# The Catholic Record.

London, Saturday, July 30, 1898.

A Pretty Good World.

This world's a pretty good sort of world,
Taking it altogether,
In spite of the grief and sorrow we meet,
In spite of the gloomy weather,
There are friends to love and hopes to cheer,
And plenty of compensation
For every ache for those who make
The best of the situation.

There are quiet nocks for lovers of books,
With nature in happy union,
There are cool retreats from the noontide heats
Where souls may have sweet communion,
And if there's a spot where the sun shines not
There's always a lamp to light it.
And if there's a wrong, we know ere long
And if there's a wrong, we know ere long
That the God above will right it.

A TRUE CATHOLIC.

The sign of a good Catholic is a filial reverence for his Church. For him it is always the home of God. Its ministers are the ambassadors of the King, and to respect them and to withhold the words of censure and criticism is as natural to him as eating or sleeping. He has the Catholic spirit of reasonable obedience. He is not up in arms at the appearance of Church authority. He is not one of the "liberal" or worldly Catholics who have the heaven. appointed duty to tell their less favored brethren when and how a Bishop should speak. He thanks God for his faith, and knows that he has but to protect it. May their tribe in-

OUR OPPORTUNITY.

The missionary scheme of the Paul. ists is bringing many into the true fold and inducing others to have a suspicion that Catholicity is not exactly the thing described in the fanciful pages of the writings of Protestant controversalists. They lay great stress on the importance of disseminating Catholic literature. Now here is an opportunity for every Catholic. The Truth Society can supply him with leaflets and tracts, and by giving them to friends, etc., he can play a part in the great work of re-uniting Christians under one Shepherd.

## A WORTHY JOURNALIST.

We extend our congratulations to the editor of The Watchman. A hard hitter and loyal friend, a true priest and one of the best journalists of America, he deserves not only the gratitude of his parishioners but of every reading Catholic. He has punctured many a wind-bag and destroyed many a sham since he took upon himself the task of directing the destiny of The Watchman, and we pray that he may be long spared to do so again.

## RITUALISTS.

We received a letter some time ago taking exception to some ours on the vagaries of the Ritualists. We say again that the Ritualist represents nothing. He is the veriest sham, and his eulogies of what he calls the "Mother Church" are the product of sickly sentimentalism. Better a stern Presbyterian who believes in some thing, than a Ritualist with a strange jargon about vestments and sacrifice. Father Faber says of them :

They are a sect playing at Mass, putting ornaments before truth, suffocating the inward by the outward, bewildering the poor instead of leading them, reveling in Catholic sentiment instead of offering the acceptable sacrifice of hardship and austerity. This is a painful, indeed a sickening, development of the peculiar iniquity of all times—a masterpiece of Satan's craft."

The Episcopal bishop of Alabama gave some very salutary advice to Ritualists :

"If you don't like the reformed Churches, the unreformed Church has its doors open to receive you. Go home. In the name of truth, sincerity and decency, so far as in you lies, be what you purport to be."

## MUCH GOOD WOULD RESULT.

We learn with pleasure that there is a prospect of having Catholic Reading Circles established in different parishes in the near future. We do not imlight to guide us through the desert of ignorance, but they can certainly be made productive of much good. They are a means to bring our young people together. A young lady just out from the convent or high school may learn that a young Catholic is as intelligent as the ordinary Protestant of her class. Some of your female graduates, with a taste for drawing and music, have

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a better knowledge of one another. promoting serious reading.

devil. Very narrow minded re- bottom but at the top. mark. Nevertheless we believe that if there is one thing more than another that prevents a person from doing his whole life's work it is the novel. They are not always styled novels but

superficiality and sickly sentimental-A Reading Circle would turn our atof enthusiasm, of high endeavor, of Christ may wait at any time, are not constrain us to read no books that are the seashore in any great numbers. that our Reading Circles may take deep completeness of rest. root and flourish and afford shelter to those who are tired of wandering the heated season than in the cooler through the frightful wilderness of the one. For ourselves, we sometimes in-' novel."

## WHAT WE NEED.

Why do not our laymen display more energy in things Catholic? The same during the year. At that time, more set is always to the front and the than any other, there is a tendency "others" are the critics, not unfortunately of the creative school but of the destructive one. The "others" imagine they have done their whole duty by assisting at Mass on Sundays. Now we do not think that for a moment. Any man who has a spark of zeal does not believe it. There are numberless opportunities which come to every Catholic to display his energy and to extend his co-operation to those who have especial care of the vineyard of the Lord.

Every Catholic can live up to his creed. Carleo Kingley once said that if every Catholic would live up to his creed even for a single day there would not be a Protestant left in the saint's month, her Breton shrines are evening. Again a Catholic of means in full suimation. The inhabitants of and education can give a helping hand Auray in the Finisterre are making to the young men. The Y. M. C. A. active preparations for the influx of socities of our separated brethren do this, and we know of more than one instance where they have made the rough stance where they have made the rough order to fittingly celebrate the feast of her who has been called the "Taberstance where they have made the rough and penniless. Labor, of course, con- nacle of the Immaculate Conception. quers all things, but a word of advice and substantial assistance may advance the time of conquest.

The "others," however, may look askance at the advice. They are seemingly weighed down by the responsibility of their mission as critics. They look disconsolate when the hardworked pastor does not preach an epic side. poem every Sunday, and they are apt age of the leaders of society. Society not be found out."

But outside the realm of " society ' But outside the realm of "society" by sending to the great shrine of the there is a race striving and struggling. patroness of Brittany a statue of the It comprises men and women who are saint in solid silver. God's creatures, leading, in many instances, lives of heroic abnegation. Why do not some of our "society" individdo not some of our "society" individ-will be represented at the approaching uals go and see and help them? They celebration in Paris in honor of St. species of university, is a very brilliant might have to forego a "tea shine" and remarks about the weather, but they would be amply compensated by as patroness of needleworkers may be sought for in the moral certainty that the happiness that comes from a gener-

"He is a nobleman in God's peerage who goes out every morning, it may be from the humblest of homes to his work, until the evening, with a determination of working for a heavenly Master to do his best; and no title which the world can bestow, no money which was ever coined, can bring a man who does no work within the sunshine of God's love." ous action.

hands and collar in the daytime. them. There are many young fellows Notre Dame, would have difficulty in They affect a profound indifference of brains in their rank, and if a kind enumerating the parcels of clothes she for the ordinary individual and learn word may spur them on to make full of wealth and position. There may be in after years that spotless apparel is use of their zifts, why withhold it? in after years that spotless apparel is use of their zifts, why withhold it? a dash of fashion in all this, but there in after years that spotless apparel is use of their girts, why will be a dash is real solid work in it as well. The not always a sign of character. A Why not patronize their lectures and is real solid work in it as well. The Reading Circle would in our opinion entertainments, though in our estimabe no unimportant factor in the work tion, perchance, they may not be acof bringing our young people to have cording to the rules of advanced art. A little systematic help would put It would prevent a waste of time by spirit and confidence into our young men. It would enable them to under-It might convince a great many that stand that they are not serf, but freethe ordinary novel is the work of the men, and that their place is not at the

## THE CHURCH "VATICAN."

The Michigan Catholic. This is the season of the year when the difference between the character of "studies" brilliant and original the Catholic and the non Catholic say the critics, but by whatever name churches becomes most manifest. The preachers are closing up their churches you may be pleased to call them, they are breeders of intellectual inertia, and hieing themselves away to pleasant places to spend the heated season. We do not blame people for doing this whose estimate of their business is that it can wait. But our own priests, who tention to books that are wellsprings do not believe that the business of love for what is good and beautiful, or betaking themselves to the woods and not a year old. Nay, more, it would coulcken our love for the Church that quicken our love for the Church that country to the shores which are lapped has been the inspiration of books that are destined to speak forever. It we:e Catholic church which is shut up be well to spend a year upon one book if cause of the heated season or because well to spend a year upon one book if the pastor thereof must needs have the might make it our own. Then, and then only, when the blood of a be it said, recognize that their day of great author is coursing as it were in rest is not of the kingdom of this earth, our veins, can we say that we have and consequently they work and work our veins, can we say that we have and consequently they work and work and work, with only occasional intermissions, until the end comes with its

The devil is none the less busy in cline to the theory that he is a little There is no less pressing necessity of worship and instruction during that season than during any other. Therefore there is as much need of church services as at any other time toward laxity in the performance of religious duties. It would ill become the Church to show favor to the weakness of her children in this direction by consenting to their absence from divine worship at the stated times and places prescribed by her rule. Therefore the summer vacation is a thing unknown to our people and properly so, and the absence of it becomes more marked and more noteworthy by the contrast with those who differ from us.

#### ST. ANN, PATRONESS OF NEEDLEWORK.

How Parisians and Bretons Honor the "Tabernacie of the Immaculate Conception."

Brittany is classic land in matters

Paris has a beautiful though still unfinished church dedicated to St. Ann. It is in the Rue de Tolbiac. feast of Ann is to be celebrated there with great solemnity. In this celebration the Bretons of Paris will have the places of honor, their part in it being in a sense like that of children in a paternal home. But the Catholics of Paris are not to be left outside. They claim their part in the cultus of St. Ann, having entertained a special devotion to her for centuries to give but a passing recognition to and having nursed this devotion when anything that is not under the patron outside circumstances tended to extinguish it. M. Olier, founder of the age of the leaders of society. Society is a rather nondescript name. Like charity, it covereth many things, espect-sure to obtain. The Queen, Ann of ally the individuals who observe the Austria, childless for more than twenty eleventh commandment, "Thou shall years, was not less credulous. She asked for a son, and when the heir to the throne was born thanked St. Ann

> The association known as the 'Syndicat de l'Aiguille," with the Rev. Pere du Lac, S. J., at its head,

The reason of St. Ann's being chosen she moulded to housewifely duties and the fashioning of garments the infant hands of her who was to say, "All generations shall call me blessed." By the way, the needle, in itself as honorable as the pencil or the pen, seems to be coming into repute, and the woman of Solomon's time famed for her handicraft seems to be living in our midst. Next to living up to our creed and We hear of needlework associations

with the Pere du Lac at its guille." head, and placed by him under the patronage of St. Anne, is calculated to place in honor the needle as an instrument of honest livelihood. The able
Jesuit knew the hardness of the lives
of these "ouvrieres" of Paris. He
knew that in the height of the Paris season some hardly broke their fast before returning home near midnight, that they incurred untold dangers in the Paris streets, and that numbers, reduced by overwork and want of food, died before the age of thirty. Hence the homes he has been the means of organizing where hundreds of them may find food and lodging and means of innocent recreation. On the occasion of the celebration in honor of St Ann, Pere du Lac will address from the pulpit his large family of young work-women. Their motto virtually is ·Honor to the needle under the patron age of St. Ann."—Paris Correspondent of the Liverpool Catholic Times.

#### ANOTHER WARNING.

Cleveland Catholic Universe. This week's dreadful calamity in the new water-work's tunnel, resulting in the death of eleven hapless working-men, sent a thrill of horror through the community. The sad experience of these unfortunates, like that of the more numerous victims of the La Burgogne catastrophe, demonstrates the constant presence of danger and death, by which we are surrounded, whether about the ordinary routine of our daily avocations or on pleasure bent. Rich or poor, learned or illiterate, idle or industrious, none of us enjoy immun-ity from the risk of a sudden taking off. The material luxuries and conveniences which, under the guise of modern improvements, have become commonplace physical accessories to our civilization, have likewise added many new sources of peril, as a neces sary offset to easier conditions of liv-

The most important lesson for the in dividual furnished by these frequently recurring tragedies, is that all important one so frequently taught and emphasized by our Saviour in His admonitions to the faithful, concerning the necessity of being always prepared for the inevitable summons. We know not the day nor the hour when we, too, may be called to account without warning, just as were the unsuspect ing pleasure seekers aboard the French iner, whose minds were filled only with thoughts of the joys of which they were in pursuit, or the unfortunate toilers, indifferent through familiarity, to the awful possibilities ever attendant upon their labors beneath the waters of the

lake. These disasters serve to fix our thoughts temporarily, upon the uncertainty of our moral tenure, but the im pression quickly passes away as the memory of the horror itself fades into forgetfulness. Incidents of a similar character on a smaller scale, common to our every-day experience, are no ly refuse to heed the lesson, as most of us do, the consequences, be they what priests who went down with the Bourmay, must be regarded as the penalty of a nameless folly.

#### GOLDEN JUBILEE OF THE ORA-TORIANS.

An event of great interest will occur next year in London and already steps are being taken to signalize it by worthy celebration. This will be the golden jubilee of the London Oratory. On the 26th of May, 1899, it will have been fifty years since Father Faber was sent by Dr. Newman to establish the first foundation of the Oratorians in London in King William street, Strand, where a temporary church was opened by Dr. Wiseman, then Vicar Apostolic of the London District. The only sur viving members of the first community are Father Stanton and Father Gordon, who are still in the Oratory. In 1854 the Oratory was transferred to Brompton, where the original church has given place to a magnificent edifice, which in its majestic proportions fit-tingly symbolizes the growth and exf the work which the Oratorians have done and are still doing. The Brompton Oratory is familiar to most people on account of its identification many striking ceremonials. It would be a great mistake, however, to suppose that the work of the Orator has been circumscribed to the West End and its aristocratic environment. They were but a short time in London when they zealously strove to reduce the sum total of ignorance and irreligion, and to diffuse the blessings of Christian education among the most destitute of the masses—a work of which Father Hutchison was the strange notions about the members of the sterner sex. They have a longing for a coronet, ducal, or otherwise, for something at least that can have clean the sterner sex that can have clean the work of Young Men's Societies. We should encourage and assist the strange notions about the members of the strange notions are strange notions. The strange notions are strange notions about the members of the strange notions are strange notions. The strange notions are strange notions are strange notions are strange notions are strange notions. The strange notions are strange notions. The strange notions are strange notions. The strange notion are strange notions are strange notions are strange notions are strange notions. The strange notion are strange notions are strange notions are strange notions are strange notions. The strange notion are strange notions are strange notions are strange notions are strange notions. The strange notion are strange notions are strange notions are their founder made himself the apostle ix, 32; St. Mark xvi, 7; Acts 1, 15; of Rome, they have made themselves ii, 14, 37; v, 29).

The Church of Christ is founded upon fruits of virtue for eternal life.

gregations or the hard working secular clergy of the metropolis, but that they have moulded their methods and directed their efforts specially to meet the spiritual needs of city life through the medium of the admirable religious organizations they have established. the Confraternity of St. Patrick, and many others for young and old and all One fact speaks volumes for their wide reaching influence. than seven thousand converts have been received into the Church at the To celebrate the gelden jubilee, it is proposed to raise £2,000 to place the boy's school of the parish in a thoroughly efficient condition. An influential committee, with the Duke of Norfolk-who is an Edgbaston " "-at its head, has been formed, and an appeal has been issued.

## HEROES OF THE CROSS.

Death Robbed of its Terrors for Many

on the Bourgogne. (From the Citizen, Creston, Iowa.)

(From the Citizen, Creston, Iowa.)

The priests on board the Bourgone exhibited sublime courage. When all hope was gone they passed among the stricken passengers on the deck quieting them and warning them to prepare to meet their end.

The many French and Catholics gathered around the priests, kneeling and praying, and as the ship sagged down deeper and deeper received absolution. In this posture, the priests with hands uplifted, the people kneeling in a swaying circle about them, they sank beneath the water.—Press Despatch.

All hoper to these brave, soldiers of

All honor to these brave soldiers of

the Cross!
All heroes do not die in battle. Indeed, in the clash of arms, men do not apprehend death, but rather are intent on the accomplishment of a purpose which contemplates the glory of victory as part of the sweets of life. They take the chances, knowing that if they win, life has added charms for the future.

But not so with these sublime soldiers

of the Catholic faith on the Bourgogne. Asleep in their berths in the gray dawn of that early morning ; knowing noth ing of the impenetrable fog which enveloped their ship; oblivious to the alarm which preceded the collision with awful suddenness came the shock which rent the great ship asunder and let in the raging waves of the angry sea. In an instant these brave priests were on deck. They looked fearlessly in the face of the grim spectre of death. Realizing that the ship was doomed, they disdained to secure their personal safety at the sacrifice of others, but with serene composure raised aloft their crucifixes and bade the doomed people look to the land beyond the storms and wrecks of time. In this exalted conduct death was robbed of its terrors, and on the faces of those heroic priests and the kneeling people at their feet there beamed "the light which never shone

on land and sea. Is it any wonder that the Roman Catholic Church holds the respect of the masses of the world, and even of those who do not profess any religious faith, when the work of its brave priesthood is considered? In the camp and on the field: in the hospital and in the slums: among the lepers of Hawaii and in the plague ridden spots of the whole earth—everywhere—these valiant Soldiers of the Cross go with undaunted courage on their mission of charity and mercy.

Hail and farewell to the heroic

## THE APOSTOLIC OFFICE.

Church Progress.

gogne!

A fortnight ago the Universal Church celebrated the anniversary of the martyrdom of the Blessed Apostles Peter and Paul, the co founders of the

Holy Roman See. St. Peter was the Apostle of the Circumcision, that is, the ruler of the spiritual Israel, the Church of God; while St. Paul was the Apostle of the Gentiles, that is, the chief missionary, the predecessor, as it were, of the Prefect of the Sacred Congregation for the Propagation of the Faith. the son of Jonas was surnamed by our Lord Jesus Christ "Cephas" (St. John i, 42), a Syro Chaldaic word meaning the Rock, which is translated in the Greek tongue by "Petros" which in Latin and English becomes "Peter." He was given this name because, as Our Blessed Lord explained, he was the Rock upon which the Church is built. Simon Peter was the Rock, not as man, or because of any of his personal characteristics, but because of his office as the Chief Shepherd of the flock of Christ (St. John xxi, 15-17). He took only a very small personal part in the propagation of the faith, and his dis-position was impulsive, erratic and fiery, as the Gospel narrative shows. But Almighty God, who "chooses the weak things to confound the strong, and the things that are not to bring to naught the things that are " ( I Cor. i, 17, 28), committed to him all that He possessed (St. Luke xii, 41, 44), including the power of the keys (St. Matt., pioneer. The work of the Oratorians lies chiefly in city missions. It was a civic apostolate which St. Philip Nerl created, and his English brethren have trodden faithfully in his footsteps. As their founder made himself the apostle is x, 32; St. Mark, xvi. 7; Acts 1, 15.

overshadow any other orders or con- St. Peter's Apostolic office, and upon his faith that faileth not (St. Luke

It was inevitable that the Vicar of Christ in the pastorate of the Universal Church on earth should establish the seat of his authority at the corporate centre of the civilized world, the capital city of the Roman Empire. would know this even if tradition were silent on the point; but our knowledge becomes absolute certainty in the light of the uniform tradition of all the Christian ages, and the consistent testimony of the Holy Roman Church. must have known her own founder.

All scholars of repute, whatever their creed, admit that St. Peter was the fountain-head of the Roman Episcopate, and that that Episcopate was acknowledged by all Christians in the early centuries as the center of Christian unity. Communion with the Holy Roman Pontiff has always been the first test of Catholicity and Orthodoxy.

The essence of the Apostolic office is the inheritance of the fulness of the authority of Jesus Christ (St. Lukeix, 18; x, 16; St. Matt. xviii, 17). The Apostolic College constituted a corporate body having supreme jurisdiction over the whole Church (Acts xv, 22, 28, 41, etc).

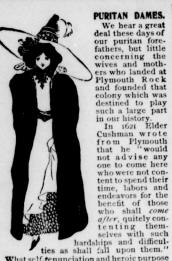
As the work of laving the historic oundations of the Church proceeded, Bishops were constituted as the repre sentatives of the Apostolic authority in defined areas, sometimes as small as a single village and at other times extendicg over a considerable district. These were considered as true and faithful Bishops in the Church of God only so far as they were loyal to the Apostolic authority and remained faithful to the Apostolic traditions. The original Apostles and the local Bishops united in the councils which met occasionally for conference and legislation (as in Acts xv), and after the death of St. Peter the Bishop of Rome, as his successor, was recognized as the head of the Church. Even during the life-time of St. John, churches not far from his seat at Ephesus had recourse to the Supreme Pastorate at Rome, as we see from the Epistles of Pope St. Clement to the Corinthians, in the first century.

The most essential and unchangeable element in the constitution of the Church is the authority of the Bishop, as the vicar of Christ and represent tive of the Apostolic authority in his own diocese, so long, and only so long, as he is in fellowship with the Chief Pastor, the Bishop of Rome, in whom remains the plenary authority of the Apostolic College. Just as the Bishop alone possesses the fulness of the priesthood, so the Pope alone possesses the fulness of the Apostolate.

From a historic point of view there are various Apostolic Sees. The See of Jerusalem is Apostolic, because it was first occupied by St. James. The see of Antioch is Apostolic, because it was founded by St. Peter, who resided there some years. The See of Alexandria is sometimes called Apostolic, because founded by St. Mark under St. Peter's direction. The Sees of Antioch Peter's direction. and Alexandria have always enjoyed a degree of dignity only second to that of Rome, and a Patriarchal jurisdiction extending over many ecclesias-tical provinces. But they never dreamed of claiming the authority of the Universal Apostolate, denying to Rome the prerogatives of the Apostolic See by excellence -the one see which is not only of Apostolic origin, undeviatingly true to the Apostolic traditions, full of apostolic spirit, and rich in apostolic labors, but also the perpetual and plenary repository of that same Divine authority given to the Eleven when they were commissioned by the God-Incarnate to bring all nations to the obedience of the faith and were assured of the perpetual guidance of the Holy Spirit.

## WORLDLINESS.

Why have so many of our Catholic people become so thoroughly worldly? They have been baptized Catholics, have had the good example of pious parents, and even the advantage of attending Catholic schools. Do you seek an answer? Ask that young man over eager for worldly riches and high position. Ask that dreamy, thoughtless novel reader, who can find no time to pray or perform religious duties. Ask that father whose simple piety and tender devotion of former years are buried under the success which the work of years have brought him. Ask that mother wholly absorbed in new costumes for herself or daughters, or in forming ambitious projects for her sons, permitting her children to attend godless. schools, and feeling no grief that some of her children have married outside the Church, and that others have grown up most ignorant of their religion. And if they all speak the truth in they will answer that the spirit of the age has led them away from the practice of their religion and led them to



PURITAN DAMES. PUKITAN DAMES.
We hear a great
deal these days of
our puritan forefathers, but little
concerning the
wives and mothers who landed at
Plymouth Rock
and founded that
colony which was
destined to play
such a large part
in our history.
In 1621 Elder
Cushman wrote Cushman wrote from Plymouth that he "would not advise any

What self-fenunciation and heroic purpose was this! They drowned witches to be sure, but that was no part of their puritanism. It is to the puritan women we owe so much for that spirit in our people which gives them the fortitude to endure hardship and stake life and fortune for their convictions.

The American women of to day have the

life and fortune for their convictions.

The American women of to-day have the spirit of their puritan mothers, but their constitutions are not rugged or able to endure half the hardships of these New England ancestors. Very often they are rundown with weaknesses and irregularities peculiar to their sex, and the constant drain upon their vitality makes them chronic invalids. Many women hesitate to go to their family physician, because they dread the local examinations so generally insisted upon by practitioners.

Such women should write Dr. R. V. Pierce, chief consulting physician of the Invalids' Hotel and Surgical Institute.

Such women should write Dr. R. V. Pierce, chief consulting physician of the Invalids' Hotel and Surgical Institute, Buffalo, N. Y., giving a full description of their symptoms, history, etc., so that he can give them the best possible medical advice. If Dr. Pierce's Favorite Prescription seems to suit the case the Doctor will say so. If not, then he will give medical advice which will put such women on the rapid road to recovery and health.



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MISS EMMA TEMPLE.

HERE IS WHAT SHE SAYS:

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Yours truly,

Yours truly,
Signed, EMMA TEMPLE, Hastings, Ont. Dr. Ward's Blood and Nerve Pills are sold at 30 cents per box, 5 boxes for \$2.00, at druggists, or mailed on receipt of price by The Dr. Ward Co, 71 Victoria St. Toronto. Book of information free.

CANCER! Tumors and all Blood Dis orders conquered; sei-ment at home. No knife or plaster. Full particulars by mail or at office; much valu-able matter in 100 page book, all free. Write Dept. "C. R." The Abbot Myron Mason Medical Co., 577 Sherbourne Street, Toronto.

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JAMES WILSON, London, Ont

## THE GUARDIAN'S MYSTERY

Rejected for Conscience's Sake.

BY CHRISTINE FABER.

Kellar was a daily visitor at Mallaby's office, coming early and staying late, or if when his call was short, repeating it after as brief an interval of absence.

If he had definite business it was no

apparent, but that his visits were not particularly cheering to Mr. Ma'laby, was very apparent. Even the clerks of adjacent offices noticed the frequent dejected ppearance of Mallaby since the advent of this fine-looking, flashily-dressed gentleman. But, no one on the stree knew more of him than that he was an old, and long absent friend, and not a few wondered that odd Mr. Mallaby should ever make such a companion of one so inlike himself.

But, that Kellar had definite business in those leisurely and seemingly aimless visits, Mallaby felt more and more each day; felt it with a terror akin to the old terror produced by Kellar's letters which he had burned, Kellar himself, in his random conversation dropped hints, and made allusions that caused Mallaby's soul to quake. But he did it in his careless way, and with a guffaw at the con-clusion of hint and allusion, as if he had been telling some very funny story.

Frequent as were his visits to the s never invited to visit Mr. Mallaby at Mrs. Denner's.

Mallaby steadily, and even sternly, ig

nored every hint on the part of his friend to win from him such an invitation: nor, did Kellar ask one directly, until he had been a month visiting the office. Then, one morning at the conclusion of one of his mysterious allusions, instead of his wonted burst of laughter, he said sud-

denly:
"By the way, Mallaby, you have not yet asked me to spend an evening with you. It is well enough to see you here in the office, but dang it man I want to pay you a more social visit, and I want to see that ward of yours, whose letter to her "dear guardian" I saw when she was a Ask me up there for to-morrow

evening. There was no opportunity for Mallaby to answer, for at that moment the office-boy brought him a card, bearing the

'Sydney Wilbur.' "He's waiting outside, and he wants to see you right away," said the boy. "Tell him to come in," said Mallaby

in a half-dazed manner, not having re-covered from the shock given by Kellar's unexpected and emphatic request. And then standing up, the card flut-tered from his agitated grasp to the floor. Kellar listed it and retained it long enough to read the page.

enough to read the name.

"Ah!" he said to himself, as he placed it upon the desk, but he had no time to give audible expression to his thoughts, for Wilbur was ushered in."

Mallaby remembered the young mar distinctly, and having somewhat recovered his self-possession, he advanced t

I have just returned from abroad, said Wilbur, shaking cordially the hand extended to him, "and I have come im-mediately to you in order to rettle some important business. May I see you alone?" glancing at the other occupant o

the office. "Ye-es; certainly," said Mallaby, but the hesitation with which he pronounced the words belied their significance, and he glanced at Kellar, but it was in an appealing way that Wilbur could not help

"Oh, I shall leave you, gentlemen, to your confidential business," said Kellar feigning an agreeableness that he did no

quite feel, and moving to the door; "but Mallaby and I are old friends," he continued addressing himself to Wilbur. "Mallaby will tell you so—very old friends;" and then he went out quietly closing the door behind him, and whistling as he continued his war. ling as he continued his way. "Sit down, Mr. Wilbur," said Mallaby, attempting to cover by a show of cordial-ity his own very apparent embarrass-ment; he knew whatever might be Wil-

bur's business with him he could not hope to withhold it from Kellar. And, though Wilbur did wonder a little, and was secretly not favorably impressed by the company in which he found Mallaby, no trace of his feelings was suffered to appear. He seated himself with a quiet lignity, and began to state his busines in a simple, straight-forward manner. Surmising that Miss Hammond had not told her guardian of his proposal to her when she was his guest, and that her re-jection was the cause of his going abroad, he began with that part of the story, and he continued without a pause until all of the events in his own life during the time he had spent in Europe had been

told.
"I have been thus explicit," he added, "that you may be assured my conver-sion to the Catholic Faith is the result of conviction, and not due to my regard for Miss Hommond. But now, that the obstacle has been removed, which prevented her acceptance of my suit, I have come back to renew it. Before doing so, come back to renew it. Before doing so, however, I desired to acquaint you, to

## Raised . . . From a Bed of Sickness . . .

SIMCOE. Jan. 18th, 1897. Messrs, Edmanson, Bates & Co., Toronto.

Messrs, Edmanson, Bates & Co., Toronto.

Gentlemen —For over five months I was confined to my bed, not being able to move The best medical skill was called in, all treating me for catarrh of the stomach, but to navail, I could not eat the most simple food with out being in dreadful misery, and found no relie avail. I could not eat the most support out being in dreadful misery, and found no relie until same was vomited up. After spending large sum in medical advice, I was advised try a box of Dr. Chase's Catarrh Cure. I pur chased a box from J. Austin and Company chase and to my surprise found great relief chased a box from J. Austin and Company, Simcoe, and to my surprise found great relief. Not being able to eat I tried a box of Dr. Chase's Kidney-Liver Pills; the pains left me the third day. My appetite has been fully restored. I consider myself perfectly cured, and feel as well as when a young woman, although I am 65 years old at present. I was almost a shadow, now I am as fleshy as before my sickness. Have used only three boxes of Dr. Chase's Kidney-Liver Pills, and two boxes of Dr. Chase's Catarrh Cure. I can do my house work as usual. I am positive that my marvellous cure (which I think it is) is due purely to Dr. Chase's remedies, which I have used. I can honestly recommend the same to any persons suffering from symptoms similar to mine. Wishing you every success,

Yours truly, MRS. ANN CHURCHILL, Sr.

receive your approval, and to ask you to break to her the news of my return, and its object, Whatever information you may desire of me, or of my circumstances in order to know thoroughly the person who asks for the hand of your ward, I think can be easily and fully obtained."

He ceased, throwing himself slightly back into his chair, but continuing to look into Mallaby's face. During the whole recital Mallaby had not once withdrawn his eves from the young man's

drawn his eyes from the young man's countenance; his look had been so fixed that it seemed to be held there by a powthat it seemed to be heat there by a pow-er outside of his own will, and save for the great beads of perspiration which toward the close of the account broke upon his forehead, it was not easy to tell the effect upon him. But when after a few seconds of strange and impressive silence he attempted to give Wilbur some reply, the effect was then only too apparreply, the effect was then only too apparent, for his voice was husky and tremulous, and the hand that he slowly raised to his head shook violently. Feeling that it was necessary to make some excuse for this emotion, he said:

"All this has come so suddenly upon me, Mr. Wilbur, that you must pardon me if I do not seem to be myself. Miss Hammond has never intimated to me a word of that which you say happened reply, the effect was then only too appar

word of that which you say happened while she was a guest in your house, and having had the charge of her from baby-

naving had the charge of her iron baby-hood, it can hardly surprise you to hear that I have acquired something of a fath-er's affection for her.

"At the same time, however," regain-ing his composure, "I not only yield ap-proval to your proposal, but, for the sake of my ward, I am delighted with it. Re-garding the information which you say. garding the information which you say garding the information which you say I may require of your circumstances, your father was too well known as one of the substantial business men of the city, for me to doubt the character and easy circumstances of his son. And since you have become a Catholic, and my ward is of age, there can be no reason for the slightest objection on my art. Having slightest objection on my part. Having peen courteous enough to ask my sanc-ion and approval, be assured Mr. Wilbur-that you have them both. When shall ell Miss Hammond to expect you?"

He had quite recovered his self-possession, and he stood up smiling, and with something of the expression in his brown eyes which had won Fiorence. "Would this evening be too soon asked with an eagerness that made Mal

aby smile the more.
"No; I shall tell her immediately that

get home."
"Thank you," and in the glow of his gratitude, the young man wrung both of Mr. Mallaby's hands, then Mallaby having written Mrs. Denner's address on one of his own business cards, and handed it to Wilbur, the latter with a brief, but very warmly spoken adieu, took his de-parture. On the street he encountered Kellar, who had evidently been waiting for the termination of the interview.

"Finished your business with my friend, Mallaby?" he said, speaking as nfidently as though an introduction to Vilbur had given him the right to thus ccost him.

The young man was somewhat an noyed at the stranger's unwarrantable familiarity, and instead of replying, he dished upon him a surprised and indig-nant look and passed on. But while he did so, he was conscious of a very strange ensation : as if an inner voice had told nim that man was again to cross his path, and in a far more unpleasant manner. He smiled a little at the oddity of such a feeling, mentally classed it with the ridiculous fancies some old women are supposed to have, and by dwelling on he anticipations of his meeting with Miss Hammond, he succeeded at length in anishing it.

Kellar had returned to Mallaby: re turned with a self-confident smile, the significance of which Mallaby knew too well how to interpret. He was standing as Wilbur had left him, save that one hand was pressed tightly to his forehead, and the fingers of the other were working convulsively by his side.

Kellar threw himself into a chair, eleated his feet to the desk, and having otherwise made himself very comfortable said with an affected yawn:

"Well, old man! what has the talk

"My ward," answered Mallaby, slowly removing his hand from his head, and looking steadily at his questioner. "Mr. Wilbur desires to marry her. He wanted to do so at the time, when, as I told you, she was a guest at his house, but the dif-ference in their religion prevented. While abroad he became a Catholic, and

now there is no obstacle to their union. In the first moment of his unguarded surprise at such information Kellar jerked his feet from the desk, and sat erect then suddenly remembering himself and desiring to cover his momentary betraval by an assumption of very great indifference, he resumed his first position, and

said nothing more than: " I am glad to sanction his suit." con "I am glad to sanction his suit, continued Mallaby, and speaking very rapidly, as if the courage to which he had nerved himself might fail him if he lingered in his delivery, "it will place Miss Hammond in better circumstances than she is at researt; and it will relive me

she is at preeent; and it will relieve me of considerable anxiety."

His emphasis on the last words, made Kellar smile broad enough to show almost the whole of his two rows of even,

well-kept teeth, raise his eyebrows, and ejaculate once more that careless sound

I am to tell her when I go home that he has returned," still pursued Mallaby with the air of one who is anxious to communicate all the circumstances once, and finally, " and he will call upon her some time this evening.

"Rather fortunate that I did not assign this evening for the time of my visit, eh said Kellar, with the same apparently careless air, and he took a huge jackknife from his pocket, and began to open one of

its numerous blades. "I named to-morrow evening: do you remember, Mallaby?" beginning to tri his already well-trimmed nails, "to-mo row evening," he continued, speaking as slowly as Mallaby had spoken rapidly, "when I should like to see Miss Ham-mond. She must be handsome to have won the heart of such an elegant fellow as this Sydney Wilbur appears to be, and she must be admirable in morals and manners having been the ward of so con-scientions a man as my friend Matthias Mallaby.

He looked up for an instant from the nail he was cutting and laughed as he meaning to his words. Then he continued:

"Will you apprise Miss Hammond of

"Will you apprise Miss Hammond or my visit to-morrow evening?"

Mallaby's hands hanging by his side clinched for an instant, and a fierce 'expression came into his face; he even advanced a step as if in obedience to the ferocious impulse well-nigh overmastering him; but Kellar looked up and laughed again.

"It won't do, Mallaby," he said, "the past remains and can neither be for-

"It won't do, Mallaby," he said," the past remains, jand can neither be forgotten, nor erased; we both as well as Jared, remember it too well. But you are safe, and everything is safe that you have been promised, so long as you yourself fulfill the conditions. It is a harmless whim of mine to see Miss Hammond: one that need cause you no anxiety. I shall not seek to win her from that handsome Wilbur. So rest assured old man. some Wilbur. So, rest assured old man, and give me a cordial invitation for tomorrow evening. Should Wilbur be there also it will be so much the better."

He had jumped up while he spoke, put his knife back into his pocket, and slapped Mallaby vigorously upon the shoulder.

"You may come to-morrow evening," returned Mallaby, but with none of the cordiality in his manner required by Kellar, and a moment after, he three himself into a chair and groaned heavily Kellar whistling went out again to th

treet.
Miss Hammond was surprised that evening when on leaving the dinner-table her guardian requested her to come into the parlor as he had something to tell her. There were so few private conversa tions between them, that the request even startled her, and she looked quickle into his face to learn if its expression boded anything unpleasant. But he turned her look with a smile which so

at reassured her.
A friend of yours called at the office to-day to see me," he said quietly, when they were seated in a corner of the parlor. "A friend of mine?" her eyebrows were arched, and her lips apart in astonwere arched, and her tips apart in aston-ishment at his information. She had no friends outside of her little circle of music scholars and none of them would be like-ly to call at Mr. Mallaby's office. "Yes; a very warm friend of yours; Sydney Wilbur."

He had given this additional informa-tion thus abruntly to test more assuredly

tion thus abruptly to test more assuredly its effect upon his ward; and possibly to learn by means of that effect how deer was her regard for this returned switer. Sydney Wilbur!" The very tone which she uttered the name, betrayed he mantled her neck and cheeks, and as ended to her brow told unmistakably he delight at the news. But in a momen she had recovered herself, her color di appearing as suddenly as it had come, and her whole glow of delight fading in the thought of what happiness his return could bring to her since the obstacle which had parted them still existed, had probably some business interest with her guardian, and perhaps through necessary politeness had asked for her These were the thoughts which flitted through her mind in the brief interval

guardian spoke again."
"Mr. Wilbur told me all that occurred during your visit to his house."

Miss Hammond, with a little of the inconsistency of her sex, began to be slightindignant. What right had Mr. Wil bur to tell that story to her guardian had he done it in the wantoness of gos sip? and her anger at what seemed to b such uncourtly conduct tempered the de-light she would otherwise have felt at his

plied:
"Has he," made her 'guardian doubt a little his previous conviction of the depths of her regard for Wilbur. He resumed "He has returned from abroad to renew his suit, the obstacle which existed two years ago being removed. He became Catholic while he was away, and he cam to me to day for my approval. It is hardly necessary to say that I cordially gave

" All the evidence which her guardian wanted of her regard for Wilbur ap peared then. Her whole face was aglow with a pleasure that could hardly be con-tained; in her delight she could not even remain seated, and rising she caught both

of his hands. "You are so good to bring me such news," she said; "vou have made me

very happ."

The glad tears filling her eyes prevented her from seeing how his face had changed color and how persistently he avoided looking at her, and when she re-

eased his hands he moved away from her, saying quietly, but with his face partially averted:

"Mr. Wilbur is coming here this eve-

ning. I shall leave you now, in order that you may prepare to meet him." He was gone before she could recall him, but she was too happy to think of anything just then save her own approach-

ing pleasure.

Mallaby went to his room thinking as he heavily ascended the stair that he understood now the cause of Miss Ham-mond's dejection when she returned from that visit to Hubert street.

XXVII.

Never had Agnes Hammond been so happy, and her happiness was so great, so sudden, so strange and so utterly unex-pected, that she feared to find it but a dream; in her uncertainty she actually rubbed her eyes and pinched herself in order to be convinced that she was quite awake; then she fied to her room and imawake; then see ned to her room and im-mediately sank on her knees before an image of the Blessed Virgin. To that dear patroness she felt her happiness was due, and too full to give voice to the grati-tude which filled her heart, she could only lift her clasped hands and look all of the avonisite feelings of her soul.

exquisite feelings of her soul. How thankful she was now, for having made that sacrifice nearly two years ago, and how her heart went out in love and gratitude to Florence, but, for whom, the

gratitude to Florence, but, for whom, the sacrifice would not have been.

As she rose from her knees she heard the tinkle of the door-bell, and without waiting to take even a hasty glance in the mirror, she bounded down the stair, becoming instantly impatient when she found the bell had not been answered. It seemed to her that there never had been such a tardy response to the sum-mons, and unable to contain herself, she stood just within the parlor, with the door

only partially closed.

In another moment the girl answered the bell, and Miss Hammond heard the loudly-spoken "yes sir," to the inaudible question of the person she had admitted. Agnes could wait no longer; she flung back the parlor-door, and rushed forth

"Oh Sydney!"
But instead of Sydney there confront

her a tall, fine-looking, flashily-dressed man whom she had never seen. "Oh," she said in terrified dismay, and

"Oh," she said in terrined dismay, and retreating hastily.

But the stranger laughed.

"Thought I was somebody else, eh? I feel obliged to the mistake, since it has given me the pleasure of an earlier introduction than I should otherwise have had. You're Miss Hammond, I presume. I am Nathan Kellar, your guardian's old friend. He told you I suppose, that he friend. He told you, I suppose, that he invited me to spend to-morrow evening with you both, but unexpected business makes it necessary for me to see him to-night. Just show me to Mr. Mallaby's room," turning to the amazed girl, wh had admitted him, "I would rather se him there than anywhere else; and you Miss Hammond, I shall probably have the pleasure of meeting again, a little

The servant felt constrained to obey him, and Agnes turned into the parlor with a feeling somehow as if her happiness were not quite so unalloyed as it had seemed to be a few minutes before.

Her guardian had never so much as named Mr. Kellar to her, much less to tell her that he had invited the gentleman to spend the evening with them: and to in-

her that he had invited the gentleman to spend the evening with them; and to in-vite anybody to Mrs. Denner's was a most unprecedented thing for Mr. Malla-by to do. Never in her recollection had he issued such an invitation. Then Kellar's air of familiarity in speaking of Mallaby, the confident way in which he invited himself to Mallaby's room, and invited himself to Mallaby's room, and his own flashy appearance, all produced an indescribable, but unpleasant, effect upon the girl, though less powerful than it would have been had her reflections not been tempered by her happy thoughts of been tempered by her happy thoughts of

Her disappointment had curbed some-Her disappointment had curbed some-what her impatience, and the next time the bell rang, she did not even leave the seat she had taken in the parlor. But her heart beat as if it would burst, and her whole face was suffused with color. How thankful she was that she was the only occupant of the room, and how she wished that Wilbur would come before any of the other boarders took their places for the evening.

Her wish was granted. He came while she was still alone, and this time there was no mistaking the well-remembered voice which asked quite audibly for Miss Hammond. But she restrained hersel from doing more than rising from her chair, even when she heard the girl ask him to enter the parlor. In another mo ment he was before her, starting and coloring with pleasure at meeting her so promptly, and then stopping short in his advance of her, as if overcome by a sudde

fear of his reception.

Agnes instantly dispelled his fear. She

Agnes instantly dispende his leaf. She rushed to him, crying:

"Sydney, Sydney!" and then she placed her hands in his that were widely extended, and she looked up into his face with intense affection and delight. He yearned to clasp her to him while he told her of his fruitless attempt to forget her out the remembrance of her exquisit nodesty deterred him, and he only con inued to hold her hands very tight, and to return her look with one as fond and lelighted as her own.

How handsome he had grown, and ho ovely she had become, was the thought n the mind of each; and then, each had in the mind of each; and then, each had so many questions to ask and so much to tell, that it was a sort of difficulty to know where, or how to begin. But, Agnes, womanlike, speedily arranged the matter by bringing him to the most remote corner of the parlor, and seating both him and herself in such a manner that calk their keeks ground be visible to that only their backs would be visible to any other occupant of the room. Then, indifferent as to who might enter, and also to the curious observation of herself which would be sure to follow, she set the tide of their conversation flowing. Of course he had to detail minutely every ircumstance of his life abroad, and to lwell at length upon his recent visit to

"Darling Florence!" Agnes exclaimed; I owe everything to her—the very resolution by which I gave you up, when it became my duty to do and this additional unreasonableness on "Yes," she impulsively continued the part of his landlady. in answer to his look of surprise, "I owe it entirely to her;" and then she briefly told him of the influence which Florence

had exerted during their visit to Hubert "A precious pair you were," he said in pretended savageness, and having had the satisfaction of delaying my happiness then it becomes your bounden duty, now to repair the wrong by consenting to

wery early marriage."
She shook her head:
"I must write to Florence first, and ask her if it would not be possible for her to leave her mother long enough to come here and to be present at our marriage; or perhaps her mother could accompany

"I doubt it; her mother is too delicate to return for any length of time to our

"But you do not doubt that Florence

can be spared, do you?"
"I do most strongly doubt it, and I object also to our marriage being delayed for any such reason. Supposing Florence should write that she could not leave her mother for a month, or two."
"Then we shall cheerfully wait that

month or two, "laughed Agnes.
"We shall do nothing of the kind," said Sydney with a lover's impatience, "for directly after our marriage I shall take you to Italy to visit Florence and her mother; will that not do?"
"No; it will not do: I must have Florence if it be possible at my wedding. Do, Sydney gratify me in this. I shall write

this very night to her and possibly in a month she will be with us."
"Or possibly in six months," half growled Wilbur rebelling with all his soul at the delay and yet unable to resist the fair pleader. Perchance that which made him more opposed to the plea, wa

a secret, but strong presentiment that any delay would be but the precursor of an-Agnes feeling that she might consider his consent won, and anxious to leave the subject lest he should again demur, said: "Did you not intend to go to the West? Florence said so in one of her letters some

"That was some time ago," he answered lightly, "when I did not expect to take upon myself any family ties; now that things are changed, I snall remain

you told her you had become a Catho-

"I have not told her yet. I was too full of you, and I did not want to mar my fall of you, and I did not want to mar my pleasant thoughts by one of her tirades until I had seen you."

Ten o'clock striking softly from the

mantle time-piece caused Sydney to take his watch out with much surprise at the lateness of the hour. It did not seem to him that a half hour had elapsed since

him that a hair hour had elapsed since his arrival at S o'clork, nor did the time seem any longer to Miss Hammond. "I wonder why Mr. Mallaby has not come down," she said, and then remem-bering his flashy visitor, and feeling that the latter was still closeted with him, she began to look a little anxious. Some of the boarders had entered the parlor, and had glanged with no little survives and had glanced with no little surprise absorbed occupants of the remote corner, and fancying that they understood the situation had smiled a little to themselves. One of them even, with true feminine curiosity, made an excuse to see such a confidential tete-a-tete, and that being the first account which the good woman had received of it she went to the parlor to be-hold it with her own eyes. Sure enough; it was exactly as described; Miss Hammond in close, absorbed, and evidently delighted conversation with such an ele gant-looking young gentleman; he might have stepped out of one of the tailor's fash-ion books. What did it mean?

Mrs. Denner was as puzzled as her curi-ous informant to explain, and she in turn found an excuse to go to Mr. Mallaby's room, in order to sound him. But, be-fore she reached his door she heard his voice raised in angry expostulation. Amazement rooted her to the spot for a moment. Never before had she heard Mallaby's voice pitched in such a key or with such anger in its tones. "I tell you, no, a thousand times no."

Those were the words he used; she could have sworn to them on her death-bed; and then listening further, she heard another voice but one that was too guarded in its tones to enable her to dis

guarded in its tones to enable her to dis-tinguish a word.

Mysteries were thickening; never be-fore had Mallaby a visitor, and that this one should have been admitted to his very room angured something painfully strange. The good woman must see him and she knocked at the door quite boldly

"What's wanted?" said Mallaby with-out leaving his seat.

"It's me, Mr. Mallaby; I want to see you;" and Mrs. Denner spoke in a most aggreed tone. Mallaby went to the door, opened it sufficiently to pass into the hall, and closed it tightly behind him. Mrs. Denner had not obtained even glimpse of the stranger. She was indig-nant as well as aggrieved; it was so obvi-ous that Mr. Mallaby did not intend to let her see his visitor.

'I always thought, Mr. Mallaby, as you onsidered me your friend."

Mallaby looked at her with the air of one emented. Still under the influence of th not emotions roused by the interview just interrupted, he was in no humor to sympathize with, or even understand this un-reasonable whim of his landlady.

"I always thought so, Mr. Mallaby," she

epeated, lifting the corner of her apron to ner eves, "until this night's doings has proved how a poor, simple, trusting woman may be mistaken in a boarder as she's had or the last ten years, awaiting on him and a-tendin' on him with her own two hands, and a calling of him ever that blessed man."

By that time she had positively worked

herself into a state of tears, and she was sniffling quite audibly behind her apron. "In the name of God, woman, what have "In the name of God, woman, what have I done to you?" burst from Mallaby, dimly comprehending at length that he was in some way to blame for her emotion.

"Oh, Mr. Mallaby! you're like the rest of the men, deep and subtle when you're dealing with a poor, simple woman; and I didn't deserve it, Mr. Mallaby. I as waited on you, and tended on you these ten long years with my own two

these ten long years with my own two "Upon my soul, woman; I don't know what you're talking about," burst from Mallaby again, growing desperate with the thought of what he had just left, and what he had again to meet be-fore that interview would be terminated,

the part of his landlady.
"It's your unkindness, Mr. Mallaby taking her apron from her eyes and twirling it between her fingers: "your unkindness in keeping things from me, as is making me feel bad, and I tendin'on you, and waitin' on you these ten long years with my own two hands." "Good God, woman! will you ever

come to the point?' TO BE CONTINUED.

He likes order in everyday actions. He wishes us to do what we do under the rule of healthy reason, not from im-

pulse. The words of the mouth of a wise man are grace; but the words of a fool shall throw him headlong. The beginning of his words is folly, and the end of his talk is a michievous error. A fool multiplieth words. A man cannot tell what hath been before him; and what shall be after him, who

can tell him? (Ecclesiastes x, 14) Take an interest in your non Catholic friend's religious condition, take an interest in the Catholic apostolate generally. At least pray for conversions in general and in particular. Do something. "I planted, Apollo watered, God gave the increase. ready to help. Work anywhere and anyhow you may. Lend a hand when-ever you can to save the lost sheep. -The Missionary.

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Chase's Family toleacless pattendiary of Chase's Cointment.

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in New York, the locality of our residence subject to your desire."

"You are very good, but what will your sister say—and oh," as if suddenly remembering, "what did she say when strong."

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NERVES must be fed on pure, rich blocd. Hood's Sarsaparilla is the best nerve tonic. By enriching the blood it makes the nerves STRONG.

POPULAR PROTESTANT CONTRO- proced

VERSY. Sacred Heart Review.

XIII.

The title, "Romanism and the Republic," we are informed, is borrowed of ha from M. Bouland. As this gentleman easily since returned to the Catholic Church, the title is under obligations religion o Mr. Lansing for having adopted it. with t to Mr. Lansing for having adopted it. It would otherwise look a little forlorn in the world. He has made very effective use of it. It expresses, not only for him, but for almost all his American associates, exactly the ground which they profess to occupy. Here and there, it is true, some one one occupe aments, but onenly decreased. makes no concealment, but openly de- dogm plares that he wishes to see Roman first i Catholicism forbidden and suppressd by ju as a religion. This position, however, is taken by few. It would shock both the age and the nation too much. The end may be laudable, these worthy people reflect, but it must be it too ehind a patriotic display of the many American flag. Accordingly they almost all declare that they have no juris quarrel, at least no public quarrel, Engl with Catholicism as a religion, but there only as a menace to civil order. Mr. Death Lansing, in particular, who in this as | part in everything else is a typical representative of the confederacy, ostenta-tiously and vehemently and repeatedly proclaims that with Roman Catholicism | if by as a religion he has no controversy He is assailing it, he dewhatever. clares, only as a civil danger. How olicis far he makes good his profession we nor shall see. This is his profession, however, and that of this whole numerous estab body of men. Whether the women ing would subscribe to it unanimously, I was do not know, as the zeal of the gentler sex is more easily inflamed than restrained. It was a woman, and a very amiable one, that set up tha Spanish Inquisition, and if we ever have its 180 Protestant counterpart established ener among us for roasting the Papists, its most inexorable judges and familiars tury will easily be supplied out of the same

Taking the men, however, this, for the most part, is their platform. Like 1800 Hood's maidservent and her Catholic dox admirer, they declare: "My objections to you is strictly irreligious," as the to which, indeed, I am very much dis- four posed to agree with them. Only here Ital is the question. If it is lawful to persecute a religion on account of its asserted civil dangerousness, why do they make such an outcry against the star anti-heretical legislation of the Middle It requires no contortions of argument and distortions of fact to Ind make out that most of the medieval heresies were civilly dangerous. The Albigenses, as it is futile to deny, and as such high authorities as Paul Sabatier and Bishop Creighton affirm, undermined the whole foundation of Christian, indeed of general human society. They denied that the world has been created by the good God; they taught their disciples to abhor all the relations of life, from marriage to government; they did not suffer their clergy to have anything to do with society, and barely tolerated this in their laity; to those that were tempted like other men they commended suicide as an eminent Christian virtue. Most other medieval sects, on the contrary, taught that a justified man can not sin, and that the unrestrained indulgence of all his appetites in no way affects his acceptance with God. Even the Waldenses, as we learn from their distinguished historian, Doctor Emil Comba, only gradually worked themselves clear of the Albigensian contagion, and even then, as is shown by Baptist scholar, Doctor Newman, they continued to entertain very elastic opinions as to the liberty of divorce.

Roman Catholicism, it is essentially combined with Christian society and civil order. If then it deserves to be legislated against only because it pro poses to substitute one form of Chris tian order for another (which it can only do by converting us,) how can Mr. Lansing and his confederates complain of the medieval Catholics for taking vigorous measures against sects whose prevalence would have petrified society into insane austerity, or dissolved it into universal licentious ness? It was not the priesthood, but the priesthood and laity in common, heresy. The great emperor Frederick Barbarossa warred relentlessly against the Pope, yet he concurred with the Pope in warring relentlessly against the Cathari. His famous grandson, Frederick II., a man of absolutely sec ular temper, and commonly (though ) think unjustly) reputed an unbeliever went hand in hand with his stern enemy, Gregory IX., in guarding European order by inexorable legisla tion against subterranean forces which menaced a universal explosion. In deed. Llorente makes the Emperor to have anticipated the Pope, Bishop Hefele shows that this is a chronological mistake. To contend, therefore, for disabling legislation or proscriptive policy against modern Catholicism and yet to bewail and condemn legislation which alone has left us a Christendom to contend in, is in deed eminently worthy of malignan zealotry, but in no way worthy of people who claim to be in the possession of their right reason.

They will tell us, however, that all the repressive legislation which they se is a mere nothing compared with the cruelties of the Middle Ages True. And it is equally true that al the repressive legislation which Protestants that are not quite out of their heads imagine as likely to result from a recovery of Catholic ascendancy in any country is a mere nothing pared with the severities of the Middle

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#### POPULAR PROTESTANT CONTRO-VERSY.

Sacred Heart Review. XIII.

The title, "Romanism and the Republic," we are informed, is borrowed of harshness especially, has been from M. Bouland. As this gentleman easily communicated from any one from M. Bouland. The Catholic has since returned to the Catholic European country to another, whether religiously united or not. That death to Mr. Lansing for having adopted it. It would otherwise look a little forlorn is marked by Isaac Taylor as one of to Mr. Lansing for having adopted it. It would otherwise look a little forlorn in the world. He has made very effective use of it. It expresses, not only for him, but for almost all his American associates, exactly the ground which they profess to occupy. Here and there, it is true, some one makes no concealment, but openly declares that he wishes to see Roman Catholicism forbidden and suppressd as a religion. This position, however, is taken by few. It would shock both the age and the nation too much.
The end may be laudable, these worthy people reflect, but it must be veiled behind a patriotic display of the American flag. Accordingly they almost all declare that they have no quarrel, at least no public quarrel, with Catholicism as a religion, but only as a menace to civil order. Lansing, in particular, who in this as in everything else is a typical representative of the confederacy, ostentatiously and vehemently and repeatedly proclaims that with Roman Catholicism as a religion he has no controversy whatever. He is assailing it, he declares, only as a civil danger. How far he makes good his profession we shall see. This is his profession, however, and that of this whole numerous body of men. Whether the women would subscribe to it unanimously, I do not know, as the zeal of the gentler sex is more easily inflamed than restrained. It was a woman, and a very amiable one, that set up tha Spanish Inquisition, and if we ever have its Protestant counterpart established among us for roasting the Papists, its most inexorable judges and familiars will easily be supplied out of the same

the most part, is their platform. Like Hood's maidservent and her Catholic admirer, they declare: "My objections to you is strictly irreligious," as to which, indeed, I am very much disposed to agree with them. Only here is the question. If it is lawful to persecute a religion on account of its asserted civil dangerousness, why do they make such an outcry against the anti-heretical legislation of the Middle Ages? It requires no contortions of argument and distortions of fact to make out that most of the medieval heresies were civilly dangerous. The Albigenses, as it is futile to deny, and as such high authorities as Paul Sabatier and Bishop Creighton affirm, undermined the whole foundation of Christian, indeed of general human They denied that the world has been created by the good God; they taught their disciples to abhor all government; they did not suffer their clergy to have anything to do with like other men they commended suicide as an eminent Christian virtue. Most other medieval sects, on the contrary, taught that a justified man can not sin, and that the unrestrained indulgence of all his appetites in no way tagion, and even then, as is shown by Baptist scholar, Doctor Newman, they continued to entertain very elas-

Taking the men, however, this, for

tic opinions as to the liberty of divorce.

Now whatever may be charged upon civil order. If then it deserves to be legislated against only because it proposes to substitute one form of Christian order for another (which it can only do by converting us,) how can Mr. Lansing and his confederates complain of the medieval Catholics for taking vigorous measures against sects whose prevalence would have petrified society into insane austerity, or dissolved it into universal licentious ness? It was not the priesthood, but the priesthood and laity in common, that passed the enactments against heresy. The great emperor Frederick Barbarossa warred relentlessly against the Pope, yet he concurred with the Pope in warring relentlessly against the Cathari. His famous grandson, Frederick II., a man of absolutely secular temper, and commonly (though I think unjustly) reputed an unbeliever, went hand in hand with his stern enemy, Gregory IX., in guarding European order by inexorable legislation against subterranean forces which menaced a universal explosion. Indeed, Llorente makes the Emperor to have anticipated the Pope, though Bishop Hefele shows that this is a chronological mistake. To contend, therefore, for disabling legislation or proscriptlye policy against modern Catholicism and yet to bewall and condemn legislation which alone has left us a Christendom to contend in, is indeed eminently worthy of malignant zealotry, but in no way worthy of people who claim to be in the possession of their right reason.

They will tell us, however, that all the repressive legislation which they propose is a mere nothing compared with the cruelties of the Middle Ages a recovery of Catholic ascendancy in any country is a mere nothing com-pared with the severities of the Middle Ages. The mildness of modern penal Unitarians and Baptists, as Cranmer

procedure as compared with the harshness of medieval, is not a specific pecu-liarity or result of Protestantism, or of ethical difference, though by no means trifling, has been essentially less. Advance on this side, in the mitigation the nine ethical discoveries of modern

Christendom. It is neither included nor excluded in the Canons of Trent, or the Augsburg Confession, or the Thirty Nine Articles, or the Westminster Confession. It has not been a dogmatical, but a civil discovery, not first made by theologians, but rather by jurists. So, also, with the conviction that judicial torture to extort evidence is

essentially absurd, and therefore wicked. It seems passing strange that it took the wisest and best men so many ages to learn this, but such is the fact By a happy instinct of English jurisprudence, torture was disused in England from about 1620, but even there, by no theory of its wrongfulness. Death under revolting cruelties was a part of English law down almost to 1820. It was only the slow ripening of the juridical sense that established the theory rejecting torture in trials as if by a sudden illumination, I believe somewhere about 1750. Torture had not been inflicted in the name of Cath. olicism, but as a usual judicial process, nor was it discontinued in the name of Protestantism. The conviction, once established, spread, with an enlightening flash, all over the continent, and was accepted by all the courts, from the Baltic to Gibraltar. According to Llorente, the Spanish Inquisition accepted the new position as promptly as any other tribunal. Writing about 1800, this former secretary and bitter enemy of the Holy Office remarked that for a long time back (about half a century) the Inquisition had not used torture in its trials. The very memory of it had died out among Spaniards, as DeMaistre found to his surprise in 1803. The notion that Catholic orthodoxy required the torture of a suspected offender who would not confess, or the burning alive of one convicted, found no lodgment in any Spanish or

Italian head. Even as early as 1481, those eminent Spaniards who opposed altogether the punishment of heresy with death, remained in perfectly good standing in the Church. And when, in 1538, the Emperor Charles V., exempted the many millions of American Indains altogether from the jurisdiction of the Inquisition, this brought him in. to no trouble with the religious author

It is true, the Popes, for several generations, until fairly wearied out by the slow persistency of the Spanish tribunal, kept up incessant volleys of complaints against the harshness of its methods. Yet even then, as the great Protestant encyclopædia of Herzogthe relations of life, from marriage to Plitt remarks, its administration was less severe than that of most civil courts of the continent, Catholic and society, and barely tolerated this in heir laity; to those that were tempted pression resulted mainly from the sombre solemnities of the autos da fe, with their hundreds of penitents, often without a single capital infliction. Moreover, as Llorente testifies, its procedure grew rapidly milder ( doubtless with an occasional relapse into rigor distinguished historian, Doctor Emil Comba, only gradually worked them selves clear of the Albigensian contagion, and even then as is shown. entirely. Its most deleterious effects in Spain seem to have been far less the results of cruelty than of its suspicious watchfulness, diffusing timerousness and mutual mistrust throughout culti-Roman Catholicism, it is essentially vated society, and at last inducing incombined with Christian society and tellectual stagnation. The Spaniards, somehow, seem to have had an impres-sion that they were better Catholics than the Pope, and orthodoxy that is so straight as to lean backward seems to be but another name for heterodoxy. Spain, in this respect, appears to have been a good deal like Scotland. Had Scotland remained independent, the Presbyterian General Assembly might have been a good deal such an incubus on her as the Holy Office was on the Peninsula. United with Episcopalian England, it took a far happier turn. Had Spain been for a few generations under the more genial influence of an immediate control by the Holy See it might have been a good deal to her religious advantage. However, according to Blanco White—who is one of Mr. Lansing's great authorities—the Spanish Jesuits were a happy counterpoise to the Inquisition, a very beneficent influence for Spain, intellectually, morally and spiritually. Somehow or other Mr. Lansing has forgotten to

> is adduced by Canon Mozley. Perhaps he would say, with Froude: "I had no use for it. However, farther on we shall have ample opportunity to consider some of Liorente's astounding transformations of facts, in very superfluous disparage ment of the Inquisition, and then some of Mr. Lansing's astounding trans formations of Llorente.

> mention this testimony of White, which

The common trick of contrasting the mildness of church trials in the nine-teenth century, in all Christian countries alike, with the harshness of all sorts of trials in the Middle Ages, as if the former were the fruit of some Protestant doctrine, working mysteriously even where Protestantism is rejected, and the latter the fruit of some doctrine of Catholicism, as if Catholicism created the barbarians whom it slowly civilized, is one of the most widely prevailing and injurious artifices of religious controversy. Are we no true True. And it is equally true that all the repressive legislation which Protestants that are not quite out of their created the barbarians whom it slowly heads imagine as likely to result from civilized, is one of the most widely religious controversy. Are we no true Protestants because we no longer burn

did, and no longer applaud assassina-tion, as Beza and Knox and Melanch-thon did, and no longer preach mock-ing sermons to a man writhing in the flames, as Hugh Latimer did, and no longer burn decrepit old women in tar barrels, as Scottish Presbyterians did down to 1715? Our disuse of these things shows us to be the better Pro-testants, and the Catholic disuse of similar things shows them to be the better Catholics. Few men did so much to shatter the witchcraft delusion and its cruelties as the Jesuit Frederick Spee. What belongs to the Catholic faith Catholics believe and practise now as ever with equal fervor, but on the whole with more enlightenment. What appertains to the harshness of harsh ages, they, no less than we, have left behind, as it becomes the Christian generations, retaining the faith of their forefathers, ever to surpass them in spirituality of methods. Such an im-mutability as precludes the Church from a continually nearer approach to the temper of Christ is, I will venture to say, an immutability which she would reject with horror. A perpetual advance in the assimilation of the faith involving of necessity a continually more searching application of the faith to every department of the individual and general life, is something which the Vatican Fathers enjoin on the faithful to strive after more and more.

Charles C. Starbuck. Andover, Mass.

THE INCOMPETENCY OF SCIENCE.

N. Y. Freeman Journal.

There is no word in the language so flippantly used by the shallow and noisy infidel as the word "science." Science teaches this, that and the other thing, therefore Moses was mistaken, the Bible erroneous and Christianity false. That is about the formula though it may be changed somewhat to fit particular cases. By "science" the people who use this kind of argument mean the physical sciences whose dictates are in their estimation infallible. Whatever contradicts science must be false. Revelation contradicts science, therefore revelation is false. That is the way they go on. It requires but little reflection to see how fallacious this whole line of argument

What is meant by the saying that science teaches so and so?

It simply means that investigation, necessarily limited, has led some man or men to the conclusion that a certain thing is a fact or a law of physical nature. It is evident that the teaching of science in this sense is not infallible, for as a matter of fact it is not science teaching, but certain individuals using their private judgment and drawing conclusions from premises which they assume to be complete and adequate to justify their conclusions. As these individuals—called scientists
—are admittedly fallible, they are liable to err when they think that the data supplied by their experiments are complete and competent to justify their conclusion. Until they demonstrate the completeness and competency of their data given by investigation, all inferences drawn from them are unreliable and have no scientific value. This is proved by the history of the physical sciences, which shows that they are constantly amending their data and changing their conclusions; rejecting to day what they taught yesterday as scientific truth, and teaching to-day what they will reject to morrow.

This fact being undeniable, the argument against Christian truth drawn from the teachings of science may be turned with destructive force ever contradicts science must be untrue. But science has in innumerable cases contradicted itself. Therefore science is untrue, unreliable, because by its own confession it has taught falsely about everything that it has dealt with.

Here by science we mean the scient ists, as they are its self-appointed mouthpiece and the only medium by which it speaks. Nature, like Scripture, needs an interpreter. If the interpreter be fallible—as the scientist is -the voice of nature coming through him partakes of and is vitiated by the medium through which it comes. Whatever that voice may be when uninterpreted—that is, when unheard it is fallible when heard through a fallible interpreter. Therefore nature, as heard through the scientist, is fal Therefore nature, If further proof be required it is found in the fact that the teachings of science, through its self-appointed interpreters, have been a series of changes and contradictions. And that changes and contradictions. which changes and contradicts itself is necessarily fallible. Science, then, as known through its interpreters, being failible, is not and cannot be the criter ion of truth in the order of physical nature; and much less can it be the test of truth in the spiritual or in the supernatural order. It is said, and truly, that nature does not lie, but that cannot be truly said of its interpreters.

Aside from its fallibility science labors under another defect which renders it incompetent as a test of It never has and never will have said its last word on any subject it has dealt with. Its latest word is

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always subject to amendment or contradiction by further investigation.
The dictum of such a teacher is, of tcourse, unreliable, incompetent, unfit fo be advanced as a test of the truth or allacy of anything in any order of existence.

Some one may be brash enough to claim that science has not contradicted itself. This brings us to the cause that led to the above line of reflection. Up until recent years science taught that the air we breathe was composed of oxygen, nitrogen and carbonic acid That matter was considered settled and if Moses had said that instead of three there were seven constituent elements in the air the loqua-infidel would have grinned at his ignorance and said with his usual dogmatic assurance: That is one of your mistakes. Science teaches that there are only three constituents in the air. And he would imagine that he had effectually nailed Moses, and his credulous hearers would shout at the victory.

But now comes the announcement from London that Professor Ramsay has discovered that besides oxygen, nitrogen and carbonic acid there are four other elements in the air, namely, argon, crypton, neon and metargon. How long this latest word of science will last no one knows, but it will doubtless be the infidel's criterion of truth, for a time, by which to measure the eternal veracities. And when science contradicts itself again he will reject its former teaching and take its later word as the criterion of truth, and so on indefinitely, and call those who do not agree with him ignorant, superstitious, benighted.

Again, science used to teach that the world was a sphere, then that it was a spheroid, then that it was a prolate spheroid, then that it was an oblate spheroid. At this point science for a time stopped its contradictions and gave the world a rest. The oblate spheroid dictum was the scientific cri-

terion of truth, and any one contradicting it was ignorant and superstitious. But now it is announced that the United States Geodetic Survey has discovered that the earth is shaped like a spinning top with the peg toward the South Pole. The world must now re-adjust its ideas to this last dictum of the misleading teacher-science, or rather to its misleading interpreters.

From these illustrations and many others that might be given it will be seen how shallow and unphilosophical it is to make the latest word of science the criterion by which to test the eternal truth revealed by God.

Science objectively considered is nothing else than being and existences as God knows them to be. Subjective ly considered, it is nothing else than man's knowledge of being and existences. This knowledge, because man is finite and fallible, is necessarily limited, imperfect, and when depending on his unaided efforts, in great part erroneous. It ought to be needless to say that science in this subjective sense -which is the sense in which it is exploited - is not the measure of truth.

And yet the agnostic ninnies will probably never cease chattering about

## WHY?

We quote from the Arrow, a Protestant Episcopal paper, the following announcement: "The Confraternity of the Blessed Sacrament will celebrate the thirtieth anniversary of American branch on Thursday, June 9. The festival will be kept wherever

there may be priests-associate, with first vespers and sermon or instruction on the eve, and with a Mass and sermon on the day. The annual conference will assemble in the Church of St. Mary the Virgin, New York, after the second Vespers, at 7:30 o'clock. The services, etc., are open to every-The Arrow, of course, claims that its ritualistic association is purely Catholic. Why the extreme ritualists cling to the shadow when they could have the substance is somewhat incomprehensible.—Boston Republic.

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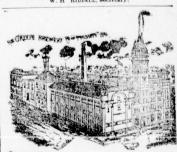
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throughout the Dominion.

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# London, Saturday, July 30, 1898.

JEWS EXCLUDED.

Notwithstanding the contention of most of the Protestant sects in this country, that the Catholicity of the Church of Christ consists in a willing. ness to fraternize with other sects, whatever may be their creed, it is evident that the Emperor William, as head of the Lutheran Church, does not hold this theory. At all events, he limits it so as to exclude Jews, who are certainly quite as orthodox, even from the Christian standpoint, as many of the sects which claim to hold to Christianity. Recently a Magdeburg Jew asked the Emperor's permission to call his seventh boy William, and to have the Emperor's name registered as godfather to the child. He received a reply from the secretary of State informing him that the entry of his Majesty's name as godfather for children of the Mosaic religion is not permissible.

#### MINE VIA.

English Nonconformists and Low-Church Anglicans are much annoyed by the recent action of Pope Leo XIII. in erecting Wales into a distinct Catholic diocese under the ancient title of Menevia. This was the name of the diocese of St. David, who is regarded to this day as the patron saint of the Principality. Until two years ago Wales was part of the diocese known as "Newport and Menevia." Then it was erected into a separate Vicariate Apostolic, but now the Vicar-Apostolic becomes Bishop of Menevia. The people of Brittany, having still their ancient Celtic tongue, speak a language similar to that of Wales, which they easily learn, and the Bishop of Menevia has secured a number of Breton missionaries to assist in the missionary work of Wales. The Non conformists and Low Churchmen ex press alarm at the circumstance, and are debating on what measures they should take to counteract the Catholic missionary work. They look upon this Catholic advance as a new 44 Romish aggression.

## REV. MAD. C. PETERS.

The most bigoted of the A. P. A preachers in New York city is the Rev. restrain Roman Catholic doctrines and Madison C. Peters, who spends half his practices, which are now so prevalent time in the pulpit abusing and maligning Catholics. It so happens that he is chaplain of the 9th New York regiment, and he always waxed very eloquent when descanting on the duties tion." He thought that no "priest," of soldiers to fight and die for their whom he designates as "perjured, country. But when the war with Spain came on Mr. Peters took very good publicly and privately violating the care not to be sent to the front himself with his troops, for he lost no time in principles. resigning his chaplaincy. He has also made a public attack on the volunteer officers, and especially Governor Black, the commander in chief of the guard. He accuses the officers of dishonesty, incompetence and negligence in the discharge of their duties, but he has brought upon himself so much indignation by bringing up these charges that he is likely to be tried by court. martial: at least this is talked of. It will be a strange ending if this blatant A. P. A. patriot and fire side soldier should be condemned to a sentence of imprisonment for encouraging insubordination in the army.

## TRISHMEN TO THE FRONT.

One of the new American torpedo boats to be constructed for the navy is to be called the O'Brien. This thoroughly Irish name will be given to it in memory of Jeremiah O'Brien, who won the first naval victory for the United States in May, 1775. Irish names figure prominently in all the wars of the United States since they became a nation, and in the present war they are as prominent as ever.

the A. P. A. have had so great a desire to proscribe, and prevent from earning their living in the United States, either by working in the offices at the disposal of the Government, or in fact in any position. It is no wonder that the good sense of the American people brought about the demise are doing right, and they are not of that persecuting association. The to be deterred from so doing, either by genuine feeling of the Americans is persuasion or threats. They are well the country are worthy of the highest made to suppress Ritualistic practices, entrust them, and President McKinley shows that he can trust Irish Catholics equally with American citizens of any other origin, equally even with those of American birth or American descent through several generations. Ex-President Cleveland had equal confidence in the loyalty of Irish-Americans.

RELIGION IN THE HAWAIIAN ISLANDS.

The Hawaiian islands having been annexed to the United States, it will be interesting to our readers to know the state of religion there. The first Christian missionary there was a priest named Father de Quelin, who made some converts in 1826, but was succeeded by Father Bachelot the same year, who had great success for three years, but by this time Methodist ministers obtained such an influence over the king through their trading on the islands that father Bachelot was banished at their suggestion, being sent away in a dying condition. Afterward. France sent a frigate to Hono lulu to demand religious liberty for the Catholic missionaries, and the de mand was acceded to in spite of the opposition of the preachers, and since that time the Catholic Church has progressed steadily. The Church has now 23 priests with a Vicar-Apostolic, 35 churches, 59 chapels, a college and a number of Catholic schools for higher and elementary education. There are 33,000 Catholics on the islands, where as Protestants, agnostics, and Pagans together number only 39,000 whites and natives. There are, besides, 45, 000 Chinese and Japanese, so that the Catholic Church has won nearly half the native and white population, notwithstanding that the Methodist missionaries ruled the islands with almost absolute power until recently.

Molokai, where the leper hospital is, and where Father Damien died a martyr to his zeal in ministering to the lepers, is one of the Hawaiian islands.

#### RITUALISM PASSING THROUGH A NEW PHASE

Ritualism has been discussed in the British Parliament, the occasion being the debate on the Benefices Bill, which proposes to abolish the sale of livings and to increase the power of Bishops to remedy certain abuses, and especially to restrain immoral conduct in the clergy. One member of Parliament, Mr. Samuel Smith, urged that the

Bishops should have the power "to among the clergy." Sir William Harcourt declared his belief that there is a conspiracy among Ritualists to "overthrow the principles of the Reforma should have a benefice while he is oath he has taken to uphold those

Sir William, when taken to task for having spoken derogatively of Catholic doctrine, explained that he did not wish to be understood as meaning anything injurious to Catholics or their doctrines and practices, but that the Church of England clergy receive their salaries for the maintenance of a form of worship of a character quite different from that of the Roman Catholic Church, and they should not be traitors to the cause they are sworn to maintain.

This effort to stem the tide of Ritualistic practices has been followed up by several prominent members of the Convocation of York. Thus the Bishop of Liverpool moved a resolution in the last Convocation that "the increase of lawlessness on the part of many of the clergy in the conduct of divine worship in their churches, and especially the introduction of unauthorized services in the celebration of the holy communion, and the growing dissatisfaction of the laity in consequence of such lawlessness, demand the active

interference of the Bishops." Other members followed up this at-Nearly one-half of the victims of the tack, but the Ritualists are not to be Maine disaster were Catholics, most of so easily cowed as to give up their the bounds of moderation. In this rethem having Irish names, though position on account of such namby spect his offence was certainly not at them having first names, though positions. They are aware all equal to that of his predecessor, the make a Sister of Charity. A good pationalities, either by birth or by de- that their practices are, at all events, Rev. Mr. Johnston, who abused his home is a great novitiate.—Cardinal seent. Yet these are the men whom about as fully authorized by the position by heaping up vile language Manning.

Church Standards as are the omissions of their adversaries, and in the consciousness that they are returning to the discipline of the early Christian Church, the more nearly they approach the Catholic Church, they have the conviction that they that the men who fight the battles of aware that if any violent attempt be positions with which the country can a convulsion will result which will split fault. He vehemently denounced the the State Church itself into fragments, and they are convinced that there is no one bold enough to attempt to repress them, with the possibility of such a result in view.

As regards the Bishops' interference it must be borne in mind that the Bishops are as strongly tainted with Ritualism as are the rest of the clergy, and any effort on the part of a few Bishops to carry out the Bishop of Liverpool's views, will only make more manifest than ever the irreconcilable discords which are tearing the very vitals of the Church at present.

A resolution of Parliament cannot be expected to remedy a state of things in the Church, which the Bishops are unable to cure, hence though notice has been given in the House of Commons that a resolution will be offered to put au end to Ritualistic practices, it is altogether unlikely that there will be any practical result therefrom, except, perhaps, that the schism which has been so long threatening the Church on a large scale may be precipitated, and then, we may be sure, disestablish ment will not be far off.

RATIONALISM IN A WASHING TON PULPIT.

Patriotism is undoubtedly a good thing, and, next to the love of God, it should be inculcated on the people of a nation by the clergy. Our Lord Jesus Christ Himself admonished the soldiers who asked Him concerning their duties to do vielence to no one and to be content with their pay, signifying thus that inasmuch as they were enlisted in the service of their country and king, they should do their duty faithfully, being not influenced by merely mercenary motives.

We are told also by St. Paul : " Let very soul be subject to higher powers: for there is no power but from God: and those that are, are ordained of God. Therefore he that resisteth the power resisteth the ordinance of God. And they that resist, purchase to themselves damnation. For rulers are not a terror to the good work, but to the evil." The Apostle adds that the ruler beareth not the sword in vain. For he is the minister of God, an avenger to execute wrath upon him that doeth

We, therefore, do not blame or rebuke the Rev. F. Bristol, D. D., of Washington Metropolitan Methodist Episcopal Church, which is the Church attended by President McKinley, for inculcating loyalty to the American flag, in his sermon on Thanksgiving Day. It was his right and duty to do this. It was right for him to laud the American soldiers who are now engaged in fighting the battles of their country. One of our poets well expresses the thought that it is "sweet and glorious to die for one's country:"

"Give me the death of those
Who for their country die
And oh! be mine like their r
When cold and low they lie
Their lovellest mother earth Their loveliest mother earth Enshrines the fallen brave: In her sweet lap who gave them birth, They find their tranquil grave."

The people of the United States are, on the whole, a noble people, well educated, liberal minded, and generous, yet in view of the fact that the majority of them cultivate only the natural virtues, having abandoned for the most part the worship of God, as genuine statistics show, we cannot but regard it as fulsome fattery to hold them up as the model race among the peoples of the world, as the Rev. Mr. Bristol does.

He might have given them the credit for the virtues they certainly possess, without going so far as to say of them: "If God ever had a peculiar people, He has them now. They are the product of all the struggles and aspirations of the past. The men who stand before Santiago are not the product of a day, or of a century; they are the rich consummate flower of the ages, the highest evolution of history."

Truth, and not the extreme of exaggeration, is the proper thing in the emple of the God of Truth, and the only valid excuse we can imagine for such language is that Mr. Bristol did not suppose that he was preaching in a temple of Truth. Nevertheless, we have a pleasure in saying that we think he overstepped unintentionally

against Catholics while the President Was present.

The present incumbent of the Metropolitan Methodist church is probably more liberal in sentiment than his predecessor, but we are obliged by respect for truth to say that he substitutes the worship of man, and especially of the American people, for the worship of the

But an exaggeration of patriotism is not the Rev. Mr. Bristol's only absurdities" of those who are not pure enough of heart, and large enough of brain, "to be able to find the divine pathos of human events," as did the "poets and heroes of old." Then he declared that "in the days of man's ignorance the Providential was looked upon as the miraculous, and the miraculous as the Providential. But with the growth of science, the miraculous becomes absolute and unnecessary, while Providence becomes more evident and prominent in human affairs."

"The miraculous becomes absolute and unnecessary!" Is there not here an absurdity greater than any condemned by the preacher? But we may assume that the report of the sermon has here a typographical error, and that what the preacher said was that "the miraculous becomes absolutely unnecessary " which is self-consistent, though an entirely unfounded assertion.

Where did Mr. Bristol find in his Bible that miracles have ceased absolutely? Christ in sending forth His Apostles, so far from teaching them that there would be no more miracles, assured them that believers in Him would do even greater works, and show more wonderful signs of the truth of His gospel, than had been produced by Himself, when He lived on earth and ecclesiastical history proves beyond a doubt that this promise has been fulfilled, even to the present day.

But Mr. Bristol not only denies the miracles recorded in ecclesiastical history, since the time of Christ, but also those which are recorded in the Bible itself. In one of the extracts quoted above from his sermon, we are told that it was in the days of man's ignorance that miracles were thought to have been wrought, where there was nothing more than the operation of every day's Providence, that is the shaping of ordinary events to bring about the ends which Almighty God had in view.

"There was a time when people found nature in sympathy with their struggles for freedom, and the storm overthrew the Egyptians in the sea, and the sun and moon stood still in the day of battle to give a righteous cause a good chance, and the stars in their course fought against Sisera. What does all this mean? Was God teaching men the necessity of mastering the elements and forces of nature, and yoking them to His

It is needless to say that this teach ing sweeps away at one stroke all the miracles whereby God established, first the Mosaic, and afterwards the Christian religion. The so-called miraculous facts, even to Christ's resurrection rom the dead, are merely ordinary events, so brought about as to fulfil the designs of Providence. To make his meaning more evident, he says :

It was a storm, therefore, and not a special intervention by God, which brought back the waters to overwhelm the Egyptians, when Moses by God's command stretched his hand over the Red Sea. The standing still of the sun and moon to enable Joshua to gain his complete victory, was merely an electrical effect, an incandescent or arc light, perhaps, or something of that kind!

Surely such opinions or theories will not be tolerated by the orthodox Conference of the Methodist Episcopal Church, and we may expect a heresy trial very soon, with all the amusing circumstances and episodes which accompany such events nowadays.

Not for the doctrine but the music there."

It may be presumed that some attend Rev. Mr. Bristol's Metropolitan church for the sake of the sensational preaching which seems to be the rule there.

It is remarkable that the preacher was frequently applauded loudly as he made these erratic utterances, and the reporter states that the President was also deeply impressed by the discourse. Are we to infer that Methodist Episcopalianism is more infected with the Rationalistic virus than we have hitherto suspected?

Obedience of domestic life is a great discipline of humility, piety, and self-content. A good son will make a good priest, and a good daughter will make A disobedient son will a good nun. hardly make an obedient priest, and an unloving daughter will hardly

EQUAL RIGHTS.

At last the question of the erection of a Catholic chapel for the use of the cadets and enlisted soldiers at West Point Military Academy has been settled in favor of Equal Rights by a most decisive majority in both Houses of Congress, and the Bill to this effect has been signed by PresidentMcKinley, so that it is now law, and a serious grievance of American Catholics will oon be remedied.

There is already a chapel on the military reservation there, which was erected by the Government, and the preacher, who is at present an Episcopalian minister, is paid by the Govern ment \$2,000 per annum, with house rent free, and the expense of repairpaid.

The Catholics have for many years maintained a sort of chapel in a building which is described as a ramshackle structure in which coal is kept, so that only a temporary altar could be erected, which was removed when Mass was finished every Sunday.

This state of things was kept up, to the great inconvenience of the priest and the Catholics on the reservation, though six professors, about one-half of the cadets, and three fourths of the enlisted soldiers are of the Catholic faith.

Some years ago the Methodists were stirred by the example of the Catholics to keep up Methodist services also, but these were abandoned after a few weeks, and no other Protestant denomination made any attempt to conduct religious services in the absence of a remuneration from the Government, but the Catholics persevered in having the Holy Sacrifice of the Mass offered up, though the miserable accommoda tion they had was totally inadequate.

It was to meet this want that the Catholic clergy proposed to build a new and handsome chapel if they could obtain sufficient space for the purpose on the reservation, and the building was to be erected at the expense of Catholics themselves.

Under the administration of Presi dent Cleveland, permission was given to the Catholics to carry out their project at their own expense, and General Alger renewed the permission under the present executive, but the pro ject had to be abandoned for a time, because Attorney-General McKenns pronounced it to be illegal.

The Attorney · General's opinion caused much dissatisfaction among Catholics, as it was the universal opinion that it was given for the purpose of satisfying the A. P. A., who had protested against the erection of a Catholic chapel, and, though Mr. Mc-Kenna is a Catholic, it was felt that he gave his decision for the sake of saving President McKinley from a political quarrel with the A. P. A.

The difficulty which lay in the way has been removed by a vote of both Houses of Congress giving permission to any denomination to erect a chapel for the use of cadets of such denomination. None but the Catholics have shown any desire to do this, as the one Protestant chapel is sufficient to satisfy the desires of Protestants in regard to religious worship, and whoever among the Protestant cadets wish to go to church attend the Government church, and though it was known that this would be the case the proposal to give any denomination the privilege already exercised by a Protestant denomination was carried by a vote of 134 aves to 25 navs in the House of Representatives. Strange to say, 180 members refused to vote on the occasion, so that we can scarcely say that Congress has shown its true sentiment in regard to religious equality. In the vote as passed, however, the Secretary of War is given discretionary powers, to allow the erection, or to refuse permission to build, as he deems advisable. The Senate passed the Bill with only one dissenting voice.

In the debate which took place in the House of Representatives on the question many Protestant members gave expression to their liberality of sentiment in regard to Catholics and to their just indignation against those who opposed the erection of a Catholic chapel, as being influenced by the bigotry of the A. P. A. The Hon. Joseph Bailey, the Democratic leader, said :

"I have no religious prejudice; I was reared by a Protestant mother; but I would cut my tongue out of my head before I would try to inflame religious prejudices against a large part of my countrymen. (Loud applause.) It matters not to me under what name a man worships God; if he worships at all, he is infinitely better than the man who would deny him the opportunity tor worship according to his own conscience." (Applause.)"

The Hon. John J. Lentz said: "It is our sworn duty either to wipe off from the reservation the Protestant chapel, which we are now maintaining there at Gov-

ernment expense, or to permit any denomin-ation to have the same privileges that are ac-corded to or rather forced upon the cadets in behalf of the Protestant Church."

It is worthy of remark here that no difficulty was experienced by the Young Men's Christian Association in getting the approval of the War Department for their services to be given to the soldiers. There were no protests against this "union of Church and State." The protests were all against Catholics obtaining the same privileges which were freely accorded to Protestant sects and associations.

We have also to remark that under the rules of the already established chapel on the reservation, the chaplain appointed by the Government may be a Catholic, but as a matter of fact no Catholic has ever been so appointed, ing the chapel and conducting it also and as Catholics must assist at Mass on Sundays, and must receive the sacraments administered by lawful priests, there was no possibility for the Catholic students to comply with their religious obligations, as permission was seldom given to go outside the reservation for divine worship on Sunday or any other day : the anomaly, however, will now cease, as a fund of \$20,000 has been collected for the purpose of erecting and furnishing

The case at West Point is different from that of other military reservations, inasmuch as the young men, though obliged to attend church on Sundays, are not allowed, for reasons of discipline, to go for this purpose to any of the neighboring towns or vil-

THE MARKS OF THE TRUE CHURCH.

Though Anglicans and Presbyterians alike profess to receive the Apostles' and Nicene creeds as being founded upon a sure warranty of Holy Scripture, it is seldom we find a set effort to explain in a Protestant sense the words "I believe in the holy Catholic Church," and "I believe in One, Holy, Catholic and Apostolic Church. Such an effort is made by the Rev. W. D. Armstrong, of O:tawa, from the Presbyterian point of view.

Mr. Armstrong's definition of the Church, founded upon the Westminster Confession of Faith, is:

"The Church consists of the whole number of the elect that have been, or shall be gathered into one under Christ the head thereof, and is the spouse, the body, the full-ness of Him that filleth all in all,"

On this definition he bases his remarks on what things constitute the Unity, Sanctity, Catholicity and Apostolicity of the Church of Christ on earth. Let us, therefore, examine its correctness.

All logicians agree that one of the chief qualities of a good definition is that it should be clear, so that it may be well understood, of what we are treating or discoursing. This confessional definition has not this quality. It is true that Christ is the head of the Church, that she is the spouse of Christ, figuratively, and the fullness of the Godhead. But the definition seems ramed purposely to enable all sects to claim that they constitute so many branches of the one Church of Christ. Thus, Mr. Armstrong says that, according to this definition, the Church of Christ "consists of those who are within the spiritual society of which Jesus Christ is the head . . . of all true believers in Christ wherever found." He thus leaves it in obscurity whether "true believers" are all those who merely claim to have Christ as their head, or those who believe, without reserve, whatsoever Christ has

The latter is the condition of membership laid down by Christ when He told His Apostles to teach all that He had revealed to them : the former is necessarily what Protestants must believe, inasmuch as they make the private judgment of individuals the supreme arbiter of faith, and herein the Westminster definition must be rejected both for its obscurity and for its suggestion of an erroneous conception of Christ's Church.

Again, the Church, according to the Westminster definition, is composed of the elect. It is an invisible body and an unknown quality. This conception is altogether alien to the Church as spoken of throughout the New Testament by Christand His Apostles. Christ speaks of His Church as a visible body, exercising authority which we must obey under the severe penalty of being as the heathen and the publican. The Apostles speak of the Church as the multitude of believers, and state that in the period of their conversion they had but one heart and one soul. (Acts iv. 22)

To the Church God added daily such as should be saved. This might seem known elect ; but a little reflection will be for show that it signifies that to those be se whom God knew to be well disposed num and sincere in their search after truth | entiand salvation, God gave the grace to no s become members of the visible organ. Arm ization of the Church, having the Apostles as the chief teachers, and those whom they selected to assist them | past in their work as subordinate teachers. There is, therefore, no doubt regarding | 250 the nature of the Church as established try by Christ. It has authority from Him Tie to declare and define doctrine, and to the prescribe disciplinary laws as the in Apostles did at the first Council of An Jerusalem. (Acts xv.) It is, therefore, but not such an invisible body as is and described by the Westminster Confes- trip sion. It is what the Catholic Catechism defines it to be : "The congrega. tion of all the faithful, who, being bap tized, profess the same doctrine, partake of the same sacraments, and are governed by their lawful pastors, under one visible head on earth." The necessity of baptism is frequent-

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ly expressed by Christ. The same doctrine and sacraments must be accepted by all members of the Church. because both doctrine and sacraments come from Christ and were inculcated by Him, there must be lawful pastors, deriving their mission from the Apostles, to whom Christ communicated His authority, and there must be one visible head on earth, the successor of St. Peter, whom Christ commissioned to feed His whole flock, His lambs, and His sheep, and whom He named as the rock on which He built His Church.

Next, the Rev. Mr. Armstrong undertakes to define the words Catholic, one, holy, Apostolic, as applied to the Church. He says: "The Roman Catholic (Church) is not universal " (Catholic). Roman Catholic is a misnomer as great as Presbyterian Catholic would be. It puts a segment for a whole circle. Outside its pale is the Eastern Church, Anglican, Presbyter. ian, and all other Christian bodies, not withstanding the testimony of the Spirit, and the manifest presence of Christ. How different our Catholic Church, which embraces all believers, in all communions, in all places, at all times.

We have already shown the fallacy of this hypothesis which makes "our Catholic Church "an invisible agglom eration drawn from all sects imaginable. Such a Church cannot be the Church which was instituted to teach one faith; for there is "one Lord, one faith, one baptism, one God and Father of all. Who is above all, and through all, and in us all." (Eph. iv; 5, 6)

The Rev. Mr. Armstrong's statement,

that Roman Catholic is a misnomer as

great as Presbyterian Catholic would

be is evidently made in ignorance of the true position. Presbyterianism is a local religion, born in Scotland, and limited almost entirely to Scotchmen and their descendants. It is a something which from its nature is not universal. As regards the term Roman Catholic, it is not the correct name of the Catholic Church, which is rather "Roman and Catholic," as expressed in the French concordat-Roman, not as limiting the nationality, but as indi cating the centre of unity from which all the local churches radiate, and with which they are united by the ties of faith. This is something quite different from such expressions as Anglo-Catholic, Greek Catholic, Presbyterian Catholic for which there is no warrant, as neither England, Greece, nor Scotland was ever appointed by Christ as the centre of the Universal Church, nor did the supreme and divinely ap pointed Head of the Church fix his seat or see in any of these countries. St. Peter, the Head of the Universal Church, fixed his see in Rome, so that Rome is not "a segment," but the centre of the circle. It is to be re marked, besides, that the expression "Roman Catholic" is merely the legal name by which the Catholic Church is designated in British law, by Protestant legislators. The Church does not designate itself by this name which properly belongs to that part of

> "The testimony of the Spirit, an the manifest presence of Christ" in a the Protestant Churches and in th eastern schism, to which Rev. M Armstrong appeals, is a very dubio matter, to say the least. This clai has led in the past to the absurdities George Fox and Johanna Southcot and in the present day to those of the new sect of Christian Scientists, called. It is a basis too uncertain th a scheme of Christian theology show

> the Church which is in the diocese of

Rome. It is a name accepted by Cath

olics in this country, merely by endu

ance, in the sense we have indicate

that the Church is Catholic, havin

Rome as its centre of unity.

show that it signifies that to those whom God knew to be well disposed and sincere in their search after truth and salvation, God gave the grace to become members of the visible organization of the Church, having the Apostles as the chief teachers, and those whom they selected to assist them in their work as subordinate teachers. There is, therefore, no doubt regarding the nature of the Church as established prescribe disciplinary laws as the Apostles did at the first Council of Jerusalem. (Acts xv.) It is, therefore, not such an invisible body as is described by the Westminster Confession. It is what the Catholic Catechism defines it to be : "The congregation of all the faithful, who, being bap tized, profess the same doctrine, partake of the same sacraments, and are governed by their lawful pastors, under one visible head on earth."

The necessity of baptism is frequently expressed by Christ. The same doctrine and sacraments must be accepted by all members of the Church, because both doctrine and sacraments come from Christ and were inculcated by Him, there must be lawful pastors, deriving their mission from the Apostles, to whom Christ communicated His authority, and there must be one visible head on earth, the successor of St. Peter, whom Christ commissioned to feed His whole flock, His lambs, and THE ARCHBISHOP AS A WRITER. His sheep, and whom He named as the rock on which He built His Church.

Next, the Rev. Mr. Armstrong undertakes to define the words Catholic, one, holy, Apostolic, as applied to the Church. He says: "The Roman Catholic (Church) is not universal " (Catholic). Roman Catholic is a misnomer as great as Presbyterian Catholic would be. It puts a segment for a whole circle. Outside its pale is the Eastern Church, Anglican, Presbyter. ian, and all other Christian bodies, not withstanding the testimony of the Spirit, and the manifest presence of Christ. How different our Catholic Church, which embraces all believers, in all communions, in all places, at all times.

We have already shown the fallacy of this hypothesis which makes "our Catholic Church "an invisible agglom eration drawn from all sects imaginable. Such a Church cannot be the Church which was instituted to teach one faith; for there is "one Lord, one faith, one baptism, one God and Father of all. Who is above all, and through all, and in us all." (Eph. iv; 5, 6)

The Rev. Mr. Armstrong's statement, that Roman Catholic is a misnomer as great as Presbyterian Catholic would be is evidently made in ignorance of the true position. Presbyterianism is a local religion, born in Scotland, and limited almost entirely to Scotchmen and their descendants. It is a something which from its nature is not universal. As regards the term Roman Catholic, it is not the correct name of the Catholic Church, which is rather "Roman and Catholic," as expressed in the French concordat-Roman, not as limiting the nationality, but as indicating the centre of unity from which all the local churches radiate, and with which they are united by the ties of faith. This is something quite different from such expressions as Anglo-Catholic, Greek Catholic, Presbyterian Catholic for which there is no warrant. as neither England, Greece, nor Scotland was ever appointed by Christ as the centre of the Universal Church, nor did the supreme and divinely ap pointed Head of the Church fix his seat or see in any of these countries. St. Peter, the Head of the Universal Church, fixed his see in Rome, so that Rome is not "a segment," but the centre of the circle. It is to be remarked, besides, that the expression "Roman Catholic" is merely the legal name by which the Catholic Church is designated in British law, by Protestant legislators. The Church does not designate itself by this name, which properly belongs to that part of the Church which is in the diocese of Rome. It is a name accepted by Cath. olics in this country, merely by endurance, in the sense we have indicated that the Church is Catholic, having

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"The testimony of the Spirit, and the manifest presence of Christ" in all the Protestant Churches and in the eastern schism, to which Rev. Mr. Armstrong appeals, is a very dubious matter, to say the least. This claim has led in the past to the absurdities of George Fox and Johanna Southcote, and in the present day to those of the new sect of Christian Scientists, socalled. It is a basis too uncertain that called distinctively Catholic. While found in the Roman Catholic Church upward, still with that sad, calm, reconceive and declared to be common a scheme of Christian theology should most Christians hold that Christ our and in that Church alone. By divine signed expression, and even as I looked edged, and declared to be common.

Rome as its centre of unity.

be seriously discussed; and, besides, the numerous vagaries of private judgment entirely refute it. There is, therefore, no solid basis for any one of Rev. Ar. Armstrong's arguments.

The Church is Catholic because Christ authorized and commanded her pastors to teach all nations, and she has done so. At this moment she has 250,000,000 adherents in every country of the world, from Greenland to by Christ. It has authority from Him Tierra del Fuego, and from Ireland to to declare and define doctrine, and to the islands of Japan. She surpasses in numbers not only Presbyterians and Anglicans, and Oriental Schismatics, but all of these together. She teaches and has always taught the same doctrine of Christ, and she has endured all days since she was first established by Him. Thus she possesses the characteristics of Catholicity enumerated by Christ when He commanded His Apostles to teach all nations, all that He had commanded, and He has fulfilled His promise to be with her all days even to the end of time.

In regard to the other marks of the Catholic Church of Christ, namely, oneness, holiness and apostolicity, all of which are denied to her by Mr. Armstrong, we shall only say here that they belong undeniably to the Catholic Church, and are not found in any other. It would make this article too long to discuss them here, but we will do so in a future issue.

Toronto Catholic Register.

Two volumes of "Canada," encyclopædia of the Dominion, edited by Mr. J. Castell Hopkins, and written by a corps of eminent Canadian authors and specialists, have issued from the publishing house of the Linscott Company, Toronto. The entire work will run over five handsome volumes richly illustrated. We are especially richly illustrated. We are especially interested in the second volume, which covers the history of the Catholic Church in Canada. Among the contributors to this section are: Dr. Harris, Dean of St. Catharines Right Rev. John Cameron, Bishop of Antigonish; Most Rev. John Walsh, Archbishop of Toronto; Rev P. M. Q Leary, late professor of Canadian History in Quebec Seminary, and sev eral others whose names are a guaran tee of the excellence of their respective contributions to this important work of reference. The article written by the Archbishop of Toronto for the en eyclorælia is entitled "Doctrines of the Roman Catholic Church," and is a lucid explanation of Catholic teaching with regard to the bible, sacrifice, sacraments, penance, celibacy of the priesthood, devotion to the VirginMary, purgatory, papal infallibility. In his ppening pages the Archbishop says:

I have been asked to contribute to the Canadian Encyclopædia a brief exposition of Catholic doctrine and be I do so with much pleasure, and hope that this authoritative statement of what Catholics do believe will help to remove prejudice, and impart som useful religious knowledge. We are confident that if our separated brethren new our doctrine better, they would like us and our religion all the more. In the space at my disposal I can give only a summary of our doctrine, but I shall endeavor to make that summary as complete and clear as possible. I am expected to give only those doc-trines that may be considered distinct ly Catholic, it will be assumed that the reader knows the principal religious truths which all professing Christians are supposed to believe. Such, for instance, are the existence, attributes, unity and trinity of God; the incarnation, divinity, life, death and resurrec tion of our Lord and Saviour Jesus Christ. All who hold these truths believe that there is one supreme, personal, all perfect omnipotent Creator and Lord: First Beginning and Last End of all things; that this infinitely perfect Being is God; that there is only one God, and cannot be more Gods than one; that in this one God there are three Divine Persons, really distinct and equal in all thingsthe Father, the Son and the Holy Ghost; that each Divine Person is God, each having numerically and identically the same divine nature, and that all Three are from eternity ; and yet, that there are not three Gods, but only one God. This is the mystery of the Trinity, and a mystery is a revealed truth which even after it has been revealed we cannot fully comprehend. All Christians are supposed to be-

lieve, too, that the Second Person of the Blessed Trinity, God the Son, be-came man; that He was conceived by the Holy Ghost and born of the Virgin Mary; that by His life, teaching, miracles, death and resurrection, He proved Himself to be truly man and truly God-having two distinct and perfect natures, the human and the divine, united in one Divine Person, the Second Person of the Blessed Trinity. Christians believe, moreover, that the Divine Person in two distinct natures, Jesus Christ our Lord, redeemed mankind by His sufferings and death; that He is the one and only Meditator; that there is only one Name under heaven in which men can be saved, and that is the adorable Name of Christ Jesus our Lord. Most Christians believe, too, that God wishes all men to be saved, and that Christ the Saviour died for all; and just here

known elect ; but a little reflection will be founded upon it, and it needs not to Lord wishes all men to be saved, all the chief, if not the only means of salvation. Catholics hold that Christ vation. established a Church and to that Church He entrusted the means of sal vation, including the Bible. This brings us to my special subject, and I shall treat first of the Catholic religion and the (Roman) Catholic Church.

Religion is the theoretical and practical recognition of our relations with our Maker. There can be only one true religion, because there is only one true God; and, indeed, it may be added-because there is only one true man. All men are essentially equal in their religious relation to God, because all men are equally creatures and all are composed of body and soul. As rational creatures they are bound to give their Creator supreme worship. As compound creatures that worship must be internal and external, of soul and body. The same reasons that show how religion should be one, make it also clear that religion should be universal, for all men and all time ; and unchangeable, for God cannot change, and neither can man's essential relations to God. Though there is and can be only one true religion, this religion may be variously divided. There is natural, and supernatural, or revealed, religion. And of revealed religion there is the old and the the Mosaic or Jewish and ristian religion. We have to do the Christian religion. only with the Christian religion, which, indeed, sums up, includes and concludes and completes all religion, and which may be defined as the summary of all the truths which God has pro-posed for our belief, of all the laws which He has enacted for our observance, and of all the external means of grace and salvation He has provided for us on earth. The Christian religion is the Catholic religion. The Catholic Church is the divinely-appointed means for preserving and propagating the Christian religion, and the Catho licChurch may be described as a visible well defined and thoroughly-organized moral body, or society, established by Christ, whose members profess the Catholic or Christian religion which He

The whole of the essential organiza tion of the Church was the immediate work of Christ-as much His work as the institution of His religion. He not only instituted the Church as a fact, He constituted it as perfect supernatural Society. A society is a number of individuals pursuing a common end with united effort. The end com mon to all in this Society is eternal salvation. The means common to all is the profession of the same Faith and participation in the same worship and sacraments. The united effort of all is secured by the supreme spiritual authority appointed by Christ Himself. All this is proved from the words of our Lord in the well-known texts of Matthew xxviii., 18, and xvi., 18, and John xx., 21: "As the Father sent John xx., 21: Thou art Peter "; " Feed my me"; "Thou art Peter, sheep." But in this brief article I cannot attempt to prove, but must content myself with simply stating as clearly as I can what Catholics hold and be lieve regarding the Catholic Church.

The Church, as I have said, is

perfect Society, a supernatural Society, a Society founded by Christ for the sal vation of souls. But the Church is a Society of living men, and therefore must be a visible Society. It is a society for all men who are to be saved, and therefore must be a perpetual Society. No society can exist without a head, a governing power. Christ might have left it to the members of His future Church to elect their own head, and choose their form of Government, or He might have appointed one of His Apostles, and given him power and authority to found a Church. But ne did neither of these things: what He did do, was to first select the head, and then found the Church Himself. "Thou art Peter, and upon this Rock I will build my Church." Had the people chosen the foundation and built the Church they might have had the power to change it. Had Peter by divine appointment built the Church he might have had the power to modify it. But when Christ Himself built His Church, no power on earth can undo it, and the gates of hell could not prevail against it. Christ Himself was the foundation of the Church, and if He remained visible on earth forever He would not have any other foundation. He knew He was to go to the Father and leave a visible Society of men on earth, He knew too, that His Society must have a visible head, and so He made St. Peter His Vicar with supreme power-legislative, judicial and executive-to rule His Church, and in and through His lawful successors to rule it to the end of time. This is what Catholics mean by the supremacy of St. Peter, and the Pope of Rome as His

lawful successor.

The Church of Christ is one, holy Catholic and Apostolic. The Church is one, not only to the exclusion of multi plicity, but of division or diversity
"I will build my Church" (no Churches), Christ said : "To thee I will give the keys"; "Feed my lambs, feed my sheep"; "There shall be one flock and one shepherd." The Church is holy in its Founder, its doctrine, its sacraments and in many of its mem-bers. It must be Catholic for all men, all places, all time, and teaching all truth and always and everywhere the same. The true Church of Christ is rail of the deck. His hands were still Apostolic, founded on Christ and His Apostles, and deriving its power from from them, These attributes and marks of the Church of Christ are to be waves. The priest's face was turned come in the doctrines that may be called distinctively Catholic. While found in the Roman Catholic Church waves. The priest's face was turned upward, still with that sad, calm, recalled distinctively Catholic.

precept all are bound to belong to the it seemed that the expression changed Catholic Church "He that hears you hears Me"; "He that will not hear Church, heathen"; "As the Father sent Me, I send you, go teach all nations" Preach the gospel to every creature; "He who believes and is baptized shall be saved:" " He who believes not shall be condemned." There is only one true Church. All are obliged to belong to that Church. He who knows this obligation and does not comply with it cannot be in the way of salvation. This is what is meant by saying, Outside the Church no salvation Those who do not know or suspect their obligation of joining the true Church who cannot tell which is the true Church: are said to be in a state of invincible and excusable ignorance and may belong to the soul of the Church to which all belong who are in

the state of grace. The Church of Christ is not only a perfect Society, a supernatural Society, a divinely founded and divinely pre served Society, Duv. 1. Going, teaching, a dogmatic Society. "Going, teaching, a dogmatic Mill things whatsoever I commanded,"etc. truth," etc. A society teaching supernatural truth, mysterious truth beyond human comprehension, must be an infallible Society, especially if refusal to hear this teaching is threatened with divine punishment. Hence the Master 'I will be with you always "I will send the Holy Ghost the Spirit of Truth, and He will abide with you, The only Church on earth to day that pretends to claim infallibility is the Roman Catholic Church, and she not only claims it; she exercises it, and in diverse ways: (1) Through General Councils; (2) Through the unanimous voice of the Bishops dispersed throughout the world, but united with the Pope; (3) Through its ordinary and uniform preaching (4) Through the Pope alone teaching ex-cathedra. It will be seen that there is no exercise of infallibility without the Pope, for he must preside, and approve its decrees, and he must confirm he Church's ordinary teaching.

## HERO OF THE BOURGOGNE.

Beautiful Death of Rev. Anthony Kes-seler Described by the Only Woman Survivor. A grand and beautiful figure

against the background of horror and death on board the sinking Bourgogne was a New York priest, Rev. Anthony Kesseler, the "saint of Harlem," says the New York Journal. When the ship went down he was granting absolution. Indifferent to his own life, he died saving souls, his face turned to ward heaven, his hands outstretched in blessing. A nobler example of Chris tian fortitude, of heroic self abnega tion, has never been witnessed.

After thirty-three years of continuous labor, without one vacation, in St Joseph's parish, he was returning to the home of his boyhood in Germany It had been the dream of his life to revisit that home, yet so remarkable was his devotion to duty that he would not have left his flock even for a day had not a committee of priests and parishioners waited upon him and begged him to go.

He was the best loved priest in New He was known the length and York. breadth of Harlemas its saint. The Cath olic Church mourns his loss. No priest was ever honored with higher ceremonies than was he at the Requiem Mass at St. Joseph's on Tuesday, and the extraordinary honor of a Pontifical High Mass at the cathedral was given him, Archbishop Corrigan preling.

Mrs. A. de Lacasse, the only woman survivor of the wreckof the Bourgogne, and an eye-witness of his heroism has written for the New York Sunday Journal an inspiring story of his heroic ast moments, and of his death. Mrs.

Lacasse writes: Father Kesseler was the hero of the Bourgogne. He died that others might He forgot to don his life prelive. erver, and gave no thought to the battle unto death for a place in the life boats when the ship was sinking. He spent all the precious moments he might have been saving his life in trying to save the souls of others. died at his post, on the deck of the vessel, his face turned towards the darkling sky, his hands outstretched

He deserves canonization, this later Anthony of active virtues. He died while granting absolution.

He would have saved while others des-I am a Protestant, but I revere this Catholic priest as I do no other hero of

the world. The sublimity of his sacrifice appeals

to my religious fervor.

Father Kesseler stands the beautiful central figure in a picture of brutality and ghoulishness beyond the ken of man, as the Christ in a dance of demons. While creatures called men killed women and children to make room

upon raft or boat for themselves, he stood upon the deck and prayed for After recalling the terrible scenes immediately following the collision, and noting many instances of Father Kesseler's heroic devotion to the unfor-

tunate passengers, she continues: My terrified eyes, strained toward the ship, caught the last mortal view of Father Kesseler. He stood by the stretched out as though invoking a blessing upon some kneeling one.
The one who had knelt a moment be-

to one of joy.

I believe that even then the gates of paradise had opened upon the sight of Father Kesseler. The wind blew his white hair about his forehead and cheeks. It looked like the silver halo

f a transfigured saint. And still his hands were stretched out in blessing. In the unspeakable hours of that morning he crucified and buried self. Life boats and life preservers were not for him while one soul on the Bour gogne was yet unshriven. He grant ed absolution to half a hundred, and there was no one to grant it to him at that last moment when he died at duty —none butHimWhose blessings are the most efficacious, the Most High.

So died and ascended into heaven the bravest man I ever knew, so was translated the loftiest soul, the soul of Father Kesseler, the hero of the Bour gogne.

#### DEVOTION TO DUTY.

Speaking of the tragedy of the Bour gogne, the Denver Republican pays met their deaths in that awful catas trophe: "It is good to remember also that French priests stood calmly on the deck in that heart breaking interval and with pale, peaceful faces lifted their steady hands over the frantic multitude and gave them absolution. Even out of a tragedy like this there may be something good. It is worth a little to mankind to know that religion can and does and will give men strength to die, not only but without thought of an alternative. The picture of those priests, calm and firm as the rock itself on which their Church is built, is sure ly an inspiration to all men, and is a picture that will live forever.

## TALK OF JUSTICE ONCE AGAIN

New York Freeman's Journal. There is a rumor that the claim of the Catholics of Ireland-the vast ma jority of the population - for justice in the matter of University education is at last about to be recognized in a practical way. This appears from the ollowing item which is published by the London Daily Chronicle ;

"We learn from a Dublin correspondent, whom we believe to be well informed, that the Government intends making a statement respecting the forthcoming Catholic Universities Bill when introducing the Irish Education Vote. Our informant states that the bill in question will provide for the establishment of a strong Roman Catholic University in Dublin, to which Queen's College, Cork, and possibly Queen's College, Galway, will be affliated. The remaining GovernmentalCollege at Belfast will, it is understood, be converted into a Presbyterian University attached to Trinity College, which constitutes the University of the Converted into a Presbyterian University attached to Trinity College, which constitutes the University of Dublin, and which although fre from the operation of any form of religioutest, is an institution of a notably Protestan character "Notably Protestant" is a very good

description of the character of the institution which for three centuries has een maintained in Ireland for the exclusive benefit of the Protestant asendancy minority, and maintained to a great extent on property confiscated from Catholics. "Notably Protestant" it was in its origin under the daughter of the royal wife killer of England, who designed it as part of her scheme for doing to the Catholic Church in Ire land what she did to the Church in her own country. She failed in robbing the Irish of their ancient faith, but she She failed in robbing robbed them of their lands and gave part of the spoils to Trinity College, which it still holds. And this is the establishment, founded and maintained on Protestantism and plunder that the alien minority faction in Ireland insist is good enough for the Catholic Of course they are free to enter it; and they are also free to enter the Protestant churches. That is a kind of freedom-and almost the only kind -which the Catholics of Ireland had in their own country for two hundred years after the founding of Trinity

But at last it has come to be that even the Tory statesmen of England recognize that Irish Catholics are right in refusing to accept Protestant university education, and in demanding a State endowed university for themselves. Mr. Balfour has declared in the House of Commons that if he had a boy to educate he would not send him to an institution as Catholic as Trinity College, Dublin, is Protestant. This was admitting the whole Catholic case. But Mr. Balfour has said more. He has repeatedly declared in and out of Parliament that the

claim for a State endowed Catholic University in Ireland is a just one, and ought to be conceded, and, moreover, that he was himself prepared to concede it, but that he could not successfully act on the question against a certain element in his own party. That element, as everybody knows, is the Orange faction, which has the audacity to object to the claim of the Cath-olics, while in Belfast there is a Queen's College, richly endowed by State funds and altogether under Protestant control. And the other Queen's Colleges -those at Cork and Galway-are also practically under Protestant control, though supported by public funds, that the Protestant minority has the control and practically exclusive advantage of the whole system of State supported higher education in Ireland. This is the situation as it stands,

and as the Orange element wish to have it stand in perpetuity. But perhaps Mr. Balfour has resolved to no longer knuckle under to the intolerant faction. Perhaps he and his colleagues of the Cabinet have resolved to do in this matter, The priest's face was turned l, still with that sad, calm, re-

Sooner or justice. they will have to do it, or it will be done in an Irish Parliament. even' from the British Parliament the methods that forced "Catholic emanci-tion" and "Irish Church" disestabishment, and that made the Land League a terror and scourge to land lord and Government evil doers, might easily compel a proper settlement of the University question.

#### SUCCESS OF CATHOLIC SO-CIETIES.

The Catholic Sun.

The success of Catholic societies in this country augurs well for religion and morality. They are powerful and good, and save many from the temptations which beset young men in all our large cities. The natural inclination of man to hold communion with his kind is manifested throughout the whole tenor of his life and conduct. It may be seen upon every feature of the human countenance, it speaks in every feeling of the human heart, and is transmitted through the most exalted faculties of the soul. We see it in the powerful sympathy with other oys and sorrows, which is obeyed even involuntarily and finds expression in laughter or tears. The social state is the natural destination of man, and the wisest laws that have been framed by statesmen are only enlarged transcripts of the law which the Almighty has written in the human heart.

The mutual dependence of men on one another for protection and assistance necessarily led to the formation of societies, the members of which were bound together by a common interest. Religion was at hand to aid them by its counsel and to further the cause of fraternal charity. The Church took them under her wings and guided them in the path of honor and duty. As far back as the days of the Cata combs, when the Christians worshipped in the bowels of the earth, we nonumental evidence of the fact that there were associations of tradesmen in the very infancy of Christianity. Ancient Rome had its college of bak ers, and the guilds of the middle ages were trade unions, established for the improvement and mutual edification of their members.

The present Pope Leo XIII., following in the footsteps of his illustrious predecessors in the chair of St. Peter, s the friend and patron of associations of the industrious. In one of his first encyclicals he used these memorable words: "It seems fitting that societies of artisans and workmen be encouraged, which, placed under the guardianship of religion, may make their members content with their lot, patient under their burdens, and lead them to a quiet and tranquil life. The Church itself is a perfect society, and she places a high value on the power and influence of organizations by taking under her protection and enlisting in the service of religion and huma ity the religious orders of men who devote their lives to the cause of truth and charity.

History bears testimony to the benefit conferred on the world by the labors of the religious orders of men who kept alive the fire of learning when all was darkness, and it is not too much to say that science and the arts were most carefully guarded in the cloister. Catholic communities, such as the Sisters of Charity, are the very salt of the earth. In this age of selfishness and humbug, we see ladies of gentle birth and fashionable culture leaving happy homes to tend the sick, educate the young, and reform their wayward sisters; and the world wonders and adfor they say Catholics are as mires. The Church has taken the printree and welcome to enter it as Protest | ciple of association, and sanctified this power for good. sons why associations composed of Catholic workingmen should not be under the patronage and protection of the Bishop of the diocese and the pastor of the parish in which they hold their meetings; and we hope the day is not far distant when such societies will have the benefit of the experience and wisdom of the clergy. The Pope' famous Encyclical on labor is the char The Pope's ter of honest toil, and under it the Catholic wage earner can secure his rights and assert the dignity of labor.

## ORGANIST WANTED.

ORGANIST AND CHOIR LEADER (MALE) U wanted for a Catholic church in a city in the State of New York. Applications for the position, stating salary and enclosing credentials, to be addressed Catholic Record, London Ont.

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TEACHER WANTED FOR SCHOOL section No. 3, Admaston. One holding a Provincial 3rd class certificate. Must be competent to teach the fifth class. Experienced teacher preferred. Apply, stating salary expected, to Cornelius Lynch, Sec.-Treas., Cullton, P. O. Ont.

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Anthony, the friar Franciscan,
Anthony, the friar obedient,
When his task was done, returning
Thoughtful to his cell, what found he?
Found he not the Blessed Infant
Watting for his coming, smiling
Welcome to His faithful friar?
Stayed the Holy One, to tell him
Secrets passing comprehension;
This, of other, that obedience
Is the law that He hath followed,
Is the law for all, for friars,
King or bishop, high or lowly, This, of other, that observed.

Is the law that He hath followed,
Is the law for all, for friars,
King or bishop, high or lowly,
That would be like Him; obedience
First and last; yea, should it please Him
Would it might—to grant us vision
Of Himself, as once He grantled
Anthony, the friar of Padus,
To behold Him; should our duty,
Menial or distastful, call us,
We, like Anthony, must leave Him,
Leave Him, at the call of duty
Knowing that obedience pleaseth
Him who first obeyed Him Fatther,
But the duty done, returning
To the place where we had left Him,
Smullaw enot behold Him waiting.
Smilling welcome on His servant
As on Anthony He smiled; to grant us
Longer vision of His face, and teach us
Secrets passing comprehension? As on Anthony He smiled; to grant in Longer vision of His face, and teach u Secrets passing comprehension? This, of others, that obedience Cometh first, and daily duly; Not our way but His-the lesson Taught to Anthony, the friar, Taught to Us, and we, hereafter, Shall enjoy, in life unending, Visien of Himself, and Master, Just because we have obeyed Him; This, at least, vouchsife, to see Thee, When we shall have done the duly Thou hast set us, and have finished All the tasks that Thou shalt give and Links that Thou shalt give and Links that Thou shalt give in Donahoe's Mage E. W. Grey, in Donahoe's Magaz LEAGUE OF THE SACRUD HEART.

Devotion to the Holy Ghost

GENERAL INTENTION FOR AUGUST, 1898

Recommended to our Prayers by His Holiness, Leo XIII.

American Messenger of the Sacred Heart. It is recorded in the acts of the Apos tles that on one of his missionary tours, St. Paul came to Ephesus, and finding certain disciples, asked them if they had received the Holy Ghost since they believed. They answered "We have not so much as heard whether there be a Holy Ghost." How many who call themselves Christians and have received the Holy Ghost are nowadays as much in the dark about the existence and operations of the spirit of holiness as were the early Ephesian converts. True, all Catholics know Him by name, and even have it frequently on their lips when making the sign of the Cross, but their knowledge of His being and workings is extremely vague and indefinite. As we cannot love one whom we do not know, it is important that we should try to get a clear idea of Him who

plays so important a part in our spirit Who, then, is the Holy Ghost? And why is He so called? He is the Third Person of the Blessed Trinity, and therefore is equal in all things to the Father and the Son, distinct from them in personality, but one with them in nature. From all eternity He is God, without a beginning, yet said to pro ceed from the Father and the Son, and to be the bond of the Father and the Son, the expression of their love. The and knowing Himself, by this very act be gets the Son, who is called the Word, the expression of the Father's knowledge of His nature. The Father loves the Son and the Son loves the Father, and this act is that by which the Third Divine Person proceeds from the Father and the Son as the term of their mutual love. Comprehend this mar vellous procession, as it is called, of the Holy Ghost from the other two Divine Persons we cannot, because it is a mystery and would involve a comprehension of what is infinite, which is, of course, impossible. A faint con ception has been vouchsafed us by revelation, and it is by analogy with We what goes on in our own souls. and the expression of our thoughts is a mind word. We take and love of it ensues. With us every thing is accidental and transient in this process. The mind word, which His abode in it, and abides in it unti had no existence, is begotten in our driven out by mortal sin. From Him minds, and the love of it proceeds ac-The thought and the expression of love come and go, and have can any one profess his faith in "the no essential relation to our mind. Not so, however, in God. In the Godhead nothing is accidental or transient, but substantial and permanent. So from eternity the knowledge and love of God are identical with His nature, although distinct as personali-

All divine perfections belong to the Three Persons, and so, too, all divine operations in creatures are alike common to the Father, the Son, and the Holy Ghost. Yet certain operations are attributed especially to certain Persons, and this because of certain man's ransom as the God Man, so re-demption is fitly appropriated to Him. fare. On one side is the Holy Spirit, is, therefore, right. But how comes acting upon man's better and higher he to be right? How has he got over

While the Holy Ghost, the spirit of holiness, comes to the world to hallow it, and being the love of the Father and the Son, and as such proceeding from them, the works of love or charity are attributed to Him.

In the history of the origin of the universe the Holy Ghost is said to be the author of order. He is represented as brooding over chaos, and the shapeless mass takes shape. Man's body is created and the Holy Ghost breathes into it the breath of life, and Adam becomes a living being. As in the natural order, so too, in the supernatural is He, as the Nicene Creed styles Him, the lifegiver, and all the wonderful workings of grace proceed from Him. He it is that speaks through the prophets, as the same symbol of faith tells us. How intimately is He connected with the welfare of the human race. He has a share in the mysterious council which first decided to make man in the divine image and likeness, and then, when that image had been disfigured by sin and become irretrievably defaced, so far as man was concerned, He offered to do His part in restoring it. God the Father so loved the world as to give His only begotten Son to redeem it, the Son, having volunteered to be man's victim of propitiation and to take man's nature, the Holy Ghost overshadowed the Immaculate Virgin and she became the Mother of God. Thus did the Third Divine Person consummate in the In carnation what from the time of the Fall He had foretold and promised.

If we contrast the relations of the Second and the Third Divine Person to the world we see a strong analogy. The Son has His mission from the Father, His Incarnation, His Advent. His Passion, Resurrection, Ascension, and glory at the right hand of the Father in heaven, and His abiding presence with us in the Blessed Sacrament. So, too, has the Holy Ghost His mission from the Father and the Son as well, His advent on Whitsunday, His indwelling presence in the Church, which, in consequence, is infallible guided by Him unto all truth, His perations in the Seven Sacraments nd His abiding presence by habitual grace in individual souls sanctified by Him, and in whom He works by actua

graces

His aid in her most solemn and important actions. Her councils open with the Mass in His honor. His assistance is implored in the hymns "Veni Creator" "Spiritus" and
"Veni Sancte Spiritus." During the whole octave of Pentecost, His special feast, all others must yield place to His Mass and office. Of late years a no vena of preparation has been prescribed to precede Whitsunday. every formula relating to the Sacraments His name is coupled with the Father and the Sou. Confirmation, of course, is His special Sacrament, and in it he bestows Himself with all the plentitude of His sevenfold gifts. The priest, who in his ordination has received the Holy Ghost to enable him to perform His stupendous office of consecrating the body and blood of Christ and of forgiving sins, calls upon Him at the time of the offertory of the Mass 'to come and bless the sacrifice.' If we compare the present practice of the Church with that of the Apostles, we see how exactly they correspond. In the New Testament the Holy Ghost is named ninety times, and forty times is He called the Holy Spirit. He is spoken of unmistakably as a person "It hath seemed good to the Holy Ghost—and to us," declared the first council St. Paul and Timothy were "forbidden by Him to preach the word in Asia. Separate me Saul and Bernabas, f the work whereunto I have taken them," was the command He gave to the Church of Antioch. Ananias is said by St. Peter to have lied to the Holy Ghost," and to have agreed with Saphira, his wife, to "to tempt the Spirit of the Lord." He is the counsellor, the advocate, the consoler, the sanctifier. He pleads with and for men, and can be grieved when they refuse to listen to His counsels and heed His inspiration. He it is who enlightens our mind to see the truth; who pricks our conscience to avoid present evil, or to repent for past wrong doings who moves the will to do the right, and fills the heart with joy and peace. Nor is His action on the soul only momentary and transient, as in actual graces but permanent and abiding, pleasure in this thought or mind-word habitual graces. He comes and sanctifies the soul, and when sanctified and

to embrace the truths of faith, for it is in His light alone that we see light. By what is technically called preventing grace, He takes the lead and goes ahead; we have but to follow. He suggests, we must carry out the suggestion, with His aid, however. Our part is to co operate with Him. Those who were regenerated as infants had no part in the regeneration, but relations proper to them. Thus to the when they reached the age of moral Father as the first principle is attrib- consciousness, the consent and co-oper uted creation; to the Son, redemption; to the Holy Ghost, sanctification became necessary; for God does tion, although the Three Divine Per | not force His grace upon us against sons share in these operations. The our will, and we have it in our power Son has a special relation to men, be to receive the grace of God in vain, or cause He alone of the Three took upon even to reject it altogether. All Himself human nature by the Incarna through life this struggle goes on, for tion, and since He paid the price of man's whole earthly existence is a war-

worthy to be His temple, He takes up

comes the first grace, for without Him

Ghost. So His divine action precede

all our interior life, and all our super

natural acts. Without His enlighten

ment we should never have been able

except through the Holy

no one can say " Abba, Father."

ord Jesus '

nature—the spiritual man that should discern spiritual things; and on the other side is the evil spirit, acting upon man's lower and animal nature the carnal man, seeking carnal things. With unutterable groanings is the Holy Spirit represented struggling to give man the mastery in the combat, yet must man himself do his part. And so the operation of the Holy Ghost in the soul of man must, to be fruitful, meet with man's co operation. Thus precede, accompany and carry on to

perfection man's supernatural actions Again, man's dignity comes from his origin and his being made to the image and likeness of God, and from his destiny, which, since the restoration through Christ, is to enjoy God forever in heaven. But not the less is his dig-nity as a living temple of the Holy st, who takes up his abode in the ctified soul. "Know you not," sanctified soul. "Know you not," asks St. Paul, "that your bodies are temples of the Holy Ghost?" Hence say that the Church may be infallible the necessity of preserving the body pure, and the horror of defiling it by any uncleanness. So awful is this that "he who defileth the temple of God, him will God destroy." While on the other hand, "how beautiful is the chaste generation!" But the Holy Ghost acts not merely

in individual souls, but He is the ani-mating Spirit of the Church. He is the Spirit of Truth, who guides her unto all truth and renders her infal-He is the Spirit of Union, who binds together in the unity of the faith all the faithful. He is the Spirit of Charity, who knits together in love the hearts of men so dissimilar in race, language, education, manners and customs, yet who under the influence of divine charity, could wring from an unsympathetic world the cry of admiration: "See how these Christians love one another." He is the Spirit of Power, who gives efficacy to the Sacraments, the gift of working miracles to the saints, and readiness of speech and eloquence to the preachers. He is the Spirit of Zeal, who makes apostles in every age, transforming the weak in to the strong, the cowardly into the brave, as He changed at Pentecost the timid disciples of Christ into men who dared all things for that Name. Thus lo we, as individuals, and as members The Church, conscious of her in of the Church collectively, owe devo-debtedness to the Holy Ghost, invokes tion to the Holy Ghost. To Him is due our regeneration, our passing from the natural to the supernatural order. Again and again has He restored us to this spiritual life by absolution and returned to abide in the soul from which, by sin, we had cast Him out. In our confirmation He made us per fect Christians and soldiers of Christ. In every sacrament He gives us sanc-tifying grace. And all through life He has been striving to guide us, by actual graces enlightening, impelling, restraining, sustaining warning. How often have we turned a deaf ear to His nspirations, closed our eyes to His light, resisting His counsels, kicked against the goad, grieved Him by our heedlessness and unappreciativeness Let us resolve henceforth to co operate with His graces and give Him the worship and love that belong to Him by right. Let us implore His aid, not only for ourselves, but for all men, as all are, in the will of God, to be saved and to come to the knowledge of the truth, that we may all know Him, and,

THE DIVORCE EVIL.

knowing Him, love Him, and loving

Him, work out our salvation with His

assistance, that by Him we may be

sealed to eternal life.

The Uncompromising Position of the

The following clear and concise article upon the divorce evil is by a learned Jesuit, Rev. Father Power, S. J., B. A. It was read by him at a recent meeting of a Catholic Truth Society in England. It is an able presentation in a brief form of the uncompromising position of the Church on this most important of questions.

After quoting the Council of Trent on the subject, Father Power said: I have given you the Church's doctrine on divorce. Now for a striking con-firmation of it from the mouth of one who, being dead, yet speaketh. At his death-bed the Catholic Church has stood like the rest of the nation, with no fewer tears on her cheek than they, but, let us hope, with far more prayer in her heart, for the repose of the im mortal soul of William Ewart Gladtone. From this great man, whose white and radiant moral life tributed so much to the unclouded splendor of his intellect, I now quote: Re-marriage is not admissible under any circumstances or conditions whatoever. My reasons for this view are -that marriage is essentially a contract for life, and only expires when life itself expires, that Christian marriage involves a vow before God, that no authority has been given to the Christian Church to cancel such a vow While divorce of any kind impairs the integrity of the family, divorce with re-marriage destroys it root and The parental and conjugal relations are joined together by the hand of the Almighty no less than the one another. Marriage contemplates not only an absolute identity of interest and affections, but also the crea ion of new, joint and independent obligations, stretching into the future, and limited only by the stroke of

SLADSTONE AND THE CHURCH'S DOC-TRINE.

Let me offer one criticism on the passage. In the view here maintained, Mr. Gladstone is at one with the one infallible authority in the world. He is, therefore, right. But how comes

the scriptural difficulty of this text by my side? He has got over it by his acceptance of the teaching of the Church. How does any man believe in the mystery of the Blessed Trinity? How does any man believe in the in dissolubility of marriage? Assuredly not from the words of Scripture, which is avowedly obscure; therefore, from the interpretation of Scripture, as given by the infallible Church. I defy you to find any other answer. Only observe the logical consequences of the answer. If a man accepts unwaveringly and grasps tenaciously the inter-pretation of this text as infallibly right, according to the mind of God, he must, if he be guided and enlight ened by the everlasting laws of reason, accept every authoritative interpreta tion of every text which the Church chooses to expound. Otherwise he is driven into the logically untenable and unendurable position of those who

uest of England by the Roman monk, Augustine of Canterbury, the Catholic Church was ever striving to invest marriage with that religious character of which unregenerate human nature is always trying to de nude itself. Here, again, the Church triumphed. Up to the time of the "Reformation" the English law was practically the canon law of church, and knew absolutely nothing of divorce. But the German reformer knew a great deal about it, and with that keen insight into human weak ness, which is often engendered by personal vice, they saw in divorce bait which would draw many

n one text and fallible on others.

From the time of the Catholic con

soul into their net. And so it befel. THE GREAT APOSTLE OF DIVORCE in England was undonotedly the typi cal Protestant, John Milton, the poet His book on the subject is entitled 'The Doctrine and Disciple of Di vorce, Restored to the Good of Both Sexes from the Bondage of Canon Law. and Other Mistakes to the True Mean ing of Scripture, in the Law and Gospel Compared." From a literary point of view it is a miracle of ele quence, from a logical standpoint it is mountain of bunkum, sentimental sm and bosh. At this juncture th Catholic Church was practically dead in England, and the liberal movement towards the legislation of divorce went fast ahead unchecked. the English law, true to its foundres and mother, the canon law of the Church, went on its way, utterly

ignoring the popular cry. But Parliament was more pliable be-fore the popular will. To its everlasting disgrace, while allowing the canon law to remain the law of the and, it started a special committe of its ewn to receive petitions for divorce from the wealthy classes, who had ome thousands of pounds in readiness to pay for the new wife, who was to replace the cld. Parliament had done much to further Henry VIII.'s divorce and had defied the authority of the Church and the English law together It now returned to this game, and pro ceeded to grant divorces to petitioner in high places. In 1801 the first female petitioner appeared before the House There have been many thousands such during the past forty years.

In the early fifties of this century the popular cry for cheap machinery for the granting of decrees of divorce grew louder and angrier, till in 1857 amid much opposition from a handful of Catholic peers, the Government car ried the ever famous Act entitled "The Matrimonial Causes Act, 20 and 21 Vict., c. 85" This Bill provided for the entire suppression of the threadbare sham of the Protestant ecclesiasti cal courts, and placed all matrimonial litigation in the hands of the newly-constituted divorce department of the probate and admiralty division of the " It may not high court of justice. be," said the mother Church. must be," said the rebel sons of the Church, and as on another historic occasion, in the prætorium of Pontius Pilate, "their voices prevailed." Thus has the Catholic Church in her agelong struggle for the sanctity of mar-

riage been defeated by the TWO GREAT SCHISMATICAL BODIES, the Greek Church in the East, and the Lutheran Anglican Church West. The reverend lecturer then went on to describe the growth of the divorce mania, and illustrated it by some comical stories of the American divorce court, the legitimate offspring of its English mother. He continued I am not here to criticise the Act of 1857. This only will I say, that it perpetuates the immoral and indefensible theory that the sin of the faller man is less than the sin of the fallen The lecturer, having prowoman. ceeded to explain the legal fiction by which the wife as petitioner can prove that her husband has been guilty of cruelty as well as adultery, went on We come now to a brief treatment of the Church's teaching respecting the alleged justification of divorce in the gospel according to St. Matthew, and in so doing we leave entirely out of ac-count the following passages, which allow of no exception whatever to the gospel law of the indissolubility of hand of the Almighty no less than the persons united by the marriage tie to one another. Marriage contemplates shall have to be content with comparing St. Matthew with himself, thus:
A (1) "Everyone that putt

" Everyone that putteth away his wife, saving for the cause of fornication, maketh her an adulteress; (2) Whosoever shall marry her when







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1027-10

REV. J. M. McGUCKIN, O. M. I, Rector.

she is put away, committeth adultery.' B (1) Whosoever shall identical with A (1). Now is the wife, except for fornical clause "except for fornication" to be Matt. 5 22.) put away his wife, except for fornication, (2) And shall marry another,

ommitteth adultery (Matt. The first passage presents no difficulty

he second does, but not all the second, for No. 3 is perfectly clear and corresponds to No. 2 in A. The obscurity if any exists is centered in the clause except for fornication. you be surprised to hear that there is some doubt about the genuineness of these difficult, or so-called difficult, words. Perhaps the greatest of all living authorities on the original Greek spond to the two in A. The middle

ommitteth adultery, (3) And he that

marrieth her when she is put away,

text is Dr. Westcott, Protestant Bishop of Durham. Now this illustrious scholar has his doubts about this clause. The Catholic Church has given NO DECISION IN THE MATTER.

She leaves it to critics to fight it out. Some think it may yet have to go. This opinion I, for one, repudiate We are not afraid of it. we have it. Now is this clause obscure? I say it is not, but I don't count. You say it is. "If it is," says the Church, "leave it to me." It is a matter of life and death. The truth must be got at some If I am not allowed to remarry how. after divorce, it is as much as my immortal soul is worth even to think of such a step. If the text is obscure what are we to do? Christ, who spoke the words, has quitted the earth and cannot explain His meaning to the greedy ears of man. But He has left us the Church on the rock, and she If any man says that this passage, be it clear or be it obscure anctions remarriage after divorce, let him be anathema. If he remarries after this warning he falls under the curse of holy Job, "Cursed be the por

oe? Give me now the whole vigor o Nature makes the cures after all.

tion of the adulterer on the earth.

But, my friends, is the passage, I ask

you, really so obscure as it is said to

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your attention. B(1) is, as you see carried over into what I have marked as B(2)? I think not. B(2) is a new case all by itself. In the hurried and highly condensed style of St. Matthew, the Greek relative pronoun for "who so" is sometimes omitted, and I supply it here in thought.

Thus I read, "Whose shall marry another committeth adultery," i. e. after having put away his first partner To sum up: We have two distinct cases of adultery in the A passage from St. Matthew, and three distinct cases of the same in the passage Two of three cases exactly corre

one (2) stands by itself. I propose,

then, not to run the clause "except for fornication" into the second case, but to take a breath after it and then read Thus, in the mere act of reading the difference between B(1) and (2) is brought out. What an awful thought for those who wrest Scripture to their purposes that if I choose to mak a pause I keep that clause out of connection with B (2), and I confine it to B (1), and I have for ever

SWEPT AWAY THE MISERABLE PROP they thought to find in Scripture for the practice of divorce, thus illustrating the truth of the words of Shakespeare There's no damned error but some sober brow will bless it and approve it with a text." Is the famous text obscure still? To me—no, but, as I say, I do not count. For you, unused as you must be to the close analysis you have heard so patiently and intelligently, perhaps, perhaps, some obscurity remains. Then is it not well that we have the Church for our Mother and our guide through the dim recesses of faith, and the thorny rinth of moral questions? omething to be eternally thankful for, that when the outside world is clamor ing for untrammelled license, under the name of divorce, we have the Church by our side thundering with the voice of God, "Non licet," "It must not be," and assuring us that the one obscure passage in holy writ is to her not obscure, but means in the mind of its Divine Author, "Divorce must never

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JULY 30, 1898.

FIVE - MINUTES' SERMON. Ninth Sunday After Pentecost.

THE MISFORTUNE OF A SINNER SEPAR ATED FROM GOD.

from

"If thou also hadst known, and in this thy day, the things that are to thy peace." Luke Bitter tears we see to day in the

eyes of Jesus. They concern, first the unbelieving, deicidal city of Jerusalem,

the measure of whose iniquities will soon be filled, whose fearful destruction is unavoidably approaching. But these tears concern no less every ob durate sinner, who will not acknowledge the time of his visitation, but by his wicked life prepares for himself destruction. The Redeemer, therefore, weeps over the sinner, because He has compassion on him. But the sinner, who should be weeping, has no pity on himself, he laughs and jests, is cheerful and hilarious, as if he were the happiest person on earth. He mocks and jeers at those who sadden their life by thoughts of penance, who do not, like him, drink at full draughts of the cup of sinful enjoyment. But is he in earnest with his unrestrained joy? it truth that comes from his mocking mouth? Ah! no, it is mere lying and Though exteriorly his deception. countenance mirrors sunshine, joy and hilarity, ah ! what bitter torment withsoon as it becomes quiet and tranquil around him! Then he is constantly reminded of death and eternity, a voice calls loudly within him which cannot be quieted. Like the trumpet of judgment, it calls to him : Woe to you miserable being! you are an enemy of God! Woe, if now the hand of death should seize you! you would be irrevocably lost, a reprobate for all eternity. At Syracuse, in Italy, reigned a

tyrant named Dionysius.

feared and hated by every one as an

oppressor, but he himself, lashed by the ries of a bad conscience, lived also in constant fear and disquiet. On hear ing one of his slaves lauding him and wishing to be in his place, if only for one week, Dionysius summoned him to his presence. He clothed him with magnificent garments, surrounded him with a numerous retinue of servants, and bade him be seated at a table laden All was hilarity with delicious viands. and good humor. Suddenly the happy slave raised his eyes to the ceiling and behold, his horrow! He became pale with fright, fled from the table, and refused all the proffered grandeur. And whence this sudden terror? He beheld above his head a sword suspended by a silk thread; at any moment the thread might break, and his life would have been lost. See, unhappy sinner, this is your picture. You, too, are seated at the banquet of joy and pleasure, but above your head hangs the sword of divine justice on the frail thread of life. At any moment the thread may break, and the eternal Judge may command the angel of "Take your scythe and cut." You know not, O sinner, whether you will see the morrow, but you do know that if you die as you are now living

you will be a reprobate for all eternity.

Oh, horrible condition of the sinner separated from God! He, like the prodigal son, has left his father's house and sits now with the swine, i.e., his evil passions, which the devil gives him to feed! He has become like those poor Israelites, who under Pharaoh had to serve as slaves in cruel bondage As they were obliged to fatigue them selves with the hardest labor, from early dawn till late at night, amid hunger and stripes, so must the sinne in the ignominious slavery of Satan weary himself day after day, and re ceive as reward only the lashes of a bad conscience, a prefigure of the horrible punishment which awaits him in eternity. Picture to your mind a rebe whom the anger of his royal lord has seized and cast into a deep subterranean dungeon, to languish there in chains for life. Is this perhaps the sinner? No, it is not he: for human language is too poor to paint such Sinner, you are a prisoner of Satan, a servant of hell, you are a horrow to the angels, an abomination be Heaven, you are-tremble, poor worm of the earth, -you are an enemy of

Terrible truth ! should not your heart tremble? Should not your hair stand on end? Should not your blood con-geal in your veins? God your foe! God, from whom you have all, and who can deprive you of all! God, who commands the abyss, and it engulfs Core with his adherents. God, who beckons to the water, and it rushes from its shores to inundate whole coun tries! God, your foe, who can moment arily hurl you body and soul into hell to burn there eternally! This God is your foe. Oh, greatness of misery And you can still remain an enemy of You can continue another hour in so pitiable a condition?

Oh! that I might therefore call to you in the depth of your soul: thou also hadst known, and in this thy day, the things that are to thy peace, but now they are hidden from thy eyes." Luke 19, 42. Deluded being, you still count on many days, and you consider not, that perhaps in the next hour the clock will have run down for you. You speak only of the mercy of God and think not of His sanctity and justice, which are equally great and unfathomable. Oh! that you might know what it is to lose Heaven, and to burn eternally in the consuming flames of hell, truly, you would not tarry a moment to reconcile yourself to God by penance, and to save your soul for the never-ending eternity. It is yet time your hour may be near. The Redeemer will yet be a loving Saviour to you, but perhaps you will soon see Him on His judgment seat, to hear THE MISFORTUNE OF A SINNER SEPAR-ATED FROM GOD.

"If thou also hadst known, and in this thy day, the things that are to thy peace." Luke

Bitter tears we see to day in the eyes of Jesus. They concern, first the unbelieving, deicidal city of Jerusalem, the measure of whose iniquities will soon be filled, whose fearful destruction is unavoidably approaching. But these tears concern no less every ob durate sinner, who will not acknowledge the time of his visitation, but by his wicked life prepares for himself destruction. The Redeemer, therefore, weeps over the sinner, because He has compassion on him. But the sinner, who should be weeping, has no pity on himself, he laughs and jests, is cheerful and hilarious, as if he were the happiest person on earth. He mocks and jeers at those who sadden their life by thoughts of penance, who do not, like him, drink at full draughts of the cup of sinful enjoyment. But is he in earnest with his unrestrained joy? it truth that comes from his mocking mouth? Ah! no, it is mere lying and Though exteriorly countenance mirrors sunshine, joy and hilarity, ah ! what bitter torment withsoon as it becomes quiet and tranquil around him! Then he is constantly reminded of death and eternity, a voice calls loudly within him which cannot be quieted. Like the trumpet of judgment, it calls to him : Woe to you miserable being! you are an enemy of God! Woe, if now the hand of death should seize you! you would be irrevocably lost, a reprobate for all

At Syracuse, in Italy, reigned a tyrant named Dionysius. He was feared and hated by every one as an oppressor, but he himself, lashed by the furies of a bad conscience, lived also in constant fear and disquiet. On hear-ing one of his slaves lauding him and wishing to be in his place, if only for one week, Dionysius summoned him to his presence. He clothed him with magnificent garments, surrounded him with a numerous retinue of servants, and bade him be seated at a table laden with delicious viands. All was hilarity and good humor. Suddenly the happy slave raised his eyes to the ceiling and behold, his horrow! He became pale with fright, fled from the table, and re fused all the proffered grandeur. And whence this sudden terror? He beheld above his head a sword suspended by a silk thread; at any moment the thread might break, and his life would have been lost. See, unhappy sinner, this is your picture. You, too, are seated at the banquet of joy and pleas-ure, but above your head haugs the sword of divine justice on the frail thread of life. At any moment the thread may break, and the eternal Judge may command the angel of "Take your scythe and cut." You know not, O sinner, whether you will see the morrow, but you do know, that if you die as you are now living, you will be a reprobate for all eternity.

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Oh, horrible condition of the sinner, separated from God! He, like the prodigal son, has left his father's house and sits now with the swine, i. e., his evil passions, which the devil gives him to feed! He has become like those poor Israelites, who under Pharaoh, had to serve as slaves in cruel bondage. As they were obliged to fatigue them selves with the hardest labor, from early dawn till late at night, amid weary himself day after day, and receive as reward only the lashes of a bad conscience, a prefigure of the horrible punishment which awaits him in eternity. Picture to your mind a rebel whom the anger of his royal lord has seized and cast into a deep subterranean dungeon, to languish there in chains for life. Is this perhaps the sinner? No, it is not he: for human language is too poor to paint such Sinner, you are a prisoner of Satan, a servant of hell, you are a hor-row to the angels, an abomination to Heaven, you are-tremble, poor worm of the earth, -you are an enemy of

Terrible truth ! should not your heart tremble? Should not your hair stand on end? Should not your blood con-geal in your veins? God your foe! God, from whom you have all, and who can deprive you of all! God, who commands the abyss, and it engulfs Core with his adherents. God, who beckons to the water, and it rushes from its shores to inundate whole countries! God, your foe, who can moment arily hurl you body and soul into hell. to burn there eternally! This God is your foe. Oh, greatness of misery! And you can still remain an enemy of You can continue another hour

in so pitiable a condition? that I might therefore call to you in the depth of your soul: "If thou also hadst known, and in this thy day, the things that are to thy peace, but now they are hidden from thy eyes." Luke 19, 42. Deluded being, you still count on many days, and you consider not, that perhaps in the next hour the clock will have run down for you. You speak only of the mercy of you. You speak only of the mercy of God and think not of His sanctity and justice, which are equally great and little maid with the wide-awake eyes. unfathomable. Oh! that you might know what it is to lose Heaven, and to burn eternally in the consuming flames of hell, truly, you would not tarry a moment to reconcile yourself to God by penance, and to save your soul for the never-ending eternity. It is yet time, but your hour may be near. The Redeemer will yet be a loving Saviour

from His mouth the sentence which will make you miserable for all eternity O sinner, what you will one day gladly wish, but will no longer be able to do, perform it now, when the grace of God still makes it possible for you. Be reconciled to Heaven, become again a child of God in the happy peace of a good conscience, and remain such all the days of your life, so that you may, in the most dreadful hour of life, go to meet the eternal Judge with joyful hosanna. Amen.

## OUR BOYS AND GIRLS.

#### THE SAINT THAT PLAYED TRU ANT.

BY DORA M. BAXTER.

On the 7th of April, along in Lady Tide, comes the Feast of St. Isldore of Seville. Then the Church, in her glorious liturgy, pours fourth such hymns of praise, recounting deed after deed and virtue upon virtue of this her favored son, that we cannot help catching some of her enthusiasm. brightest of Doctors," she sings, "light of holy Church, blessed Isidore, lover of the divine law, O plead for us with the Son of God !"

Up speakes my little lad. "But who was St. Isidore, and was he really a doctor?" No, my boy—not a doctor that feels your pulse. When you are a little older you will find that a man may be a doctor in many things besides medicine; for doctor means really a teacher, and sometimes lawyers and musicians receive the title because they know enough to teach others. St. Isidore was doctor of sacred knowledge -that is to say, he was wise in all that relates to God and the service of God. I wonder if any of my young readers will ever be privileged to write after their names a big D. D. or an LL. D., or even an M. D.? It is an honor

worth working for. So thought St. Isidere : though there was a time when, like our own girls and boys, he didn't believe he ever could learn. He had an older brother named Leander, who was a very learned man, and a saint in his daily life. Indeed, they were a family of saints: for there was a beautiful sister, Fiorentine, who was a holy nun. Now, Isidore used to go to school to his big brother, who was inclined to be very strict and stern. Sometimes teachers are so anxious for their pupil's progress that they are severe without intending it. Did you ever think that? Each morning Isidore grumbled more and more about having to go to school. "I am so very dull!" he sighed. "And I have such long les sons, so dreadfully dry! And brother looks at me so hard when I miss that I forget everything I ever did know, any I'd much rather stay at home

and chase butterflies." Then and there, spying a gorgeous one, the little fellow ran away in glee. Catch it he did, and two others besides, bofore he stopped; and then, panting, hot and tired, he sat down by an old well to rest. "You'd better go to school, Isidore," whispered a wee, small voice 'way down in his heart. But Isidore wasn't listening. "Better go to school." Too intent was he on the velvet wings of his butterfly.
"Dreadfully late!" said the voice: and with that away darted the little winged creature, leaving Isidore to face the awful fact that he school. "I don't care!" he exclaimed. angrily. "I'm not going at all. I'm

just going to play hookey to day."

just going to play hookey to day."

But, early dawn till late at night, amid hunger and stripes, so must the sinner in the ignominious slavery of Satan, number of things. But most of all he man drifts into gross sins, if he does gazed down into the depths of the old well, and wondered how the water got there, and how long it had been there, and if he would drown if he fell in and would his brother say it was a punishment, and preach about it in sermon, until all the boys in the church trembled in their shoes. Isidore shiv ered at the thought.

Finally, along came a woman carry ing on her head a pitcher, which she set down on the ground, and proceeded to let the bucket down into the well. What makes that block so worn out? queried Isidore. "Why," said the woman, "that is caused by the rope passing over it so many times." eyes the boy's pure face curiously.
"Why is that stone all hollowed out in one place " was the next question. Because the rain happens to fall on that one spot." Then she went away. This new train of thought put Isidore in a better humor, and by and by he turned his face schoolward. "I'spose if I study the same thing over and over again every day, I'm bound to get it into my head some time or other; so perhaps I had better go to school, after all,"-which was no sooner said than

"Did he get a whipping?" asks my little lad. Well, I don't know about that. But if he did, he managed to live through it; for we are told that he spent many years in working for Christian education. So we may suppose he was always glad he went back to

was always grau he went back to school that day.

Upon this my little maid falls to musing. 'It seems to me that of all the saints St. Isidore is most like you, brother." "Why?" asks brother, wonderingly. "Because he was always asking questions," says the

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Saving as a Duty.

There is a trite saying that "Saving is the secret of wealth," and this is true, vastly more, it is the very essence of right character. Its exercise means comfort for self and ability to give comfort to others. Its neglect means the threatening of starvation to body and to soul. The habit formed means self-controlled; disregarded means self-ungoverned. Every man should dentite a composite of Christian duty. adopt it as a point of Christian duty. -J. M. Holley.

About Worrying. "Everybody tells us," says Mr. Stoggleton, "not to worry. They tell us that worry never did anybody any good, and that on the other hand it absolutely impairs one's capacity for work, and so helps to aggravate the very situation that we are worrying This is true, all of it, and sound advice it is, too, and it has been said many times; but it should be more often supplemented with detailed instructions as to how to avoid worrying. Now let me make a try at it. Perhaps I shall repeat things that I've said before; but if I do, it will be because I think they're good for humanity.

"A prime necessity of our perma nent freedom from worrying is the possession of the personal quality common ly known as sand. If a man has not been endowed with sand by nature he must pick it up for himself; nobody is going to give him away, but he can do this easier than he thinks.

"Most of the things we worry over are only bugbears that fade and dis appear upon the first attack. Herein lies the first secret of success -- in attack; and the great secret lies in persistence, in keeping always at work. The man who actually does this, wasting no time, will find, the first thing he knows, that he's stopped worrying and he laughs a little as he says to himself that he's got no time to worry; and the next thing he knows he fidds his sandbox is no longer empty, he's actually got some sand of his own, and then he is somebody and begins to find some solid satisfaction

#### Don't Drift.

Many young men start out in life without any definite aim, and the re sult of this is nearly always defeat and disaster. It is better to settle down to some business or profession, even if circumstances should afterward compel its relinquishment, than to have only a vague idea of doing something sometime. The habits formed by hav ing some percise object in view are invaluable, for no one can be industrious and far seeing who trusts entirely to chance. To be sure, opportunity is often a great factor in wining a victory, but he who has no purpose in life never knows how to take advantage of an opportunity when it is pre sented. To succeed one must be like the men described by the poet :-

And statesmen at her council met Who knew the seasons when to take Gccasion by the hand, and make The bounds of freedom wider yet.

No triumph was ever won by sitting down and waiting at the door for prosperity to come in. She avoids effortless creatures, and leaves them to the ruin they court by their inaction. And do not be afraid to attempt, for courage mounteth with occasion. And remember always what Cowper says:-

Absence of occupation is not rest,
A mind quite vacant is a mind distressed."

Always have some project in hand if not do anything else. The young fellow who is busied in reputable work does not have the temptations of the idle man. He has his own, of course, but they are not the kind that make him the hideous wretch who haunts the

barrooms, or worse places.

Without an aim man is like a boat without a rudder. where he is going, and is at the mercy of the winds and waves of adversity. Misfortune comes to all, at times, but the person with a purpose is better able to bear it than the spineless loafer who does nothing but lie around and regret his fate. Learn some business, regret his fate. Learn some business, and learn it well, so that your services may be always in demand. Even when depression rules, the competent man is more certain of employment than the one who, through lack of application, has only half learned his trade or profession. I once knew a fellow who felt he was above the necessity of labor, because his mother had a little money. She insisted upon his attempting some work, and he studied first law, and soon becoming tired of that, he tried medicine, which he forsook in a short time. Then he went into a large wholesale house, but concluded, very quickly, that he had no aptitude for business. Well, his mother lost her little hoard in an unfortunate speculation, and through the rascality of a so-called friend she trusted. On the 4th of July I saw her son peddling peanuts from wagon, and they were not good ones, at that. He was not fitted to take up any of the pursuits in which he had only dabbled, and he may, perhaps, be obliged to seek even some humbler employment than the one I have men tioned.

Now I have no desire, and indeed I think it a sin, to sneer at any honest employment, but surely the young man who has advantages should make the most of them and not seek employments which people have had to adopt through some natural lack of mental Redeemer will yet be a loving Saviour to you, but perhaps you will soon see Him on His judgment seat, to hear to some.

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God and false to himself. Therefore, I say, don't drift. Have an aim and pursue it with an unflinching will. -Benedict Bell, in Sacred Heart Re view.

## TEMPERANCE NOTES.

Sacred Heart Review. The first drink is the first link in a chain of spiritual bondage. Don't

forge the first link.

Who can blame the children of drunken parents, if, when they grow up, and often long before that time, they hasten to leave surroundings that have been a torture to them for years

People who insist on others drinking intoxicants are doing the devil's work, and the sooner they realize it the bet-ter. Particularly is this so when they force liquor upon young men who have never tasted it before.

Surround your children with good influences if you would have them grow up a credit to their race and faith. Above all, keep out of your home that most insidious form of temptation, intoxicating liquors of all

There are times when temperance work seems of little avail, and the heart of the conscientious laborer in this part of the Lord's vinevard is bowed beneath a weight of discouragement and defeat. But this should be only a temporary check. Everything done with a good intention counts with God The results are in His hands. He looks to us for intentions.

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friends.

RESOLUTION OF CONDOLENCE. The members of St. Helen's branch having been informed of the sudden death of the members, unanimously mether of one of their members, unanimously adopted the following resolution of condoing the substitution of condoin

adopted the following resolution of condoise. Whereas it having pleased Almighty God to call from this life the beloved mother of our respected brother, William F. Heasilip. Resolved that we, the members of St. Helen's Branch, No. II, E. B. A., do hereby tender our worthy brother our most sincere sympathy in his sad and very sudden affliction, And we bray that the ever Blessed Virgin, will obtain for him the grace to bow in humble submission to the Divine will. May her soul and the souls of the faithful departed through the great mercy of God rest in peace.

Resolved that a copy of this resolution be entered on the minutes, one sent to Bro. M. F. Heasilp and to the Grand Secretary-Treasurer for mention in the official organ.

W. Lane, S.-T.

## K. S. J.

Toronto, July 25, 1828.

A special meeting of the Committee to establish a Ladies' Auxiliary in connection with St. Pau's Commandery Knights of St. John was held in Richmond Hall this evening. Sir Knight Prest. M. K. McGuinn presiding. Rev. Father Rohleder, chancellor of St. Michael's Cathedral, opened the meeting with prayer.

The following ladies inscribed their names on the charter: Misses Dot and Daisy Holding; Misses Agrie, Susie and Annie Masson; Mrs. Murphy; Miss Halihan, Mrs. Farley, Mrs. Bastien, and Misses Bastien; Miss Duffy, Miss Josephine Fox. Miss Lena, Huntley, Miss Giroux, Miss Brief McCarthy, Miss Baxter, Miss Callan, Miss Dolan, Miss Lucy Mallon, Miss Callan, Miss Dolan, Miss Lucy Mallon, Miss Result of chections were: Sniritual Director. Rev. Father Finnegan; President, Miss Giroux: 1st Vice-President, Miss Emma Bastien; 2nd Vice-President, Miss Halihan; Recording Secretary, Miss L. Mallon; Treasurer, Miss L. Mallon; Treasurer, Miss Birdie McCarthy; Trustees, Mrs. Farley (Cnairman), Miss Dot Holding, Miss Susie Masson, Miss Lena Huntley, Mrs. Hessin; Messenger, Miss Annie Masson; Guard, Miss Daisy Holding. Toronto, July 25, 1898.

# MONSIGNOR CONNOLLY'S JUBI.

We have received from the Rev. W. C. Gaynor, Broad street, St. John, N. B., an in teresting and attractive little volume—in white, gold and purple—giving a biographical sketch of the Very Rev. Monsignor Thomas Connolly, Vicar-General of the diocese of St. John, during the fifty years of his priesthood. It is printed by Barnes & Co., and contains an excellent portrait of the venerable and beloved jubilarian and the privilege of serving under him as assistants, viz. Rev. Thomas Walsh, Rev. John M. O'Flaherty, Rev. Wm. O'Leary, Rev. Charles Collins, Rev. Francis Bradley, Rev. Thos. Lavery, Rev. John J. Walsh, Rev. W. C. Gagnor, Rev. H. A. Meahan, Rev. W. C. Gagnor, Rev. H. A. Meahan, Rev. Wn. Dollard, D. D., the first Bishop of New Brunswick; St. Dunstan's church, Fredericton; St. Gertrude's church, Woodstock; St. Teresa's, Cape Baid; St. Stephen's, Milltown; Holy Rosary, St. Stephen, N. B.; Cathedral of the Immaculate Conception, St. John; Church of the Assumption, Carleton; St. Rose's church, Fridle; Church of St. John Baptist, and parochial residence, Grand Degue; St. Joseph's church, Shediac; Church of the Assumption, Carleton; St. Rose's church, Fairville; Church of St. John Baptist, and parochial residence, Brand Street, St. John; also portraits of the Most Rev. Thos. L. Connoily, Archbishop of Halifax (dead); the Right Rev. John S. Sweeney, D. D. Bishop of St. John, etc.

## OBITUARY.

MR. ALFRED JAMES WALSH, LONDON. walsh, who, as reported by press despatches, was accidentally killed in Montana a few weeks ago. The sad new did not reach this city until the 18th instant when, all unconscious of the cruel fate of her beloved boy, Mrs. Walsh was enjoying few holidays on the Fraser Heights, Fort Swalsh, I company with her husband, Mrs. Walsh returned that evening to London and preparations were at once set on fout to be the recreains of their son conveyed as soon as possible to this city, in order to insure Christian burial and to have the interment in the family plot in St. Peter's cemetery.

The late Mr. Alfred Walsh was a very popuricular in the standard of the continuous control of the catholic Order of Foresters, amongst the brothers of which he was highly esteemed for his frank and genial character; and the prayer of each and all is that our Heavenip Father will have mercy upon the soul of their departed friend.

LONDON SEPARATE SCHOOLS.

We give below the names of the candidates who were successful at the last entrance examination to the London Collegiate Institute, together with the number of marks each obtained. Master young pupi of St. Peter's school, won the gold medal presented by the Separate School Board to the one obtaining the highest number of marks, and May Smith, of the Holy Angels—being econd in order of merit—obtained the er medal presented by Mr. T. J. Murphy. This young lady is also entitled to the gold medal offered by Rev. Father McCornack to the most successful competitor of the Murphy. This young lady is also enutied to the gold medal offered by Rev. Father McCormack to the most successful connectior of the Holy Angels' entrance class. All the pupils from the three schools who wrote with their teachers' suproval, not only passed successfully, but obtained very creditable marks—as can be seen by a glance at the list below. Two failures were reported, but it is only just to remark that these pupils were sent by their parents, in spite of their teachers' better judgment and knowledge of their deficiency.

ST. FETER'S SCHOOL.

Fred. Bricklin, 845; Walter Forristal, 788; Lionel LeBel, 753; Bert. Quim. 725; John Mansill, 691; Chester McDonald, 696.

HOLY ANGELS' SCHOOL.

May Smith, 826; May Barry, 715; Cecilia Smith,

E. Ayers, 740: M. Powers, 714; M. Hurley, 712; Katie Bowles, 638; M. Kenny, 676; L. McHugh, 647; M. McKeough, 616; B. Morkin. 633; F. Dwyer, 630; C. Costello, 622.

## GREAT CELEBRATION.

Annual Excursion to Falls View Mon astery-Impressive Ceremonies and Large Attendance.

Astery—Impressive Ceremonies and Large Attendance.

Niagara Falls Record, July 22.

The excursion of '98 or rather annual excursion—to the Carmelite Hospice, was a success beyond the most sanguine expectations. It is an event of great importance and promises to nattract greater crowds as the years roll by. Father Kreidt and his colaborers are to be congratulated for the inauguration and permanent success of this pilgrimage, which is now of international importance.

A special excursion, consisting of sixteen closely packed coaches, brought the Buffulo contingent to the doors of the Hospice, Besides this, large numbers came from every other direction by train, trolley, boat and bike, and by all known vehicle of transportation downto "shank's mare," Many of the Eastern and southern States were represented, and our own fair Dominion contributed a large quota. Besides the Carmelite Fathers, the reverend clergy were well represented, Amongstothers, we noticed Reverends Dean Harris, of St. Catharines; T. J. Sullivan, of Thorold; F. Smyth, of Merritton; A. M. Murphy. of Niagara; D. Fennessy, of Louisville, Kentucky, and many others?

The venerable Prior of the Monastery, Father McDonald, received the visiting clergy at the priest's residence while the Reverend Provincial, Father Kreidt, held an informal reception for the immense cond things for the innermal were to be an expected to the magnificent Hospice.

Ample supplies of due to the booths on the grounds in currge of Hev. D. F. Best. In the afternoon came the intellectual irreat.

Regarder the services in church, solemn High Mass was commenced at 10 October 10 Mey 1 Niagara Fails Record, July 22.

interest and protocative of great protocative of the day closed by the Benediction of the Blessed Sacrament. Prior to this Father Kreitt announced that the Pope sent a spectable blessing to all those present. This was known as the Papal Bonediction. The was known as the Papal Bonediction, a grand song of praise, and the chorus went heavenward with the roar of the mighty cataract. There was no accident, no hitch, every one was pleased, and all gladly anticipate next vear's glorious celebration.

coffin; flowers of delicate odor and waxen whiteness stand in tall brass vases; the white gleam of the wax candles throw out the jewel-like colored lights; in fact the tout ensemble is of extraordinary beauty.

All through the day created spears and the colored lights; in fact the tout ensemble it of the colored lights; in fact the tout ensemble is of extraordinary beauty as pass through that, little chapel where at the foot of the Blessed Sacrament lie the honored remains. This evening Sunday the steamer "Three Rivers" brought a from Montreal to pay their last homage to Mgr. La Fleshe, and as I write, the solema music of the Liberts—sung by the pious pligrims on their homeword way. To-morrow the illustrious mains will be translated to the Cathedral—which ceremony will be presided over by Monseigneur Duhamel. Archbishop of Guebec, will again officiate, while the sermon will be preached by Mgr. Bruchesi, Archbishop of Montreal.

Three Rivers, July 17, 1898.

## THE CATHOLIC SUMMER SCHOOL.

(For the CATHOTIC RECORD.)

Cliff Haven, Plattsburgh, N. Y.

The seventh session of the Catholic Summer School of America opened on Sunday morning, the 10th inspering into the progress of events a word of explanation relative to the vast improvements and beauties of the grounds and buildings will be well. The four hundred and fifty acres of the Summer School grounds have been gradually undergoing the constant improvement of the landscape gardenia architect. And to-day agent of the seventh session the cen admired most and attempt only thousand dollars worth of improvements nave been made and the grounds have been made and the grounds have been beautified by both cottages and landscape gardening, until it has become a verifable summer paradise in the heart of the most picturesque and historic lake and mountain cottages on a large but a serie of the spring months. The architecture of them is the series of the series of

The content of the co

preciated by the cultured as the Anditorium.

"Nazareth." "There is a Green Hill." "Adore "Nazareth." "Hosanna.". And an encore by and be Still", "Hosanna.", were the other Watson entitled "Babylon", were they the Watson entitled "Babylon", were the other some sting.
The evening lecture was delivered by the The evening lecture was delivered by the two warren Currier of Baitmore, Md. At two class of the lecture at 10, p. m. there a grand hop given at the Champlain Cinb. All the Summer School visito sundexcursionis sepaired to the club and danced the opening day of the Summer School into the following morning. repaired to the club and danced the opening day of the Summer School into the following morning.

Tuesday's entertainments embraced another Round Table Talk, by the Rev. Thos. P. McLaughlin, entitled "The Folk Songs of Italy." The evening lecture was "The war of 1812" and again Father Currier told in a thrilling way, the incidents, causes, and customs of the war. The interim between the way was seen in sailing, rowing and swimming on the beautiful Lake Champlain, and cycling, te.nis, bowling, or quoit and base bail playing were indulged in by the outing bail playing were indulged in by the outing bail playing were indulged in by the outing the third of the Rev. Thos. P. McLaughlin told in exquisite manner and in charming English the history of the "Wandering Minstrel and Braes of Bonnie Doun," "John Anderson, My Joe," "Scots, Wha' Hae Wie Wallace Bied, "Bonnie Dundee," "The Blue Bells of Scotland," "Annie Laurie," and "Auld Lang Syne." The latter song was sung with the audience standing, and the refrain was taken up by the audience. In the evening at 8:30 p. m. the Rev. Chas. Warren Currier delivered the last of his series of lectures on American History, in the lecture of "Our War with Mexico." The Rev. Father has a fascinating way of putting things, and changes the arid facts of dates and historical incidents into a romantic atmosphere.

Thursday's programme embraced two lectures from the Rev. Too P. McLaughlin, and Mexico." The Rev. Father has a fascinating way of putting things, and changes the arid facts of dates and historical incidents into a romantic atmosphere.

Thursday's programme embraced two lectures from the Rev. Tros. P. McLaughlin, and also marked the close of this very popular entertainment and series of musical lectures. The morning talk was upon the "Ballads of Merrie England." The songs sung in the morning lectures were. "Columbia. God of the Ocean." The Start Spangied Bander." "God Save the Queen. "Hearts of Oak," "The British Grenadiers." Rule Britannia. The Biloom is on the Rye. "Sally in Oe Banks of Alen Water." Drink thus may the Thin Eyes," "Rocked in the Cradie of the Deep." "The Korry Dance," and "The Loss Chord." The songs of the Rev. Father's enough lecture were as follows: "The Swame River." "The Old Kentucky Home." "Nellie Bly." "Gentie Annie," "Oh, Boys Carry Me Home." "Heart of the beep." "The rendition of the Deep." "The rendition of the Deep." "The rendition of the bearts of the audience the eming lecture were as follows: "The Swame River." "The Old Kentucky Home." "Nellie Bly." "Gentie Annie," "Oh, Boys Carry Me Home." "Hard Times Come Again No More," and "Old Dog Tray." The rendition of those songs woke in the hearts of the audience the eminiscences of childhood days, and the evening songs of our heroes. The singer thrilled and inspired his audience, and proved conclusively that ne was a gifted singer and astate master of the high art of music. After the Rev. Father Mexandler. After the Rev. Father Mex

the country that the Catholic Summer School is a place where priests went for the purpose of discussing grave problems in theology and philosophy, and likewise, where school marms congregate to study during the summer School is a place where people congregate for the purpose of enjoying out-door life coupled with the tighter recreations of the mind, in the form of lectures, round table talks, dramatic performances, impromptu entertainments, hops, social functions, soirces, and in fact all manner of diversions that is possible. The brightest mind and cleverest talent in the country meet at the Summer School of America at Cliff Haven on Lake Champlain, is the perfection of pleasure.

THE CATHOLIC RECUED

leaving home each of them must have had providential promptings to undertake the journey, for without it it would seem a miracle in itself that they could ever reach their destination alive. Many of them had to be lifted into the confessionals and carried to the altar, and, of course, the blind had to be led. Hundreds of those utterly helpless ones at various times, have been seen to rise unaided, after receiving holy Communion, and deliberately walk back to their seats, cured, and offering soul inspired thanks for their deliverance. I here, of course, speak of the numbers actually restored to health and activity. Atheistical philosophers and doctors and surgeons have heard of these cures, but have either denied or belittled them. Their spiritual vision does not go beyond what they can fathom through mere professional human knowledge, and as a consequence, they deride all recourse to the superhuman or spiritual operations, and many lay scoffers do the same profane thing. Rev. Fr. Holland, C. SS. R., told me of some worldly enlightened Americans who visited the shrine to get relief from some bodily pains or afflictions, and although not of Catholic belief they yet entertained some degree of respect for the holy place, but the loose way they talked of sacred things showed a sad lack of the beneficent influence of the true faith, even in people who were professing Christians and well read and informed as far as secular instruction goes. On one of the days I was at the shrine a large pilgrimage was there from Springfield, Mass. I think there were 700 or 800 souls in that compact body of pious Christians who journeyed all that way to make their devotions at Ste. Anne's. I did not ascertain how many afflicted ones, if any, were among them, nor did I hear of the results of their visit; but I am certain all of them returned home with deeper reverence for the sanctity of the sacred spot they had visited, and with a stronger confidence in the uplitting power of religion and grace.

Father Holland assured me that seven di tertainment given at the New York cottage under the management of Dr. Talbot Smith. The artists who very kindly lent their services for the evening's pleasure were warmly received by the large audience of the School. The names of those contributing are very well known to the School, New York city, and the public at large, and are as foilows:—The Rev. Thomas P. McLaughin. who delivered five Round Table Talks upon vocal music during the opening week, sang "Adien Marie", and an encore, "The Minstrel Boy". Mrs. Roche of New York city, "Her Bright Smile Haunt Me Still". Rev. J. P. Kerwan of Rochester read selections from Brookes Emerson. For C. F. Cahill, of New York city, sang ew York city, gave a reading of a humon as poem written by himself, entitled "Jan Browns' 24th yard philosophy". Miss Interde—of New York city, played Rossni's "Stabat Mater." Miss Catherine McDould, of Harrison, N. J., ren dered Goddarda "Second Waltz", and Mr. Ryan read as briesque poem, entitled as Briesque

Father Holland assured me that seven distingtion and the following which all the standary. If the July, and on the following will all the standary and the stan

#### WAR NEWS.

war news.

The general situation at the seat of war has not changed materially during the past week, but Santingo has been occupied fully by the Americans, and the American flag is now flying over the fortifications and the city.

The Spanish civic authorities have been left in charge of the civil administration, subject to General Wood's supervision as military commander. At this, General Garcia has taken umbrage to such an extent that he has formally resigned his rank as general, and has led away his forces from their co-operation with General Shafter's farmy. Inexplicably enough, notwithstanding his resignation, he announces that he will continue to flight the Spaniards independently. In his letter of resignation, he complains that he was not honored with an invitation to represent the Cuban army by participating in the ceremonies of the surrender of Santiago and the Spanish rany. He also complains that as he had fought for thirty years against Spanish rule, he is now subjected to the humiliation of seeing the Spanish officials retained to administer the affair of the city, and thus also to defend Spanish sofficials retained to administer the affair of the city, and thus also to defend Spanish sofficials retained to administer the affair of the city, and thus also to defend Spanish sofficials retained to administer the affair of the city, and thus also to defend Spanish sofficials retained to administer the affair of the city, and thus also to defend Spanish sofficials retained to administer the affair of the city, and thus also to defend Spanish sofficials retained to administer the affair of the city, and thus also to defend Spanish sofficials retained to administer the affair of the city, and thus also to defend Spanish sofficials retained to administer the affair of the city, and thus also to defend Spanish to Expanish quiboats were also destroyed with the transports.

It is reported from the Philippine Islands, that Admiral Dewey will attack and bombard Manilla without further delay, as the first expedi

nas been no such their Admiral Watson will make a descent on the Spanish rosstas soon as the situation at Puerto Rico will justify that aggressive movement.

The latest despatches show that Gen, Garcia, with his army of four-thousand men, attacked a force of five-thousand Spaniards who were marching to Santiago to surrender to Gen. Shafter, according to the terms of the capitulation. The Cubans were badly beaten after a flerce engagement, and retreated in disorder. It is said to be Garcia's intention to set up a Cuban Government with headquarters at Holguin, if he can capture that city. This Government is to be independent both of the Americans are highly incensed against Garcia for throwing these obstacles in their way.

The Sisters of the Order of St. Dominic of Brooklyn purchased recently a tract of nearly twelve hundred acres of land in Sullivan county, N. Y., threemiles/from Gilman's, on the Port Jervis and Monticello Raliroad, on which they have just completed, the crection of seven large buildings for a sanitarium. It is known as St. Joseph's, and recently a postoffice of that name was established with Sister Polycastaas postmistress, the only nun in the United States holding that office.

The Most Rev. Archbishop Salpointe, of the diocese of Santa Fe, is dead at Tuscon, Ariz., after; an illness of several weeks, from paralysis. He has been in the Santa Fe diocese for more than thirty years.

His Eminence Cardinal Vaughan, speaking recently at a celebration in connection with the golden jubile of St. George's Cathedral, Southwark, said recent statistics showed that conversions to the Church in England had been at the rate of six or seven hundred per month.

The New York Sun, announcing the Rev Mad. Peter's new book, "The Panacea for Poverty," remarks that it could put up with poverty, if it only had a panacea for the Rev. Madison C. Peters, D. D. MARKET REPORTS.

London, July 28.—Wheat 75c, per bushel; pats, 32 to 34c, per bushel; peas, 52; to 54c; per, 39c, per bushel; corn, 41 to 50c per bushel; tuckwheat, 36 to 38c, per bushel; beans, 46 to 50c, per bush.; barley, 14c, to 159c, per bush. Hay sold at \$5.00 to \$5.00; butter advanced to 20c, per 1b, for best roll; eggs, 10 to to 12c, per dozen. per dozen.

Live hogs advanced, to \$5.

Spring chickens had a ready sale at 50 to 75c.

Spring chickens had a ready said at 50 to 150, per pair.

Toronto, July 28.—Flour dull and featureless; straight rollers are quoted at \$3.80 to \$3.90 middle freights. Bran, \$8.75 to \$9 west, and shorts nominal at \$15 west. Wheat dull offer miss fair; red winter in car lots, 75c, north and west, and new red and white, 76c; No. 1 Manitoba hard, quoted at 95c, affoat fort William, 98c, to \$1 Goderich and \$1.02 Toronto freight, Peas firm at 53c, north and west. Oats steady, at 24c to 26 for white west, and 27 on Midland, Corn 33 west and 10n track Toronto. Barley and rye nominal,

Montreal, July 28.—The local grain market is dull, with an easier tone. Oats are quoted at

Montreal, July 28.—The local grain maridull, with an easier tone. Oats are quoto 314c, afloat, with peas at 63c bid, in simer state of the state of

VOLUME XX.

# **DEATH OF ARCHB**

Notable Career of the Distin Theologian and

A NOBLE PRELATE GONE

The saintly and much beloved Arch bishop of Toronto expired very suddenly Sunday evening, July 31, about 10:40 p. m., the immediate cause of his death being heart failure. His medical attendant, Dr. Dwyer, arrived about 9:30 and was at "The Grove" at the time of his death. About 10 o'clock the Archbishop retired. His nephew, Father Walsh, was with him at the time. His niece, Miss McMahon, of St. Catharines, came in shortly afterwards and sat talking to the Archbishop. About 10:30, His Grace, who was doz ing fitfully, started up saying: "I feel that I am going." Father Walsh then administered the last sacraments, and the Archbishop lay back in his bed He passed peacefully away a few minutes later, with a smile on his face. Dwyer hastily summoned Dr. Nevitt, but nothing could be done. Fathers McCann, Teafy, Hand, Treacy, Cline, and Mungovan were all in the room at the end .

## HIS RECENT ACCIDENT.

The Archbishop had been confined to his house since three weeks ago on Saturday by an injury to his knee. At the time of this accident His Grace was visiting the new Catholic cemetery out on Yonge street. On the return jour ney some rough ground had to be re ney some rough ground had to was crossed. The Archbishop, who was riding in Mr. O'Keefe's carriage, pre ferred to walk here, as he had been jolted when passing the spot before He stepped out of the rig, but stumbled into a rut and severely sprained his

He was driven to his home, "The Grove," on Sherbourne street, next door to Our Lady of Lourdes, and did not leave it up to the time of his death. Dr. Dwyer had been in attendance on him ever since.

The accident to his knee confined

him to his bed for about ten days, but he had been about the house for some The past few evenings His Grace had spent talking to his friends on the verandah.

SKETCH OF HIS CAREER. His Grace Archbishop Walsh was born in the parish of Mooncoin, County of Kilkenny, Ireland, May 24, 1830, and was descended from a very old and influential stock. The first of the fam ily inIreland accompanied Earl Strong w from Wales in 1179, and settled in the County of Kilkenny; and, like the Geraldines, they become "more Irish than the Irish themselves." In the course of time they gained large possessions, known as the "Walsh Moun-This property was afterwards confiscated during the Commonwealth, and in the reign of William III., when and Austria and took military service in those countries. In the former the title of Count Terrant was conferred on the representative of the older branch. For generations His Grace's forefathers lived in that condi-tion of comfort and independence which the better class of farmers enjoy especially in the Province of Leinster On the mother's side he is of the Mac-donalds, a family which, like that of Walsh, has produced a number of zealous and learned ecclesiastics. His

St. John's College, Waterford, and terminated at the Seminary of the Sul picians, Montreal. After his ordina-tion in 1854, Father Walsh was ap pointed to the Brock mission, border ing on Lake Simcoe. In 1857 he was placed in the charge of the parish of St. Mary's, Toronto. Full of the spirit of his holy vocation, he applied himself with zeal and constancy to the discharge of his manifold duties. Very soon after the consecration of Bishop Lynch, in 1859, His Lordship sum moned Father Walsh to his aid as rector of St. Michael's cathedral. He filled this important and responsible position about two years with marked success and ability. At the end of that time, to the great joy of his old parishioners and the regret of those belonging to the cathedral, he finally resumed hi administration of St. Mary's as parish priest and Vicar General of the diocese The health of Dr. Pinnsonneault Bishop of Sandwich, having become impaired, it was found necessary t select a successor for him in that See

course of studies was commenced at

Accordingly the hierarchy of the eccle siastical Province of Quebec unani mously nominated Vicar-General Wals as the future Bishop. The choice was ratified by the Holy See. The consecre tion took place on 10th Nov., 1867, i St. Michael's cathedral, Toronto, wit great pomp and ceremony, and ami concourse assembled on the auspiciou occasion. The late Dr. Baillargeon Archbishop of Quebec, was the consecrating Bishop. The elevation of the Bishop Walsh to the Episcop

rank was hailed with sincere pleasur