

...on 30th August, ...of Brechin, and ...repeatedly.



...illness, Sickness, Hysteria, Nervousness, ...Melancholia, In- ...leapness, Diz- ...rain and Spi- ...Weakness.

...has direct action upon ...alleviating all irritabil- ...the flow and power ...is perfectly harmless ...pleasant effects.

...C. C., Chicago, Ill. ...at \$1 per Bottle, 6 for \$5 ...6 Bottles for \$9.

...No. 4, London. ...at their Hall, Aldon Block ...John Roddy, President; ...President: F. B. ...

...M. B. A. ...ence, etc., engrossed ...at a very small cost. All ...executed promptly and ...Address, C. C. COLLINS, ...

...METCALF, GRADUATE ...and Leipzig (Germany) ...and Languages, 25 Eldon ...

...the various trades required in ...of St. Peter's church, ...received up to 5 p.m. on ...day of October.

...addressed to the Rev. Father ...under will not necessarily ...ations can be seen and ...15th inst., at the Presby- ...and at the office of Post ...acts, Manning Arcade, ...

...895. ...HOLIC ...ME ...ANNUAL.

...BE IN EVERY CATH- ...LIC HOME.

...will Instruct and Enter- ...members of the Family.

...Home Annual for 1895 is ...This year's issue is gotten up ...new form, with new cover, ...and more pictures. It con- ...some insert illustrations and ...other illustrations in the ...the contents are al- ...

...LIST OF ITS ...RACTIONS.

...F. M. J. ...the presence ...

...an. The Toys. One of Dr. ...port stories in which is por- ...and the consequent sufferings ...and, and the enduring love ...

...A Legend of the Three ...Our Lady of Pompeii. ...the Gift. A ...of love and duty.

...A Visit to the Vatican. ...Tangart. Her Friends. A ...of great affection, strong in pa- ...

...Key. Ann's Pension Claim. ...the ...

...very interesting il- ...Stories we ...

...Spinning Wheel. "Greater ...is Man Hath." "The ...Vow," "Agnes and Eleanor."

...Home Annual is no' a vol- ...occupy a prominent place in ...the whole year. It will be ...by young and old.

...Twenty-Five Cents. ...at Paid by us.

...at once, and you will get ...All that is neces- ...25¢ price, or 50¢ in postage ...Annual is worth double the ...who buys it will find it ...

...TERMINAL ...Dictionary ...THE BEST FOR EVERYBODY ...

...It is easy to find the word ...Words are given their cor- ...not alphabetical places, each ...because a paragraph.

...It is easy to ascertain the ...pronunciation. ...ation is shown by the coloring ...and letters used in the school- ...trace the growth of a word. ...in the order of their develop- ...learn what a word means. ...is clear, explicit and full, and ...in a separate paragraph.

...PUBLISHED BY ...FIELD, MASS., U.S.A.

The Catholic Record.

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

VOLUME XVII.

LONDON, ONTARIO, SATURDAY, OCTOBER 12, 1895.

NO. 836.

Vespera.

I leave the city behind me, Shaking its dust from my feet; Leaving its thunder and roar of trade, To the covert sweet, Where from dusk of the elm-boughs arching, As in long cathedrals dim, Through the hush of the lingering twilight The thrushes sing a hymn.

THE HOLY ROSARY.

Eucylical Letter of His Holiness Leo XIII.

His Holiness Leo XIII. has just issued an Eucylical Letter on devotion to the Blessed Virgin, commencing with the words, "Adiutricem, Populi Christiani." It is fitting, he says, that the Mother of God should daily receive greater honor and be approached with increased confidence, inasmuch as additional reasons for paying this honor and exhibiting this confidence are afforded by the copious and manifold blessings which she is continually the means of securing for the common weal.

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In conclusion, his Holiness says: Let all pastors and flocks, especially during next month, have recourse with full confidence to the protection of the great Virgin. Publicly and privately in words of praise, prayer and promise, let them not cease unitedly to address to her the appeal, "Monstra te esse Matrem." In her maternal clemency may she preserve her whole family safe from every danger, bring them to true prosperity, and, above all, establish them in the sacred bonds of unity. May she mercifully look down upon Catholics of every nation, bind them more closely together by the ties of charity, and make them more prompt and constant in upholding the honor of religion, in which is to be found the highest good of States. May she look most benignly on those who differ from us, great and illustrious nations, noble souls that are mindful of Christian duty. May she beget amongst them most wholesome desires, and nourish these desires and bring them to fulfillment. May the warm devotion which the Eastern dissidents profess towards her, and the many great acts performed by their forefathers for her glory, prove effectual. And amongst the Western dissidents may the same effect be attained through the memory of the beneficent protection by which she approved and rewarded the piety of all classes towards herself, notable for so many ages. For dissidents of both kinds and for others, wherever they may be, may by the united, suppliant voice of Catholic peoples be powerful, and may our own voice, which till our last breath shall cry "Monstra te esse Matrem," prove efficacious.

FOR CHRISTIAN UNITY.

A Priest's Eloquent Address to Protestant Ministers.

Newton, Mass., Sept. 26.—In response to a kindly invitation sent out by the Rev. Dr. Shinn, rector of Grace Episcopal Church in Newton, all of the ministers of the different denominations in Newton met in friendly conference at the Townsend Memorial Library in Newton on Tuesday evening, Sept. 24, to consider the all-absorbing topic of "Christian Unity." Twenty-five ministers responded, representing all the churches in Newton. Though invitations had been sent to all the Catholic priests of Newton, only one appeared in person at the meeting. Letters from some of the other Catholic clergymen were read.

The spirit of conciliation and good will manifested at the meeting was a most refreshing and hopeful indication of better days to come, in behalf of peace on earth, good will to men." Everything said and done at the conference, was of a most charitable and conciliatory nature. No attempt was made to force any conviction or yield any principle of doctrine, but the keynote of the meeting seemed to be to inaugurate and foster a spirit of trust and peace among the leaders of Christian thought among all denominations, and, by a personal contact one with the other, to cast aside theological differences in the beginning, and learn to trust one another.

Many subjects were proposed which furnished work along humanitarian and social lines for the betterment of the community, and which all could participate in, such as better observance of the Sunday, temperance work, suppression of vulgar and blasphemous talk, increased regard for the sanctity of marriage, prevention of pauperism, promotion of integrity in political affairs, a more just and brotherly relation between employer and employee, the consecrated use of wealth, and kindred topics.

The Rev. P. H. Calkann pastor of St. John's church, Newton Lower Falls, being called on to address the meeting, spoke as follows: "Rev. and dear Brethren—It is a great step forward, toward the realization of our hopes for Christian unity, when the reverend leaders of Christian thought in our city voluntarily come together, as we do to-night, in friendly conference and willingly and dispassionately listen to the views of each representative advance for the accomplishment of this end. The heavens are telling the glory of the Lord, and all nature, animate and inanimate, contributes its one grand, harmonious hymn of praise to Him, but many strong and shocking discords are continually manifest in the tributes of praise to the Creator by His rational creatures.

"How can we render to God the things that are God's and preserve that peace on earth to men of good will promised in the holy Scripture? Can we unite absolutely, that there may be 'one fold and one shepherd'? Can we be convinced, that as God is one, His Church also is one? Can we have sufficient light from the Holy Spirit to recognize truth as one and the same always? If we cannot agree as to the essentials of Christian faith, can we not at least learn to trust one another, and love one another, and help one another in all those things that go to the lifting up of humanity; the respect of God's law; the diffusion of charity; the overthrow of intemperance; the observance of due respect for the Lord's day; the betterment of the people in morals and education; the respect and

other better, to know the truth, and the 'truth will make us free.' The great non-Catholic Christian world has too long looked upon the Catholic Church with distrust. The same distrust once filled the minds of a Newman and a Manning and a James Kent, Stone, and a Brownson, and a Marshall, and champions of the one, holy, Catholic and apostolic Church. "I am absolutely convinced that the Catholic Church, in all phases of its teaching, necessarily and logically tends to make men love their neighbor; to make them obey the laws of the land; to make them honest in their dealings with their fellow men; to make them reverence God and His holy name; to make children obey and respect their parents and superiors in the civil and religious order; to thank men and women abhor all things contrary to modesty and purity; to make men preserve inviolate the sanctity of the marriage tie; to make men conscientious as citizens, charitable as neighbors and just to all men. "Again, I am convinced, with a conviction as strong as the eternal hills, that the Pope of Rome is the legitimate successor of St. Peter and the visible head of God's true Church upon earth; I am convinced that the doctrine of the forgiveness of sins is a Divine ordinance, and I am convinced that the body and blood of Our Lord is really and truly present in the Holy Eucharist—and so on through all the dogmas of the Catholic faith.

"Now, my reverend brethren, there is no question in my mind in regard to the cause of all this. I have been a Catholic priest now for fifteen years, and during that time I have always had as my staunchest friends my non-Catholic neighbors. For six consecutive years previous to my Newton pastorate, I had the honor of an invitation, which I always accepted, of addressing a post of the Grand Army of the Republic on Memorial day composed almost entirely of non-Catholics. Charles Ward Post 62 of Newton, again composed mostly of non-Catholics, attended my church on Memorial Sunday two years ago, and none of them, I think, saw or heard anything but what made them better men and better citizens.

"Now what am I trying to get at? This fact. That all of the opposition to the Catholic Church and her doctrines and tenets are begotten of ignorance, deep, absolute, voluntary. When the day comes that you will approach us with a friendly hand and a friendly heart; when the hour arrives, as it has to-night, that you will listen to us and give us a respectful hearing, then the effervescent and superficial rantings that find lodgment in the brain and pulpit of the sensational preacher will vanish, and we can stand shoulder to shoulder in combating evil, in doing good, in helping humanity. If we must disagree, let us agree to disagree, and be friends. At all hazards let us have peace, and, incidental to this, let us have justice and truth, and not calumny. In my fifteen years of ministry, I never have brought any subject of a secular, political, or sensational, or abusive nature into my pulpit.

"I never found it necessary to abate my Protestant Christian brethren in order to have the truth, as I saw it, made known, and my people, and every people, are easily capable of being moved and convinced without 'throwing mud' at our dissenting brethren. However, speaking in general, there is no doubt that the tendency of the age is so characteristic and so rationalistic that it behoves us all to open our eyes to the real state of society. I tell you, my reverend brethren, we want more of God Almighty, more of our Blessed Redeemer who died for us, more of the eternal truths brought home to our children and our parents, too, and less of the almighty dollar, and less of the smart boy and girl who are landed to the skies because of their proficiency in reading, writing and figuring; less of the young man whose sole claim to distinction is his independence of thought in things religious, and his wonderful proficiency and progress in law and medicine and politics. We must look out.

"We are the leaders on the watch-towers of Israel. We have inherited the order of God and country, and have relegated God and the things of God to a secondary place. We look on men of self-denial and prayer and charity and godliness as fools and have a cheer and shout only for the labors and triumphs of the military and civic heroes of the day, and laugh away as trivial the fact that such men may be seuffers of Scripture and deniers of God. They become, however, *modens colens*, the ideals for our children to imitate. The result is that the world, and everything pertaining to the world, such as wealth, secular education, honors, and refinement, are made the immediate, and, unfortunately, the sole end of life. Sunday is forgotten, religion is left to fools and women, the hereafter, with its rewards and punishments, is a myth, and the minister of God is only playing a part, forsooth, and is held up to ridicule for trying to stem the tide of rationalism, materialism and irreligion.

"The salutary lesson of the hour, therefore, is to have us know one an-

other better, to know the truth, and the 'truth will make us free.' The great non-Catholic Christian world has too long looked upon the Catholic Church with distrust. The same distrust once filled the minds of a Newman and a Manning and a James Kent, Stone, and a Brownson, and a Marshall, and champions of the one, holy, Catholic and apostolic Church.

"I am absolutely convinced that the Catholic Church, in all phases of its teaching, necessarily and logically tends to make men love their neighbor; to make them obey the laws of the land; to make them honest in their dealings with their fellow men; to make them reverence God and His holy name; to make children obey and respect their parents and superiors in the civil and religious order; to thank men and women abhor all things contrary to modesty and purity; to make men preserve inviolate the sanctity of the marriage tie; to make men conscientious as citizens, charitable as neighbors and just to all men. "Again, I am convinced, with a conviction as strong as the eternal hills, that the Pope of Rome is the legitimate successor of St. Peter and the visible head of God's true Church upon earth; I am convinced that the doctrine of the forgiveness of sins is a Divine ordinance, and I am convinced that the body and blood of Our Lord is really and truly present in the Holy Eucharist—and so on through all the dogmas of the Catholic faith.

"Now one word more. All the ranting and talk about the enemies of the Catholic Church about selling indulgences and Immunities being a permission to commit sin; about money given to priests to forgive sin, or to permit sin; about adoration shown to Mary, the mother of God; of the Pope being infallible in his individual capacity of Bishop of Rome or the doctrine of the Church; also of the Pope being incapable of committing sin or error, like any other man; also of the Pope having any control of his duties or opinions, or of the duties or opinions of any other individual, regarding questions of business or politics, or any kindred subject of Catholics worshiping statues or pictures or images; of Catholics being disloyal to any single institution of our country—I brand all such talk as false, and the proofs have been given to the world a thousand times over.

"To sum up: Our object is Christian unity. The greatest strife scenes to be between Catholics and Protestants. The great cause is ignorance of the truth. The great remedy is a willingness to trust one another, to examine the truth and relegate bigots on both sides to oblivion. Then, and then only, will there be 'one fold and one Shepherd.'

After much friendly and informal discussion a committee was appointed, consisting of five members, among them Father Callanan, to bring in subjects for practical work. The next meeting will be held within a month.

HOME OF THE SCIENCES.

Dedication of McMahon Hall at Washington.

The dedication of the new McMahon Hall of Philosophy at the Catholic University took place on Oct. 1st. Three hundred priests, headed by the Cardinal and seven Archbishops and other prelates of the Church, also participated. Cardinal Gibbons closed the exercises with the following address:

"It was fully in keeping with the origin and strength of the Catholic University that the first words spoken on this occasion should be those of our founder and chief teacher, Leo XIII. It is also a source of real pleasure to us to-day that, as so often before, His Excellency the Apostolic Delegate has manifested the deepest interest in our institution. Nor can I, as chancellor of the university, more fittingly close these inaugural solemnities than by recalling to your minds, in the language of the Sovereign Pontiff himself, the scope which he has given to this institution, the spirit with which he instituted his work and the zeal for its success which he seeks to arouse in the Catholics of America—so that, as his venerable features are constantly before our eyes in this house of learning, his counsels may ever dwell in our hearts and his teachings in our minds.

"The purpose for which the university was founded, and consequently the place which it was meant to fill in the midst of so many long-established and flourishing schools, you doubtless know. But a few months since Pope Leo declared in the encyclical: 'Though there already existed many universities, and those of the first order, we nevertheless thought it advisable that there should be one established by authority of the Apostolic See and endowed by us with all suitable powers, wherein Catholic professors might instruct those devoted to the pursuit of knowledge, at first in philosophy and theology, and, afterward, as means and circumstances would allow, in other branches, those particularly which our age has brought forth or brought to perfection.'

"The intention of the Pontiff, so clearly expressed in these words, was that this institution should acquire in due course the full development of a

university complete in all its departments. At the same time it was his will that theological studies of a post-graduate character should hold the first place, and, accordingly, the School of Divinity was opened in 1889. That the faculty of theology, during six years, has responded to the wishes of Pope Leo is evident from the words of approbation contained in the encyclical just quoted, for the distinguished teachers whose repute for ability and learning is crowded by their loyalty and devotion to the Apostolic See. We congratulate the pioneer faculty upon the work which has deserved this tribute from the highest source, and we are confident that with such encouragement they will maintain for theology the place of honor as well as seniority in the university.

"With the Pontiff, likewise, we rejoice not only at the abundance of good fruit which these years have produced, but also in the fact that steps are now taken toward reaping a still richer harvest. To-day we enter upon the *ampliora coepit* the wider field of activity, which we have had steadily in view from the beginning, for we realize that 'in the swift race of intellect, in the widespread passion for knowledge, noble and praiseworthy as it is, Catholics must lead, not follow—must be adepts in all the refinements of learning and apply themselves strenuously to the search after truth and the investigation, so far as may be, of nature's entire domain.' It is this admonition that both urges and encourages us to open schools of philosophy, letters and science. We feel, and all Catholics must feel, that scientific research in every line is not merely a matter of inclination or simply a luxury for us; it is our bounden duty, the express command of the Holy Father—*oportet*.

A MANY-SIDED TASK.

To fulfill this duty in a manner worthy alike to Catholic tradition and of the actual state of knowledge is a many-sided task. The very name implies a multitude of requirements. Not the least important of these, even for our oldest institutions, is the necessity for buildings properly constructed and equipped. Laboratories fitted up in such a way as to afford every facility for research, museums that shall be for instruction rather than for exhibition, libraries in which the student may find the literature bearing on his subject—in one word a workshop with all the implements for specialized investigation in each branch. This is but the beginning, yet an essential beginning of the task which the modern university undertakes. How far this first requirement has been met you may judge as you pass from hall to hall of this building. It is not too much to say that it is admirably adapted for instruction in those branches which are permanently located here, while sufficient provision has been made for other departments which, as they develop, must be removed to other buildings.

"But a far more important and more delicate task is the selection of the teachers who are to impart instruction in this hall, initiate our students in the methods of personal research, and by their own scientific labors contribute to the advance of knowledge. If the rapid differentiation of the sciences in these later times has widened our field of investigation, it has also, by a natural consequence, circumscribed the area in which the individual worker can claim to be master. The very specialization that makes one man perfect requires that others shall toil at his side. And thus from the combined results of various lines of research—there is built up gradually a vast edifice of fact and theory and law. The builders cannot be too many; it is a work not for one race nor for one time, but for all men and for all times. We have sought to do our share by bringing together a body of professors whose experience and ability make us hopeful of success. Some have spent long years in the service of science; others have been trained in the best schools of America or of Europe and have their career before them. All, we are assured, will strive earnestly to attain what the Pontiff so confidently expects.

THE INCREASE OF KNOWLEDGE.

"Buildings, equipment and men pre-suppose means. Advance as it may, science cannot escape from the rigid law by which all things human are governed. On the contrary, the maintenance of scientific institutions becomes more costly in proportion to the increase of knowledge. Yet we do not regret the outlay, for we are certain that it is more than repaid, not only by the progress of science itself and the spread of education, but also by the increase of that material prosperity from which our institutions must draw their support. No surer index of the intelligence of our people can be given than their appreciation of economic facts, and no stronger proof of their generosity could be placed their wealth at the service of science. Rightly, therefore, did the Holy Father declare at the outset of the university, 'We confidently expect that the faithful of America, in their great-hearted generosity, will second your efforts to carry out on a grand scale the work that you

have begun.' His confidence has not been misplaced. For, as the liberality of two noble women laid the foundation of our Divinity school and led other Catholics of means to endow the chairs, so that when the time was ripe a generous priest came forward to provide for these new schools, Leo has honored him in a special manner and has pointed him out as an example for imitation, and I am happy on this occasion to offer Mr. McMahon the heartfelt thanks of the Church in this country and to express the hope that he may for many years to come not only enjoy the sight of this splendid edifice, but be gladdened also by the good work that shall be carried on within these walls. His example has already been followed by other large-minded donors. Several chairs have been endowed and others have been promised. Much more, it is true, will be needed in order to place these schools on a sound financial basis, but we have every reason to hope that our American Catholics, who have ever shown an open-handed generosity in the cause of religion, will make the great work a success and prove themselves the generous rivals of our non-Catholic fellow citizens, to whom our universities are so deeply indebted.

"It is this manifestation of good will and the hope of awakening still greater interest in the university that has doubtless sustained those who are most directly concerned in the organization of these schools, and in particular has lent courage to the rector, Bishop Keane. The tireless zeal which he has shown and the eloquent appeals which he has made in the cause of higher education are too well known to need any comment here. He has simply spent himself in the work, and I congratulate him upon the success which has crowned his efforts. The opening of these schools lays upon him a heavier burden of care, but I am confident that with the hearty co-operation of the episcopate, clergy and laity, he will bring to perfection what he has so begun. Another source of encouragement for him and for us all is the appreciation of our endeavors by those who are charged with the education of Catholic youth and are eager that their students shall receive the best possible scientific training. The seminaries of the country have co-operated with us by sending their graduates hither and occasionally by raising their standards of instruction. Various religious orders have affiliated themselves with the university, and have established their houses of study in its neighborhood, as did their predecessors at Oxford and Paris. From many of the colleges where the laity chiefly are educated young men are coming, anxious to profit by the opportunity for original research which is offered them here. All this is in keeping with the desire of the Holy Father expressed in the Brief which has been read to you. 'All colleges,' he says, 'send to the university their ablest graduates, their men of brightest promise. For the Pontiff evidently means that our educational institutions shall be united into the great system, all laboring for the one great purpose. The better our schools, so much better will be the work of colleges, and the higher standards adopted by colleges and seminary, the greater will be the profit derived by their graduates from the courses they follow and the investigations they carry on at the university.'

TRAINED IN CHRISTIAN MORALITY.

"And now, turning with a loving heart to you, young men of the clergy and laity, who are the first to enter these schools, I welcome you in the name of the directors and in the name of your professors. As students here you will find at your disposal every means for cultivating those qualities of mind and heart which go to make the true scientist and the true man. You will be trained not only in the methods of research, but also in those practices of Christian morality, which, as you already know, are the best guides to an upright life, and which your parents and guardians have fostered with anxious care. To combine the highest intellectual development with the most solid virtue and manliness is a duty imposed upon us by the Holy Father—a duty, too, which we shall conscientiously fulfill with your generous co-operation. That your number at the outset is small need not be a matter of surprise, and much less of regret. There can be no isolation where men are joined in the pursuit of the noblest aims. Rather, I should say, that each will receive from his teachers a special direction and an amount of solicitude which large numbers render impossible. Remember, I beg you, that the work of the university and its good name are largely in your hands. Strive earnestly that every hour you spend in McMahon Hall may be marked by an advance in knowledge and by marked assiduous application to your work. The result of your efforts in the cause of truth will be the source of purest satisfaction to yourselves and of the highest honor to the Catholic University. Thereby you will realize the heartfelt wish of Leo XIII., '*Præstat, viget, aërat*,' the bulwark and glory of country and religion alike."

OCTOBER 1, 1895.

CONVENT PORTRESS.

When the Door, Not the Countess Most.

BY BOYLE O'REILLY. The high walls of Oakhurst...

been so happy I quite forgot my duties; and now — but as she spoke Mother Anna entered.

“Sister Katharine,” she said, casting an apologetic glance at the visitor, “I have come to tell you that Sister Agnes takes your duties for today, while you stay with Mr. Dallan and enjoy every moment of his visit. Would you not like to walk about the gardens?”

“Oh, thank you, thank you, mother!” cried the little Sister, delighted at the unexpected privilege, and presently a score of girlish heads clustered in the class-room windows to watch Sister Katharine trip gaily down the pathway beside an imposing stranger.

“Is there nothing I can do for you, Kate? Nothing that you wish for?” “Not a thing, William,” she answered, smiling brightly.

“How did this happen?” he questioned, stroking the scarred hand that lay in his.

“O, William, we had a fire; such an awful fire! All the class-rooms were needed so much, and Mother is too poor to build again,” she said, leading the way to the ruins.

“What are you going to do?” he asked, standing by a heap of blackened masonry.

“Alas! we can only pray,” she answered sadly, her eyes bright with tears.

WHO IS TO DECIDE ABOUT ANGLICAN ORDERS?

London, Sept. 4, 1895.

To Catholics it seems curious that Anglican Orders should be so ardently defended by Ritualists.

The Ritualists are not a primary question within the Unity of the Church in Authority, in Worship, in Faith? For this reason it was that the Holy Father, in his recent invitation to English Protestants, did not allude to the subject of orders.

And the inevitable consequence of this private judicial attitude is the delirium of day to day, from one year to another, the decision as to individual duty.

“You must think for yourself and for your soul.” What sound common sense? That one individual Anglican should wait for another individual Anglican — or, which is the same thing, for fifty or a hundred individual Anglicans — is like a soldier who has mutilated waiting till others who have mutilated shall dictate their terms to the commander.

“If they did, then would the Arians and the Nestorians, and all the priests who were condemned by the General Council, have had the right to return on the Catholic Church.”

AN AWKWARD DILEMMA.

“One of the funniest and yet the most embarrassing things that ever happened during my ministry, said a clergyman yesterday.

“I had charge of a church in a small town. One Sunday I had for a guest a clergyman who had removed from our town to a distant city about ten months previous.

“I was so sad at being useless,” and she glanced at her maimed hands.

“I once had ten cents,” she said softly, “and I did not know how to spend it. O, William, how good you are to me. I was so sad at being useless,” and she glanced at her maimed hands.

“I was so sad at being useless,” and she glanced at her maimed hands.

“I was so sad at being useless,” and she glanced at her maimed hands.

HEAVEN ON EARTH.

A well-known priest had preached a sermon on the joys of heaven.

“I was so sad at being useless,” and she glanced at her maimed hands.

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WEAK AND NERVOUS.

Describes the condition of thousands of people at this season.

“I was so sad at being useless,” and she glanced at her maimed hands.

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HOOD'S SARSAPARILLA.

Whenever the body has been weakened by disease, it should be built up by Hood's Sarsaparilla.

“I was so sad at being useless,” and she glanced at her maimed hands.

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THE MEDICINE FOR LIVER AND KIDNEY COMPLAINT.

Mr. Victor Auger, Ottawa, writes: “I take great pleasure in recommending to the general public Parrole's Pills.

“I was so sad at being useless,” and she glanced at her maimed hands.

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WEAK AND NERVOUS.

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“I was so sad at being useless,” and she glanced at her maimed hands.

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Approved and recommended by the Archbishops of Toronto, Kingston, Ottawa, and St. Boniface, and the Bishops of Hamilton and Peterboro, and the clergy throughout the Dominion.

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London, Saturday, October 12, 1895.

PRINCIPAL GRANT'S LAST LETTER.

In the fifth letter of Principal Grant which appeared in the Globe of the 25th, and in his last which appeared on the 28th ult., after some remarks on the methods followed in the Public and Separate schools of Manitoba, respectively, the principal makes an earnest appeal to the people and Government of that Province to settle amicably the school question which has brought on such a ferment, not merely in that Province, but throughout the Dominion.

It is beyond dispute that the Manitoba Government raised this momentous question of the schools without foreseeing the magnitude of the struggle to which it would give rise.

When the Greenway Government took office in the first instance, there was certainly no intention to interfere with the Catholic school system then in existence, and when, later on, amid the political exigencies which arose, there was some agitation with the view to abolish Separate schools, Mr. Greenway and other members of the Government gave most positive assurances to His Grace the late Archbishop of St. Boniface, and to Catholics in general, that the Catholic schools would remain intact during his administration, and by this means he secured a large share of French-Canadian support at the elections which ensued, the result of which was that at a critical moment his administration was sustained and remained in power.

It was on the occasion of a visit of Mr. Dalton McCarthy to Winnipeg, for the purpose of stirring up racial and religious discord, that Messrs. Greenway and Martin seem to have discovered that they might strengthen their position temporarily by breaking faith with the Catholics. They discovered that there was a certain faction in the Province which could be brought to support them in their weakness, if they would only adopt an anti-Catholic policy, and so, in spite of the promises whereby the original population of the Province was induced to enter into the Canadian confederation, the laws abolishing Catholic, and ostensibly all denominational schools, were decided on and passed in 1890.

We by no means assert that the school system established by the Manitoba Legislature in 1870 was perfect in all details; yet it was certainly a great step in advance on the crude school system, if we can call it a system, which existed before the organization of the territory into a self-governing province, and since 1870, settlement has been so rapid that the conditions have been completely changed again. Large tracts of country which were then uncultivated are now teeming with a thriving population, and it is possible to have good schools, where before there could be only those of very inferior grade or none at all. We by no means deny that it was a good thought on the part of the provincial Government to improve the schools, and to raise the standard of efficiency, both with regard to the curriculum of the schools themselves, and to teachers' certificates, but we most cordially endorse the sentiments of Principal Grant when he asserts that it is not to the interest or the credit of the people of that province, nor in accordance with the national sentiment which desires the good of the whole people, that an injustice should be inflicted upon any section of the people, or that the conscientious convictions of any portion of the people should be harshly interfered with; and this we say of Catholics and Protestants alike, of the Russianized German Mennonites, equally with the Irish and French settlers who were the original proprietors of a great part of the soil, as far as it was settled, when it became part of Canada. We do not wish to provoke resentment, nor to excite further discord by referring to the sneering manner in which Mr. Dalton McCarthy and Attorney-General Sifton have spoken of the half-breeds who

constitute a considerable proportion of the original owners of the soil, but we say that the rights of these half-breeds to their religious convictions should also be respected, the more so because they made honest and energetic efforts to keep pace with the progress of the country, and to educate their children at great personal sacrifice and cost. It was the duty of the Government to aid them in this, and not to treat them with harshness and contumely.

Professor Grant has shown in his letters that the Russianized Mennonites have been treated by the Government with the greatest consideration. Their ideas on education have been respected, even where they bordered on the eccentric or ridiculous, and every facility has been extended to them to have schools to their liking; and even they have a special school inspector of their own creed, whose business it is to strain the school laws to meet their views, enabling them to have unqualified Mennonite teachers who will inculcate Mennonism, and teach the German language.

We do not object to this kindly treatment of these foreigners, but we do say that it is most unjust to give all the kindnesses to them, while the Catholics, who are the children of the country, and to whom constitutional guarantees were given in the first instance that they would have all the rights of the Protestant and Catholic minorities of Quebec and Ontario, have been deprived of their rights at one blow.

It will be seen from statistics given in another column, in a letter from His Grace the Archbishop of St. Boniface, that during the five years the Greenway-Martin school laws have been in operation, the Catholics of Winnipeg alone have had an unjust burden of more than \$125,000 imposed on them by this legislation, and as in addition to this the Catholic school houses and furniture have been seized throughout the Province for the education of Protestant children, except in those instances where the school houses were the property of the church, and not of the school corporation.

The Catholics of Manitoba would not and do not object to any measure which would make their schools more efficient. On the contrary, they would hail such measures with delight; but they object with good reason to the wholesale robbery which has been inflicted on them, to the dishonor and disgrace of the whole Dominion.

Without referring to the compact by which a Separate school system was guaranteed to Manitoba on its entry into the Dominion, Principal Grant points out that a cast-iron school system which a large section of the population will not accept is not suitable to a country where special and acute differences exist, and he recommends a system more elastic and therefore more comprehensive and inclusive. The recommendation is wise, and its adoption would bring Manitoba into uniformity with other parts of the British Empire; with Ontario and Quebec, and even with England itself, where the school system admits of the existence of denominational or voluntary schools, side by side with Public schools.

The Manitoba Government and Legislature have even practically admitted the necessity of yielding something, for in their answer to the remedial order they state their willingness to investigate and to remove any real grievances if they exist, though they refuse to admit the demands of the remedial order. It would certainly be better for all concerned if Manitoba itself, which created the difficulty, would now remedy the grievances, but we must say there is little appearance that it will do so. The Government, at least, has foolishly made it a principle of pride that it will yield nothing to the authority of the Dominion. We say this is foolish, for what is the use of a Confederation if the terms of the compact are to be violated at every whim of one of the partners to it?

We do not appeal to the pride of the rest of the Dominion to uphold the authority of the Dominion, for pride is the most dangerous of motives, but we do appeal to the spirit of justice and fair play, and to the respect for law and order which prevail in all the Provinces, as we believe, to insist upon it that the Catholic minority be protected in its rights, and that not only the rights which have been taken away be restored, but that full recompense be given in the form of restitution for the damage already inflicted. All this must be provided for in the Dominion legislation which is promised for next January, unless in the meantime Manitoba forestall the Dominion Government by itself applying the remedy demanded.

The many protests we have heard against coercing Manitoba are merely attempts to hide the real issue which is at stake. This issue is the honor and justice of the whole Dominion, which is bound by every sacred obligation to guard the compact which unites Provinces with different interests and convictions. No Province can be free to violate that compact, and if it were Quebec which had broken it the very persons who now cry out: "Manitoba must not be coerced," would be the first to insist on coercing Quebec.

From the Dominion Parliament, in which there are more interests represented than in the local Legislatures, there is a fair chance of obtaining justice, and if a Province insists upon violating the principle upon which the Confederation is based, it must be brought back to a sense of duty, even though some people endeavor to make the Federal interference appear odious by giving it the name of coercion. Manitoba has no more right than any other Province to set at defiance the guarantees of the Confederation compact.

THAT COALITION.

Montreal, Oct. 1, 1895.

Editor CATHOLIC RECORD:

Sir—While thanking you for the insertion of my letter, in your issue of 21st Sept., I regret that I am still obliged to take exception to the original assertion and also to your comments on my letter. You stated in your first article that the "victory was achieved by a coalition between the clergy . . . and the liquor interest" and in your comments on my letter you say, "The coalition really existed, at least for the time being, and our correspondent admits . . . that this was the case." I beg respectfully to point out that a "coalition," or "alliance," as you call it elsewhere, means a compact between friendly parties, "a confederacy," whereby each party to the "coalition" agrees to support the cause of each of the other parties to the coalition in return for a like support guaranteed its own cause by each of such parties. But you will surely not contend that the Anglican Church made any agreement with the liquor party in return for its support, and no proof can be furnished that anything of the sort occurred, especially as you say that you "do not mean to insinuate that the clergy desire to perpetuate the saloons." I certainly cannot admit that I allowed any coalition to have existed. You have read into my words a meaning I did not intend them to convey and which, to my mind, they do not express. The fact that "The destined victims defended themselves against a common foe" does not necessarily admit that any "coalition" existed between such victims, and nothing in return for a claim to my intentions that to admit it.

If you mean that accident placed the Church and the liquor interest on the same side and that each party voted for its own interests solely, then there was no intentional mis-statement, but only an unfortunate selection of terms. As to whether the Church would have been upheld if the liquor interest had not accidentally been ranged on the same side each of us will probably retain his own opinion, and I respectfully submit that I gave very good reasons in my letter for holding mine. It is quite true that, in voting for the Church, Churchmen were obliged to vote against the Liberal liquor programme, but the majority of them do not believe in it any way, as a remedy, and their votes in no way bind them to uphold the liquor traffic, or prevent them from embracing any temperance programme which may commend itself to them. I can assure you I have no desire to be intolerant or to interfere with your freedom of speech. I consider yours an ably conducted paper, and recognize your courtesy in publishing my letters. It is because I feel sure you would be as anxious as anyone to correct a mis-statement that I have been bold enough to address you. Neither have I any desire to attribute to you the extravagant trimmings which adorned the remarks of British Liberals, but I cannot help seeing that your statement, as to a "coalition," is their assertion without proof, and I do not see how I can modify my expression about robbery of the Church because I honestly believe that is what was contemplated. This leads us to the point as to whether the Anglican Church is identical with the ante-Reformation, the discussion of which point would convince neither of us that he was in error and had better be left alone. But I know that the law of England recognizes the properties and endowments held by the Anglican Church as being the property of that body. I also know that the Roman Catholic Bishops of England, in 1826, repudiated the assertion that their Church laid any claim to those properties, etc.; and, furthermore, that there are not, on the statute books of England, any Acts of Parliament whereby the properties of the supposed ante-Reformation Roman Catholic Church were taken away and transferred to what is supposed by some to be a new Church, viz., the present Church of England. If such exist I shall be obliged if you, or some of your correspondents, will give dates of same and quote their exact terms. The tithes, which you mention as an injustice, are grievously misunderstood; they are part of the ancient endowments of Christianity in England—in fact the most ancient—

and were not created by the Tithe Act which simply gave the clergy the legal right to collect them at law. Besides this, they do not really constitute anything but a part of the rent. If a farmer rents a farm which is subject to tithe he knows perfectly well what he is doing and that he rents for less money than he would have to pay was the land not subject to tithe. If he buys he knows that he will have to pay tithe and consequently he pays less than he would were there no tithes. He is nothing more than the channel of payment of what the original owner lost by making the land subject to the tithe.

We admit to our columns this second letter from our esteemed Anglican correspondent, not that we think it throws any new light on the controversy in reference to the coalition between the Anglican Church and the liquor interest of which we spoke in a short note in a former issue of the CATHOLIC RECORD, but because we desire to show every courtesy to a gentleman for whom we entertain esteem and respect; still we cannot but think he takes too much to heart the jocose article we published in which we referred to the incongruous alliance whereby the triumph of Lord Salisbury's Government was achieved during the last elections in Great Britain.

In order to prove that there was no "coalition," our correspondent frames a "definition" of the term whereby he thinks he can make it appear that the use of the word was inappropriate; yet in his previous communication, in which he also made objection to the use of the term, he admitted that the Church and the liquor men united to defend themselves against the common foe. We certainly took this to be an admission that a coalition existed, but he repudiates the inference, and we are free to admit, as he says in his present letter, that it may have been foreign to his intention to admit such a thing. His intentions, however, do not change the fact.

We shall not spend time and space in analyzing the definition of coalition with which our correspondent furnishes us; but we will say that his gloss requires a much more intimate union of sentiment between parties in order to constitute a coalition, than is generally required when the term is used. Thus a coalition government is at least often, if not usually, made up of parties which have hitherto been bitterly hostile to one another. We do not propose either to enter upon a long philological essay, but we shall here quote the definition of the word as given in Webster: 1. "Union in a body or mass, etc. 2. Union of individual persons, parties or states."

There was a union undoubtedly during the British Parliamentary elections, sufficient to justify our use of the word coalition, and it makes little difference whether or not our correspondent intended to admit the fact. It existed all the same, and there are many instances recorded in the English papers where clergymen and saloon-keepers canvassed in harness together to secure the election of the Conservative candidates, and it is positively stated that many ladies who were induced by clergymen to canvass actively in defence of their religion, afterwards deeply regretted that they allowed themselves to be hoodwinked into keeping secure victory for the saloons.

Our correspondent further gives us to understand that the Anglican Church came honestly by the endowments with which it was invested when the Catholic Church was robbed by wholesale for its aggrandizement. He appears to be of opinion that the modern Anglican Church is identical with the pre-Reformation Catholic Church, though he presumes that he would not succeed in convincing us that such is the case. We admit that it would be difficult to make us believe that a Church with a new head, new doctrines, a new founder, a new episcopate and clergy, a new liturgy, and altogether a new constitution, is identical with the one it displaced by Act of Parliament.

The property of the Catholic Church was handed over by the power of Parliament to the new creation, and when some of the English Bishops complained recently of Lord Rosebery's intention to "rob the Church" by disestablishment in Wales, his Lordship reminded them that they had received their endowments from Parliament, and that the same power could now reassign them or take them away.

Our correspondent invites us to mention the Acts of Parliament whereby the transfer was made. It is notorious that the modern Anglican Church is the creature of Parliament, and there is a succession of Acts of Parliament on the subject; but we decline to make

the question of identity rest upon the existence of such Acts. The identity theory is an absurdity whether the Acts asked for by our correspondent exist or not.—ED. CATHOLIC RECORD.

AN APPEAL FROM MANITOBA.

We publish in another column an appeal from His Grace the Most Rev. Mgr. Langevin, Archbishop of St. Boniface, to the Catholics of the Dominion, for aid to enable the Catholics of his diocese, and especially of the city of Winnipeg, to maintain their Catholic schools under the difficult circumstances in which they have been placed by the provincial legislation, which withdraws from most of the Catholic schools all public aid toward the education of the children.

The circumstances are well known to our readers. For more than five years now, aid has been withheld from Catholic Separate schools, though the Catholics of the Province are heavily taxed for the Protestant education of the children of their neighbors. It has been shown that, under pretence of establishing a system of secular schools, the distinctively Protestant character of the schools which are receiving Government aid has been maintained, and it is thus absolutely impossible that Catholics having due regard for conscience should make use of these schools in any way.

Many of the Catholic schools of the Province have been closed for the time being, because the Government has starved them out of existence. Owing to special conditions in certain localities, twenty out of ninety Catholic schools have been retained under the Public Schools Act; the others have been closed, or have been maintained through the great sacrifices made by the zealous Catholic population, who have thus voluntarily submitted to a double tax in order to support them. This extra tax has amounted to over \$125,000 in Winnipeg alone. It is easy to understand that the burden pressing upon the people is a very heavy one, and in order to make it possible for them to continue their schools, the present appeal is made.

Many of our readers will receive from the Rev. Father D. Guillet, P. P. of St. Mary's Church, Winnipeg, books of tickets in connection with a bazaar soon to be held, and we trust that every effort will be made by the recipients of these tickets to extend to their co-religionists of the West the aid they require. This will be effected if an effort be made to dispose of the books of tickets they receive. The amount asked from each ticket purchaser will be small, but in the aggregate, the result may be made sufficient to enable the Catholics, who are now suffering serious injustice, to hold the fort until their grievances are remedied, whether by Provincial or by Dominion legislation.

There are certain Pecksniffian moralists who have already raised a cry against this bazaar as being a species of gaming or gambling. It is easy to see that the purpose of this cry is to injure the good work of Catholic education. A very small contribution is asked from each one for a good and charitable purpose, and it would be hard for the Pecksniffs to show that the work of charity is vitiated by the fact that a certain number of premiums will be distributed among the generous contributors. These complainants are accustomed to tell us that the Bible is their supreme and only guide in matters of morality and religious belief. Would it not be advisable for them to find some evidence in the Bible to the effect that this mode of extending aid is unlawful, before parading their pet theories as the truth of the gospel?

EDITORIAL NOTES.

OUR hearty congratulations are extended to the respected pastor of St. Thomas, Rev. Dr. Flannery, on the attainment of his Silver Jubilee in that city. Dr. Flannery is one of the most popular and hard-working priests in Ontario, his many sterling qualities of head and heart endearing him to all who have the pleasure of his acquaintance, and these may, indeed, be found in almost every diocese of the Dominion. To his people the Rev. Doctor has been a true Father. Helping the needy, relieving the afflicted, lifting the fallen ones of his sheepfold, has been his life work; and we need not wonder that prayers without number and good wishes as hearty as they are sincere surrounded him on this happy occasion. We join with the Rev. Doctor's many friends in wishing him length of days to be a Father and benefactor to the flock committed to his care. Among the features

of the celebration were two very complimentary letters which Rev. Dr. Flannery read to his congregation, from Bishop O'Connor of London and Archbishop Walsh of Toronto.

SO CALLED Christian Science has been again brought to task for malpractice in medicine, and a professed "healer," Mrs. J. H. Aikin of Memphis, Tennessee, has been indicted for murder for attending a Mrs. Wade in childbirth last July in the usual Christian Science fashion of healing all maladies. She would not allow any physician to see the patient, who died for want of the needful medical treatment. Mrs. Allan has been admitted to bail under bonds of \$5,000, but the physicians and the State authorities are determined if possible to put an end to the treatment of diseases by superstitious methods, and the law will be allowed to take its course in the present instance in order that a stop may be put once for all to the Christian Scientist modes of operation.

SOUTH CAROLINA is the first of the sovereign States to grapple with the divorce evil in the only way in which it can be successfully dealt with. The constitutional convention met last week, and after nearly two days' debate it was decided that in the State no divorces shall be granted in the future. This was carried by 56 to 49. A great effort was made by Senator Tillman with some other delegates to have the divorces of other States recognized, but notwithstanding the great esteem in which the Senator is held, his appeals were in vain and the rule was made absolute. The Bible was frequently quoted on both sides, and the debate had the aspect of a theological controversy. The State is a very Protestant one, but the evils of divorce have been so thoroughly felt that there has been for years a growing reaction in favor of the Catholic doctrine of the sacredness and indissolubility of the marriage tie. The decision will need to be confirmed by popular vote before it will become law.

On Sunday, the 29th ult., the people of Lansing, Mich., were entertained with the unusual show of fifty-three persons baptized in the river on a cold and raw day, according to the manner of the Second Adventists, by being immersed. Three elders of the Church performed the ceremony, wading into the water to their waists, after which the catechumens waded out also and were dipped, notwithstanding the severity of the weather. A cold north-west wind was blowing, and there was during the time of the ceremony an occasional shower of cold rain, which rendered the process more disagreeable. Nevertheless none seemed to flinch from the ordeal, though the catechumens ranged from eight or ten to between sixty and seventy years of age. We have not heard of any sickness contracted through the rite, but it is probable that the result for some will be a deadly cold or consumption. One old lady seemed quite prepared for this, as she fervently exclaimed after the ceremony: "Now I can die in peace." Provision was made with brisk fires and dry clothes, in a tent on the bank, to secure the baptized persons against danger to health, and every precaution was taken so that evil results may not ensue, after the immersion, but with so large a number of persons of all ages and physical conditions, it will certainly be a wonder if the consequences are not fatal to some.

BOB INGERSOLL has recently been made the victim of the practical application of his own principles, but he does not at all take the matter with that equanimity which one would expect from a gentleman who announces these principles so dogmatically. In one of his lectures he declared the right of the thief to take the property of another, because he wants it and cannot obtain it in any other way than what the world calls theft. But Mr. Ingersoll has had \$200 stolen from him by a pickpocket, and he is very indignant thereat. Why should he not be satisfied, as, according to his own principles, the thief did only what he had the right to do, being unable to get at the colonel's money otherwise than surreptitiously when he wanted it? It makes all the difference in the world whose ox is gored.

ST. JOHN N. B.

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...FINEST QUALITY... BOTTLED IN LONDON.

What Then?

What then? Why, then another pilgrim song. And then, a hush of rest divinely granted...

FIVE-MINUTE SERMONS.

Nineteenth Sunday after Pentecost. GOOD AND BAD READING.

Brethren: I want to ask you a serious question this morning. What do you read?

What do you read? One says, I read politics, and that is good; another, I read business, and that is good...

Another might ask: Father, what do you mean? Do you wish us to read the lives of the saints? Just so.

There it lies, shut up tight and clasped, knowing only the visitation of the feather duster from one end of the year to the other...

What will the Scripture do for me? I answer it will give you courage to bear your burdens...

It will strengthen your faith. "Thy word is a lamp to my feet and a light to my paths" (ibid. 105).

It will give you a well-spring of hope: "I have purchased Thy testimonies for an inheritance for ever, because they are the joy of my heart" (ibid. 111).

You cannot be well unless your blood is pure. Therefore purify your blood with the best blood purifier, Hood's Sarsaparilla.

OUR BOYS AND GIRLS.

He's a Little Feller.

Down in Frankfort street the other cold day I found a newsboy seated on a grating in the sidewalk, up through which came a little warthog from the basement below.

"What is it?" He lifted the handkerchief with the greatest care, and there, on one of the iron bars, all huddled up and half frozen, was a little brown sparrow.

Two Stupid Boys. Dean Stanley once said to a boy, "If I tell you I was born in the second half of 1815, can you tell me why I am called Arthur?"

On the contrary, that other stupid boy "more hopeless" than Stanley developed a phenomenal mastery of arithmetic.

The Boys' Room. Someway in setting the house after the summer cleaning the boy's room is too frequently the one which is kept bare of decoration and beauty.

There is the room of the neat boy whose effects are arranged with precision; there is the one of the careless boy whose room is a veritable liberty hall.

Man's warfare mentioned by Job, consists in watching thus continually over ourselves.

Confusion as to the choice of a blood-purifier is unnecessary. There is but one best Sarsaparilla, and that is Ayer's.

ary for things doing this. Let them have their blackening boxes in a convenient receptacle.

A boy usually takes much pride in a nice room. He enjoys cleanliness and order, and is not one whit behind his sister in the appreciation of artistic surroundings.

WHICH? Entering the office of a well known merchant, says a correspondent of one of our exchanges, I lifted my eyes and found myself confronted with the cure of his sister, Miss Jessie Warman.

WHICH? WIFE OR WHISKY? THE BABIES OR THE BOTTLE? HOME OR HELL?

Peace of the Soul. God created the heart of man to no other end than to love Him, and be beloved by him again.

All we have to do is to watch with great calmness, the true spirit of our actions.

Man's warfare mentioned by Job, consists in watching thus continually over ourselves.

Man's warfare mentioned by Job, consists in watching thus continually over ourselves.

Man's warfare mentioned by Job, consists in watching thus continually over ourselves.

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A YOUNG GIRL'S TRIALS.

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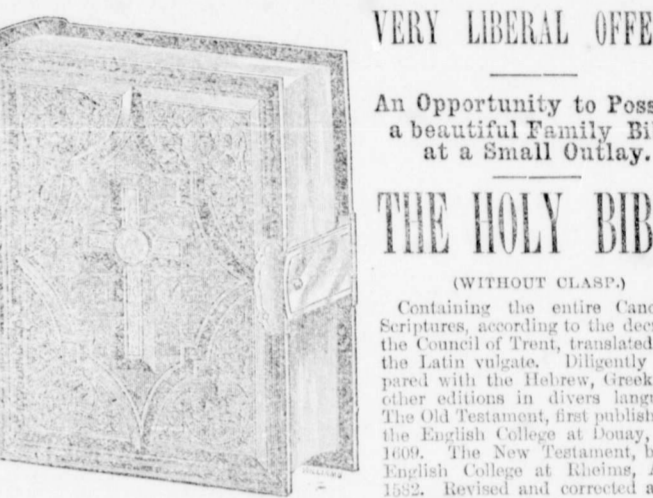
almost constant headaches, dizziness, heart palpitation, and was pale and bloodless, and eventually became so weak and emaciated that her parents thought that she was in consumption.

Here my friend's earnestness deepened into a solemn shaking of the head, and with that he resumed his work.

Whether they are achieved by the heart, the source, of divine love, or by the understanding, from whence arises human vain glory.

But you may conclude that your actions proceed from the understanding moved by worldly motives when your good works, instead of producing meek and humble sentiments, leave nothing behind them but the empty illusions of vain glory.

Man's warfare mentioned by Job, consists in watching thus continually over ourselves.



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