Him whom he had seen, to 'tell the vision to no man "as long as he was alive.

If you are tired and dull, can't get rested, and have no appetite, take Hood's Sarsapar-illa. It enriches and vitalizes the blood. Parents buy Mother Graves' Worm Exter-

minator because they know it is a safe medi-cine for their children and an effectual ex-peller of worms. Where can I get some of Holloway's Corn Cure? I was entirely cured of my corns by this remedy and I wish some more of it for my friends. So writes Mr. J. W. Brown, Chicago.

OUR BOYS AND GIRLS. THE HEROIC COWARD.

The walk to school was a pleasant one. Helen sang softly to herself as she swung along the shaded country road with her bag of schoolbooks sway ing to and fro on her arm like a great pendulum of knowledge. At the corner Leonard Green joined her, as usual. That was one reason why the walk to school was a pleasant one. Helen and Leonard liked one another thoroughly and with pure school boy

and girl frankness.
"Hello! I expected to miss you today," cried Leonard. "I had to wait for Aunt Kitty to finish a letter."

"And I had to wait to wash the dishes," said Helen. "It was Mildred's turn to do them, but she began by scalding her hand, poor child, so I had to stop and finish them after I had made the beds. You know we take turns."
"My! Wish I had a brother to

take turns with me !" "Yes, but you would have to share your pleasures, too. How would you like to take turns on your trips to the How would you like continually to be taking your choice between some pleasure and the overwhelmning edness of generosity? Say! How would you always like to feel you must either give up the best end of a thing or else make your brother give it up H'm ?" asked Helen, nodding her head

merrily.
"Well, that would be Dobbins choice," admitted Leonard; "but perhaps we could both go together some And a thing is always more times. And a thing is always more fun when there is another fellow along Why! what does this mean?" For chatting carelessly along, they had, in turning a corner, come directly upon a large sign which blocked the road

Dangerous Passing! This road is closed for repairs."

"It evidently means they are repair ing the old red bridge they've been talking about so long," said Helen. "But let's go on! They can't have torn it all up so early in the day and it's a mile farther around the other

"It'll be a mile and a half if we go clear to the bridge and then have to go back."
"But I shan't go back if there is a

single plank to cross on !" declared Helen, merrily.

"Then, certainly, we would better take the other road, so you won't be tempted to run too great a risk," said Leonard.

"H'm!" sniffed Helen. "If I'm not afraid, you needn't be a coward for me! Come on!" The voice was imperative and the one scornful. conard knew it would be wiser to obey the warning on the signboard, but Helen's scorn provoked him to walk on with her. "There!" cried the girl, when they

came in sight of the old red bridge. There are the men at work on the bridge. And see! There are planks all the way across!"

strong all the way across," said the man, dropping his iron and coming towards her. "Ye'd best not try antowards her.

little laugh, and, slipping away from all detaining hands, sprang from board to board as lightly as a sunbeam, until she stood on the firm ground at the south end of the bridge. Then she turned and laughed at their frightened

"Now, Leonard, show your cour-

age!"
No, no!" cried the man, hastening to prevent by force if need be this foolbardy attempt. "The lad weighs fifty pounds more. He shall not try

"But the boards did not even bend or crack," said Helen. "They are as firm as they were last week when tons of hay came over — only the top planks off. Come on, Leonard, or you will be late for school, and I shall tell them all it was because you were s 'fraid-cat. Come on !"

"If ye step one fut on the bridge,I wash my hands of all consequences,

said the foreman. "Come on," laughed Helen, "if you are not a coward.

Leonard set his lips firmly. A dare is one of the greatest temptations a boy can meet. The boy who can be brave and strong enough to risk a dare is safe in all manner of temptations. Evil can scarcely reach one clothe with the invulnerable mail of courage to appear a coward for wisdom's sake Shall I run half way to help you?

laughed the sweet, taunting voice."
No!" shouted Leonard. "I will not run such a risk for the mere nonsence of showing my nerve. I should be ashamed to do it. I will not come

one step ! "Yes, you will!" cried Helen, piqued now to show the strength of he nfluence over him. "Come, little boy!" she laughed, teasingly, as she tripped lightly back over the blacken-ed boards. "Come to school with—"

A crack, a crash, a scream of terror The next instant Helen was hanging by her dress and one arm to the beam below, where a treacherous board had broken and let her through. She tried o secure her balance and climb back but the catching of her dress, which saved her from being plunged into the swift flowing river below, now held her

so securely that she was helpless.
"Arrah! Arrah!" cried the men,

"Run for a ladder. It'll never do for any man to venture on them rotten boards, which even that light little creature couldn't go! Run for a ladder or a boat!

"She'll drop afore ye could get either," muttered another, peering over at Helen's ashen face.
"Give me that rope!" cried Leon-

ard, with unflinching eyes. One of them handed it up automati-

cally. To obey such a spirit was instinctive. "Shore, ye mustn't go a step onter

the bridge or we'll hev two o' ye in the fix," whispered the foreman, hoarsely.
"Hold this end! Strong now!
Pass it around the tree!" commanded Leonard, and without a moment's hesitation he began to creep cautiously over the skeiton bridge. The men held their breadth to watch the brave lad. Once, twice, a board cracked and almost gave away, but Leonard quickly threw his weight back and advanced from another direction. When he reached Helen she was to exnausted to help herself, but by the aid of the rope they managed at latt o draw her back to the safe, fi m earth once more. Then how the men

hands with the pale young hero "Shore, ye did a big thing to risk yer own life to save others after all her tauntin'," said one of the men, bluntly, but with honest feelings; but, me lad, the bravest thing ye did was to refuse to run the risk for s mere stump! 1 wish I had a boy o my own wid your spirit !"

cheered! And how proudly they shook

One of the men had hastened to the earest barn for a horse and carriage, and poor foolish little Helen was taken ome as tenderly and with as little re buke as if the accident had not been caused wholly by her own folly.

It was over a week before her strained nerves would admit of her seeing any one. Then she called for Leonard.

"I can't ever tell you how sorry am that I was such a little goose as to tempt you by calling you a coward, she said.

"Oh, that was all right. I suppose I really was one," laughed Leonard, for I nearly fainted with terror the moment I touched the ground with If the men hadn't cheered loud enough to scare my sense back again just then I should certainly have collapsed.

You saved my life," said Helen, "but you would have saved it much more easily if I had only heeded your warning. But, Leonard, honestly, didn't think you a coward for a single minute. I admired you most when I was most scornful, for the boy who can resist a dare to show his courage—and from a girl, too-is a real hero, and I know it. Catholic Fireside.

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bridge. And see! There are planks all the way across!"

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"Shore, Missy, they mayn't be that strong all the way across," said the

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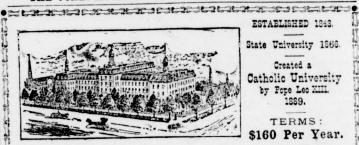
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FIVE - MINUTES' 8

Sixteenth Sunday after

ON THE OBSERVANCE O

SEPTEMBER 2, 1899

"Keep you My Sabbath, for you; he that shall profane it, death; he that shall do any wo shall perish out of the midst Exod. 31, 14. The Pharisees permitte

of an ass or an ox on the but considered the healin sical man a crime. Su must be considered either of absurdity or clear h yet their actions are far than the contempt wi many Christians of the treat the observance of th The Sunday is the day but, alas, many Christia day of the devil, by sp time in frivolity and sin

day is a day on which vance nearer to Heave tunately, it is one on wh ceed to eternal perdition. the devil. A terrible to what commandments God what duties He has imp through His Holy Chu these obligations are dis Amidst the rolling of the flashing of lightning on Mt. Sinai: "Si thou labor and shalt do but on the seventh day i of the Lord thy God, th work on it, thou nor th

daughter, nor thy ma thy maid servant, nor the stranger that is with Exod. 20, 9. This is the mandment which the L and earth has given. I the seventh day of the Lord's day ; in the New day, the first day. It w memory of our Lord's from the dead, and, of the Holy Ghost. But by day from the last to t week, the law of keeping not changed, but remai the divine mandate

But where do we fin count the Christians w. sanctity of the Sunday cessity nor from any leg but from sinful indiffere mand of God. There a as it were in contemp mandment, make the Si work and debauchery a the day following to res Do not be surprised tha day is a day of harvest This becomes more a consider the duty whi imposes upon us this da

ner in which this observed. The Church c hear Mass on all Sun days of obligation, and fies this precept of the "He that hear Church) heareth Me, a piseth you despiseth M and again : will not hear the Churc thee as a heathen an Matt. 18, 17 How ma and publicans does no present to the All-seein These blind unfortune vote one day to the s soul : not one hour to God by assisting at the all mysteries, the holy Mass, and fulfilling an binds them under pair They would rather lose give the honor due to neighbor and pray fo graces. Add to these go to Church, but who during Mass or who b ence or scandalous sanctuary of the Lord sins on their conscistand why hell rejoice

greatest crimes commitity of the Lord's day outraged by innumera intemperate drinking and excesses of all kin if during the week so to offend God and bar the devil, and that the in a hundredfold man on Sunday. This is t crimes that find their jails or on the gailow day for forming licen ces, of mingling with panions, and of en amusements. All the where innocence is body and soul are gi and destruction. Si of riotous drunkener quarrels, of cursing Sunday is the day of wives and children, and fathers squander hunger during the Sunday is the day on vanity reign, whe most time to spread i Sunday is the day reading those detests undermine faith and

The performance of

even the neglect of A

But enough of th convinced without tion, that more sin the other six days. truth, and yet Sunthe Lord. Must n heart of every Chris and sees this day raged? Let us be swell this sinful thre of judgment may n

### FIVE - MINUTES' SERMON.

Sixteenth Sunday after Pentecost.

ON THE OBSERVANCE OF SUNDAY.

"Keep you My Sabbath, for it is holy unto you; he that shall profane it, shall be put to death; he that shall do any work in it, his soul shall perish out of the midst of his people." The Pharisees permitted the saving

of an ass or an ox on the Sabbath day, but considered the healing of the dropsical man a crime. Such reasoning must be considered either as the height of absurdity or clear hypocrisy, and yet their actions are far less culpable than the contempt with which so many Christians of the present day treat the observance of the Sunday.

The Sunday is the day of the Lord, but, alas, many Christians make it a day of the devil, by spending their time in frivolity and sinfulness. Sunday is a day on which we should advance nearer to Heaven, but unfortunately, it is one on which many pro-ceed to eternal perdition. The day of the Lord has become one of harvest for the devil. A terrible truth of which you will be convinced if you consider what commandments God has given us. what duties He has imposed upon us through His Holy Church, and how these obligations are discharged.

Amidst the rolling of thunder and the flashing of lightning, God spoke Mt. Sinai : "Six days shalt thou labor and shalt do all thy works, but on the seventh day is the Sabbath of the Lord thy God, thou shalt do no work on it, thou nor thy son nor thy daughter, nor thy man servant nor thy maid servant, nor thy beast nor the stranger that is within thy gates.' Exod. 20, 9. This is the solemn com-mandment which the Lord of Heaven and earth has given. In the Old Law the seventh day of the week was the Lord's day; in the New Law it is Sunday, the first day. It was changed in memory of our Lord's resurrection from the dead, and, of the descent of the Holy Ghost. But by changing the day from the last to the first of the week, the law of keeping it holy was not changed, but remains in force.

But where do we find obedience to divine mandate? Who could count the Christians who violate the sanctity of the Sunday, not from necessity nor from any legitimate cause, but from sinful indifference to the com mand of God. There are many, who, as it were in contempt of this commandment, make the Sunday a day of work and debauchery and then keep the day following to rest from the worl they have done for Satan and hell. Do not be surprised that for them Sunday is a day of harvest for the devil.

This becomes more apparent if you consider the duty which the Church imposes upon us this day and the manin which this obligation is ot-ed. The Church commands us to hear Mass on all Sundays and holy days of obligation, and our Lord rati fies this precept of the Church by say ing: "He that heareth you (My Church) heareth Me, and he that despiseth you despiseth Me." Luke 10, 16, and again: "If (thy brother) will not hear the Church, let him be to thee as a heathen and a publican. Matt. 18, 17. How many such heathen and publicans does not each Sunday present to the All-seeing eye of God These blind unfortunates cannot devote one day to the salvation of their soul : not one hour to the service of God by assisting at the most sacred of all mysteries, the holy sacrifice of the Mass, and fulfilling an obligation that binds them under pain of mortal sin. They would rather lose their soul, than give the honor due to God, edify their neighbor and pray for the necessary graces. Add to these the number who go to Church, but who come late, leave during Mass or who by their indifference or scandalous behavior in the sanctuary of the Lord, heap grievous sins on their conscience. Consider these sad truths and you will under stand why hell rejoices at the approach

The performance of servile work and even the neglect of Mass are not the greatest crimes committed. The sanctity of the Lord's day is still further outraged by innumerable dissipations, intemperate drinking, sinful plays, and excesses of all kinds. It seems as if during the week some had no time to offend God and barter their soul to the devil, and that they must make up in a hundredfold manner for lost time on Sunday. This is the principal day on which are committed most of the crimes that find their conclusion in the jails or on the gailows. Sunday is the day for forming licentious acquaintances, of mingling with dangerous companions, and of engaging in sinful amusements. All these are occasions where innocence is destroyed, and body and soul are given over to ruin and destruction. Sunday is the day of riotous drunkeness, of consequent quarrels, of cursing and blaspheming. Sunday is the day of tears for so many wives and children, whose husbands and fathers squander the last penny, in consequence of which they must hunger during the rest of the week. Sunday is the day on which pride and vanity reign, where slander finds most time to spread its venomous lies; Sunday is the day which is spent in reading those detestable romances that

undermine faith and morality.
But enough of this. You will be convinced without further enumeration, that more sins and crimes are committed on this day than during the other six days. What a terrible truth, and yet Sunday is the day of the Lord. Must not sorrow fill the heart of every Christian who loves God

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the number of those who profaned the the number of those who proteined the Lord's day. Let us keep holy the Sunday by glorifying God and attending to the salvation of our soul. No unnecessary servile work shall desecrate it; no sinful dissipation sully our conscience. On this day let us especially honor God by our fervent prayers, by faithful and plous attendance at the Holy Secrifice and by fraance at the Holy Sacrifice, and by frequenting the sacraments. If we faithfully perform this, our first and most important duty, then we may also enjoy innocent pleasures and recreations. But all our amusements must be of such a nature that our Guardian Angel may rejoice with us and that on our death-bed these amusements may not be the cause of our sorrow. Amen.

PROTESTANT CONTROVERSY. BY A PROTESTANT MINISTER.

XLVIII.

Sacret Heart Review.

Had Doctor Littledale been a scientific, that is, had been a patient and candid inquirer, even supposing him to have known no part of the Jesuit Constitutions except the chapter which turns on the effect of the vows and precepts, he would easily have ascertained the impossibility of interpreting obligare ad peccatum "to mean "to bind to the commission of sin." The obligation everywhere assumed in this section is a Divine obligation, mediate, but real. How now can there be a Divine obligation to sin? What is sin? The transgression of a Divine obligation. If there is an obligation to do anything which ordinarily may not be done, it would thereby cease to be sin. For instance, it is unlawful for me take a human life. Yet if I am a sheriff or marshall, I may law fully be required by the government to execute a murderer or pirate. This obligation is immediately owing to the government, yet it could have no force on the conscience unless it were ultimately ratified by God. Imagine now a law book saying: "The citizens are not obliged to commit the crime of homicide unless required by the government!" Except by mere slovenliness of speech, which no one will impute to the anxiously pondered words of the Jesuit Rule, and which, if imputed, would discharge it of noral fault, such a code, civil or re ligious, could only be given out by s

I find it an absolute impossibility to understand the mental state of those who, like Littledale, accuse the Jesuits, and also the Holy See, of authorizing, and that not by oblique insinuation, but explicitly, in a solemn formula, the commission of sin. Littledale knew perfectly well that Loyola, Faber, Xavier and the other Jesuit Founders were carefully instructed, sober-minded Christian priests. He knew that they were fully persuaded that their new purpose and Institute was emin ently helpful to the glory of God and the general good, and to the Christian conflict with every form of evil and This solicitude to nerve

brethren up to the warfare against sin, in all its varieties of form, pervade the whole of the Constitutions. dale, moreover, knew perfectly well that the Founders, and also the Pope who ratified their Rule, had been from childhood instructed, that the Divine Excellence, by the necessity of its own nature, cannot possibly authorize anything which is intrinsically evil. The only possible way in which their education would have allowed them to regard such a hideous proposition would be that which their younger colleague Ballarmine expresses: only answer to such a heresy is the

stake.' My readers will not have failed to notice in me not only perplexity but a certain bewilderment in taking account of the mental attitude of Doctor Littledale and such as he in this mat-

ter. I have indeed in thought gone round and round the possibilities of their point of view, without reaching any satisfactory conclusion. All tha I can suggest is, that, being ready for any malevolent interpretation, they seized the first that presented itself in the sound of the words, without think ing any farther, without making in quiry into the long established sense of familiar formula, without once considering the implications of their chosen meaning, without ever asking whether it could possibly be accome dated to the fundamental principles of Christian and Catholic theology. It stands out in their mind as compl distinct from everything else as if the Jesuit Order, and the Holy See no less, were no part of the Catholic Church, and no part of the Christian world. They are usually supposed to be, for better for worse, very intimately con-

nected with both. Another thing deserves note. We are all prone to imagine that whatever appears to us evil is evil in its own consciousness. Protestantism at the beginning, and for a long while, regarded itself, not as a purer, more evangelical Christian doctrine, but as the only true religion. Even the more mildly judging seem to have had no scruple in using the naively insolent style that long prevailed in Germany: 'The princes and cities of the true religion to the princes and cities of the When now the Jesu other religion." When now the Jesu-its came to check the triumphant advance of the Reformation southward the exasperated Protestants could see in them nothing but Satan and his angels in person. This temper is far from having died out yet, and helps to explain, though it in no way justi-

fies, this monstrous misinterpreation.

A patient and candid inquirer,

looked at no other part of the Constitutions than this section, could not well fail to come out, in the end, with the following paraphrase, which accur-

ately represents its purport.
"We wish the brethren to understand that by their vow and promise they are held bound to the faithful observance of this Institute, so far as applicable to them individually. They are not to be negligent or careless of any part, for this would be a breach of their vow. Yet we do not want them mechanically bound up to the observance of every precept. This would be to reduce them to a lower level of Christian excellence. We desire the controlling motive of their observance to be, 'not the lear of offence, but the love of perfection.' There is indeed a central and immov able nucleus of the Institute, which we can leave to no man's option. The Four Vows have always, not by command of a superior, but intrinsically, the power of binding the brethren up to the point of sin, and of mortal sin. A Jesuit who neglects any one of the Three, or, if he has taken it, the Fourth, is ipso facto 'obligatus ad peccatum mortale.' For all inferior precepts, however, we commit him to his general good will and sense of obligation, and to his best judgment in each conjuncture. He should, if possible, observe the letter of each precept. Yet, if in his best judgment, then and there, charity and the purpose of our Institute are better served in passing it by, let him be free to do so. He must not then hold himself 'bound up unto sin, mortal or venial.' nor even, like a Franciscan to monastic penalty. We do not wish our Rule to be flaccid, but we do wish it to be elastic. In the surging dangers of these times, we must not moor ourselves too closely to ancient observance, but must advance, still farther in that path of wise accom modation to changing necessities in which the four Mendicant Orders have

long since preceded us.
"Yet it is plain that to allow a universal discretion for the inferior pre: cepts would render our Company far too weak and bending. Judgment and self-directing power vary from man to man. We must laways bave at hand the means of tightening up our Rule whenever we perceive that a brother is becoming a little loose in his interpretation of it. Accordingly, we ordain that every Superior, by an injunction given in the name of Our Lord Jesus Christ or by virtue of Obedience, may always, for any sub ordinate, endue any inferior precept with the same power 'of binding up unto sin,' which always inheres in the Four Vows. He may, however, if he thinks best, provide that a brother negligent even of this solemn com-mand shall only be bound up unto

The Jesuit Crier is so peculiarly the point of Protestant attack, that my readers of either religion will still be pleased to have me treat this famous Rule somewhat in extenso. I have been accused by Protestant friends of exces sive hostility to the Jesuits, yet at all events I do not want them calumniated. Being a great admirer of Port Royal, I would fain imitate the famcus Arnauld, who, as Sainte-Beuve says, much as he hated the Jesuits, was always as ready to defend an injured Jesuit as an injured Jansenist.

Charles C. Starbuck. Andover, Mass.

### STEVENSON'S RELIGIOUS ATTI-TUDE.

The following very interesting information about the lamented Robert Louis Stevenson and the child of his some of whose Samoan letters have recently been republished in the Review, is furnished by a correspondent of one of the Sydney (N. S. W.) papers :-

We had come to talk about Samoa," writes the correspondent, de scribing an interview with Monsignor Broyer, the vicar-apostolic of the islands, "and we told the bishop so. But when we should have been framing questions about Mataafa, a vision came to us of a lonely height over-looking the sea, and a still more lonely tomb that covered the last restingplace of Robert Louis Stevenson.

was not necessary, but we asked :-

"Did you know Stevenson?"

" Bishop Broyer smiled. " 'I knew him very well,' he said,
for I often visited him at Vailima. Not so often as he wished me, though He often reproached me for not coming more frequently, but what could I do Had I gone too much it might have aroused jealously on the part of the English consul. Stevenson was very partial to Catholics, you know.'

"Yes, we did know, and we thought -at least it had often occurred to us —at times when we crossed passages in some of Stevenson's letters, that it was just possible that he might have -Well, we insinuated our thoughts to Bishop Broyer.

"He grew very grave and was silent for a time; then with deep conviction turned to us earnestly. 'I have every reason to believe,' he said, that had not death struck him down so suddenly, without a moment's warning, he would have become a convert to the Catholic faith. He thought deeply on religious matters, and that his heart was turned towards Cathoicism there can be not doubt. He was singularly free from any taint of ectarianism, and on religious matters thought that none should be coerced. He asked his step-daughter's (Mrs. Strong's) boy what religion he would and sees this day so fearfully outraged? Let us be determined not to swell this sinful throng, that the day of judgment may not find us among though we suppose him to have as yet

was baptized in the Catholic faith. The lad, I believe, is now being educated in America." -Sacred Heart

How shall we know the good pooks from the bad? Just as you distinguish between persons—by reputation and acquaintance. You are cautious in regard to your company: you make no acquaintance except on the strength of a proper introduction or general reputation. Use the same rule with books. - Munger.

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Just issued, a new edition of the Protestant Reformation, by Wm. Cobbett. Revised, with Notes and Preface by Very Rev. Francis Aidan Gasquet, D. D., O. S. P. The book is printed in large, clear type. As it is published at a net price of 25 cents per copy in the United States, 30 cents will have to be charged in Canada. It will be sent to any address on receipt of that sum, in stamps. Thos. Coffey, CATHOLIC RECORD Office, London, Ontarie.

DIOCESE OF LONDON.

Rev. Father Tiernan.
On Wedneaday, August 23rd, Rev. Father Tiernan went to Toronto for a short visit before he had a transport of the third of third of third of third of the third

"Quarter a century service!
Wearing thy cassock of black
O'er thy camps and thy battles and triumphs!
Soldier of Jesus! look back
From the day when thou kissed thy first altar,
In love with youth's fervor athrill,
To this day when we meet and greet thee,
So true to the altar still!"

Many of us here present were baptized by ou; when old enough to make our First Com-union it was you who taught us to appreciate to wondrous sift of that Divine Food, and we

ence would airs smoother.

We trust that the respite from your labors, granted by our already loved Bishop, may be the means of renewing your strength and vigor, and that you may return to the Diocese where you are so well known and loved, to spend the remaining years of your life in health, peace and hampiness.

remaining years of your he in headin, peace and happiness. The prayers of your people will attend you my your journey abroad, and we beg that you will ever remember us in the Adorable Sacride. May God bless you and grant us a remion in the glorious hereafter.

On bidding you adden, we ask you to accept the accompanying gift as a tribute of a grateful people on your departure.

On behalf of the Catholic laity,

John Forristal, Chairman.

(Sgd.) The Altar Society of Port Lambton. In response Rev. Father Alyward sincerely thanked Father. Regan for his kindness in coming to Port Lambton to bid him good-bye, and then returned thanks to the congregation for their willing co-operation with him during his long residence in the parish, and said that were it not for their eager assistance in his every underteating the could have accomplished but very little. The sentiments contained in their flattering addresses he modestly disciance as unmerited. He would never forget them for their many acts of kindness to him, particularly in his hour of sorrow, when his venerated and beloved mother closed her eyes in death. When offering up the Hoy Sacrifice of the Mass he would pray for the people of Port Lambton, and he said he felt grateful to them for their kind promise to remember him in their prayers that Almighty God would give him grace to faithfully perform the new work assigned him by the Bashop.

On Wednesday morning Father Aylward en. (Sgd.) The Altar Society of Port Lambton.

cel-brated Mass for the repose of the souns of all the people who were builed in Fort Lamb ton during his nine every partial for Lamb ton during his nine every partial state of the sound of the sound

Aylward made arrangements for the Sodality's representation on next Sunday at the exposition of the Blessed Sacrament in the cathedral. The members were then, in turn, each presented to him by the secretary.

By his energetic and painstaking attention to every detail, fev. Father Aylward has already impressed the people that no effort on his part

impressed the people that no effort on his part will be left undone to make St. Peter's what His Lordship very appropriately said it ought to be, "the model congregation for the rest of the diones."

## his former Parish.

When some two years ago Rev. Father McKeon left London to take charge of S. Augustine, Wingham and Blyth it was with feelings of deen regret that S. Peter's congregation bade him good bye—and when his Lordship unexpectedly announced in the catheatitwo weeks ago that he had recalled him to this city to act as Chancelor of the docese, the joy and gratitude of the people knew no bounds. Not so, however, with the parishioners, of the three places above named, one and all of whom were intensely grieved to part from him.

On Tuesday evicing, the Zhot uit, the members of the C. M. B. A. assembled at the parochial residence, St. Augustine, to home horse purse was presented, ogether with the following address, which was read by the President, Mr. Thomas Cummings:

To the Rev. Father McKeon:

dent, Mr. Thomas Cummings:

To the Rev. Father McKeon:

Rev. and dear Father.—We the members of the C. M. B. A., Branch 32, having heard with regret that you are about to depart from our midst, take this opportunity to express to you our high appreciation of the services you nave rendered us while our Spiritual Adviser for the past two years. In the discharge of your duttes you have been ever faithful and zeasous neversparing yourself, but were always really and willing to give us good advice. By your unfeigned piety, love of justice and enduring patience you have earned the sincere affection and esteem of all. We are not here to tell of your ennobling virtues and good works—your innate modesty forbids it. Yet faces sometimes speak louder than words. But we cannot allow you to largue at those expressing the same of the same continued to the content of the love and gratitude we owe you, but rather as an appreciation of the ennobling qualities which have done such bonor to the priesthood and to us. You leave us the self-same conscientious priest and gentleman you have been since the first day you came among us. Believe us, dear Father, our prayers and good wishes will follow you to your future home and may you remember us in your prayers to Almighty God, the Father and Giver of all.

Signed on benalf of the members of the C. M. B. A.,

all.
Signed on benalf of the members of the C. M.
B. A.,
Thos. Cummings, John Gibbons, M. Corrigan, Patrick Kearney and R. Phelan. Father McKeon replied briefly and affection ately in a few well chosen words, after which lie paired to the dining room where a sumptions repast was prepared.

ADDRESS FROM THE PROPLE OF BLYTH.

uous repast was prepared.

ADDRESS FROM THE PEOPLE OF BLYTH.
The Blyth congregation, represented by
Mrs. Wm. Bell, Miss Lynn and Miss Anne
Phelan, presented the following addres
on the last occasion of his visit to that mission

Contract of the contraction of t

panied to the altar-railing by a deputation from Ridgetown, Aug 27, 1899. Rev. D. P. McMenamin, P. P.

Reverend and Dear Father :- It is as repre-

Reverend and Dear Father:—It is as representatives of the congregation we presume to wait upon you at this time and place to say a few formal words of farewell, and to thus place on record the sincere regret we feel at your departure.

During the all too brief period of time you have spent in Ridgetown, you have endeared yourself to every man, woman and child in the parish and it is with heavy hearts we say good bye, assuring you, however, that as Ridgetown's first resident priest you inong will be remembered, and the tales of your counties acts of piety and kindness will descend as a beautiful tradition to many future generations. We ask, dear Father, that you do not forget Ridgetown, for considering the severity of your labors here from the day of your arrival until that of your departure, the obligation between its appears to be all on one side, and just as we were felicitating ourselves that we were about to enjoy a brief respite, you are called from us. In the restored cemetery; in the greatly beautified church—but above all in the handsome new rectory, we have many substantial evacuation of the verious spiritual societies or; subset and enuipped by your but, alas: we fully realize, now you are about to leave us, that these things are all ourst toenly while you are leaving them behind to share them no longer, all hough they are the foults of your own labors.

All we can be found to leave us, that these things are all ourst toenly while you are leaving them behind to share them no longer, all hough they are the foults of your own labors.

All we can be found to leave us, that these things are all ourst toenly while you are leaving them behind to share them no longer, all hough they are the foults of your own labors.

All we can be found they are the propers as a very slight token of our love and esteem. Again asking you to always remember us in your prayers and to grant us your farewell blessing, we sign this in behalf of the congregation.

F. X Dilliout, S. Schyver, J. S. Dilliout, P. H. Bowyer, Albert Sch

F. A. Dillott, S. Schryer, J. S. Dillott, P. H. Bowyer, Albert Schindler.

In response Rev. Father McMenamin said that this manifestation of the congregation's kindness was no surprise to him: he had in fact become accustomed to such acts of generosity on their part. In the efforts, which evoked their appreciation and admiration he had only done his duty—and duty was always a pleas ure to him. For their generous donation he felt deeply grateful, but he appreciated far more the noble sentiments expressed in their beautiful address. It was an intense consolation to him to feel that he was leaving Ridgetown with the assurance of the people's good wishes. He hoped that neither time nor distance would sever their friendship, and as a last word he urged upon them the virtue of continued and increased fidelity to Almighty God in all their trials and difficulties.

A prominent parishioner writes:

A prominent parishioner writes:

"It is safe to say that Sunday, Aug. 27, was one of the saddest days, ever witnessed in St. Michael's, Ridgetown. On that day the people were called upon to say "Fareweil" to their beloved pastor, Rev. D. P. McMenamin, who had labored so successfully among them for d labored so successfully among them for o and a haifyea s During that time by his bie example, his numility, nis true kindness, s unflarging zeal in promoting his people's terests, and his many other line qualities of art and mind, he had become so entwined in eaffections of his parishioners that his revoval was an occasion of great pain to all, and not to Catholics alone but to people of all eeds, as in his great heart he found room for he

"'None knew him, but to love him, Father McMenamin will be always remem-bered as the first priest to reside in Riagetown, and the beautiful paroonial residence erected near the Church, will always stand as a monu-ment porhis zeal."

And the second control of the second control ment for the church, will always stand as a monument for his zeal."

From St. Mary's Ont.

The Forty Hours' Devotion began on Sunday, Aug. 20, at St. Mary's church in the usual solemn and impressive manner. High Mass was sung by Rev. Father Brennan at 103 of clock. After the first gospel the rev. pastor preached a beautiful discourse on the Assumation of the Blessed Virgin, the solemnity of the feast occurring on that day. At the close of the Mass the Forty Hours' adoration began by a procession in honor of the Blessed Sacrameat. In the evening at Vesners Rev. Father Downey preached an eloquent sermon on the institution of the Blessed Eucharist. The rev. pastor was assisted by the following olersymenter. Fathers Noonan Lucari. Doperyment feet. Fathers Noonan Lucari. Downey and the Sacrament of Masses from 5 till 9 clock. The rev. pastor was selected in the selection. On Monday evening Father Monange Rosary, Sermon, and solemn Benediction. On Monday evening Father Gnam delivered an able discourse on the Sacrament of Penance, and on Tuesday evening Father McRae preached from the text. "Henceforth all nations shall call Me Blessed." The rev. gentleman's explanation of the text was an able effort. On Wednesday Solemn High Mass iwas sung, Father Noonan being celebrant; Father McCabe, deacon; Father McRae sub-deacon; Mr. Egan master of ceremonies. At the conclusion of the Mass the Litany of the Saints was chanted, after which the procession moved through the aisle and around the grounds in the following order. Men carrying lighted tapers, choir, little girls in white, two of their number carrying banners, sanctuary boys, clergy; Father Noonan bearing the Sacrament concluded the devotion. The musical particles and the services was admirably rendered by the choir, under the direction of Miss McKeough, organist, Miss Handrahan leading the singine. The altars were artistically adorned with cut flowers, palms and ferns. in terspersed with wax tapers and colored lights, with that a beautiful effect. Large numbers received From St. Mary's Ont. adorned with cut flowers, paims and refus. In-terspersed with wax tapers and colored lights, which had a beautiful effect. Large numbers received Holy Communion at all the Masses. Rev. Father Brennan, our zealous pastor, is to be congratulated on the great success of the devotion. Surrounding himself with able and worthy priests he carries out the rubics of the church regarding the Forty Hours' Adoration with magnificence and splendor.

## LAWN SOCIAL AT WINDSOR.

Windsor Record.

One of the most pleasant and interesting social gatherings of the season was the lawn party held yesterday, afternoon and last evening on the Catholic church grounds at St. Alphonsus hall, partly in aid of the new parchal residence, which is to be erected in the same locality, and partly for the supply of music for the choir of St. Alphonsus church. In the absence of the pastor, Very Rev. Dr. Flannery, the duty of having the arrangements for the party carried out developed upon the Rev. M. J. Brady, who began the preparations only nine days previously by calling a meeting of the iadies of the congregation who would interest themselves in the work. About one hundred ladies attended this preliminary meeting, at which the greatest enthusiasm was manifested to carry out the undertaking to a week the way was sunanimously chosen as presi-Windsor Record.

ing, at which the greatest enthusiasm was manifested to carry out the undertaking to a successful issue.

Mrs. Davis was unanimously chosen as president of the ladies' committee, Mrs. Gludge McHugh vice-president and Mrs. J. Holford secretary-treasurer. Several other meetings of the committee were subsequently held and the ladies who had been appointed to canvass the various wards of the city and its vicinity for contributions reported the most favorable results from the canvass, which gave promise that the enterprise, financially as well as socially, would be a complete success. As an evidence of this it may be here mentioned especially that Mrs. Shanks and Miss Cotter, who canvassed Walkerville, reported that they had received \$42 in cash and contributions of eatables etc. to about the same value.

Tho grounds were lighted by electricity, together with innumerable Chinese lanterns, and the full moon contributed its part toward illuminating perfectly every nook and corner, so that the disagreeableness which is so often experienced at parties of this kind from want of light was not feit at all on this occasion.

The refreshment booths, under charge of the different groups of ladies, were most beautifully decorated with flags of all nations, flowers and banging of various colors, which in the brilliant ight of the grounds had a most pleasing and enlivening effect, and tempted the visitors to lay out their spare cash on ice cream, candies, ginger ale and other beverages which enliven and refresh but do not intoxicate.

The lady president's booth was in charge of

which enliven and refresh but do not intoxicate.

The lady president's booth was in charge of Mrs. Davis, Mrs. Charles Baby and Mrs. Askin and, because of the profusion of beautiful forsi decentions that made it so attractive, was control booth, denominated "the flags of the Control booth, denominated "the flags were attracted, giving a most artistic effect by the variety of colors displayed. The flags of Great Pritain and the United States were the most conspicuous here, both for number and size. This booth was in charge of Mrs. Gudgel McHugh, Miss Hannan and Miss Shanks. White and green were the prevailing colors used in its decoration.

The Maple Leaf booth, near the gate, was in charge of Miss Kinsolla, Miss Kilroy, and Miss Primeau. Its prevailing hues were blue and white. It appealed especially to the patriot

ism of Canadians for patronage, as it was ornamented with a profusion of Canadian

The tent on the west side of the grounds was The tent on the west side of the grounds was denominated "The sunflower," as that gaudy plant was chiefly used in its decoration. It was in charge of Miss Mulligan, Miss Downey and Miss Irene O'Connor, The hangings were of yellow and white, and in connection with this booth there were a number of tables with seats at which family parties were accommodated with refreshments of all kinds.

On the east side, the booth in charge of Miss Shinners, Miss McCormick and Miss Hannan, was decorated with red and white, and the blending of these colors with the flowers was equally tasteful with those of the other booths already described.

eady described.

dessrs. E. Hannahan, Wallace Cruse and T.

nsella had charge of the gentlemen's depart
nt, where cigars and ginger ale could be nadany extent. This tent was also beautifully

necorated. Messrs. Patrick Hanrahan, George Hanra-nan, Peter Keogh, F. X. Mejoche and Joseph Pepin had enarge of the gaie, a work to which hey devoted themselves most courteously and issiduously.

hey devoted themselves most convent at the sciduously. About 1,200 persons were present at the ocial and all enjoyed the entertainment by walking about, sitting for a pleasant chat, or The amount realized by the party was about 570. The hope was universally expressed that milar festive gatherings may be held again

windsor Record, Aug. 26.

About twenty-five ladies were present at a meeting heid in the chapel of St. Alphonsus church last evening. Mrs. Davis presided, assisted by Mrs. McHugh and Mrs. A. J. Halford. Reports were read from the ladies in charge of the several lawn social booths. The full returns are incomplete, but up to date the gross cash receipts sum up to \$450. At the mail meeting the committee expect the net proceeds of the festival will be about \$350.

Mrs. Wallace Askin proposed, and Miss Kilroy seconded, that a standing vote of thanks be given to the Presbyterian church for the loan of bunting used in decorating the booths.—Carried unanimously. It was moved and supported that a vote of

be given to the Presbyterian church for the loan of bunting used in decorating the booths.

Carried unanimously.

It was moved and supported that a vote of thanks be given the Windsor Record for its uniform courtesy extended in matters pertaining to St. Alphonsus church.

Votes of thanks were passed to Bartlet & Macdenaid for use of bunting: to the business men of Windsor and Walkerville for generous contributions in money and merchandises when called upon by the ladies; Mrs. Shanks and Miss Cotter; to the Electric Light Co.; to the school board for giving flowers and the use of tabies and chairs from Park St. school; to the school board for giving flowers and the use of tabies and chairs from Park St. school; to the street car company; to A. W. Joyce for use of palms; to Mayor Davis for innumerable acts of kindness and assistance; to W. J. McKse, M. L. A., for all the lumber used on the grounds; to C. Askin and several little gentlemen who winked was everal little gentlemen who winked to the several little gentlemen who winked as the several little gentlemen who winked to the severa

### DIOCESE OF PETERBOROUGH. From Huntsville.

His Lordship Bishop O'Connor, of Peterborough, solemnly dedicated the Catholic church at Huntsville on Sunday the 13th August, giving it the title of St. Mary's of the Assumption. At 10:33 the ceremony of dedication took place, His Lordship being assisted by the Rev. Father McGuire, of Hastings, Rev. Father Fleming, priest in charge, and Rev. Mr. Crowley, eccl. student. After the bisssing High Mass begap, Rev. Father Heming, being celebrant, His Lordship at the throne, assisted by the Father McGuire. After the first Gospel the Bishop addressed the people, dwelling on the duties of creatures towards their Creator, the manner in which these duties should be fulfilled, according to law and precept, and how fitting it is in accordance with divine worship to build a suitable house wherein God is worshippd in prayer and sacrifice. Though more than half the crowded audience were Protestants, the greatest attention was given to his Lordship's neid and able discourse.

At 7 o'clock Vespers was sung by the Rev.

tion was given to his Lordship's facilit and able discourse.

At 70 clock Vespers was sung by the Rev. Father Collins, of Bracebridge, at the close of which the Very Rev. Dean Fiannery of Windsor, approached the altar rail, and addressed the people in a clear and practical manner, taking for his text. "My house is a house of prayer and you have made it a den of thieves." Then followed Benediction of the Most Hely Sacrament, thus closing a day long looked for and long to be remembered by the people of Huntsville.

Four Postulants Take the Veil, and

Four Postulants Take the Vell, and Four Novices Professed.

St Joseph's convent, Lindsay, was yesterday morning the scene of a very interesting and impressive ceremony which brought to a close the annual retreat, which was preached by Rev. Father Dougherty, S. J., of Montreal.

Francy and postulants took the habit of the Four young postulants took the habit of the Sisterhood of St. Joseph, and four novices made their profession of yows. His Lordship Bishop O'Connor of Peterborough, officiated, assisted by Rev. F. J. O'Sullivan of Peter-

made their profession of vows. His Lordship Bishop O'Connor of Peterborough, officiated, assisted by Rev. F. J. O'Sullivan of Peterborough, and Rev. F. J. Petalen of Lindsay, Mgr. Laurent, Archdeacon Casey and Rev. Father Scanlan of Downeyville, occupied seats in the sanctuary.

Ven. Archdeacon Casey preached the sermon. In a few well-chosen words he outlined the obligations imposed by the triple vow of poverty, chastity and obedience. He drew a picture of the sacrifices that the young novice makes when she leaves to become a spouse of Christ, of the life of labour before her, in the hospital ward or in the school room, of the consolation which see enjoys in this life, of that peace which reigns in her heart. Which surpasses all understanding," and of her heavenly reward when she shall join the hosts of virgins that follow the Lamb, "whithersoever He goeth." The names of the postulants are: Miss Margie McGuire of Campbellford, in religion Sister M. Eucharia; Miss Annie Burke of Lindsay, in religion Sister M. Bucharia; Miss Annie Burke of Lindsay, in religion Sister M. Bucharia; Miss Annie Burke of Lindsay, in religion Sister M. Bucharia; Miss Repected Gilbert of Lindsay, in religion Sister M. Bucharia; Miss Repected Gilbert of Lindsay, in religion Sister M. Benedict; Miss Maud O'Sullivan of Campbellford, in religion Sister M. Benedict; Miss Maud O'Sullivan of Campbellford, in religion Sister M. Benedict; Miss Maud O'Sullivan of Campbellford, in religion Sister M. Benedict; Miss Maud O'Sullivan of Campbellford, in religion Sister we present.

The congregation of St. Joseph deserves to be complimented upon the rapid growth of their community since their advent into the diocese, and of the excellent work that they are performing in the face of so many difficuities, not only in the hospitais, by it especially in the schools under their charge.

BEQUESTS FOR CATHOLIC CHAR-

### BEQUESTS FOR CATHOLIC CHAR-ITIES.

ITIES.

It is so seldom that those to whom God has given earthly prosperity, think of leaving part of their worldly goods, at least, by their last wils to God and to His poor, that it affords us much gratification to record the following example of one who has "laid up for himself treasures in heaven."

Baltimore, Aug. 1.—The will of the late Timothy Riordan, who died on the 17th ult., was probated in the Orphans' Court last week. A large portion of his estate was bequeathed to various charitable and educational institutions in this city and elsewhere, but his family and relatives were not forgotten.

"God has prospered my undertakings, and I recognize the possession of wealth to be a sacred trust, and I wish first to give to the poor who are cared for by the holy religious who manage these institutions. They give their time, and I regard it as a special privilege to give my money to carry out their good work. That no one may question my right to make this disposition of my money, I state the simple truth when I declare that my fortune is the outcome of a frugal and laborious life, and my pleasure is to place it where it may do the most good. First, to God's poor; secondly, to His suffering and afflicted ones in the hospital; and lastly, but not the least, I desire to give librarily to the institutions of learning where young men are trained and doctante to give librarily to the institutions of learning where young men are trained and doctante to give librarily to the institutions of learning where young men are trained and doctante. I, therefore, as God's almoner, will, devise and bequeath these several sums as follows:

"To the Little Sisters of the Poor, Valley and Preston streets, \$5,000.

"To the Little Sisters of the Poor, Richmond Va., \$5,000.
To the Convent of Poor Clares, Kenmare, County Kerry, Ireland, \$2,000.
To the Carmelite Sisters, Baltimore, \$2,000.
To the Carmelite Sisters, Baltimore, \$2,000.
To the Voing Catholics' Friend Society, Baltimore, \$1,000.
To the Young Catholics' Friend Society, Baltimore, \$1,000.
To the General Conference of St. Vincent de Paul, Baltimore, \$1,000.
To St. Joseph's Female Orphan Asylum, Richmond, Va., \$1,000.
To the Carmelite Civitersity of America, Washington, D. C., \$5,000.

After the payment of the other bequests all of the residue of the estate is bequeathed to or the residue of the estate is bequeathed to Catholic University of America, for the p pose of creating scholarships, to be at the posal of Cardinal Gibbons or his successor the Archiepiscopal See.

### PERSONAL.

Brother Angelus, C. S. C., of Notre Dame Indiana, who has been in London for the past two weeks, in the interest of the Ave Maria will visit Lucan next unday, 3rd September, and remain there are the following tussey. Ho will be a guest of Mr. Crunican, with whom Bro. Remegius (his nephew), also of Notro Dame, 48 spending his vacation.

### CATHOLIC HOME ANNUAL.

This year's issue of the Annual is particular v interesting. It has an exquisite colored Sara Trainor Smith, M. E. Francis, Ma Blanc, and others; poems by Eleanor C. I nelly and Father Edmund, C. P. More ser articles by Very Rev. Ferrool Girardey, C. R. and Adna T. Sadlier, Price 25 cents, dress Thos. Coffey, Catholic Record Of London.

### MARKET REPORTS

LONDON.

TORONTO.

Toronto. Aug. 31.—Wheat steady; demand good; red and white, outside, at 68; to 68c., and new red at 68c; Manitoba grades steady; and new red at 68c.; Manitoba grades steady; and at 82c. grinding in transit. Flour—Market steady; cars of straight roller, in bols., Toronto, \$3 to 1683 15. Milifeed scarce; bran, \$1250 to \$13, and shorts, at \$15 to 816. Peas, steady; cars immediate shipment, 55c. north and west, 50at steady; cars old white, north and west, 26c. and new white, 24 to 24;c. Corn slow; cars No. 2. American yellow, on track Toronto, 11;c. Rye steady; cars west, 59c.

MONTREAL.

MONTREAL

Montreal, Aug. 31.—The grain market quieter to-day: Manitoba No. 1 hard offered to local dealers at Tijc afloat. Fort liam, but there are very little demand f England. New oats are being quoted at afloat Montreal; old ones are valued at af 30½, afloat, for export; while 32c seems the price for the local trade, in store. Flo strong bakers, 83.70 to 83.80; spring pat \$\frac{2}{3}\$ to \$\ MONTREAL. quoted at London as high as 110s, which is advance of 2s during the past week; redina goods are running about 16s to 160s. Exports say that cable advices will pemit of them pr ing 21c for first class goods. Cheese — Fin Canadian cheese is quoted in London at 51s 53s. Eggs are steady; prices for new 1s choicest shipping stock are 14½ to 15c for exp

TORONTO.

TORONTO.

Toronto, Aug. 31.—In export cattle trade was slow, what go do stuff there was was picked up at prices from \$4.75 to \$5 per cwt. Light export cattle sold around \$4 to \$4 50.

Butchers' cattle continue to show a very poor quality, and trade was dull in consequence. bulls, weight, 1,800 lbs. each, sold at \$1.25 per cwt.

Three loads of export, weight 1.300 lbs, sold at \$4.87 per cwt.

A lead of mixed cows and heifers, weight xed cows and heifers, weigh A load of mixed cows and heifers, weight 1,040 lbs. sold at \$3.50 per cwt.

Fifteen butchers' cattle, weight 970 lbs, sold at \$3.27 per cwt.

Stockers were in fair demand at \$2.75 to \$3.50 per cwt.

Calves were unchanged at yesterday's prices, good yeals being in demand as high as \$9 each.

each.
The sheep market was easier; 25c, all round.
Spring lambs were also off from 25 to 50c.
Too many light hogs are still coming in, reducing the general average prices are unchanged, but there is every prospect of a weaker market next week.

changed, but there is every prospect of a weaker market next week.

East Buffalo, N. Y., August 31.—Cattle—Thereceipts were liberal for saturday—43 loads, three of which were natives and the balance good Canadas; the demand was quite active for choice butcher steers and stockers at steady prices on the basis of Monday; dealers feet strong on good fat cattle; there was a pretty good charance. Sheep and lambs—35 loads on, the basis of pretty good to stee \$2.50 to \$3.50; the basis of pretty good to \$4.55; \$4.50; \$5.75 to \$6.50; common to fair, \$4.00 to \$4.75; sheep, choice to extra selected, \$5.50 to \$4.75; good to choice, \$3.55 to \$5.95; common to fair, \$2.50 to \$3.50; there was a fair clearance of the good kind. Hogs—The market was generally slow, opening 5 to 10e lower; heavy, \$4.85 to \$4.95; posening \$5.00 to \$4.75; steep; \$4.85 to \$4.95; posens, \$3.90 to \$4.15; stags, \$3 to \$3.50; the close was steady.

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## CANADIAN TEACHERS WANTED.

More vacancies than teachers. Positions guaranteed. Placed two hundred and sixty-three Canadian teachers in United States last term. Union Teachers' Agencies of America. Washington, D. C. 1086 13.

C: M. B. A.-Branch No. 4, London.

VOLUME XXI.

The Catholic Record

London, Saturday, September 9, 189 U. S. NEW POSSESSIONS.

There was a little discussion som time ago at Ashfield, Mass., on the Wa in the Philippines. A Rev. M Plumb was strongly in favor of hos tilities, on the ground that religio and trade would profit thereby. The individual, however, who receives r ligion from a dum dum bullet or gatling gun will not have much nee of missionary services. He might i useful for mummy purposes or l might be cremated and d posited in a tasty little urn which could be placed on the parlor tab Charles Dudley Warner followed the fire-eating minister and thanked hi for convincing him of the necessity a great Christian people going to w for the spread of religion and comme cial purposes. "I only want as a lit rider: Resolved that we postpo

### DREYFUS.

the Christian religion to a more co

venient season."

The Dreyfus case is an excelle thing for the cable company and the imaginative reporter. It is lik continuous vaudeville performan The generals do their little turn, terrupted how and then by the orat ical feats of M. Labori, who is no thanks to his wonderful recuperat ability, completely recovered from "terrible wound." Madame Lab comes in also for much respectful miration. She is the divorced wife the Russian pianist Pachman-but t does not grate on anti-Catholic nerv

## INCONGRUITY.

The Springfield Republican ha ghastly tale of the war in the far E Burning churches and desecration all held dear by an enlightened per mark the civilizing progress of invaders. They war not only aga the living but the dead. To des men of their holdings and to si them for no other crime than tha defending their country is bad enou but to break open coffins and to the dead is vandalism brutal and

baric. And still the man who is respons for such atrocities was accorded a v gracious reception by the denizer

### the Catholic Summer School! UNITED IRISHMEN.

Michael Davitt is doing some speaking in favor of an United There are signs indica that before long an unbroken pha of Irishmen will be in Westminst do battle, not for themselves, bu the common good. Instead of se Ireland sacrificed on the altar of sonal ambition or gain, we shall Irishmen sacrificing themselves their country. Mr. Davitt's utters are entitled to the utmost consition, for he has given, time and a proofs of the most unselfish patrio As needle to the pole, he has rema true to the cause, and he is as ent astic to day as when he first br lance for the honor of the old land

Faction is either dead or is suff from a hopeless, incurable ma The people are settling the que of reunion in the only effective ner now possible, namely a po unity for national purposes see combined employment agains enemies of the popular cause. T the reunion that will succeed, be it possesses all the elements of st and seeks only the good of Irelan

He says that the men who have in the way of Ireland must now out of the way, because the people found that they can go forward out them, and that what Ireland is a militant movement again foes and not a senseless wi among her friends. The w may serve a few interested indivi but it does not serve the na cause and the people have the formed a platform for themsel Land League lines, and will true unity under the banner an poses of the United Irish League

He is prepared to step down a f by so doing he can help the ent. He has never coveted po nifested any desire to be a it in the party, and he has fo dership of John Dillon