

The Catholic Record.

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

VOLUME XV.

LONDON, ONTARIO, SATURDAY, JULY 15, 1893.

NO. 769.

THE HOME RULE BATTLE.

GLADSTONE RUDELY TREATED.
A special cable to the New York Times says:—There probably has not been another great state ceremony here for centuries from which parliament so sternly and heroically divorced itself as in the case of the recent royal wedding. There were a few ministers and party leaders at the wedding proper, but they hurried back to Westminster as soon as they could, and through the afternoon and evening, when the rest of London was abandoning itself to sightseeing and festivity, the House of Commons was thronged with an exceptional number of members fighting with more than usual rancor and heat over closing the first group of claims in the Home Rule Bill. The whole evening session was one series of turbulent scenes, where hardly a sentence of any of the speeches failed to lose itself in the howls and shouts of "fag" and "shame" on the one side, and a triumphant roar of "remember coercion" on the other. Under the stress of this furious excitement Gladstone was personally affronted in the lobby during one of the divisions by young Tories, who swarmed up to him when passing, and bawled "grand old gagger" square into his venerable face, an epithet he resented with a great blow of scorn and indignant gestures.

MR. SPEAKER HARSHLY CRITICIZED.
I have frequently spoken of the grotesque British theory that the speaker of the Commons must *ex officio* differ spiritually from the rest of humanity. In its present working out this theory has been a very awkward and harmful one in the Home Rule crisis throughout. Speaker Peel is a devoted anti-home ruler. He is also an extraordinary inflated and histrionic creature, who plays all the little antiquated ritual symbolism by his wig and gown as solemnly as if the fate of the empire hung on every step and genuflection, and has come seriously to believe in himself as a sort of impeccable, infallible, parliamentary pontiff. Other speakers have put on airs, but this man makes them all by comparison the merest worms of abasement. A rough, shy, Cornish Radical named Coneybear wrote a letter this week to a paper temperately calling attention to what everybody knows, that the speaker's discretion in granting closure bears an interesting relation to his partisan sympathies. This was brought up in the house, and the speaker from his chair, with waving arms and vehement declamation, made a speech like nothing else on earth so much as Booth's great scene in "Richelieu," and swept the house of its feet into an action which amounts practically to a declaration that the speaker is exempt from original sin, and could not do wrong if he tried. Gladstone, who loved old Sir Robert Peel, and for years took the fondest paternal interest in advancing the political fortunes of his son, now quite forgives his desertion to the Unionists, and seems fascinated by his arrogant, theatrical pretensions to parliamentary omnipotence. This may have its picturesque and even its touching side, but it is hamstringing the British parliament all the same.

HOW THE CLOSURE WORKS.
The New York Herald's London cable says:—Politics have been unusually interesting this week, because of the Conservative reception of the action of closure. Parliament has had several scenes which would not have been out of place in the tempestuous meetings of certain continental legislative bodies, where instandards and chairs so often drive home arguments. The presiding officer has had a hard time of it, and has not been able to keep the house within respectable bounds. All sorts of hateful epithets have been hurled back and forth and members of opposite convictions have labored fiercely to prove each other liars. Much to the delight of the Irish party the Conservatives have been the most grievous offenders—a fact which does not go well with their awful forebodings as to the sessions of the Irish parliament if such a body should be permitted.

GLADSTONE'S ELIXIR.
Mr. Gladstone has kept his temper and has scored again and again, thanks to the superheat of his adversaries. Far from being wearied by his labors, he acts as if they were an elixir of life to him. He began the session wearied, and the Tories hoped he was about to break down. Now he is well and strong and made a better figure at the royal wedding than even those ancient and sturdy beef-eaters who are the flower of British longevity.

A TEMPESTUOUS WEEK.
The Sun's London cable says:—The royal wedding has distracted attention from what has really been the stormiest week of the present session of Parliament. Mr. Chamberlain played more successfully than ever before the tactics of goading the Irish members into indiscreet fury. Then came the fiercest display of party passion and most violent outbursts of personal feeling yet exhibited. The language of the campaign has become brutal in many cases. Lord Randolph Churchill, in a political speech this week, summed up an attack upon Gladstone with the question: "Is he

a lunatic or is he a traitor?" It is charitable to suppose that the weather is partly responsible for this violence of language. It has been, perhaps, the hottest week London has ever known, and there has been no breaks in Parliament's labors on account of the social festivities. Mr. Gladstone's closure plan has worked successfully thus far, and the futile protests of the Opposition count for little. Clause 9 is the point of danger. It deals with the retention and status of the Irish members. Mr. Gladstone wisely decided to leave to the decision of a committee of the house whether the clause shall remain as it stands, disqualifying the reduced number of Irish members from a voice in purely English affairs, or shall be amended, giving full privileges. The trend of opinion in the Liberal ranks seems to favor the latter proposition. The Irish members will make a strong protest against any curtailment of their number or powers during the six years while the judiciary, police and taxation powers remain under Imperial control. This protest, however, will not go to the length of defeating the Government on the clause. The danger is well understood by both sections of Irish members, and the result will probably be full support to the Government upon the clause amended as above outlined.

THE CHAMPION "ESCAPE."
The Boston Republic says that the demand for escaped nuns and converted priests as evangelists among Protestant communities has led to many startling and sensational episodes. When the supply of the peripatetic stars became large, a comparison of claims was rendered necessary, so that managers might be able to assure their patrons that the best talent in the market had been secured. We all remember the thrilling tale told by Edith O'Gorman soon after she took the stage; and we recall how the Protestant heart was moved by the story of her imprisonment and escape. Edith's managers and her husband made a tidy bit of money out of the narrative, and the fact that it was a tissue of falsehood from beginning to end did not lessen her attractiveness as a drawing card. Since then others have entered the field. We have had Mrs. Margaret Shepard, who claimed to have escaped mysteriously from a convent, but the records show that the only place in which she was immured was a jail, but whether she escaped from that or served her sentence we know not. She is now doing a thriving business in Canada, and recounting the wonderful tale of her deliverance. Miss Cusick, who erstwhile bore the name of the "Nun of Kenmare," took a new tack. She did not "escape" at all. She just left. Her success as a propagandist of Protestantism has not been brilliant, but she is making a living. A young English woman made a great spurge, a year or so ago, by sending for her solicitor and "escaping" with him from a French convent in broad daylight. She tried hard to get into a row with the superior of the institution, but she failed. Her demand for the privilege of going out into the world in her convent garb was denied, and she has repeatedly pointed to this denial as an exhibition of conventual tyranny and Jesuitical deviltry. This young person has done a thriving business by describing to gullible Protestants the methods employed to rid the convents of recalcitrant inmates. The most approved plan, she says, is to put poison in their food.

But with all these and many other ingenious and startling bits of realism at their disposal, the managers of "escapes" found the neglected and deserted offices of school Director or President? If they were not willing to sacrifice themselves to duty on the altar of their country what would become of us all? With Protestants shamefully neglecting their duty to their country by leaving all the offices vacant and fleeing from fat salaries as from a pest house we would in a short time—if the Catholics did not man the breach—a byword and a scolding to the nations. Looking at it thus from a patriotic point of view, the lady Apapist will understand why Catholics are willing to fill the deserted offices rather than see the country go to rack and ruin. This apathy or aversion to holding office, so conspicuous in the non-Catholic American, is a foul blot on the escutcheon of enlightened Protestantism, and as a religio-social problem worthy of the attention of Herbert Spencer.

But why are our large cities governed by Catholics? What we have said would afford a sufficient answer to this question, but three other replies may be given. First, they are not so governed; second, in view of Protestant neglect the Catholic— from a strong sense of duty and a "peeled optic" on the perquisites—is willing, at the urgent desire of his many friends, to take an office; third, he frequently manages to poll enough votes to get it. We cannot imagine any other reason.

With reference to the drilling of young ladies and little boys and girls and packing churches with arms, the *Witness* makes a good suggestion. We imagine we can see a spasmodic quiver in his left eyelid when he proposes it. Here it is:

"One of our correspondents suggests that we should call for a census by short postal cards of the number of places throughout the country where these things are being done. That is a good idea. We hope any of our sub-

scribers who know of actual facts will report them for publication. Only let it be distinctly understood that we will not publish statements borrowed from fire-eating newspapers, because we have not a particle of faith in such papers. If any of our readers know anything about this matter from their own observation, or if any know some trustworthy persons who have personal knowledge of the facts, we will be greatly obliged for definite reports from such persons as to what they or their friends have seen.

The italics are his own. We join the *Witness* in recommending this plan. Let the vigilant guards of liberty be on the alert and report facts, so that we may get at the bottom of the conspiracy. But above all things, avoid generalities; give names of places, of churches packed with arms, of writers and witnesses. This is the only way to push these Apapist liars and villains to the wall. Make them give particulars, so that their slanders may be brought home to them. In carrying out this plan the *Witness* will be doing a good, honest work.—*Philadelphia Catholic Times.*

THE "CATHOLIC UPRISING."
The New York *Witness* publishes a letter from a rampant Apapist regarding the "Catholic uprising." Being a female Apapist she has many questions to ask, such as: Why is Satolli, Pope No. 2, stationed at Washington? Why is it necessary for nearly every Catholic church to be packed with arms? Why is it that even the young ladies and little boys go to drill? Why is it that they are zealous to get into office—any office, from School Director to President? Why is it that so many of our Public Schools are governed by Catholic Directors and teachers? Why is it that nearly all of our largest cities (if not all) are governed by Catholics?

This does the old lady crush the *Witness* with her ponderous interrogatives. It does not attempt to answer her questions, but tries to soothe her nervousness in a mild-mannered way, which shows that it gives little or no credence to the charges implied in the questions. The old lady is evidently badly shaken up by the terrible bug-bears her imagination has conjured up. Just think of it, Satolli in Washington! Why, ah, why? And the necessity for nearly every Catholic church to be packed—packed, milled you—with arms! If they were packed full as full of arms as this old lady's head is with nonsense, there would be no room for the congregation. And the young ladies and little boys go to drill! This reminds one of Sergeant Buzfuz's charge on Mr. Pickwick's "chops and tomato sauce" telegram to Mrs. Bardell: "Chops and tomato sauce! Gentlemen of the jury, what does it mean? What moral turpitude is under these words, gentlemen of the jury? Do they not hide a villainous conspiracy against the domestic happiness of my client, Mrs. Bardell? Perhaps the young ladies and little boys drill only for exercise. But prudence requires the nation to be on its guard against these young ladies and little boys—especially the young ladies for if they were to form themselves into an army of invasion the country—the male portion of it at least—would be in danger of capture and bondage for life. Eternal vigilance is the price of liberty.

But now we come to the crucial question: "Why is it that they are zealous to get into office—any office, from school Director to President?" As nobody else seems to want the offices, this Catholic zeal is all the more mysterious. But what would the nation do without officers? And if the average Protestant is so unpatriotic as to shirk the responsibilities of official position do not the patriotic Catholics deserve credit and thanks for modestly coming forward and bravely filling the neglected and deserted offices of school Director or President? If they were not willing to sacrifice themselves to duty on the altar of their country what would become of us all? With Protestants shamefully neglecting their duty to their country by leaving all the offices vacant and fleeing from fat salaries as from a pest house we would in a short time—if the Catholics did not man the breach—a byword and a scolding to the nations. Looking at it thus from a patriotic point of view, the lady Apapist will understand why Catholics are willing to fill the deserted offices rather than see the country go to rack and ruin. This apathy or aversion to holding office, so conspicuous in the non-Catholic American, is a foul blot on the escutcheon of enlightened Protestantism, and as a religio-social problem worthy of the attention of Herbert Spencer.

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AN ANSWER TO TARTE.
Archbishop Tache Addresses an Open Letter to Mr. J. Israel Tarte, Member of Parliament for Lislet, in Connection With the Schools of Manitoba.
Mr. J. Israel Tarte, M. P.:
Sir—I hope you will not be too much astounded if I take the liberty to write you through the press. I do it merely to answer her questions, but tries to soothe her nervousness in a mild-mannered way, which shows that it gives little or no credence to the charges implied in the questions. The old lady is evidently badly shaken up by the terrible bug-bears her imagination has conjured up. Just think of it, Satolli in Washington! Why, ah, why? And the necessity for nearly every Catholic church to be packed—packed, milled you—with arms! If they were packed full as full of arms as this old lady's head is with nonsense, there would be no room for the congregation. And the young ladies and little boys go to drill! This reminds one of Sergeant Buzfuz's charge on Mr. Pickwick's "chops and tomato sauce" telegram to Mrs. Bardell: "Chops and tomato sauce! Gentlemen of the jury, what does it mean? What moral turpitude is under these words, gentlemen of the jury? Do they not hide a villainous conspiracy against the domestic happiness of my client, Mrs. Bardell? Perhaps the young ladies and little boys drill only for exercise. But prudence requires the nation to be on its guard against these young ladies and little boys—especially the young ladies for if they were to form themselves into an army of invasion the country—the male portion of it at least—would be in danger of capture and bondage for life. Eternal vigilance is the price of liberty.

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Prof. Sims stepped on the platform of the Opera House last evening, scattered among the 1,500 chairs were only ten people. The lecture was, therefore, not delivered.

President Lincoln's trite remark about the possibilities of fooling the public seems to have been verified again.—*Advertiser.*
The *Advertiser*, in another paragraph, a few days later published a card stating that "Prof." Sims left London without paying his printer's bills. All the "Escapes" and anti-Catholic lectures are well-trained frauds.

HOME RULE.
Guelph, July 1, 1893.
To the Editor of the *Catholic Record*:
Sir—I have been requested by the committee to transmit to you for publication in your paper the enclosed correspondence and list of Guelph subscribers to the Home Rule field. Yours etc.,
J. P. DOWNNEY, Sec. of Com.
Hon. Edward Blake, Q. C., M. P., House of Commons, London, Eng., May 22, 1893.
DEAR SIR—We herewith send you a draft for £39s. 7d., amount of subscription raised by Guelph supporters of Home Rule, to aid you and your party in the struggle which you are so valiantly and successfully carrying on.
We take this opportunity to assure you of the pride which we, as Canadians, feel in the great work which you have accomplished in the cause of Irish self-government.
Aware, as we are, of the immense sacrifices which you have made, we cannot but realize that our's is but a trifling and unworthy effort to promote the cause of Home Rule.
We earnestly hope that under the wise and able leadership of Mr. Gladstone and your Irish allies will soon reach the goal for which we have all for so many years been earnestly striving.
Yours truly,
THOMAS J. COFFEY,
Chairman of Committee,
N. HIGGINBOTHAM,
Treasurer,
J. P. DOWNNEY,
Secretary.

ACKNOWLEDGMENT.
House of Commons, June 3, 1893.
DEAR SIR—I have pleasure in acknowledging your kind letter covering draft for £39s. 7d., the Guelph subscription in aid of Home Rule.
I have transmitted your letter and draft to Messrs. Coffey, Sexton and Dillon, trustees, for application to the object and acknowledgment in the papers.
Be sure that your subscription and kind words are an encouragement to us in our long struggle. Yours faithfully and obliged,
EDWARD BLAKE.

List of Subscribers.
CONTRIBUTORS OF \$500.
Colonel Higginbotham, T. P. Coffey, Hugh Malone, Frank Towler, Jas. C. Kehler, Thomas Burns, J. J. Day, T. J. Day, Jas. Ryan (St. Andrew's ward), Patrick Ryan (St. Andrew's ward), Peter O'Sullivan, Richard Mahony, Felix Devlin, J. E. McEllderry, Maurice O'Connor, Jas. Moses, M. P., D. Guthrie, M. P., David Martin.
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The Feast of the Scapular.
On Sunday next, the 16th inst., will be celebrated with unusual ceremony at the Carmelite Shrine of Our Lady of Peace at Falls View. A Plenary Indulgence can be gained at every point of the church from Saturday evening until sunset of the feast. Rev. Dr. Howley of Newfoundland, will deliver the paucity at the shrine. The reverend prior of the monastery will direct the musical part of the ceremony.

LINKED LIVES.

By Lady Gertrude Douglas.

CHAPTER III.—CONTINUED.
'I dinna think on't, lassie; maybe ane o' they days I'll tak' mysel' up an' be guid, but it's owre sune yet.'
'I dinna wish to win intil hell at a', says Katie reflectively.

Agnes shakes her head, and walks on again; the one flash of good impulse is being stifled within her as she replies.
'There's nae hidin' frae God, ye ken, Katie. He sees a', an' He sees a', an' He's aye speerin' doon upon us, an' aye a-writin' in His big buk; ye canna deceive Him, an' He will sit in judgment o'er us some o' they days. Tak' my advice, noo, dinna bother yeir heid nae mair about Him.

nigh-hand the schuil. Ye can thank yersel' I's sae ignoran', ye can so.'
'Och, ye fule, responds Jeanie, half amused, half irritated. 'Ye's gotten nae cause to be affrontit, but ye'd gar onny cuddy laugh to hear ye; did onny-body iver hear the like?'
'I'm the A'michty ye's meanin'?'
'I dinna kin noucht about the A'michty,' says Katie discontentedly. 'I tell ye, Jeanie; it's Him that bides oop in Heeven, that has the big buk, that Agnes tells me about, yon Sabbath.'

As may be surmised, the gentleman who has kindly restored to Auld Rob his quarter of lamb, is no other than the detective already mentioned—the same who, lighting his cigar under the lamp-post, had seemed to Katie so harmless, and so inattentive to her proceedings. It is he, however, who has done the deed; it is he who now holds her fast, while she goes to take her way to the cold, dark lock-up cell, to turn the key upon her, and to leave her alone to her own melancholy reflections through the long, dreary night, and day, and night again, that will have to elapse before she can be brought before the magistrates.

van shall be ready to start for the Bride-well.
But that is her last bit of 'show-off.' With it ends the first portion of little Katie's life.
From the moment when, entering the gloomy van, she catches a farewell glimpse of familiar faces who have thronged around the Court-house doors, that they may bid her 'cheer up' and keep up a 'guid heart,' she has stepped out of the old into an entirely new phase of existence.

As each repetition of her voice grew more tearful, and when she had finally succeeded in half dragging, half supporting her husband into the kitchen, Mrs. Tipton threw her apron over her head and waited aloud. Tipton sat on the chair on which she had thrown him, looking at her with drunken stolidity. Her loud sobbing appealed to his maudlin sensibilities. He pulled his hat lower over his face and wept sympathetically. At the sound of his crying, Mrs. Tipton's wailing gradually assumed a diminished quality; she withdrew her apron from her head and surveyed her husband from head to foot in a glance largely compounded of surprise, disgust and the indifference begotten by many years of unsatisfactory conjugal life.

pleas! You'd better put him to bed, Kate.'
She passed into the kitchen and sat down in the chair he had lately occupied. She looked about her in a tired, dispirited fashion as she listened to her brother's bumping progress up the stairs. She sighed heavily, and getting up, began to look about the room. The fire was out, and, as she soon discovered, there was neither wood nor coal to start it again. The larder was equally bare. Late as it was, she resumed her hat and coat which she had thrown off on entering, opened her purse and anxiously examined the contents. Down the stairs came the patter of little feet. Half a dozen of the children who had been eagerly waiting for her coming, clustered around her.

The Bracing of Tipton.
Marie Louise Sandrock in Donahoe's Magazine for June.
'Aren't you ashamed of yourself? Aren't you? Aren't you?' you asked of yourself, Jim Tipton? As each repetition of her voice grew more tearful, and when she had finally succeeded in half dragging, half supporting her husband into the kitchen, Mrs. Tipton threw her apron over her head and waited aloud.

There was a resolute look mingled with the kindness of Mary Tipton's face as she presided over the supper table. But everybody was too hungry to notice her unusual expression. The children and her sister-in-law ate and were comforted and went to bed, dimly grateful for Aunt Mary's existence.
When Mary Tipton came down the next morning, her brother, sober, but red-faced, his wife, slatternly as ever, and an indefinite number of more or less dirty children were seated around the untidy breakfast table. Mary had her hat and coat on, and the resolute expression was still lingering on her face.

lost its good-natured helplessness and to have assumed a bewildered but determined expression.
Mrs. Tipton poured herself another cup of coffee, and, slowly sipping it, said to her husband, 'Do you think she's going to be married, Jim?'
About 8 o'clock, the next Saturday evening Mary Tipton finished her work for the week, put the sewing-room neatly in order and started for home. It was a cold, wet night, but her boarding-house was fortunately near at hand, and in a few moments she left herself into the house and stood in the stuffy, ill-furnished room that was now her home. She lit her student lamp and glanced about her. As she pulled off her wet outer garments, she indulged in her favorite habit of talking aloud.

There are three hundred and fifty-three cantons in the GREAT DELUGE OF AFRICA and rebellion against the Church flooded the western world; in threatening billows to the Vatican. It demanded the throw of the Church or else the State. Like their clear sky came the answer—Council of Trent and its decrees of reformation. That great reply to infidelity still come back to us in the of the Church, and will unheralded her way with renewed strength, strengthening them berly, instructing them oughly than for many genore in the reasonableness of Catholic truth.

Children discern their friends as unerringly as a Newfoundland dog, so Eddie and Miss Tipton speedily became great chums. The motherless child grew to watch for her coming every Saturday night as eagerly as he waited for his father every evening. Soon the friendship of the child and the woman became a friendship of three, and the man, too, began to discover in Miss Tipton the lovable qualities that Eddie's innocent heart had divined. The party of three enjoyed many pleasant little excursions together, in which Mary readily consented to join when Mr. Gilmore's invitation took the form of an entreaty, 'for Eddie's sake.'

It's not much of a room, to be sure, but there are plenty of worse places, and, after all, I'm not in it very much. I'm so cold and so tired, I really think I need a cup of tea.
'How miserable I have been all the week over the poor children, and how wicked it makes me feel to have left them! But I did it for the best, God knows. And suppose they should be starving to-night, while I sit here drinking tea like a princess? If I could only stay with them—if I could only keep them all with me! A moment's pause and then, 'Poor Jim! Poor Jim!'

There is the same class of are always inquiring for s new, like the men of Athens. the same class of men who God in the world, but are self-indulgence. There is class of men and women who natural law written on their The particular movement produced this state of affairs in matters are worth consi Three hundred and fifty

Each making war on the protest was their life. principles of contradiction, they could fighting.
To-day, this revolt has out. It has had its da torrent which sweeps do tain side in the spring, up by the summer sun moisture is left, so calu faith in a higher power the passions of men, a day of ruin and desola Round about us to-day of people hungry for the Their hearts are deeply and with mere natural are not satisfied. They tion from God; they k to find it.
They must be brought the truth, the beauty, and the divine authori lic religion. There is j people a deep-seated, justice against us; it is down its walls. To t others who are non C sent.
Here, then, is the day in the religio time has passed when d-wn calmly and fold t man are PERISHING by HUNDRE for the want of the Cat time has passed when t teach it to the favored faithful. No longer a axe, the gibbet, or rope; no longer do the mountain fastness the earth to practice longer reigns bigotry men's minds that they us.
The day of aggress fare is again at hand come for action; i and we are callin forth from our stroug to unbelievers the fa to the saints.
There has yet be campaign. It is fo selves to the task, fo claim with St. John, we are of God.'
This is the prov the Church in the conversion of the p work laid down by It has been the WORK OF CATHOLIC and it must be thei

ful of all was the difference sh received in the Jim Tipton of to healthy and active-looking, fr shaved and well-dressed, who sat ing and reading 'the papers, and Jim Tipton, sodden, shabby and able, of a year before.
The children rushed upon There was a shout of 'Aunt Mary! Aunt Mary!' and ten minutes Mary was another hugs. Jim and Kate were e glad to see her.
Her brother put his arms arou and his eyes were full of tears, kissed her.
'God bless you, Mary!' n 'You made a man of me at last. you never braced me up as m when you threw me off.'
After a minute Kate said: 'I wouldn't mind me asking the qu Mary, I'd like to know—are you to be married?'
In reply to this question, blushed so vividly and becoming her complexion for the moment beautiful as Kate Tipton's in t of her youthful loveliness.

DUE TO NON-CATHOLIC
We live in an age of apost energy and zeal. Although is now extinguished among nations, yet the time is similar of St. Paul. Material pr advances with rapid strides, a tual strength increases daily rich become richer, and t poorer as the times advance. Paul went forth into just s of society, so are we called to mass of people who either religion at all or who at best a fragment of the truth.
There is the same class of are always inquiring for s new, like the men of Athens. the same class of men who God in the world, but are self-indulgence. There is class of men and women who natural law written on their The particular movement produced this state of affairs in matters are worth consi Three hundred and fifty

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There has yet be campaign. It is fo selves to the task, fo claim with St. John, we are of God.'
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Minnard's Liniment cures Dietsomper.

Minnard's Liniment cures Cold, etc.

Minnard's Liniment cures Garget in Cows.

JULY 15, 1898.

The Catholic Record. Published Weekly at 424 and 425 Richmond Street, London, Ontario. Price of subscription—\$2.00 per annum.

London, Saturday, July 15, 1898.

THE PROSPECT FOR IRELAND.

Mr. G. W. Smalley, who sends by cable to the New York Tribune his views concerning the Home Rule Bill, is intensely anti-Irish in sentiment.

Amendment after amendment has been proposed in Committee with the express object in view to kill the Bill by rendering it nugatory, until it became evident that the will of the majority is to rule at all it is absolutely necessary to fix a time for the termination of the long drawn out debate upon it.

It is now quite as necessary to pass the Home Rule Bill, and it is not proper that the majority in Parliament should be put down by the obstructive tactics of the minority.

The complaint of the Tories is that by this mode of procedure the minority is deprived of its rights, and Mr. Balfour informed the House that Mr. Gladstone had opposed the closure when it was proposed for the sake of stalling opposition to the Coercion Bill.

The Home Rule Bill may be delayed by the opposition of the Lords, but the will of the people as expressed by their representatives will certainly prevail in the end.

The conviction that Mr. Gladstone will succeed has greatly exasperated the Tories, who now feel that their only hope is in delaying the passage of the Bill.

The Home Rule Bill may be delayed by the opposition of the Lords, but the will of the people as expressed by their representatives will certainly prevail in the end.

so earnest in giving justice to Ireland as he has proved himself to be. The Tories now seem to be intent on bringing about this contingency, and any movement which may cause a delay is palatable to them.

The latest deal in this direction is a manifesto by English Catholic aristocrats against Home Rule, which, they say, they hold it to be their duty to resist. They say that the agitation for Home Rule is based upon principles identical with those of European Revolutions which have been reprobated by the Holy See.

It is consoling to find that the views of the fifty-seven Lords and Colonels and Captains who have signed this document are not shared by the Catholics of England generally; and, with the exception of the London Tablet, there is not a prominent Catholic journal which opposes Irish demands, for the reason that the English Catholics are one with their Irish co-religionists in demanding this measure of justice.

The English aristocratic Catholic Unionist manifesto will have a little effect in stemming the tide of public opinion as had the manifestoes of the Irish Presbyterian General Assembly and the Methodist General Conference. The people have rendered their verdict, and their voice must be listened to with respect.

DUBIOUS TOLERANCE.

The Montreal Witness has become unexpectedly kind and tolerant towards Catholics, if we are to judge by the following language alone which it uses in its issue of July 3:

"Our own preference would be to let the two languages and Separate schools continue wherever they exist."

But the tolerance disappears when we read in the next sentence that "Separate schools have long been an institution in Ontario, and throughout their whole history have been such a standing witness to Roman Catholicism."

The toleration which the Witness is ready to extend to us is therefore only to last as long as that journal believes that our schools are of inferior quality, which it declares to be the case at present.

The Witness is evidently misinformed in regard to the efficiency of the Catholic Separate schools in this Province. It must take its statistics from the oft-repeated assertions of the Mail; for they are evidently not drawn from the reports of the Education department, which show for the Catholic schools as good results as are produced from the Public Schools of the Province, notwithstanding the fact that the schools laws favor the latter in every possible way.

The High School entrance examinations for 1898 have just been held, and we venture to assert that the results will prove this year as they have done in the past that the Catholic schools of the province will stand well to the front when their results will be made known.

HISTORY OF THE EARLY MISSIONS IN WESTERN CANADA.

The Very Rev. Dean Harris has by this cleverly written book earned, and justly, a place among the literati of Canada, and has well won a right to the gratitude of every lover of our country's history.

Father Harris has done his work, and well. Few are there, perhaps, who may realize the hours of toil entailed by such a work. They only who, urged by motives of religion and patriotism, have chronicled a country's history, may understand it.

With a loving and painstaking hand he has sketched the lives and labors of the early missionaries. The figures of the Franciscans and Jesuits, stand out in bold outline upon the glowing pages, and in spirit we see them dwelling in the forest primeval and going their ceaseless rounds of love and mercy and of questing for human souls and laying the foundations of the civilization of which we are justly proud.

Father Harris has given expression to opinion of the Indian that will not be endorsed by those who glean their knowledge of the denizen of the forest from the novels of Fenimore Cooper.

"To make a hero of the American Indians, as is often done by writers of fiction, is to raise a monument to cruelty on a pedestal of lut."

Chateaubriand's assertion, that man without religion is the most dangerous animal that walked the earth, found its verification in almost every savage that roamed the American continent.

In graceful and eloquent sentences he depicts the labors of the Jesuits, whom he calls "The Imperial Guard of the Catholic Church."

"It is no compliment to the honesty and intelligence of our age that, even now, with the imperishable parchment of their heroic deeds unrolled before us, there are to be found those whose partiality is so pronounced that they cannot think of the Jesuits without associating them with blood, poison and daggers. The repeated and time-worn calumnies of secrecy, unscrupulous agencies, conspiracies and the like, make up the literary and religious rubbish that too often passes for delectable reading at many a rural fireside. The conventional Jesuit is a familiar figure, and a terrible one. He is as grotesque as he is unreliable and intangible. But we of the household of the Faith have known the Jesuits from the day that Ignatius Loyola, in the grotto of Manresa, threw himself heart and soul into the militia of Jesus Christ. We have witnessed their sublime virtue, their undaunted courage, their magnificent sacrifices on behalf of the cross, and we challenge history to show us their peers."

Brave and truthful words! All through the work are passages of rare beauty and eloquence. We have no hesitation in saying that it is certain to have a large circulation. Every Canadian should possess a copy.

We dare again to wish that the skilled voices of our past days and centuries were made to speak to us of the sacredness of the Faith.

Canada has material with which to build a national literature.

This is Canada's reproach, that it has no literature. It is in swathing bands—a little child nourished by the ideas of others. We look to Europe for our nations of prose and poetry. Writers we have, but they are decorators, not builders. There is too much dilettanteism about them. They exert no appreciable influence upon the minds of the people. Their names may be seen occasionally in a review and be murmured by the coterie that looks upon them as rising men, but they are unknown to the majority of Canadians.

The "History of the Early Missions in Western Canada" is published by Hunter, Rose & Co., Toronto.

ORIENTAL CATHOLICS.

Some of the non-Catholic journals are at the present time very much exercised over the fact that many Eastern Catholics coming recently to America have had priests appointed to attend them, who say Mass and conduct other religious services in their own language, and from this fact they suppose that there is some unaccountable change going on in the bosom of the Catholic Church which in Western countries has preserved the custom of offering up the Mass only in Latin.

Some Catholics also, who were under the impression that Mass is said only in Latin, have been puzzled by what they have only recently discovered that it is said in several Eastern tongues, and enquiry has been made of us as to how the unity of Catholic faith is affected by the fact. We have been reminded that Catholic controversial writers argue strongly in favor of a universal language in the ritual and ceremonial of the Church, and that the use of Latin in the Mass and the administration of the sacraments is defended on the ground that the purity of faith is best preserved in the universal Church by the employment of a language which is also universal, inasmuch as it is known by learned men the world over.

In reply we would remind our esteemed correspondent who writes on this subject that the use of any language in particular is not a matter of faith, but of discipline. It was not prescribed by our Lord nor even by the Apostles that but one language should be used in the services of the Church. It is therefore quite within the power of the authorities of the Church to fix the language in which these services shall be said; and for the same reason the ceremonies and the ritual which shall be used in any locality are matters on which the authorities of the Church are competent to decide; and the decision is made according to the circumstances of the case. Whatever is permitted by the supreme authority of the Church in any locality is therefore lawful, and may be used without any scruple of conscience.

It is no more destructive of unity of faith that Mass is celebrated in the Western Church in Latin, and in various parts of the Eastern Church in Greek, Coptic, Syriac, Armenian, etc., than is the study of the catechism in English, French, German, Polish, Spanish and other languages by persons of various nationalities on this continent. The Catholic Church is universal, and comprises within her pale persons of every nationality; but whatever may be their nationality and language, their faith is one. They believe the same doctrines, receive the same sacraments, assist at the same Sacrifice of the Mass, recognize the same Supreme Head of the Church and are governed and instructed in the faith by the same hierarchy of Bishops and priests, exercising similar jurisdiction under the Pope in their respective dioceses.

The arguments used by Catholic theologians and controversialists in favor of a universal language, or at least a language almost universal, have a sound basis; yet it does not follow that there can be no sufficient reason for permitting the use of other languages under certain circumstances.

Latin is truly the language of the Church; and it is the language in which the holy Sacrifice of the Mass is offered up in nearly all the dioceses of the world, since about eleven-twelfths of these dioceses use the Latin liturgy. This uniformity arose providentially out of the fact that St. Peter, the first Head of the Church, fixed his See in Rome, the centre of the great Roman Empire, which extended its conquests throughout nearly the whole known world. But other apostles established

branches of the Church among other nations, and the early Liturgies were composed in the languages spoken in these localities.

During the first three centuries, while the infant Church was subject to almost continuous persecution, absolute uniformity of language was an impossibility, whatever might be thought of its expediency. It is readily seen that at an age when intercommunication between different nationalities was much less easy than it is to-day, the necessity of one language throughout the Church was not so great as it is now when the facilities of communication are so multiplied. This absolute uniformity was, therefore, not insisted on, and the divers liturgies became consecrated by long usage. In fact the use of several distinct liturgies became in time an irrefragable testimony to the antiquity of the one Catholic faith which is preserved equally in them all; and for this as well as other solid reasons it has never been deemed advisable to abolish the Oriental rites. We may even say that it would not be expedient now to destroy the valuable testimony afforded by the diversity of rites to the perpetuity of the Catholic faith, for the reason that there are now a-days so many assaults on Catholic truth that we need all the evidences to the apostolicity of Catholic doctrines which these rites afford.

It is evident that the various rites in use in the East show that a doctrine which is in them all could not have been surreptitiously introduced into the Church at any time since this diversity first existed, and thus it is proved that the doctrines of the real presence of Christ in the Holy Eucharist, the sacrificial efficacy of the Mass, the utility of prayers for the dead, the honor due to the Blessed Virgin Mary and to the other saints of God, and the fact that the angels and saints intercede for us before the throne of God, have been handed down to us from the Apostolic age. Many other Christian doctrines and practices are similarly shown to be of Apostolic tradition; and even if the Orientals desired to change their rite and to adopt the Latin, it is doubtful that it would be expedient for them to do so now. But, certainly, when it is known that they are very much attached to the practices which have come down to them through a period of fifteen, or even eighteen centuries, it will be understood that it would not be prudent to insist upon their adoption of the Latin Liturgy.

As far as Orientals in America are concerned, it is probable that after the lapse of some years, as they become more and more assimilated with the people among whom they live, they will by degrees adopt the Latin rite.

An article in the Living Church, to which our attention has been called, states that the existence in America of Orientals using their own Liturgy in their own languages will lead Catholics in America to desire the adoption by the Church of an English Liturgy. But the use of a universal liturgy is more needed now than ever before. When Catholics of one country pass into another it is highly desirable that they should be made to feel that they are at home when they enter the House of God. This would not be the case if they found the holy sacrifice of the Mass offered up in a language and with ceremonies to which they were total strangers. It is very appropriate that local Churches, such as all the Protestant Churches are, should use local languages. But it is also appropriate that the Universal Church should offer up the most solemn act of worship in a language which is also universal. Latin in the Holy Sacrifice of the Mass is not an unknown tongue, as Catholics everywhere are familiarized with it, and they all understand it sufficiently to follow the priest through the various parts of the Mass. Their prayer books explain to them thoroughly what the priest is doing; and thus wherever they may be, though they do not understand the language of the country, they are still able to assist at Mass with profit to their souls.

We may here add that it is not at all unlikely that before many years the reunion of the schismatical Oriental Churches with the Catholic Church will be again effected. The policy of the Church in retaining the Oriental Liturgies will undoubtedly be of great assistance in bringing about this consummation which is so much to be desired. It must be borne in mind by our readers that, besides the schismatical churches, there are in the same countries where they exist churches which recognize the authority of the Pope, and which therefore belong truly to the Catholic Church.

GLADSTONE HOLDS HIS OWN.

On Monday of last week a by-election was held in Pontefract division of Yorkshire to fill the vacancy caused by the unseating of the Gladstonian member, Mr. Harold James Reckitt, for bribery. At the general election a Conservative was elected, but on his elevation to the peerage the seat was captured by the Liberals with a majority of 63. The constituency is a close one, the Conservative majority at the general election having been 40. A great effort was made by the Conservatives to regain the seat, in order to maintain their oft-repeated assertion that there is a reaction in the country against the Home Rule Bill, and even the Liberals were rather despondent at the prospect of reducing the Government majority. Following the loss of a seat in Scotland the loss of Pontefract would have been a severe blow, and the rejoicing of the Liberals at the victory they have gained is therefore great. The two vacant seats in Cork have also been won by acclamation by Nationalists of Mr. Justin McCarthy's party; and thus Mr. Gladstone's majority remains exactly at 40 where it was at the general election. Mr. T. Williams Nussey, the Liberal candidate at Pontefract, polled 1,191 votes against 1,156 for the Conservative candidate, Mr. Elliot Lees. The Liberal majority was therefore 32.

Mr. Gladstone has announced that it is the intention of the Government to push the Home Rule Bill through the House so that it shall be reported by the Committee of the whole on July 31. A resolution to this effect has been passed by the House of Commons, notwithstanding the opposition of Mr. Balfour and the Conservatives.

A THREATENED SCHISM.

A secret meeting of Presbyterian clergymen of New York and adjoining States was held in New York City on June 29 for the purpose of considering what course is to be pursued in consequence of the decision of the General Assembly adverse to Dr. Briggs, whereby the doctor stands suspended from the ministry. The meeting was large, and was composed entirely of supporters of Dr. Briggs, and advocates of the doctrines for which he has been condemned. There were present clergymen from New Jersey, Pennsylvania, Connecticut and Rhode Island, as well as from several cities of other States.

An active part was taken in the proceedings of the meeting by several members of the faculty of Union Theological Seminary of New York, of which Dr. Briggs is one of the professors. Dr. Ecob, of Albany, was also present, and took a prominent part. Dr. Ecob is the most highly esteemed Presbyterian clergyman of Albany, and it was he who recently announced from his pulpit that henceforth he renounces Presbyterianism as an intolerable tyranny, which he casts from him as he would a soiled garment.

The strictest secrecy as to the proceedings of the meeting was enjoined on those present, but the representative of the Recorder was able to gather a fair account of what took place, and he asserts that strong resolutions were adopted against the action of the assembly, and that immediate steps are to be taken to circulate a protest against it, to be signed by Presbyterians of the advanced school of Theology all over the country.

An intense feeling of indignation was manifested against what is called the despotism of the assembly in endeavoring to force a new creed upon the Church, and it is generally believed that the movement in resistance will result in a complete split, and the secession of a large number of adherents from Presbyterianism.

Dr. Briggs himself has also assumed a most defiant attitude, and in a sermon delivered in Asbury Park, N. J., on the 25th ult., he declared plainly that there is too much insistence on specific doctrines among the denominations of Christendom. He maintains that even between Catholics and Protestants the existing doctrinal differences are of little importance, and that there should be union of all Churches, which he believes is one of the things which will come in the future.

He evidently overlooks the fact that Christ promised that under the guidance of the Holy Ghost His Church should teach all truth, and that the commission which Christ gave to His Apostles was that they should teach all things whatsoever He had commanded. The Catholic Church, therefore, cannot compromise doctrine; and in fact all the doctrines of the Catholic Church are so linked together as to

constitute a whole which cannot be received in part and in part rejected. Catholic doctrine has been handed down from the Apostles as it was delivered to them by Christ, and must be received in its entirety.

While we by no means approve of the doctrines for the teaching of which Professor Briggs was denounced, we are constrained to admit that the malcontents have a right to establish a new sect. There is an authority in the Church of Christ to condemn heresy and so the first Presbyterians should be submitted to that authority instead of establishing a new fold with a creed. If the Church has no authority in the premises, Dr. Briggs should have been condemned.

There is in all the aspirations of Protestants during the last few years an evidence that in spite of the agreements which are the natural result of Protestantism, a conviction that the Church of Christ should be one; but they greatly mistake the character of that unity on which they insisted, and which He prayed always endure in His Church. It is one Lord, one faith, one baptism. This implies a unity of doctrine, which cannot be found without the pale of the Catholic Church, which alone acknowledges one Supreme Head to whom we are preserved from "tossed to and fro with every wind of doctrine."

THE CHRISTIAN ENDEAVORERS.

A very regrettable incident occurred in connection with the meeting of this association in Montreal, particulars of which are given under in a press despatch:

"A gang of French-Canadian quarry men attempted to cause a riot but they were quickly stopped by the police. The French-Canadian element, who were accompanied by Mr. Karmaraka, a Hindu, and Mr. Karmaraka, a Hindu, who compared Roman Catholics to idolaters, and to-night were crowded of them marched down the convention waving colors and the 'Marseillaise.' A crowd of Irish volunteers gathered around the Frenchmen. A body of men arrived on the spot and dispersed the mob. The volunteers then marched through the streets singing, cheering, but the police crowd moving, and thus stopping serious disturbance. Several speakers' remarks, and an eulogistic letter was sent to the papers."

It is pleasant to note that the truthful and uncharitable language of the Rev. Mr. Karmaraka is repudiated by the society; and the lesson will not be lost on many ministers who deem it proper to air their views on what is the practice of the Catholic Church. The occurrence, however, though a blot on the record, is no wise a reason why a mob should gather in poses of violence, and those in the vile business should be punished.

ENGLISH CATHOLICS AND CRATS.

The "English Catholics" have lately an indignant protest against the petition, and appended to it the names of the Duke of the Blounts, the Cliffords, the Vaughans, the Talbots, etc. These families are Catholic, and despite the persecution of the tion period, preserved pure and unadulterated the heritage of faith. It was a thing hunted and scorned, the priceless boon of faith, struggled and fought till the victory rewarded their efforts.

Why, then, having tasted of adversity, do they strive to imitate the aspirations of the people? Are the sufferings of yesterday considered of little consequence every utterance of an Irishman branded with the stigma of the day has gone by with the vanishing words will suffice to nation meek and submissive whim and beck of Tyrant Irish people is justified by in seeking redress, and no and impartial mind may daunt the right.

We do not mean to intimate facts might warrant the insinuation that the noble gentlemen who the petition have any claim to

constitute a whole which cannot be received in part and in part rejected. Catholic doctrine has been handed down from the Apostles as the faith delivered to them by Christ, and it must be received in its entirety.

While we by no means approve of the doctrines for the teaching of which Professor Briggs was condemned, we are constrained to say that the malcontents have as much right to establish a new sect with doctrines to suit their fancy as Presbyterianism had when it originated. If there is an authority in the Church of Christ to condemn heresy and schism, the first Presbyterians should have submitted to that authority instead of establishing a new fold with a new creed. If the Church has no authority in the premises, Dr. Briggs should not have been condemned.

There is in all the aspirations after unity which have been manifested by Protestants during the last few years, an evidence that in spite of the disagreements which are the natural result of Protestantism, a consciousness that the Church of Christ should be one; but they greatly mistake the character of that unity on which Christ insisted, and which He prayed might always endure in His Church. There is "one Lord, one faith, one baptism." This implies a unity of doctrine, which cannot be found without the pale of the Catholic Church, which alone acknowledges one Supreme Head through whom we are preserved from being "tossed to and fro with every wind of doctrine."

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It is pleasant to note that the untruthful and uncharitable harangue of the Rev. Mr. Karmaraka has been repudiated by the society; and we hope the lesson will not be lost on many other ministers who deem it the proper thing to air their views on what they fancy is the practice of the Catholic Church. The occurrence, however, though a provocation, was in no wise a valid reason why a mob should gather for purposes of violence, and those engaged in the vile business should be severely punished.

ENGLISH CATHOLIC ARISTOCRATS.

The "English Catholics" have formulated an indignant protest against Home Rule. The Tablet, of London, published the petition, and appended to it we read the names of the Duke of Norfolk, the Blounts, the Cliffords, the Herberts, the Vaughans, the Talbots, the Wards. These families are Catholic, and have, despite the persecution of the Reformation period, preserved pure and un sullied their heritage of faith. In the dark and bitter days when Catholicism was a thing hunted and scorned they refused the bribe that fain would buy the priceless boon of faith, and they struggled and fought till peace and victory rewarded their efforts.

Why, then, having tasted the sweets of adversity, do they strive to crush the aspirations of the people for a legitimate mode of Government? Are the sufferings of years to be considered of little consequence and every utterance of an Irishman to be branded with the stigma of treason? The day has gone by when a few canting words will suffice to make a nation meek and submissive to every whim and beck of Tyranny. The Irish people is justified by every law in seeking redress, and no sane and impartial mind may dare to deny the right.

We do not mean to intimate—though facts might warrant the insinuation—that the noble gentlemen who signed the petition have any claim to insanity.

We content ourselves with declaring they are Tories; and they who know the antecedents of that party wonder not at this last outburst of unvarnished and malicious prejudice. A Tory is as dead to every sense of justice, where Ireland is concerned, as a mere automaton. Who ever heard of one interesting himself in the cause of Erin's liberty, save to obstruct it or to denounce it, or to malign those who gave it all the resources of their energy and labor of heart and mind?

The signers of the petition are rich—accustomed from infancy to all the luxuries; and, instead of doing unto others as they would wish to have it done unto them, and of thanking the Creator for the many blessings bestowed on them, they grudge the Irish peasant a free holding, and they endeavor to crush fellow-beings less richly endowed.

They do it of course for a praiseworthy motive—to prevent Ireland from being delivered over, bound hand and foot, to an immoral and irreligious system in which the whole country—priests and people—would be involved! We do not know how the Irish priests take this statement. They, of course, understand nothing about the needs of the people and cannot discriminate between a revolutionary and a constitutional movement! Let them be guided by the ethical principles of the English Catholics, and the desert will soon be passed and the promised land compensate them for their docility!

It requires more than average audacity for men distinguished for their hostility to Ireland to presume to trace out a line of conduct for the Irish priesthood. But they are Tories, and we do not wonder. Work is at their door, and they must neglect it to talk of subjects which they cannot discuss in an impartial manner. We hear of the armies of unemployed and starving workmen of London, of the myriads of women degraded who roam the streets of the metropolis, and perchance they may bestow on these worthy objects the religious zeal of which Ireland is an ungrateful recipient.

EDITORIAL NOTES.

THE A. P. A. bigots met with an unexpected rebuff in Michigan. The demand of the Orange lodges for incorporation was refused by the Legislature, and their petition to have clerical property taxed was ignored. The A. P. A. is a fungus that thrives only in places that are midewed with the covering of a fanatical and unreasoning hatred to Catholicism. It droops and dies when exposed to light of investigation and truth. The "ex-priests" and "ex-nuns," the oracles of the organization, are fast losing their influence, and so it behooves some ingenious followers of the Lord to suggest another means of reclaiming the "Romanists."

THE Rev. Thos Dixon is beginning to doubt—or rather he is giving the public an account of the lifeless condition of Protestantism. He says that many believe now that thousands of churches in our centres of life are practically dead. They show they are dead by the fact that they have no ear to hear, no heart to pity, no arm to save the struggling, suffering thousands who surge about their doors. The preachers, according to his idea, are dead. Rev. Mr. Dixon is bold, but he is doubtless in no dread of a ministerial board. We freely and cheerfully give approval to his opinions, since we have opportunities every day of seeing their ample verification. They are dead surely, whited sepulchres, and now and then we get a glimpse of the rotten bones.

THE letter of Pope Leo XIII., on the school question, is, as all the documents that emanate from the Vatican, elegant and forcible. Rome has spoken—the cause is finished. The controversialists may put away their armor and weapons, and the public, weary with the wordy war, will sing Te Deum. The letter upholds Archbishop Satolli, defines his position and confirms his interpretation of the clauses under debate. Earnestly does he recommend the clergy to cease disputing—to put away every cause of error and all anxiety and to work together with hearts united for the widespread of the Faith. He admonishes them to strive to promote the welfare of their fellow-citizens, and to prove the earnestness of their love for their country, so that they who are entrusted with the administration of the Government may clearly recognize how strong an influence for the support of public order and for the advancement of public

prosperity is to be found in the Catholic Church.

WHATEVER may be the stand taken by the Pope, or for that matter by Catholics ecclesiastics of any rank, it is sure to be misrepresented by a certain class of ultra-Protestants. Thus the support given by Pope Leo XIII. to the Republic or popular rule in France is represented as being a cunning device to enslave French democrats to Rome by securing their votes for clerical candidates, and enticing them to send their children to clerical schools. These ultra-Protestants cannot imagine that the Holy Father can have any object in view but self-aggrandisement. They cannot imagine that he can be honest in any of his plans. The Presbyterian Evangelist of New York, however, takes a different view, and administers a rebuke to those who are so uncharitable as to see only trickery and deception in a course which it admits to have been dictated by honesty of purpose and a desire for the welfare of the people.

SOME Evangelicals are said to be at work in England revising the Book of Common Prayer "on Protestant lines." A revision was made in this direction some years ago by discontented Evangelicals, who found it necessary to establish the so-called Reformed Episcopal Church, a branch of which exists in Canada under the Episcopal supervision of Bishop Campbell of Toronto. But if the prayer-book needs supervision in order to make it really Protestant, what are we to think of the Evangelicals themselves who have hitherto maintained that the High Churchmen have departed from true Church-Englandism in order to engraft upon it Romish doctrines and practices. It seems clear from the present movement, and from the decisions of the Court of Arches in the Lincoln judgment, that it is the Evangelicals rather than the Ritualists who are endeavoring to corrupt the Church. The prayer-book has already undergone many revisions. It was revised under Cranmer and Seymour to allow of the teaching of the Real Presence. It was afterwards changed to reject the same doctrine; but in Elizabeth's reign this teaching was restored, to be again expunged one hundred years later.

THE London Tablet says: "The Jesuit Fathers Roblet and Callin have secured the decoration of the French Legion of Honor as the reward for their great geographical work in the island of Madagascar and the east coast of Africa. The Jesuit mission to which the Fathers were attached was founded in the island in 1861, at which time there were no Catholics in those parts. Now there are 130,000, a cathedral, 300 churches or chapels, and a great number of schools, in which 18,000 children are instructed in Christian doctrine."

THERE was an interesting debate in the recent Anglican Convocation, showing the strength of the movement towards Catholicity within the bosom of the Church of England. That movement is not confined to mere Ritualistic forms, but aims at the introduction of Catholic doctrine. We are all aware that Ritualism itself is founded upon a strong belief in the actual presence of Christ in the Eucharist, and the reality of the sacrifice offered up when Mass is supposed to be celebrated, or as the Book of Common Prayer styles it, the Communion service. But the Dean of Lincoln came out openly in favor of an unmarried clergy, though he did so chiefly on the ground of prudence and economy on the part of curates who have but a small salary. However, he reminded his hearers that the Church property confiscated in the reigns of Henry VIII., Edward VI. and Elizabeth, was intended for an unmarried clergy. This is an acknowledgment that it belonged to the Catholic, that is to say, the Roman Catholic, Church. What now becomes of the claim which is so frequently put forward that the modern Church of England is identical with the pre-Reformation Church?

THE astonishing devotion and loyalty of Catholics to-day for the Supreme Head of the Church is exemplified in the fact that in four months forty thousand pilgrims, headed by their Bishops, have expressed their obedience and affection for Pope Leo XIII., laying their spontaneous offerings at his feet. Two hundred, out of the eleven hundred, Patriarchs, Archbishops, and Bishops of the world took part in this pious manifestation of fidelity. With such facts as these before us can it any longer be as-

serted that the spread of education is fatal to the claim of the Catholic Church upon the faith of the world? Never in less enlightened ages than this nineteenth century were the manifestations of faith so profuse as they are to-day, founded as men's convictions are upon the strictest scrutiny and research into the motives of credibility which demand our unreserved belief in the deepest mysteries of religion.

UNDER the heading "What a Home Rule Parliament Might Do," the Mail of the 5th inst. quotes from a book by A. V. Dicey, of Oxford University a catalogue of possibilities which an Irish Parliament might take it into its head to pass into law, including abolition of Habeas Corpus, Trial by Jury and all debts contracted before 1893, and comprising many other things which no Parliament in the world would think of making part of the law of the land. It certainly is theoretically within the power of Parliaments anywhere to do extraordinary things, but we are not to suppose that in any given case they will do all the things which come within the range of their inherent powers. Why should such possibilities be made an objection to the existence of a Parliament in Ireland more than in any other country? Surely Mr. Dicey and the Mail may be appropriately called "Prophets of evil." But these dismal predictions will not prevent the passage of the Bill.

THE Christian Endeavor Association are at present holding a convention in Montreal. The number of young men and women present is expected to reach twenty thousand. The object of the Endeavorers is to ameliorate the moral condition of the people generally—an excellent object—but there will be no attempt at legislation, as the present meeting is merely for the purpose of mutual encouragement. It has not the character of a representative body, as all members of the association are freely admitted to the meetings. The Catholic people of Montreal have heartily welcomed the visitors, and they appreciate highly the kindness shown to them. The Witness says:

"We cannot too greatly admire the Christian and hospitable attitude taken by our separated brethren of the Roman Catholic Church towards the Christian Endeavorers who are coming among us. Their press and pulpit vie with each other in expressions of respect and kindness towards the city's guests, and the advice they are giving is advice that may well be taken by the worthy young people themselves. Remember, says the preacher and the journalistic monitor, that these people whom you are to meet for a few days know little of Catholicism, and that they will judge the Church through you. Be careful, therefore, to exhibit before them the beauty of that Christian life wherein you have been trained, that they may see the holiness and the oneness of the Church, and be drawn to it, where only the true light shines. We repeat these words that others may take them to heart."

THE following paragraph, which we find in the "Woman's Department" of the Toronto Mail, edited by the brilliant "Kit," gives a very good illustration of the degree of intelligence possessed by the members of the P. P. A.:

A gentleman was walking through the World's Fair the other day, and was examining that part of the great show which is devoted to the display of all the ecclesiastical vestments and trappings, when his attention was drawn to a very beautiful stole, whose description read: "Stole—by a nun. Whilst he was close by two women came along and stopped to look also. 'There now,' said one of them, in a horrified voice, 'did you ever see the like of that? Who would have thought they would exhibit stolen goods here—and by a nun, too! I always knew their nuns were bad!' Oh, the wonderful knowledge of ignorant people!"

THE RETREAT FOR LADIES.

THE retreat for ladies, previously announced in the CATHOLIC RECORD to be given at the Sacred Heart Convent, Dundas street, London, Ont., commencing Monday evening, July 5, and ending Saturday morning, July 8, was very numerously attended—especially at the evening devotions—by ladies desirous of availing themselves of the opportunity thus presented of communing with our Lord in holy solitude on the affairs of eternity.

The devotions of the retreat were as follows: Masses at 7 and 8:30 each morning; prayers and meditation in the afternoon at 4, also a sermon; prayers and meditation, ending with Benediction of the Most Holy Sacrament, in the evening. Immediately before the Benediction of the Blessed Sacrament, on the last evening of the retreat, seven ladies who attended the devotions received diplomas or crosses, and were enrolled as Promoters in the League of the Sacred Heart. These ladies were on probation or trial for the past six months, and they endeavored to become worthy of this great honor by faithful, zealous work in the cause of the League, whose motto is "Thy will be done." Needless to say, those who took part in the exercises of the retreat profited by the solitude and the beautiful thoughts suggested by the rev. director, which were truly repose to the weary heart.

ARCHDIOCESE OF KINGSTON.

Archbishop's Pastoral Visitation.

On Monday, July 3rd, His Grace James Vincent Cleary, Archbishop of Kingston, accompanied by Right Rev. Monsignor Jas. Farrelly, V. G., came to Belleville from Marysville, where His Grace had held visitation the previous day (Sunday), and in presence of the entire congregation of the parish accepted the voluntary and spontaneous resignation of the Rev. Michael Mackey, pastor, now eighty-one years old and forty-five years in the priesthood, and entered into formal arrangements with the people for the construction of a residence for the new pastor, whom he promised to send them in the course of a week or two.

On arrival at St. Michael's church the visitation was formally begun in accordance with the prescriptions of the Roman Pontifical, after which His Grace addressed the congregation of parents and children, and explained the purposes of his official visit and announced the order of proceedings. Next morning Mass was celebrated for the children at 7:30 o'clock. All the candidates for confirmation received Holy Communion. At 11 o'clock the examination in Christian doctrine and prescribed forms of prayer (which His Grace by pastoral letter had ordained to be well committed to memory by all the children in his diocese) commenced, many of the parents being present and attentively listening to the interrogations and practical instructions of the Archbishop, and the responses of the children. All proceeded most satisfactorily, and the Archbishop was very much pleased with the accuracy of the children's knowledge of the Christian doctrine and the forms of prayers prescribed; and he frequently expressed his admiration of the intelligence displayed by both boys and girls in their answers to his searching questions, which he put to them not in the form of doctrinal forms, mixing up the questions of doctrine with the several sentences of the prayers for the purpose of testing whether the children distinctly understood the several parts of Catholic doctrine involved in the prayers. The examinations were witnessed by Monsignor Farrelly, senior V. G., the Very Rev. Charles H. Gauthier, V. G., pastor of Brockville; Very Rev. Dean Murray, pastor of Trenton; Rev. Thos. Kelly, Archbishop's secretary; Rev. Thos. Davis, pastor of Madoc; Rev. James Connolly, pastor of Frankford; Rev. Thos. Murtagh, assistant priest of Madoc; Rev. John O'Brien, assistant priest of Belleville, and Rev. Michael Mackey, ex-pastor of Marysville.

At the close of the examination the Archbishop called upon all the candidates for confirmation to kneel down and give him two solemn pledges, which he always demanded on similar occasions—viz: 1st, that every person to be confirmed hereby engages to attend the catechetical instructions every Sunday of the year after confirmation. His Grace explained the great advantage he expected them to derive from this Sunday class of catechism for the more perfect understanding of the truths of religion and the laws of Christian life which the pastor should expound most fully and illustrate for them, and they, by virtue of the gifts of "understanding"—one of the gifts of the Holy Ghost received in confirmation—would more intelligently and practically comprehend.

The young children were required to promise two or more years attendance at the Sunday catechetical instruction. When called upon to make their pledge publicly, every child, male and female, raised their hands aloft, in token of their solemn engagement.

2nd. The second pledge was to abstain from drinking or tasting liquor of any kind, or by whatsoever name it may be known, stronger than pure water, tea or milk, before they shall have reached their twenty-second year of age. His Grace explained in very practical form and most earnest language the great value of habituating youth to the practice of absolute and total abstemiousness from the use of alcoholic liquor, and pointed out the vital difference, between this life and the next, between the young man who can truthfully say, and enable his friends to say for him, when recommending him for a situation, that he has never tasted liquor, and the other young man who, because he chanced to fall into the snares of the devil and formed acquaintance with some bad boy who tempted and seduced him to join in the company of the saloon and was gradually dragged into the habit of intemperance and thus drawn headlong down the precipice of vice, and became first disobedient to his parents, then irregular in his approach to the sacraments, then neglectful of the Sunday's Mass, then chew tobacco, got drunk when he liked, learned to curse and swear and play cards for rounds of drink and quarrelled with his wicked companions, and staid out of his parents' home to a late hour of night and gave them impudence next morning, and then stole his father's money to pay his forfeited stakes on the card games, and finally passed into the hands of the police and became a penitentiary bird or the victim of the gallows.

On Tuesday morning at 7:30 Mass was celebrated for the children, and at 10 o'clock the Archbishop and clergy proceeded to the church for the solemn Mass and confirmation.

The Archbishop was attended at the throne by Mgr. Farrelly, senior V. G., and the Rev. Thos. Kelly, Archbishop's secretary. The Very Rev. Charles H. Gauthier, V. G., pastor of Brock-

ville, was the officiating priest at the High Mass. The Archbishop addressed the children before confirmation in terms of congratulation and exhortation. After he administered the sacrament to sixty-one males and fifty-three females (total 114), of whom there were about a dozen adults and four converts, His Grace concluded with another exhortation to the children to carefully preserve the sacred treasures of the Holy Ghost communicated to them today, warned them of the dangers that will beset them in this wicked world, and the infirmities of corrupt nature common to us all and the snares of the devil will lay in their pathway of life to rob them of their precious treasures which "we carry in frail vessels."

On Wednesday the Archbishop, accompanied by the two Vicars-General and his secretary and Dean Murray, of Trenton, proceeded to Frankford for visitation and confirmation.

DEATH OF A RELIGIOUS.

What a meaning have these words! We may not wonder when the Home Coming is announced by our Blessed Redeemer to one who has spent in His service the allotted years. We may be surprised, however, when one of His chosen ones is called home in the fullness of life—in its bloom—with all its glories and possibilities dazzling in their brilliancy. And yet why should we be surprised, for God knows best? About ten years ago, Miss Nangle, daughter of Thos. Nangle, Esq., of Biddulph township, near London, concluded her course of studies in the Sacred Heart Academy in this city. The highest honors the institution bestowed were hers. She had earned them well. Our Lord had endowed her with rare gifts, and, following His holy will, she had ascended the highest pinnacle of scholastic honor. The badge of "Excellence," having been well earned, was her adornment on emerging from the class-room as a pupil. But all her work—all her honors—all her distinctions—she valued not from human motives, for scarcely had she concluded her studies when she in all humility placed her talents at the service of Him from whom she had received them. Life is but a dream. It seems but yesterday when the writer was edified by the sight of a school companion making her solemn vows as a Religious of the Sacred Heart. The voice was full and sweet and strong. No trace of sorrow could be discerned. Joy brought its promptings, and the glories of the everlasting future of bliss made her every word resound with a solemnity and a sincerity betokening the will of God. The Sacred Heart had claimed its own forever and forever. And as a Mistress how sweet and true and painstaking had she proved to be. As a school girl she was a model—as a Mistress the same. But death has visited the cloister—the summons came, and on the 27th of June last her soul ascended to the divine and eternal resting place—the yearning of humanity—the kingdom of Our Father in Heaven. But yet may we not send in her behalf the sweet incense of prayer that she may be happy for all eternity and that we may have the privilege of ones more meeting her in that Home where troubles and trials and heartburnings are unknown, but all is bliss and peace without stint and without end. Such is the prayer and the hope of a school-mate who loved Madam Nangle in life and who will never forget her in death.

PICNIC AT ARTHUR.

This long looked for, extensively announced and anxiously expected mammoth picnic took place in Kavanagh's grove, near the village of Arthur, on the 5th of July. It was a most successful one in its reminiscences and the effects thereof, a thing of the past. The morning of the day itself, though somewhat overcast, was desirable, and it was only when the hour of noon had passed that doubt passed with it, and confidence in that most desirable of all adjuncts to a happy and successful picnic, viz., a bright and beautiful day, became fully restored. The efficient committee of ladies and gentlemen who had charge of the picnic, not only did credit to, but actually distinguished themselves in their respective departments, by the admirable and almost faultless arrangements they had made for their guests, whether of all ages. Games of various kinds were in progress and were well patronized, as were also the ice cream and other similar refreshment booths. An extensive platform fully accommodated the young and vigorous of both sexes, and they were many who loved to trip thereon to the time of evening music, and this was well supplied them by a profect string band. Nor were many who loved their tastes inclined to the grave or grotesque, without abundance of pabulum wherewith to become fully satisfied even to the verge of satiation. For, on another platform suitably elevated and decorated with flags, dignity, proficiency and other notable qualities, those to whom it was specially appropriated, were performed many acts of a highly entertaining or amusing character. These consisted of addresses delivered by several specially invited gentlemen, most of whom figure as politicians of more or less note, either in the past, present, or prospective tense, admirably interspersed, for tireless effect, by recitations of declamatory nature, and songs, etc. of a theatrical style, given by such celebrities as Miss Pauline Johnson of Brantford, a lineal descendant of one of the Indian Chiefs, and a potest of no mean ability, and Mr. Harry Rich, humorist, of Toronto. The services rendered by Mr. Thain, piper, of Guelph, who, dressed in highland costume, enveloped his ground with the strains of his soul-inspiring music, were highly appreciated, and the dancing, in similar costume, of Master Bennie Patrick and his little sister Luella, of Galt—the former eleven years and the latter only eight years of age, was much admired. Dr. Coughlin, of Arthur, acted as chairman, and filled the position very efficiently all through the lengthy and varied programme. Very Rev. Dean O'Connell, of Mount Forest, and Father Feeney, of Brantford, were present on the grounds, while Father Doherty, of Arthur, and his assistant, Father Dube, seemed ubiquitous as they certainly were untiring in their efforts to make all visitors feel welcome and happy.

The attendance was so very large that it is said to be less than three large fat steers, for the production of which that section of the country has become famous, respectively donated for the occasion by as many farmers, were consumed. A glance at the speakers platform would have satisfied the guests, and the picnic organization called the P. P. A. that the picnic was run on such non-sectarian and cosmopolitan principles as would at once have made him feel at home and happy. The proceeds thereof, amounting to over \$1,500, are to be applied to the cost of building a presbytery of Father Doherty which is now in course of erection.

CURED BY WATER OF LOURDES.

Every Evidence That the Age of Miracles has not Passed.

In this age of unbelief there are certain persons who would be ready to question anything that seemed to be due to supernatural agencies, and yet there is every evidence that the day of miracles has not passed.

The following letters, written to Father Granger, editor of the little magazine, Our Lady of Lourdes, give an account of the wonderful cures.

Cape May Point, N. J., April 12, 1893. Rev. A. Granger, C. S. C., Notre Dame, Ind. Rev. dear Sir:—I hasten to write you with joyful heart. Our Lady of Lourdes has been unutterably kind to us.

"Sunday night came—the 19th. I read the prayer with her, made the Sign of the Cross on her back with the water over the weak place (extending from her waist nearly to her shoulder-blades) and gave her the rest of the water to drink. She lay down and slept quietly all night.

"Her father being absent, we wrote him a full account of it, and made preparations for her to write out—a thing she has not needed a suitable dress for during two years and one week. This morning she drove with me to Cape May City to the church at a very early hour, and made a visit to the Blessed Sacrament and to the Sisters, walking from place to place through the streets exactly as she would have done when in health.

"The young girl referred to in the foregoing beautiful letter writes: 'Rev. Sir, Will you please say a Mass of Thanksgiving for me? I am not a Catholic, but our Blessed Mother has cured me. I will not forget to be thankful for this great blessing. I am gratefully yours.'

"Cape May Point, N. J., April 24th, 1893. Reverend Dear Sir: Pardon my delay in acknowledging your letter of the 17th, but it did not reach me until the 20th, and I have been in rather an unsettled state for several days. Miss Apsley has been received into the Church in that time.

"I did not know she was thus preparing herself. I feared to question her or to speak hastily on deep matters, lest I might influence her too much. But our Lord was taking care of His own. Father Degan received her into the Church on Saturday morning, April 22. She was cured on Monday, April 10. So she has indeed fulfilled her vow.

LORD GEORGE AND THE A. P. A.

Nearly one hundred years ago, or to be exact, on the first of November, 1793, there died in Newgate Prison a man, half knave, half lunatic, and wholly mischievous, whose rabid bigotry had been the cause of riot, arson and piteous spilling of blood in the streets of London.

Three hundred lives, and property to the value of three quarters of a million, were the price paid by the people of England's capital for the luxury of Lord George Gordon's anti-Catholic crusade. The noble Lord himself lived to be excommunicated by the Protestant Archbishop of Canterbury, to abjure the religion in whose name he had incited bloodshed and murder, and to die at the age of forty-three, a wretched associate of the lowest criminals and professing himself a convert to the Jewish faith!

The greatest of English novelists, Mr. Charles Dickens, English and Protestant to the backbone, says in his preface to 'Barnaby Rudge': 'It is unnecessary to say that those shameful tumpts, while they reflect indelible disgrace upon the time in which they occurred, and all who had act or part in them, teach a good lesson. That what we falsely call a religious cry is easily raised by men who have no religion, and who in their daily practice set at naught the commonest principles of right and wrong; that it is begotten of intolerance and persecution; that it is senseless, besotted, inveterate, and unmerciful; all history teaches us. But perhaps we do not know it in our hearts too well to profit by even so humble an example as the 'No-Popery' riots of Seventeen Hundred and Eighty.'

Care of the Poor.

In the current number of The Catholic World we find an instructive comparison of the manner in which the poor are cared for in Catholic Austria, on the one hand, and Protestant England, on the other. The writer compares the poor-law system of both countries in respect of the provision made for poor orphans and for the education of the aged poor; and finds that while the poor-law system of England has been conceived in a niggardly, harsh and even cruel spirit, that of Austria is a model of discriminating generosity and Christian philanthropy.

Take again the case of the adult poor. How are they cared for under the English and Austrian systems respectively? 'In some towns of Austria,' says the writer in The Catholic World, 'for every four families there must be a separate guardian; but in Vienna it has been found possible to secure the services of the fifteen thousand honorary officials who are required under that arrangement. For every street or small district, however, there is a guardian. This guardian, if he fulfills his duty, must be personally acquainted with every individual living there, even in advance, so that when misfortune happens he may be able at once to decide how the case is best to be met. For merely temporary relief he is provided with funds to alleviate it. Doubtful cases, and the cases of people who require help for any lengthened period, must be referred to the officials of the public institutions. In England, work-house officials treat all the poor, more or less as criminals, whether the poverty arises from unavoidable misfortune or from vice and idleness. The administrators of the poor law in Vienna take infinite trouble to adjust the treatment to the merits of each individual case. Instead of the casual wards of Great Britain, asylums are provided, where a bath, supper, bed and breakfast are provided free of charge for any one between the ages of eighteen and sixty who is in temporary destitution. Workmen in search of work during the day find these asylums taken to prevent abuse, and unless a man soon finds work or gives undoubted proof that he is in a fair way to obtain it, he is moved on to the work-house.'

'I was prostrated with a severe bilious complaint,' writes Erasmus Southworth, of Bath, Me. 'After vainly trying a number of remedies, I was finally induced to take Ayer's Pills. I had scarcely taken two boxes when I was completely cured.'

'Severe colds are easily cured by the use of Bickel's Anti-Consumptive Syrup, a medicine of extraordinary penetrating and healing properties. It is acknowledged by those who have used it as being the best medicine sold for coughs, colds, inflammation of the lungs, and all affections of the throat and chest. Its agreeable taste makes it a pleasant remedy for children.'

'Gentlemen—I was roughly cured of indigestion by using only three bottles of B. P. B., and I am now completely cured. I am suffering from the same complaint. Mrs. DAVISON, Winthrop, Me. Man. No other Sarsaparilla has the merit to secure the cooperation of the communities and hold it in esteem as the Hood's Sarsaparilla.'

"EVANGELIZATION" OF THE FRENCH-CANADIANS.

The New York Independent thinks that "special interest attaches to the work of the French Evangelization Society in Canada."

"The priests and Bishops," it says, "are making strenuous efforts to control the movement which is spreading. The general effect of the work has been increased by the changing attitude on the part of the Roman Catholic people toward the highest authorities in their own Church." Now if the generally sagacious editors of the Independent would only keep an "office cat" they would get rid of most stories of this sort before publishing them.

For the last twenty years I have been taking Ayer's Cherry Pectoral for lung troubles, and am assured that its use has saved my life. My wife suffered from a cold; nothing helped her but Ayer's Cherry Pectoral which effected a cure.—R. A. WOOD, Haverhill, N. H.

Again the Jesuits. Rev. Patrick O'Brien, of Cleveland diocese, and presently travelling through the Holy Land, thus describes the House of the Jesuits—those dreadful enemies of education!—"Our party went ashore at 8 o'clock, and we heard Mass, celebrated by Archbishop Floeg, in the Capuchin Church. We had hoped to reach Nazareth for the Feast of the Annunciation, but owing to the storm we were disappointed. The Capuchins invited us to take breakfast in the monastery. The Jesuits. A low Mass was in progress when we entered. The church was crowded with worshippers, the men on one side, the women on the other. The ushers escorted us to seats within the railing of the sanctuary. The students attended this Mass in a boy, and they sang at intervals. They were dressed in uniform suits, varying according to grade, and they presented a fine appearance. There are two hundred boarders and three hundred day scholars, among them being Jews and Mohammedans as well as Christians. The college building and monastery are stone, very large, and they contain all modern improvements. There is an excellent medical department attached to the college, where some of the best doctors in Syria are trained. But what surprised me more than anything else was the printing office. They have the most complete printing office I ever saw. They even manufacture their own type, and they print and bind pamphlets and books in all the Oriental and European languages. They showed us an Arabic Bible, artistically illuminated and bound in the casting of the type to the binding, being done by themselves. The Jesuits of Beirut deserve the greatest praise for the great work they are doing for religion in Syria. May God bless their efforts to re-Christianize this benighted Mohammedan land! After the grace of God, nothing but education will open the eyes of those unfortunate people."

THE HAUNTED HEART.

A Memory of the Past Necessary to the Purity of the Soul.

"Though the past haunt me as a spirit, I do not ask to forget."—Mrs. Hemans. While every man is justified in trying to be fully as happy as possible the fact still remains that it is impossible to escape the unhappiness of any world. It was intended that man should be unhappy. Sorrow is a part of the mission of life, and it is just as necessarily the companion of happiness as light is the companion of darkness.

For nearly forty years Dr. Fowler's Extract of Wild Strawberry has been the leading and surest cure for cholera, colic, diarrhoea, dysentery and all summer complaints. It is a record to be proud of. You cannot be happy while you have corns. Then do not delay in getting a bottle of Holloway's Corn Cure. It removes all kinds of corns without pain. Follow with it if you are not cured.

Does Your Wife Do Her Own Washing? If you regard her health and strength, and want to keep your home free from hot steam and smell, and save fuel, washing powders, and the clothes, Get her Sunlight SOAP. It is a simple little fable, but it typifies life. The world is filled with its joys and its sorrows, its hopes and its disappointments; for Laughter and Tears are still passing on their course hand in hand.

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