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liers Band and String Band will be in attendance.

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VOLUME XVI.

LONDON: ONTARIO, SATURDAY, AUGUST 11, 1894.

NO. 825.

Catholic Faith began some twenty years ago, when, at the age of twelve, Almighty God became an actuality to me, and vague, unutterable yearnings filled my soul. But it was not until July of last year that, having at one swift stroke cut myself loose from the associations of my whole previous life, I addressed myself to the practical question of seeking admission to the Church of God. Surely it will be surmised, the barriers to belief must in my case have been well nigh insurmountable; there must have been some very obdurate form of prejudice, or circumstances, of peculiarly im-penetrable Protestantism. Not at all. What are the facts?

My mother—may her soul rest in Christ!—was a Catholic. My baptism was in the venerable Catholic cathedral of Santiago de Cuba. My earliest associations, while almost at once becoming Protestant (through unavoidable circumstances), were never such as to create or foster any prejudice in my child mind against my mother's On the contrary, I have distinct recollection of rosaries, medals, and holy pictures in our home—especially of the many splendid Madonnas which hung in the room adjoining my mother's, which was where whatever child was ailing always slept. In addition to these purely external facts was the, of course, infinitely more important one of my own natural tendency to dwell (sometimes abnormally) upon the supernatural, the sacramental, the

mystical, the old. At twelve or thirteen years of age I would have certainly become a Catholic - perhaps eventually a priesthad not the influence of those who lovingly were caring for me tended so strongly in the opposite direction. My parents had both died. I was at school in Baltimore. It was that criti-cal and most pathetic hour with me when a boy wakes to find himself a mystery set in the midst of mystery. At that hour, then, God rose like a morning into my conscious life. How well I remember the instinctive way in which immediately I turned to the as yet indefinite, but none the less unto promise me!

I used to steal into the great dim home, my refuge. The old cathedral; the quaint old palace of the Archbishop; the high-walled gardens of the Sulpician Seminary, into whose quiet shades I used to peer so furtively through a little postern gate-all this comes back to me to day, and I am sure that, like the child in Wordsworth's greatest sonnnt, I lay

"... in Abraham's bosom all the year, God being with me, tho' we knew it not."

And yet twenty long years were destined to intervene between that boy's first surreptitious, longing looks through the little gate and his final admission into the peace within, by one of the good Fathers in the great throws the burden of proof upon the Oratory at Brompton far away. Obs shoulders of the Catholic missionary stacles there are, God knows-innumerable, subtle, unclassifiable, peculiar to each soul—which must be dealt with de novo, specially. But at the same time it is entirely possible to study, possibly to formulate, the general the enemy-our friends. Who, inde question of the reception and rejection

How to present this truth to those the Church's vital problem. A Father of the community of St. Paul the Apostle has very recently begun the ignorant indifference to receptivity, simplest sort of work in this direction, by nothing more nor less than doing what any one must do who would dispose of anything worth havingnamely, by simply going about from place to place where men and women live, and telling them about it. And then, there is on every hand a widespread interest springing up, quite frequently absurd enough and nothing more than the result of mere newspaper "scarce;" but howsoever brought about, so it be interest, it must result in the discussion of the Church's aims, and end in the diffusion of some knowledge. In view of these conditions, it is entirely natural to find the writers from the Church's view-point studying the underlying question of the existing obstacles (not the theoretical ones which "should exist") to the acceptance by our fifty million fellow-

citizens of the old truth. As a humble contribution to this study I gladly accede to the request of the reverend the editor of the Catholic World, that I write what I deem to be a few of the true obstacles which have barred the way to light in my own case and which I know to be effectual

quite sufficient explanation for the whole emotional and intellectual

phenomena of the human soul.

and intellectual

But, while the critics are exploding one after another the sublime explana tions and profound solaces afforded by the revealed truth, men go on loving and suffering, and hoping, and sin ning, and striving, and will stretch eager hands as of old for the faith, so it be preached as of old. Not many are kept out of the Church by reason of the number of the nature of the things which they would be required to believe. Again, one who has had to deal with the spiritual problems of earnest men and women cannot fully agree with some Catholic writers who hold that the detains! hold that the doctrinal systems of our friends in the various denominations operate against the acceptance of the Church's dogmas. Quite the reverse. In the first place, not one layman in a thousand among them knows or cares about those original departures from Catholic theology which crystallized into the several Protestant systems, and for which their stout old forefathers fought tooth and nail in the good old times when your very coster-

monger was ready to prove By apostolic blows and knocks !"

In these days the average man carries not enough doctrine of any sort about him to make much difference one way or the other. Indeed, where there is a specific doctrinal disturbance among the denominations it now generally transpires that the "movement," of whatever kind, has resulted in some distinct advance—or is it re treat?—in a Catholic direction!

Nor is reference intended here to the "Oxford movement" among the Episcopalians, which, of course, is essentially and explicitly Catholic. I mean here to point out such evidences of a retrograde tendency which the very "rationalizing" movements in the Presbyterian and other churches afford. The movements resemble riots, it is true; but when the smoke and dust clear away it takes no very keen eye to discover that the very heretic "of the moment has unearthed before his bewildered co-religionists some jewel of the old and buried faith. Not to dwell too long at this point, as yet indentities, as a speakably alluring, explanation of Not to dwell too long at this point, life which the Catholic Church seemed look merely at the Catholic doctrines of "prayers for the dead," and of a purgatorial preparation of the soul churches clandestinely. The taber-nacle with its Awful Presence was my widely known and generally accepted widely known and generally accepted since the recent turmoil caused by the new-fangled " teachings of a wellknown Presbyterian divine.

It would seem, therefore, that Cathic truth is not now confronted, in the minds of average American laymen, by any inimical formulation of con trary doctrines. The grist of the mat-ter may be put into the brief question which is implied in the common attitude of men around us, namely: "Why

the question over from a negative philosophy (as was Protestantism originally) to a where it was in the beginning and is likely to remain while he continues to be a missionary. A moment's reflec-tion will show the immense meaning of this change of front on the part of can measure all that is implied in the fact that, for the first time in historyand this, too, in a field like Americawho hold it not is rapidly becoming the Church finds herself more the ob ject of indifference than of organized and bitter opposition? The steps from and from receptivity to inquiry, and from inquiry to acceptance, are indeed long ones and perhaps still in the distant future; but who will deny that the longest step, namely, that from prejudice, has been taken?

Outside of discredited organizations like the hysterical A. P. A., it is now not easy to find people who indulge in the old "Know-nothing" phrases. No; beyond the implied question, "Why beyond the implied question, should I?" your average American of to day would have no very radical objection to entering the Church him-self. To the Catholic, of course, such a flippant and naive question seems to verge upon blasphemy; it grates as did the question of the Jews: "Is not this the carpenter?" the rulers believed on him?" us hear; what does this fellow say?" But it was upon the answer which the Apostles had to give to just such questions that, let us remember, their success rested, humanly considered.

Here, in the midst of our American life, so commercial, so animal, sensible, so strong, and so lovable withal, is a society-one of a dozen or more-cailing itself the Church. It is for evil in the lives of others. First of apparently largely made up of foreignall, then, I venture to deny that to ers. It is called bad names by the Catholic religion makes upon faith regarded as an elemental function or actor of the soul. On the contrary, I it is behind the times, un-American, that it was their thing said again actor of the soul. On the contrary, I it is behind the times, un-American, the that it was their thing said again.

means when he asks, "Why should I like a child coming home, they slip in-be a Catholic?"—then it would seem the part of wisdom, no less than that of that divine prudence which should characterize our effort, to face the facts without any the least touch of "touch-iness"—provided always that what we that is not only not "invincible" but iness "-provided always that what we that is not only not "invincible," but really are after is to overcome the real that is not even sufficiently interested

beard of until told of them by my zealons Catholic friends! One little treatise sent me is a complete catena of objections raised against the truth by the kennest of all the complete catena. by the keenest of all the non-Catholic writers. The treatise, of course, demolishes everyone of them, but indemolishes everyone of them, but in demolishes everyone of them, but in cidentally it supplies the would be convert with such a string of sophistical objections as must delay, if not lical objections as must delay, if not lowing:

Our esteemed contemporary the Living Church, in a late issue, has the following:

"It is well known that in the early "It is well known that it is the "It is well known prevent, his conversion! Between ourselves, the human heart is tired and adrift and faithless. The simplest telling of the fact that Jesus Christ is tabernacled among us will suffice. He, being lifted up, will draw men to Himself. My experience as an Episcopalian Ritualistic "priest" leads me to the positive conviction that souls may remain in a condition of unrest (and this, moreover, with of unrest (and this, moreover, with

The "Greek Church," of which Angli-bury at the present time. The "Greek Church," of which Angli-cans talk so much and know so little, the diocese of Wellington, in New Zeacans talk so much and know so little, notwithstanding its distance from us, its orientalism, and its unadaptability, does sometimes flit across the mind as a possible refuge (in theory) from the Episcopal Babel; but to the glorious Western Church of Rome, with all her superb healthiness of growth, and her American success and practicality, thousands of minds never turn. They are absolutely in ignorance of the are absolutely in ignorance of the are absolutely in reference in the diocese of Wellington, in New Zealand, which has delegated the selection of its Bishop to the Archbishop of York, and it further remarks:

"No one dreams that such a method of filling a vacancy in an outlying Church involves anything more than an attitude of fillal trust towards the authorities of the 2Church at home. But it is not impossible that in the gourse of centuries such precedents are absolutely in ignorance of the Church-an ignorance which the good Church—an ignorance which the good parish priest who has no time to do more than look after his people, and who never did any seeking-out, has no right to call "invincible."

may be cited for a purpose axis which makes the case of Archbishop Theodore useful to the Roman writers of the present day."

The inference intended to be drawn The inference intended to be drawn.

taken up with looking after the Catholics who come pouring into our ports, shall go out into "the market place (which in plain "American" means Cooper Union, or any kind of place that is not a church) and preach. within the number of our friends, the Episcopalians, there is a very small number of intelligent students of ecclesiastical history well versed in Catholic dogma, and withal devout and earnest souls who do what is far better than merely imitate Catholic ritual, and that is, lead lives of self-sacrifice in the maintenance and propagation It will be observed that this carries of the principles of Catholic living. It must remain among my own in-

> years I was thrown among men, lay and cleric, who, for the faith that was in them, manfully opposed the irreverence, the Erastinism, the coldness of Protestant Episcopalianism, restoring Catholic practices, Catholic zeal, Catholic self-denial - not infrequently in the face of every dictate of selfish prudence, and at the risk of earthly loss To these men "Rome" and contumely. s neither the terra incognita nor the vulgar and ignorant Protestant. secretly, and sometimes openly, Romo is a source of comfort and of reassurance to these good men at moments of suppressing a zealous priest. The changeless faith — the imperishable security of Rome, are comforting thoughts at such times. Here and there some dried up doctrinaire, some XXXIX. Articles are not anti-Roman null and void.

questioning and heart-sinking! any very numerous class of minds a chief, or even an appreciable barrier lies in the large demand which the called the "standard" prove this called the "standard" prove the called the "standard" prove this called the "standard" prove the called the "standa

One hears the Ritualists are the last and more modern times.

MY STRUGGLE TOWARD THE LIGHT.

An Ex-Episconal Rector of Buffalo Tells of His Conversion to the True Faith.

By Henry Austin Adams.

August Catholic World.

My own conversion toward the Catholic Faith began some twenty

believe that to-day the mightiest influence of the Church is just her sublime uplift into the supernatural; precisely as the manifest weakness which threatens the Protestant doctrinal systems with disintegration is that spirit of "rationalism" (?) which would reduce revelation to a deduction from material data, and find in chemistry a duce revelation to the converts from Episcopalianism opposed to science and freedom, thut it forbids the reading of Holy Scripture; encourages false, sneaking, undershand ways; has funny, mysterious services, which nobody understands; and glories generally in mummery, mediae the full of the converts from Episcopalianism one courages false, sneaking, undershand ways; has funny, mysterious services, as full disintegration is that spirit of the converts from Episcopalianism one courages false, sneaking, undershand ways; has funny, mysterious services, and—dirt! If that is the converts from Episcopalianism one courages false, sneaking, undershand ways; has funny, mysterious services, and—dirt! If that is the convertion of their quibble of "Catholic," shrivels up under the burning rays of divine truth; and like, a child coming home, they slip into the supernatural; precisely as the manifest weakness which nobody understands; and glories generally in mummery, mediae valism, and—dirt! If that is the conversion to the converts from Episcopalianism on the converts from Episcopalianism on the converts from Episcopalianism on the converts from Episcopalianism of the converts from Episcopalianism on the converts from Episc

really are after is to overcome the real specific obstacles which lie before this actual man, here and now.

I am emphatic. I have reason to be. More than one very serious effort was made to remove from my own mind objections that were not there—objections, in fact, which I had never beard of until told of them by my

THE LIVING CHURCH ON THE ing our Lord conferred upon him a PAPAL SUPREMACY.

course of centuries such precedents may be cited for a purpose akin to that

To a layman it does seem that the times are ripe for the ministrations of "preaching friars," who, not being absorbed by the business of building churches and schools, and not being taken up with looking after the Cath. than a "filial trust toward the authorities of the Church at home. Second, that in the progress of centuries these precedents furnished grounds for the Roman claims for the Papacy in modern times. modern times.

Now, that any one thoroughly ac quainted with ecclesiastical history could in good faith make such a declaration really surpasses belief.
The fact is that the authority of the Bishop of Rome, as the successor of Saint Peter, was organized from the earliest period and the only reason-able account we can give of modern writers, apparently in good faith, representing the contrary is that in-stead of appealing to original sources estimable privileges that for so many the lead of those prejudiced writers who in times of great bitterness and hostility to the Church misrepresented the facts of history in order to justify their schism, and thus created a tra

ditional "conspiracy against truth." Nothing, perhaps, more conclusively demonstrates the supreme authority of the Holy See from a very early Scarlet Woman" which she is to the period than the appeals which were made to it from distant portions of he Church. The writings of the early Fathers are full of accounts of the frequent applications to the authority the Holy See to settle dispute unusual uneasiness, as when some of the Holy See to settle disputes, and there are numerous cases related blata at heretic is made a Bishop, where through the exercise of that or when some wealthy senior where through the exercise of that authority unworthy and schismatical authority unworthy and schismatical bishops were deposed and others suppressing a zealous priest. The bishops were deposed and others appointed in their place; orthodox bishops, unjustly deprived of their Sees, were re-instated; heretics were xcommunicated and those who had abjured their errors were restored to little clique of "Miss Nancy" theoriz-ers, gets up-new anti-Catholic grounds —like the little "school" of divines —like the little "school" of divines that recently discovered that the demned and their proceedings rendered

at all, and that therefore the twinges of conscience experienced by Ritualists because of them were wholly unnecessary. This is a count of the country of th This is delicious to one who, learn, without the slightest possibility "Have any of like the writer, can remember his own of doubt, that even before the seventh seminary days upon which those same century the position of the Pope of blessed articles-"the forty stripes Rome was not merely that of an Arch save one," as we irreverently styled bishop with, perhaps some exceptional them-east such a shadow of anxious distinction ou account of the uestioning and heart sinking!
But the great body of "Anglo Cathocity of Rome, but because he was the ics" are at the bottom so disgusted by successor of Saint Peter who was made he state of affairs outside of Rome that by our Lord the Rock of the Church, they are generally anxious not to be- the keeper of the Kevs, the centre of lieve what they hear are the sins and Unity and the supreme teacher and failings of "Rome." Given a "rotten governor of the Church. The letters Rome," and where is their on earth a and decrees of those days are full of Church keeping the faith, they ask allusions and quotations of Scripture themselves. In one parish where I was bearing on this point, all going to thing said against Rome in their pulpit. the Church was essentially the same as that which is held by Catholics in later

an ordinary article to give even a brief account of the various cases in point which occurred even before the seventh century the date at which the Living Church states that controver sialists claim supremacy for the Pope Indeed, we are surprised that our esteemed contemporary should have fixed so late a date since even Hallam, who cannot be suspected of partiality to the Church, in his "Middle Ages, says: "The opinion of the Roman See's supremacy seems to have prevailed very much in the fourth century," and he adds, "Fleury brings remarkable proofs of this for the writ-

"womanish privilege." "Saint Cyprian," he says, "had a reason somewhat more subtle and mystical, suppospreference to his brethren that he might intimate and recommend unity to us;" and he adds "the other African doctors, Optatus and Saint Anselm do commonly harp upon the same notion;"

thought of the Catholic Cnurch as a possible refuge.

The "Greek Church." of which Angli.

to observe that the same practice is not unusual in the relations between the colonial Churches and See of Canterbury at the present time."

to observe that the same practice is not unusual in the relations between the colonial Churches and See of Canterbury at the present time." the whole question. That famous essay of his on the "Unity of the Church " is particularly applicable be-cause it was written against Novation, the first anti-Pope, who sought to usurp the place of Saint Cornelius, the usurp the place of Saint Cornellus, the lawful Pope. In that essay Saint Cyprian quotes the ordinary Scriptural texts in support of the supremacy of Peter, admits that the other Apostles after the Resurrection were endowed with the same power of bindings of the saint sa ing and loosing, and then adds: "Yet that He might manifest unity,

He established one chair, and He dis posed by His authority the origin of the same unity which begins from one . . . Does he who does not hold this unity of the Church believe that he holds the faith? Does he who strives against and resists the Church, who deserts the Chair of Peter on which the Church is founded, trust that he is

What is the plain issue put before

How could there be a plainer or Peter in order to be in the communion of the Church? Yet this is only one of a hundred or more passages from the five hundred titled individuals, Fathers, some before Cyprian, a multi-tude often, embracing all the leading and most distinguished of the Fathers and Doctors, all, without exception, bearing the strongest testimony, all speaking the same language-repeatand as occasion requires.

Everywhere, always and by all, the unity, the tribunal of final resort in uestions not only of faith and morals ut also of discipline.

The whole history of the Church illus rated the divine wisdom of the instituion of the Papacy, and the experience f the last three hundred years proves onclusively that without that divine tridunal there can be no unity or har-mony, either in doctrine or discipline but endless controversy, division and disintregation .- Catholic Review.

An American Minister Converted

The appeal made in the letter to Protestants has been listened and folowed up in one case, at least, in Rome. It was announced last night that the pastor Fisher, of the American Methodist Church at Rome, has recently made his solemn abjuration, and has received baptism and the other sacraments of the Church. This pastor has are, or that there is any law other than entered into the fold of the Church in that of courtesy in reference to the matconsequence of the recent appeal made ter. If such a law exists, it should not to Protestants by His Holiness Leo discriminate. If the A. P. A. insist on with the word Præclara. This conversion, says a Catholic journal of Rome, is an encouragement for Cathoprayers for the conversion of all who and Protestant institutions and that Rome for the purpose of converting the the necessity of holding their noses.—Catholics of that city to Methodism, has Catholic Times. the grace given him to become a Catholic, there is certainly no reason to despair of the conversion of any class or number of Protestants.—Roman Letter of Boston Pilot, July 14.

It would be impossible, in the compass | THE DEADLY ENEMY OF BRITISH AND IRISH DE-MOCRACY.

Michael Davitt's Severe Arraignment of the House of Lords.

Michael Davitt, in the course of a speech recently delivered in Leeds, Eng., made this severe arraignment of the House of Lords :-

The boldest recital of the crimes committed against the Irish people by this assembly of plutocrats, Bishops and bigots, would take up more time than I am allowed to occupy in my speech. Suffice it to say, there is not a right or a privilege, religious, national, educational, municipal. which we enjoy in Ireland to day, that has not had to be won in the teeth and the bigoted opposition of the House of Lords. There is not a troubled chapter in the checkered history of our coun try, and not a stain of blood upon its page, but can be laid at the doors of the House of Lords, through the malign influence it has exercised upon legislation from the days of Charles James Fox to those of William Ewart Glad-

But let me be just even to so hoary-All the members of that assembly are The evil that has been done by the House of Lords must be shared by the Irish as well as the English and Scotch Peers. Ireland con-tributes her share to that assembly not by the method of election, but through the action of the Peers themselves. One thing you must place to our credit. We send no Bishops there. No episcopal disciples go there from Ireland to show how narrow, how unjust, and how uncharitable they can be when they exercise their privilege of making laws for their fellow-Chris-

Lecky tells you that in the eighteenth century the majority of Irish titles are historically connected with nemories, not of honor, but of shame. The descendants of men who sold their country, or sold their principles, or did something equally disgrace ful, are privileged to join Lord Salisbury in measuring out to you, British citizens, British Lord workingmen, how many rights you shall enjoy, and how much protection you shall have under a Legislature supposed to be popular and democratic. Gentlemen, this Westminster wing of the Carlton Club, this House of Irish and British landlords, is the deadly enemy alike of British and Irish democracy, and the time has come when you and we must throw downwe have to day thrown down — the gage of battle, and we must pursue it

the country by the Conference of to-day? It resolves itself into this more emphatic declaration of the question: whether the House of Com-necessity of union with the Chair of mons or the House of Lords shall rule nons or the House of Lords shall rule the political destinies of forty millions British and Irish subjects. At present senting no interest but their own, elected by no constituency, arrogate to themselves the right to say what shall be passed in your interest, and what shall not. Gentlemen, there is no country in the civilized world toing each other as it were—but increasing in clearness of view and distinctness of utterance as time goes on distry legislation is allowed. Your colonies where your countrymen and great truth is recognized and insisted drafted constitutions have allowed no upon that the Chair of Peter inherited place in such constitutions for here all the special prerogatives which our Lord conferred upon Peter in the beginning; that the Chair was the Rock of the Church, the centre of the splendid example set to us by our unity, the tribunal of features and the splendid example set to us by our countrymen throughout your Empire. Ladies and gentlemen, this is the

situation to-day, which you and I have got to assail and storm, and I predict hat before this great movement comes to an end, this power, now wielded by this insolent representative of the hereditary Chamber, will be swept away for ever.

A Smelling Committee.

The following plank is found in the platform of the A. P. A. of William-

We are in favor of a law requiring all parochial schools, houses of the Good Shepherds, nunneries, convents and monasteries, to be open for public inspection, the same as Protestant institu-

We are not aware that Protestant institutions are any more open to public inspection than Catholic institutions XIII., in the late Encyclical beginning a law of the kind indicated we would should continue their public inspection the same as Catholic are separated from the Church. It is they be required to reveal their secret vident that the cause of such separa oaths, sign, and passwords. If a law tion is want of thought and examina- must be enacted authorizing a smelling tion of the Church's claims; when an committee, we insist that it be required American Methodist, who has come to to go where its members will be under

her to her chamber, and then re-

quested that the prayers for a soul de-parting should be read. The queen,

read to him, when, by the expression of his countenance and motion of his

lips, it was plain that he prayed also.

he opened his eyes with a painful

effort, saying, where is he?"
"Sire, I am here," said Louis; "I

"I am going," said James, "to pay

that debt which must be paid by kings as well as their mean

est subjects. I give Your Majesty my dying thanks for all your kindness to me and my afflicted family, and do not

doubt of its continuance, having

always found you good and generous.

He then expressed his thanks for the king's kindness during his sickness.

"That is, indeed, a small matter, said Louis; but I have something to

acquaint you with of more import-

ants began to retire

court at St. Germains.

heard beyond these words:

grant," replied Louis.

tude to his majesty

As the king spoke thus the attend-

"Let nobody withdraw," said Louis.

"I am come, sire, to tell you that whenever it shall please God to call

you out of this, I will take your

family under my protection, and will

recognize your son, the Prince of Wales, as the heir of your three realms."

As the king spoke these words all

present threw themselves at his feet.

He was the sole hope of the sorrowful

Louis mingled his tears with thos

which were shed by all around him.

James feebly strove to raise his

"I thank God I die with a perfect

arms to embrace his royal friend, and

strove to speak, but nothing could be

resignation, and forgive all the world,

particularly the emperor and the Prince of Orange."

"that no funeral pomp may be used

at my obsequies.
"That is the only favor I cannot

grant, replied Louis.
"I entreat you, sire," said the dying king, "rather to employ any

money you may feel disposed to ex-pend for that purpose for the relief

of my destitute followers. I recom-

mend them to your compassionate

care, and I beg you, sire, no longer to remain in this melancholy place."

She brought him herself through the

bed-chamber into that of his dying

father, that he might return thanks

Louis raised and embraced him,

promising to supply his father's place. Never, says his son, the Duke of

when he should be no more, to the

Princess Anne, to assure her of his

forgiveness, and to charge her, on

his blessing, to atone to her brother for the injury she had done him.

The end was nigh, his hands began to shake with a convulsive motion,

the pangs of death came visibly upon

"I beg your Majesty to withdraw," said the Bishop of Autun to the queen;

"I am about to pray for a soul in its

agony. The sight of your anguish will disturb the serenity God has

She consented to tear herself away

but when she kissed his hands for the last time, her sobs roused the king

from the lethargy into which had na-

"Why is this?" said he, tenderly,

shed upon the heart of the king.

protector. The young prince knelt down and expressed his grati-

The queen had sent for the prince.

"I beg as a last favor," said James,

am come to see how you do.



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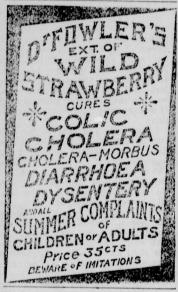
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the past three years, and was not free from it a single day. I used doctors' medicines and all others

DEAR SIRS,- I had

could think of, but it did me no good. My cousin said I must

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because it is the best medicine ever made, and I took three bottles of it, with the result that it has completely cured me. I think Burdock Blood Bitters,

BEST IN THE WORLD. and am glad to recommend it to all my friends. MISS FLORA MCDONALD,

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FLORENCE O'NEILL

By AGNES M. STEWART, Author of "Life in the Cloister," "Grace O'Halloran," etc.

SEVEN YEARS AFTER

upon us, consider and behold our re-This verse of the Lamenta proach. ion was sung in the choir of Chapel Royal at St. Germains, seven years after the marriage of Florence O'Neill.

The words I have quoted touched a chord in the heart of King James, he sank back in the arms of the queen in

of the grave. The hour so dreaded by Mary Beatrice had at length arrived.

The prince first drew nigh, and embracing him with passionate earnestness James spoke to him in these

words:
"I am now leaving the world which has been to me a sea of storms and tempests, it being the will of Almighty God to wean me from it by many and your eternal salvation There with justice and clemency Remember, kings are not made for themselves but for the good of their people. Set before their eyes in your own actions a pattern of all manner of virtues; consider them as your own children. You are the child of vows and prayers, behave yourself accordingly. Honor your mother that your days may be long; and be always a kind brother to your dear sister that you may reap the blessings of concord The prince gave way to and unity.' and unity. The princes. The little Princess Louisa was then brought. bathed in tears, to her dying father's bedside. She was one of the loveliest of children, and young as she was the

onsider virtue as the brightest orna ment of your sex. Follow closely in the steps of that great pattern of tue, your mother, who has been, no less than myself, overburdened with calumny; but Time, the mother of Truth, will, I hope, at last, make her virtues shine as bright as the sun."

he wished to be buried privately in his parish church, with no other inscrip-"Here lies tion than these words, ames, King of Great Britain.

the world, and especially named his son-in-law, the Prince of Orange, and the Princess Anne of Denmark, his daughter

All this while, the poor queen had sunk down on the ground by his bedside. The king said all he could to comfort her, pointing out it was the will of God in this as in all other

The following day Louis of France arrived, alighting at the iron gates lest the noise of the coach driving into the court should disturb the king.
James received him as composedly as
if nothing were the matter. The sight

ALL RUN DOWN



CURED BY USING Aver's Sarsaparilla

Ayer's The Sarsaparilla

AT THE WORLD'S FAIR



The Rose of St. Germains;

THE SIEGE OF LIMERICK.

CHAPTER XXXI.

worn out by grief and watching, went softly round by the back stairs, and knelt in a closet, behind the alcove of the bed, where she could hear every "Remember, O Lord, what is come word and sigh uttered by the dear object of a love which for twenty-sever years had been the absorbing principle of her existence. The king at last sank into a sort of lethargy, giv-ing, for several days, little conscious-ness of life, except when prayers were

swoon. Many months of weakness and infirmity had brought him to the brink

The children of his old age now stand around his bed; before the king receives the rites of the Church, he wishes to counsel and bid them fare-

great afflictions. Serve Him with all your strength and never put the crown of England in competition with slavery like sin, no liberty like His service. If He in His providence shall see fit to place you on the throne of your royal ancestors, govern your

row that impended over her.
"Adieu, my dear child," said the king after he had embraced and blessed her, "adieu. Serve your Creator in the days of your youth,

intelligent child

understood the sor-

Then the dying king exhorted his servants to lead holy and Christian lives, and after he had received the last Sacraments, he told the cure that

He died in perfect charity with all

Berwick, was there seen more tran-quility, patience, and even joy, than in the feelings with which he contemplaced the approach of death. With much firmness he then took of the queen, bidding ner restrain her tears. "Reflect," he said, "I am going to be happy, and forever." Then he bade her write,

him.

ture sunk.

Health Restored

No Strength nor Energy Miserable EXTREME. Hands COVERED



"Are you not flesh of my flesh and bone of my bone? Are you not part of myself? How is it, then, that one part "Several years ago, my blood was in had condition, my system all run down, and my general health very much impaired. My hands were covered with large sores, discharging all the time. I had no strength nor energy and my feelings were miserable in the extreme. At iast, I commenced taking Ayer's Sarsaparilla and soon noticed a change for the etter. My appellic returned and with it, renewed strength. Encouraged by those results, I kept on taking the Saraparilla, till I had used six bottles, and my health was restored."—A. A. Towns, prop. Harris House, Thompson, N. Dak. of me shou!d feel so diffierently to the of me should feel so differently to the other; I in joy and you in despair? My joy is in the hope I feel that God in His mercy will forgive me my sins and receive me into His beatitude, and you are affected for it. I have long sighed for this happy received and you know it. Well moment, and you know it. Well, cease then to lament for me: I will pray for you. Farewell."

It was yet twenty four hours ere the king died. The queen was forbidden again to enter the chamber, though he asked for her each time he awoke; and Admitted informed of this she implored so pas-

sionately once again to see him, promising not to say anything to agitate him, that they allowed her to approach the bed. She struggled to assume a feigned composure, but though the film of death was on the eyes of the king, and his ear becoming dead to outward

sounds, he perceived the grief of her "Do you suffer?" she enquired.

of the queen's grief was the only thing that disturbed the calmness with which he was passing through the dark valley of the shadow of death; "Yes, because you suffer." he relied. "I should be well content if plied. you were less afflicted, or could take some share in my happiness."
"Beg of God," she said, "to give bade those who were near him lead

me the grace of love and perfect resignation to His will.

They compelled her to withdraw; not even her best loved friend might approach. She passed the awful interval in fasting, watching and prayer.

At last the tried and purified spirit

of the king had passed away, but none durst venture to break the truth to the queen except her confessor, and even he shrunk from telling her so in direct words, but requested her to join with him in prayer for the king. He began with the words: 'Subvenite sancti Dei." "O, my God, is it then over," she exclaimed, throwing herself on the

of life were ebbing fast ground in an agony of grief, for she when King Louis next entered the knew that these words commence the chamber of the dying James; for when office for a soul departed. the former enquired after his health he "I exhort you, madam," said Father neither saw nor heard him, and on Keega, "to resign yourself to the will of God, and in token that you do so, "to resign yourself to the will being roused from his dreary stupor, and told the King of France was there,

say Fiat voluntastua."
"Fiat," said the unhappy queen, in obedience to her spiritual director The blow was very hard to bear, for she had till the last moment clung to

the hope that the king would recover. A smile was on the dead face of the king; the bitterness of death had long been passed. He had requested that his chamber door should he left open, that all who wished might freely enter and a flock of French and English, of all ranks and stations, crowded for-

In compliance with the ceremonial their respective positions exacted, the royal widow went to offer her homage to her boy. "Sir," she said, "I acknowledge you for my king, but I hope you will not forget that you are my son." Then overpowered by grief, she was carried in a chair from the apartment, and from thence to a carriage which was to convey her to the Convent of Chællot, in the retirement of which place she designed to pass the first days of her widowhood. hour after her husband's death, attended by four ladies only, the queen left St. Germains for Chællot.

The church of the convent was hung with black, and as soon as she neared the convent the bells tolled, and the abbess and the community received her at the convent gate. In silence Mary Beatrice entered the convent, her hood drawn over her face, followed by her ladies, and overwhelmed with grief. The nuns gathered round her, no one spoke, but the abbess kissed the hem of her robe. Some of the Sisters embraced her knees, and others kissed her hand, but no one uttered a single word; their tears expressed their

Without a sigh or a tear, the queen walked into the choir and continued in this stupefaction of grief till one of the Sisters approached, and, kissing her hand, said, in a tone of admoni-tion, in the words of the Royal Psalm ist :

"My soul, will you not be subject to God ?

"Fiat voluntas tua," replied the queen, in a voice broken by sighs. Then advancing toward the choir, she

said Help me, my Sisters, to thank my God for His mercies to that blessed spirit who is, I believe, rejoicing in His beatitude. Yes, I feel certain of it, in the depth of my grief." then knelt before the altar, and remained a long while in prayer.

The poor queen had taken no food since the previous night, and the abbess, apprehending she would faint, begged her to be carried in a chair, but she chose to walk, saying :

"My blessed Saviour was not carried but walked to the consummation of His adorable sacrifice, bearing the burden of His cross for our sins, and shall I not imitate His holy example?"

The abbess and two or three of the nuns followed her to her chamber, and begged her to suffer herself to be undressed and go to bed; but she insisted on listening to more prayers. She could weep no more; the fountain of her tears was dried up, and its solace denied her.

She sighed often, writes the nun of Chællot who preserved the record of this visit of Mary Beatrice, and was seized with fits of dying faintness, but listened with great devotion to the abbess, who knelt at her feet, and read to her appropriate passages from the Holy Scriptures for her consolation. Then she begged the community to pray for the soul of her husband

A soul ought to be very pure that has to appear in the presence of God, and we, alas! sometimes fancy that persons are in heaven, when they are suffering the pains of purgatory." At this thought the sealed-up fountain of her grief was opened, and she shed floods of tears. Much she wept and much she prayed, but was at last pre-vailed on to take a little nourishment and go to bed, while the nuns returned to the choir and sung the Vespers for the Dead. Then the Prayers for the Dead were repeated in her chamber, in which she joined, repeating the verses of every psalm, for she knew them all by heart; and begged that a prayer for the conversion of England be added, observing that for the last twelve years she had been at St. Ger-mains she had never omitted that petition in her devotions.

At seven the queen sent for her almoner, and after she and her ladies had joined in their usual prayers, she begged the writer of this record to remain with her, for she saw that her ladies in waiting and her femme de chambre were worn out with fatigue and watching, and made them go to

The nun's record goes on to say that, without pomp or noise, for fear of agitating the royal widow, the king's heart was brought to the convent. When the king's will was opened it was found that he had directed his body to be buried in Westminster Abbey. It was to await the restora-tion in the Church of the Benedictines at Paris, whither it was conveyed the Saturday after his death in a hearse, followed by two coaches, in which were the officers of the king's househis chaplains, and the prior of St. Germains; and the king's obse-quies being duly performed in the convent church, the body was left under the hearse, covered with a pall, in one of the chapels. One after another the hopes of his race faded away, and still the bones of James II. awaited burial.

On the third the queen put on the habit of a widow, and while they were thus arraying, writes the nun of Chællot, her Majesty observed that for the rest of her life she should never wear anything but black; she had long since renounced all vanities, and worn nothing but what wa absolutely necessary; "and God knows," she added, "I did not put on decorations except when obliged to do so

or in early youth."

When her melancholy toilet was ended the ladies were permitted to enter to offer their homage, but not a word was spoken; she sat still and motionless, her eyes fixed on vacancy I had the boldness to place the Cruci fix where her regards were absently directed, and soon her attention was centred on that model of patience. After a quarter of an hour I told her the carriage had come. She rose, and said, "I have a visit to make before go;" and bursting into a passion of tears, she said, "I will go and pay my duty to it. I feel it is here, and nothing shall prevent me from going It is a relic I have given you. and I must be allowed to venerate it Covered with her veil, and preceded by the nuns, singing the De Profunshe approached the tribune where the heart of her beloved was enshrined in a gold and varmeel vase. clasped her hands, knelt, and kissed the urn, across the black crape that covered it. After a silent prayer she rose, sprinkled it with holy and turned as if about to retire, but before she had made four steps she fell into a fainting fit, which caused us some fears for her life. She returned to St. Germains that evening

We have seen this with our own eyes, adds the nun. Our Mother and all the community judged it proper that an exact and faithful narrative of the whole should be made, to the end that it might be kept as a perpetual memorial in our archives, and for those who may come after us.

A little distance from the palace of St. Germains stood a chateau; it was embosomed in a flowery dell; the grounds which extended around it were cultivated with great care and taste, and the elegance of its interior was such as to betoken the possession of great wealth in its owners

A lady about thirty years of age, but in the prime of woman's beauty, and dressed in the deepest mourning, is making her way through the valley to the chateau. Two lovely children a boy of six years old, and a little golden-haired girl of three—hasten to meet her, accompanied by a person of middle age, who, from love of those children, has made herself their nurse. She is plain, very; not a soft line is there in her rugged features; and yet, in the eyes of those little ones, she is

endowed with every perfection.

Now the beautiful lady has reached the chateau, and she wends her way, followed by her little ones, to a pleas ant room, the windows of which overlook the palace of St. Germains, gilded by the beams of the setting sun. A gentleman is standing at the window, buried in thought, and, touching him on the arm, she says:

"We have just brought her home; oh, she is very wretched," and her own tears fall fast as she speaks of the queen's visit to Chællot.

Reader, the owner of the chateau is Sir Reginald Marshal St. John; the

The children listen, and their eyes are full of tears. Ah, the good old king loved little children. They leave our old friend Grace, and run to their parents. "When I am a man I will fight for

"When I am a man I will fight for our young king," said the boy, "as you did, papa, for good King James."
"Yes, my boy," replied the marshal, proudly patting the boy on the head, "and may God grant his son may be more fortunate than his father." "And I, mamma, will be like you," lisped the tiny Mary Beatrice, clinging to her mother's dress, "will be maid of honor to his wife!"

And if our tale of Florence please our readers, hereafter we may the fortunes of her descendants under the last of the Stuart race, gallant Prince Charlie.

THE END.

"Canst thou minister to a mind diseased?" asked Macbeth. Certainly, my lord ; the condition of the mind depends largely, if not solely, on the condition of the stomach, liver, and bowels, for all of which complaints Ayer's Pills are "the sovereignest thing on earth.

DEAR SIRS.—I have been using Burdock Blood Bitters for Boils and skin diseases, and I find it very good as a cure. As a dyspepsia cure I have also found it unequalled. Mrs. Sarah Hamilton, Montreal, Que.

WHAT DO YOU take medicine for? Be-cause you want to get well, or keep well, of course. Remember Hood's Sarsaparilla Ask for Minard's and take no other.

SENSATIONAL PREACHING.

When our Divine Lord on the Mount ave tongue to thoughts more beauti ful and more sublime than human organs had ever voiced, and symbolized love as God's own heart, the seat and centre of His Divine essence, He set an example of preaching the word which men have but indifferently followed. Charity was the pivotal point round which every thought and emotion of the great Preacher lovingly revolved, and burning love was the burden of His speech. While He excoriated sin He spared the sinner and revealed to astonished humanity the depth of its own infirmity by siding with the accused against the accuser on the ground that neither was without sin. Hypocrisy and Phariseeism were the sins he chiefly detested and those whose souls were blackened with out sin. their stain He indignantly denounced as a brood of vipers. Have those who claim to be His

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spokesmen upon earth and the dispensrs of His word among men rigorously adhered to the standard of speech He set before them? Has the pulpit always rung with the eloquence of love denunciation of shame, hypocrisy and Phariseeism, or rather do we not sometimes see the same pulpit shelter shams, and find Phariseeism masquerade as preaching? credit of the great majority of our churches, Protestant as well as Catholic, be it said that their walls never re echo with other words than those that edify and instruct, and that the pulpit utterances one hears within the precincts of such churches as Trinity or Grace are no less dignified and becoming than those to which he listens within the solemn enclosure of St. Patrick's or St. Paul's. But there are those who, though having the accent of Christians, and the garb of Christians, have so strutted and bellowed in the pulpit, that one would perforce think them to be a travesty on humanity and a libel on Christianity, so alien are their utterances to the intent and scope of pulpit oratory. It was the fashion once to smile at

the alternating displays of harmless pyrotechnics and placid platitudes which made a certain transpontine preacher famous, but at least he never degraded the pulpit into a scolding platform and never injected the venom of a fishwoman's tongue into his oratory. But some New York preachers, whose sole ambition is to obtain notoriety at any cost, have striven to exhaust the vocabulary of abuse in attacking the character of public men and besmirching their names without pity. But not content with flinging mud at individuals, they seek to generalize from the most limited of premises to include in the bitterness of their invectives the compatriots and co-religionists of those whose reputations are being weighed in the balance of public opinion. This is notably the case with a certain uptown preacher, who would seem to have gone to the bed of the neighboring river and taken from it the filthiest and inkiest of ooze to daub it over the victims of his un-Christian rage. His delight is to scold and to defame, and the triumph of oratory with him is to embody in a neatly turned phrase a sentiment so vindictive, cruel and venemous that, couched in the lan-guage of Billingsgate it would have laurels among the purlieus of White Chapel, Cherry Hill, or East

We do not hold that politics should be altogether tabooed from the pulpit, for the cause of good Government could find no more appropriate advocate than a follower of the great apostle who preached submission to the powers that be, and taught that all power comes from God. But between urging the necessity of purity in politics and condemning official corrup-tion, on the one hand and tarnishing men's characters, besmirching their names and villifying their environments on the outer, there is a wide, and should be impassable, gulf. The pulpit is the channel through which God's messages to men should flow, messages of love, peace, and brotherhood, and those who pervert it to the opposite purpose, who seek to inflame men's passions, to embitter prejudices, and to stir up rancor in men's breasts through its deliverances, prostitute and degrade it. It was not in this spirit that the great ornaments of the Church ascended its steps and made their undying appeals to the best instincts of humanity. Think of St. Vincent de Paul preaching the cause of charity, and we will under-stand what is the true meaning of the preacher's mission. Conjure up the majestic figure of a Bossuet pointing out to men, as he spoke over the mor-tal remains of royalty, the nothingness of this life and the dread reality of a life to come and we will gather a little of the spirit of true pulpit eloquence. No! love and not hatred, harmony and not discord, peace, good will and brotherly love, these, and not strife, feuds and bitterness, should animate those who claim that God has given them a mission to preach His word to men. - Catholic Review.

They Do Not Despair. An utter loss of hope is not characteristic of Consumptives, though no other form of disease is so fatal, unless its progress is arrested by use of Scott's Emulsion, which is Cod Liver Oil made as palatable as cream.

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IN A JESUIT COLLEGE.

ONAL PREACHING.

Divine Lord on the Mount to thoughts more beauti-e sublime than human ever voiced, and symas God's own heart, the re of His Divine essence, ample of preaching the een have but indifferently Charity was the pivotal which every thought and great Preacher lovingly d burning love was the speech. While He ex-He spared the sinner and astonished humanity the own infirmity by siding sed against the accuser that neither was with-

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It is a regimen which seems hard at the start, but later on it causes no un-easiness and rarely deters a student from completing his seven years' course in the institution where he

ized closely only in so far as they have

reference to class rooms, where the young men are on parade before their professors, would stand aghast at the

rigid order of things which pupils are obliged to face in the Jesuit boarding

A Jesuit college is really a world to itself, governed by rules entirely its own, its atmosphere conducive to studious endeavor, perfect discipline and strict morality, and it so hedges its pupils from hurtful influences for scholastic term of ten months that they pursue their work wholly un-hampered by extraneous affairs. This description refers to an American college conducted by French Jesuits, where the titles applied to the presiding officers are similar to those used in their foreign houses. A prospective pupil must first present a certificate of od character from some trustworthy person, whose name is a sufficient guarantee to the rector of the institution. The letter of introduction having proved satisfactory, the parent or guardian of the applicant receives a copy of the rules of the institution, with a request that he read it carefully to see if the newcomer feels that he can conform to the requirements speci-fied therein. This matter having been settled affirmatively the pupil is re-

Apropos of this reception the writer recalls an incident which occurred during his first year in the house for which this description stands. On the opening night of the term the students sat in the immense study-hall, listening to the usual remarks of greeting and admonition from the rector which prefaced each scholastic year.

Concluding his speech the venerable Jesuit remarked pleasantly: "If any boy here should during the term find the rules irksome or unbearable, and should he feel such a strong desire to be freed from them that he would contemplete leaving us uncere-moniously, 1 beg of him not to scale They are rather high. The feat would, therefore, be undignified; there would be danger to life and limb, and there would really be no necessity for the proceeding. He will always find unlocked, except at night, the door by which he entered. Let him depart by that exit, like a gentleman, and not over the walls like a thief.

We want here only those who will be happy by remaining with us." RULE OF EACH DAY. The rule of each day runs as follows, with no variation, winter or summer, except that class exercises are dispensed with wholly and studies partially on Sundays and holidays. rising hour is 6 a. m. and the students are in their study halls at 6:30. Morning prayers, said aloud, are followed by study until 7, the breakfast hour. Following breakfast, comes a quarter of an hour recreation and the daily Mass, which every pupil, Catholic and Protestant, is obliged to attend unless excused by illness sufficiently serious to confine him to the college infirmary. Classes commence at 8:15, continuing

We will make no effort to detain him

study until 12, the dinner hour. This meal consumes half an hour. Another half hour affords the third recreation of the day and leads to a half hour's study before afternoon classes, which are prolonged until 4 Then comes the day's principal recreation of two hours. At 6 the pupils are back in their study halls, where they work until 7.
Supper comes at this hour, and

until 10:30. Twenty minutes recrea

tion is then given, to be succeeded by

twenty minutes are allowed for the meal which is always a light one, no meat or fish of any description ever being served at it.

After supper the pupils return to the study halls, where they work, write letters or read such books as the college library affords-and the collection of volumes, by the by, is always large and up to date in all that is not considered harmful. At 8:30 night prayers are said, after which the students marshaled to their dormitories. Aside from Tuesdays and Thursdays,

then half holidays are given, this livides the time not spent in sleep into early six hours daily of class exerises, four hours of study and three ours of recreation.

ALWAYS UNDER SURVEILLANCE.
During all this time, holidays inluded, the pupils are practically
ever free for one moment from sursillance. Indeed they are scarcely ee from it when they sleep. And it light to be mentioned, they sleep in ge, well-ventilated dormitories, ery few of them ever being per-itted the dignity of private rooms, d then only when they have reached class of philosophy.

The dormitories are models of neat ss. Around the walls nang transcription in large black letters such ords as "Propriety," "Modesty"

At the head of each bed is a washind-at its foot a student's trunk. An

sary, for the reason that little use could be found at a college of this description for the latest things in men's fashions. Religious and Secular Life of the Students' Long Course. The pupils wear an attractive dark The students of Yale, Harvard and olue uniform of a semi-military appearance. As a result the inmates are on an equality so far as external apother institutions of like character, says a writer in the New York Sun, pearance goes; and when distin-guished visitors inspect the college, as frequently happens, no student need who are practically free to live as they please and do as they please while pursuing their college courses, provided frequently happens, no student need feel abashed by reason of not being as well-dressed as his fellows. This was the students' roll, and by this means those who have been remiss in their those who have been remiss in their dresses are brought to light. they maintain a certain percentage in their studies, and whose goings and comings and mode of life are scrutin-

From the moment the boys awake in the morning until they go to bed at night they are under the watchful eyes of prefects, as they are styled, in every department of the college. The prefect of the dormitory awakens his charges by the loud ringing of the bell and a stentorian cry of "Benedleamus Domino." In response there From the moment the boys awake in dicamus Domino." In response there is a sleepy chorus of "Deo Gratius." Then the prefect stands guard until all have dressed, when at a given signal they go in single file to the study hall.

There they are received by the pre-fect of studies, who relinquishes his guardianship only when it is time to deliver them to the prefects of recreation, the latter releasing them in turn to the professors of the various classes. Through every moment of the day there are prefects always, prefects everywhere, and when the pupils re-

turn to their dormitory at night there stands the first prefect whom their eyes encountered in the morning and who will not rest until long after the entire dormitory has been slumbering.
This constant guardianship might appear unbearable to an outsider, but it is not so to those who are watched

over, for it is made disagreeable in no sense of the word, the prefects are com-

IN THE REFECTORY. The refectory, it needs scarcely be said, is a chief point of interest. Here, again, are the prefects, who maintain a steady walk from end to end of the long dining room, during all meals, and are quick to reprove, always gently, any conduct unbecoming to the occasion. The license permitted during refectory hours varies. The meals begin with grace, pronounced by the presiding prefect and responded

to by the pupils. If after grace the prefect touches a small bell at his side, which is a signal for conversation, an almost deafening shout breaks forth in chorus from three hundred throats, the babel continuing until the meal is over. If the bell be not sounded the meal is eaten in silence. Sometimes this silence is imposed as a punishment for misde neanors committed at a previous meal. Sometimes it is enforced in order that the pupils may hear one of their number read aloud some new and interesting book. The food, it may be remarked, is always wholesome and there

is plenty of it. A beautiful and completely equipped theatre is attached to the college, and in it many really excellent performances are given. Most of them are the general public being invited to assist only occasionally. Not frequently, at the private entertainments, one or two of the younger Jesuits (and some of them possess superb voices) will be enticed into pleasing the pupils tic applause which their efforts are sure to bring. The orchestra on these occa-

SMOKING AND LETTER-WRITING

Two rules which many students object to strenuously at the start are those governing smoking and the writing and receiving of letters. Smoking is restricted solely to the older students, and even then it can be indulged in only at certain times and in certain specified places. Promiscuous letter writing is frowned upon even when harmless, on the ground that it occu-pies time which could be more profitably employed. Friendly correspondence is, however, allowed in modera-

But-and here is the hard point for the newcomer—all letters destined for the post must be dropped into the col-lege mail basket unsealed, for the reason that no epistle, except those to parents or guardians, leaves the college without having first been inspected by the pre-fect second in authority to the rector or president, and no letter from an outside source ever reaches a pupil without being opened before it is placed in his hand.

pernicious in many ways, and its enforcement figures in the copy of rules

Of course, when pupils write letters pupil to which is attached the name of

vere earnestly in one's religion the confessional should be sought at least every four weeks. Monthly confession is therefore a rule which must be observed. Each penitent, after he has entered the confessional, passes a slip of paper bearing his name through the wicket to his confessor. This slip is religious duties are brought to light. No, we civilize nowadays with SOME PROTESTANT STUDENTS CONFESS. MACHINE GUNS AND WHISKEY.

reply was as follows:
"Of course I don't obtain absolution, as you Catholic fellows do; but I got a lot of good advice. Then, again, it is a relief to go to somebody and talk over things which worry you, particularly when you are certain they will never be heard again."

The courtesy and affection existing between students, prefects, and pro-fessors in the college described is as refreshing as it is rare, and these deightful qualittes are inculcated from the first moment of a student's en trance. A young man will never pass a prefect in the college grounds with out lifting his hat, and the salute will always be returned as pleasantly as it has been offered.

A visitor will also note many finer examples of courtesy and veneration, as, for instance, the spectacle of some aged, silver-headed Jesuit about to pass through a certain door, and a half dozen boys springing forward to panionable, and it is part of a system which is found immensely productive of beneficial results. Surely a six years' training of this sort ought to make a man methodical in his habits

THE "LAZY" MONKS.

The Great Achievements of These Much-Maligned Religious.

It is hardly possible to open a modern book or newspaper of the day in which any reference is made to the Middle Ages or to monastic institutions without finding a sneer at the "lazy monks," the "ignorant monks," "monk ish superstition." We see them in the illustrations of our books, in the prints in shop windows, in the poetry of the best writers, and in the songs of the common people. The wells are poisoned. The atmosphere is so charged with falsehood in this matter that Catholics are often imperceptibly tinged with the prevalent view. Truth is at the bottom of a well, is the oft-quoted expression of an ancient philosopher, but in regard to the monks and many other Catholic matters, truth has bee purposely sunk fathoms below the surface; stones and rubbish have been piled upon it, in the hope that it would never rise again. The lie on this mat ter has lived tenaciously, helped on its way by law, by literature, by art, by the historian, by the poet and the ballad singer. Yet, just as "murder will out," so, too, will truth prevail in solely for the amusement of the pupils, the general public being invited to assist only occasionally. Not free ground. That the monks chose pleasant places for their monasteries is one of the charges brought against them. But, as Newman says, "they were not dreamy sentimentalists, to fall in love with some fine solos, and afterward blush like schoolboys at the enthusias groves. Their poetry was the poetry to bring. The orchestra on these occasions is composed of students who are well advanced in music. In addition to the theatre many other pleasing amusements are provided.

of hard work and hard fare. They could plough and reap, they could hedge and ditch, they could drain, they could lop, they could drain, they could thatch, they could make hurdles for their buts they could make of hard work and hard fare. hurdles for their huts; they could make a road, they could divert or secure the streamlet's bed; they could bridge a torrent. They found a swamp, a moor, a thicket, a rock, and they made an Eden in the wilderness. They de-Eden in the wilderness. stroyed snakes; they extirpated wild cats, wolves, boars, bears; they put to flight or they converted rovers, out-laws, robbers." All this is agreed to even

BY NON CATHOLIC WRITERS.

"We owe the agricultural restorwe owe the agricultural restor-ation of the great part of Europe to the monks," says the Protestant Hal-lam. To the "lazy monks" be it remembered! "The monks were much the best husbandmen and the only gardeners," says Forsyth. "None ever improved their land and possessions more than the monks by building, cultivating and other methods;" says Wharton. "Wherever they came," says Mr. Soame, "they con-"Wherever they verted the wilderness into a cultivated country, they pursued the breeding of cattle and agriculture, labored with their own hands, drained morasses This course is pursued solely to pre-vent correspondence which might be says: "They were the agriculturists of Europe, they cleared it on a large scale, associating agriculture with preaching." All these testimonies forcement figures in the copy of rules handed to parents when they present could be strengthened indefinitely.

There was no limit to the blessings to their guardians, the prefect seals conferred on the people by the "lazy, them without being at all curious as to their contents, just as he will not Bible and the best ancient literature. their contents, just as he will not bother to read a letter received for a Their beautiful manuscripts remain even until now the treasures of Pro the pupil's father or mother. He will testant museums, speaking witnesses in every case, however, open the letter for the monks, and eloquent accusers to assure himself in regard to the of the Protestant historians, glorious refutations of the Protestant lie. Art The religious training is, naturally, and science were cradled and nurtured looked after most thoroughly, and by these "ignorant monks." Music, while Protestant young men are received as well as Catholics, the former find themselves freed from very few duties which are compulsory on the cour noble cathedrals of England, now men and women who freely give up all riches and friends, home and am-

in order to justify their infamy. Writing the other day of the Matabele war, a London daily paper said that "modern civilization, when dealing with savages, could not wait for the slow methods of the Jesuits," referring, of course, to the great work of that much maligned order among native races in Paraguay and elsewhere.

The "Christian" seeks out the native, not to bring him to a knowledge of God, but to steal a concession edge of God, but to steal a concession and float a company on the strength of the theft. The slow, but humane and successful, "monkish" methods are in not vogue in this Protestant age. The difference between the methods of "modern civilization" and the methods of the monks is just the difference between the spirit of the world and the spirit of Christianity. What would have been the result if our fore-fathers had been "civilized" by a chartered company, instead of being taught by Augustine and the monks of long and Lindisfarre.

Iona and Lindisfarne?

The conquests of the monks endure to-day, despite the revolt of a great part of modern Europe against the rule of Christ's Church. Protestantism has done its worst to bring us back again to the days when force only ruled, and but for the spirit of Catholicity-which still exists, even where hardly discernible amidst much that is evil and barbarous—but for Catholicity Europe would be to-day as revolting true Christian as it was in the time of Nero.

We hear much about the lands owned by monks and monasteries. Who are owners of the land to day? And are they kindly lords of the soil Do the descendants of the men who despoiled the monks use their tenantry as well as the monks did? It was needful that the plunder should be justified; hence the ruffians who robbed the monks, or rather, who robbed the poor—for the monks were but the guardians of the poor—hence these robbers and receivers of stolen goods, who have been our law-makers and the rulers of land, have fostered the traditional lie that the monks were lazy and idle and superstitious. Just

A HIRELING PREACHER in a desecrated abbey, raised by monks to the honor and glory of God, will go up into his pulpit, and taking his text from the Bible handed down to him by the monks, will thunder forth against the ignorance and superstition of these men, who, perhaps, founded the college in which he was educated-so, too, will the defendants' of the spoliation of the monks contribute out of their ill-gotten wealth the means wherewith to circulate lies against the Catholic Church and poison the minds of the poor, whose heritage they now enjoy, and against the monks, who were the guardians of the poor and the constant advocates and champions of their claim. And so the world goes on.

Can any one deny that the monks were good landlords? Protestant writers are all agreed on the matter. Some of the abbots were in debt and could not pay the levies of the secular power, because they had "remitted the rents of many of their tenants." A pitiful tale, a bad season, always appealed to the kindly monks. There were no evictions, no rack-rents, no demands for grants of public money, no squandering of income on the race course, or worse, no evasion of public duties. The land was for the support and the monasteries fed the poor. Large sums were constantly handed to the King in time of war or stress. The monks did not lend to the State at 5 per cent. They did not throw the burdens properly their own upon the people at large, as the modern landlords have done. And yet the poor who have been despoiled join in denouncing the monks with the false teachers in the State Church and the men who hold the plunder, and the State which bound the monk and hanged him for preaching the Gospe to the lowly and standing up for free

dom of conscience and human liberty We can see, then, what a powerful combination of interested parties it was that started the Protestant lie, and is still allied against the monks and the Catholic Church. Yet truth will pre-vail. Who can doubt it? The poor want champions to day as much as ever they did. Where shall they find them? Will they find their El Dorado IN STATE SOCIALISM.

with an army of officials and a central authority, managed as it needs must be by a handful of men? Is salvation to be found there? Who will watch the policemen? Who will see that the officials are kind and generous and incorruptible? Not there, indeed, is the cure for our social ills to be found. And can we look for it in that Church which is a mere State department like the board of trade or the home office Can we look to a Church with a mar ried clergy saving up for their sons and daughters, hunting for places for their relatives, and preferment for themselves? There, also, we shall look in vain. When we have tried our modern civilization for all it is worth and when the State and the State Church, and the municipality, and the world of paid officialdom have all been found wanting—as they will be found wanting—then, perhaps, the monk and the nun, the Sister of Mercy and the Catholic priest—the At the head of each bed is a washnd—at its foot a student's trunk. An lensive outer wardrobe is unneceslensive outer

obligatory once a month, it being a teaching of the Church that to persective the sacrifice have been banished.

The spoilers have come in and lied ministering monks, and Matin bell rebuilt, and will again teem with its ministering monks, and Matin bell The spoilers have come in and lied in the face of heaven and before men heard in many a quiet country place, and, better still, in the crowded cen-tres of busy life, where fester and rot not the savages and outcasts, the product of a civilization without religion, a civilization that despises "the lazy monks" and cannot wait for the "slow methods of the Jesuits" in its hurry to get ahead.

Beware of Profanation.

The Chicago Citizen of Milwaukee evidently has a grievance in its local Somebody must have been trading indecently in sacred things-con verting the temple of God into a mart for barter and change. In its indig nation, our contemporary falls back upon the decree of the Baltimore Plen ary Council, which forbids, in express terms, the doing of such things Here is the language of the decree:

"We again and again declare that it is an intolerable abuse and a pro-fanation of sacred things to publicly announce in newspaper and circulars Masses for all those who contribute alms for the purpose of building churches, convents, or for paying the debts of such institutions, or for any pious work whatever. We vehemently reprove and forbid such an abuse. We moreover urgently request that all prelates will stamp out this aforesaid abuse wherever it exists.'

There is nothing which is more calculated to bring the sacred ordinances or offices into contempt than the set ting them up as a quid pro quo for ome donation, contribution or subscription. Our contemporary does well to call public attention to the decree of the Baltimore Council. well that it should be respected and obeyed. -Boston Republic.

Crimeless Ireland.

At all the openings of the July Assize circuits, the charges of the sitting Judges to the juries made up a regular chorus of congratulations on a practically crimeless Ireland. Drog- Is the best and cheapest heda was absolutely free from crime even the County Court Judge, as an administrator of the criminal law, had a sinecure. From Clare comes Mr Justice Harrison's note of praise Everybody is pleased except Chief Justize Sir Peter the Packer and Mr. Justice O'Brien, both of whom seem inclined to disbelieve that their countrymen can be peaceful when there is neither jury packing nor hauging going on; and they are earnestly en-gaged in a critical study of the returns to discover a flaw. But facts are too strong for the panegyrists of Coercion and clients of the Coercionists.-Irish American.

Nervous debility is a common complaint, especially among women. The best medical treatment for this disorder is a persistent course of Ayer's Sarsaparilla to cleanse and invigorate the blood. This being accomplished, nature will do the rest. DEAR SIRS.-I was suffering very much

from diarrhea, and could get nothing to cure me. A friend told me of Dr. Fowler's Extract of Wild Strawberry, and a few doses completely cured me. Thos. L. Graham, Melita, Man. Melita Man.

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Dominion.

Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach London not later than Tuesday morning.

Arrears must be paid in full before the paper can be stopped.

London, Saturday, August 11, 1894.

THE ASSUMPTION OF THE BLESSED VIRGIN MARY.

The feast of the Assumption of the Blessed Virgin Mary is celebrated by the Church on the 15th of the present month, August, in honor of the death, the resurrection and the triumphant entry of the Mother of God into heaven, body and soul.

This festival is of great antiquity, but it was called by different names, all having reference to the event intended to be commemorated, as Dormitio, Pausatio, Transitus, De. positio, Migratio, Assumptio: the Sleep, the Rest, the Passage, the Burial, the Departure, the Assump-

In the middle of the ninth century (A. D. 847,) Pope Leo IV. ordered that an octave should be celebrated with the feast, a fact which shows that it was very generally celebrated at this time with special devotion. In the time of Charlemague, or about the end of the eight century, it was also observed devoutly, and Nicephorus Callistus informs us that it was instituted at the close of the sixth century under the Emperor Mauritius. It appears, however, to have been kept at an earlier date.

The word Assumption, from the Latin ad sumptio, signifies the act of taking to some one or something. It differs from Ascension, which is from ad Scansio, the climbing to, or going up to some person, place, or thing. Ascension implies one's own act, and is therefore applicable to our Lord, who by His own power and might went to heaven forty days after He rose from the dead, also by His own inherent power. But in the case of the Blessed Virgin the event was of a different character. By the power of Almighty God, she was taken to heaven after death, where she reigns as Queen of Angels, Queen of all Saints, and Queen of and a Mother for those who have re-Great King of Glory who is our only Mediator of redemption, who by the infinite value of His sufferings on earth re-purchased for us the kingdom of heaven which we had forfeited by

The bodily Assumption of the Blessed Virgin is not an article of Catholic faith. The Church has not decided positively that after death the Blessed Virgin was actually thus assumed, though the evidence in favor of the fact is strong, and Cardinal Baronius states that it cannot be denied without temerity. It is therefore received as a highly probable and pious opinion. Thus also the illustrious theologian Suarez says:

"The opinion that the Blessed Virgin was assumed body and soul into heaven is not of faith, because the Church has not defined it, nor is there sufficient testimony of Scripture and Tradition to make it infallibly certain ; nevertheless he would be most rash who would attack this pious and religious belief."

The best attainable evidence is to the effect that the Blessed Virgin died at the age of sixty-three years, though some authors assert that she attained the age of seventy two. An epistle of a countil held at Ephesus in 431, is understood to mean that she died at Ephesus, where she lived with the Apostle St. John. The tradition which has been handed down by several ancient writers is to the effect that she was buried, and that the apostles of Christ remained at the tomb for three days, until one who was absent had reached the place, whereupon the tomb was opened and it was discovered that the body had not remained there, but a most agreeable odor arose therefrom, and it was inferred that her body had been taken by angels into heaven.

It was fitting that the Blessed Virgin should die, as death is the lot of all mankind, and our Divine Saviour was of nature. As the body of Christ re- English Ritual would be conceded, as number of dissatisfied Polish congrega- Congress at Posen, it will be seen that

mained three days in the tomb, after which He rose gloriously from the dead, so also the body of the Blessed Virgin was three days in the tomb, after which it was gloriously taken to heaven.

It is certain that it has never been claimed that the body of the Blessed Virgin remained on earth, as would have been the case, most probably, if she had not been bodily taken into heaven, and this fact confirms the pious belief of her assumption.

The Blessed Virgin in heaven is a Mother to all her fellow-creatures on earth who rely on her intercession When Jesus said to St. John, His be loved disciple: "behold thy Mother," we cannot doubt He meant that the whole human race should regard her as our loving Mother. We may be sure, therefore, that her aid and protection will always be granted to us if we put confidence in her intercession. St. Bernard declares in his well-known prayer that it was never heard that any one had recourse to her in vain. We may therefore undoubtedly place this confidence in her that she will grant us her powerful aid if we have recourse to her, and in this spirit of confidence we should celebrate the festival of the Assumption.

THE RITUALISTIC MOVEMENT.

Some of the organs of Low-Churchism in London, England, inform us that the Bishops of the Anglican Church have become thoroughly alarmed at the progress of High Churchism, or Ritualism, and are in consequence taking active steps to prevent the evil from spreading.

On looking critically into the matter, however, it does not appear that any serious steps whatever have been taken with this end in view. The most that has been done is that some of the Bishops have simply expressed their views in regard to Ritualism, the world much to learn that the these views being rather unfavorable to it. Thus we are informed that "the Bishop of Wakefield told his clergy at a recent conference that he could find no support either in the Bible or Prayer Book for certain

sacerdotal notions." Surely such an expression of opinion is of the mildest possible sort of active steps for the suppression of so deeply rooted a practice as that which is troubling Archdeacon Farrar and the rest of the Low Church party so grievously. Yet we cannot find that any Bishop has taken any step more decisive towards the attainment of this end than the Bishop of Wakefield has done. The Heaven, a Mediator of Intercession, Bishops are not in a position to do so first, because the Low Church Bishops, course to her, as her Divine Son is the who would be glad to do something in the matter, are but a small fraction of the entire episcopal body, and their opinions, therefore, would be of little avail to check the ritualistic movement, which has attained the dimensions and force of an irresistible torrent; and, 2ndly, because the judg ment given in the cause of the Bishop of Lincoln has given a new impulse to Ritualism, which is thereby declared to be in accordance with the

> Since 1890 the number of churches which make use of the peculiarly Ritualistic "Eastward position" has risen from 2,690 to 5,037, and even the Eucharistic vestments, which are held to be illegal, are now used in 1,136 churches. These numbers represent only a portion of those which use Ritualistic ceremonies of some form or other-as altar lights, incense, vestments, etc.

So far has the Ritualistic movement gone that it is actually asserted that over two thousand Anglican clergymen have written to Pope Leo XIII. a request that he should cause a special investigation to be made by one of the Sacred Roman Congregations, upon the question of Anglican ordinations, with a view to ascertain whether there is any possibility that they should be recognized by the Catholic Church as valid, and that steps should be taken to establish an English Uniat Church: that is to say, an English Church acknowledging the authority of the Pope, and accepting all Catholic doctrines, but having a liturgy in English, which would be somewhat different in form only, from the Latin Liturgy.

It is not impossible that this request should be granted, as various countries of the east at the present time have Uniat Churches on exactly this basis of a Liturgy in the vulgar tongue, Whether or not the Holy See would be not exempt from it; but it was also willing to extend this privilege to fitting that in her case there should be England remains to be seen; though a, departure from the ordinary course we can scarcely conceive that a special in error in assuming that there are a

case of England and the Eastern countries, that the latter have ancient earliest ages and even from the times of the Apostles, whereas an English liturgy would be a modern one unless it were simply a translation of the

The question of the validity of Anglican orders has been long settled delivered to the saints. by the practice of the Church, unfavorably to Anglican claims, and we cannot conceive that the practical de cision thus arrived at can be reversed. There can scarcely be any new evidence brought forward to make certain the validity of orders which are now regarded as invalid; and indeed the most which it seems to us could possibly be done by any new evidence would be to make Angli can orders seem doubtful instead of certainly invalid, as they are now held to be. In this event, it would still be necessary to ordain any Anglican clergyman who might desire to enter into the Catholic priesthood. The Church would not under any circum stances consent to regard doubtful ordination as giving authority to exercise the sacred ministry. We do not suppose, however, that this part of the situation would present any real difficulty to the establishment of peace between the Catholic Church and those Anglicans who might desire to become Uniats, as the clergy who would desire to enter into the fold of the Church would most gladly accept ordination from Catholic Bishops whose jurisdiction and ordination can be certainly traced back to St. Peter and his colleagues in the Apostleship.

It is not certain that the proposal we have mentioned has been made to the Holy Father, as the steps taken have been kept as secret as possible, but it is known that the step has been contemplated, and it need not surprise negotiations have been begun.

A PROPOSED SCHISMATICAL CHURCH.

A despatch from Cleveland has been published in the Montreal Witness, and some other papers, under the heading "A Church Revolution," to the effect

"The seceders from the St. Stanis laus Roman Catholic Polish Church contemplate a revolution in Roman Catholicism which shall be national, if not world-wide. They have appointed a Polish National Church committee, and will issue a proclamation to dissat isfied Poles all over the United States, inviting them to flock to the standard of another Church which will probably be that of the Armenian Church. The Rev. Mr. Knowles, a priest of that Church, is now in conference with the Patriarch of Antioch."

It is true that there exists a revolu n Cleveland on the part of a handful of Polish Catholics, who persist in adhering to a contumacious Polish priest who rebelled against the authority of is not at all likely to become a national Church of the United States. affair.

There have been, indeed, disturbances in several Polish-American churches during the last few years, and in one of these cases, that of Detroit, the disturbance seemed likely to result in the permanent schism of a large congregation of about five thousand souls ; but through the prudence of the ecclesiastical authorities, and especially the merciful discretion of Monseigneur Satolli, the Pope's representative at Washington, all these difficulties have been settled to the satisfaction of all concerned, both clergy and laity; and we believe that there is now no trouble with any Polish congregation in the United States except that mentioned in the above despatch, the congregation of St. Stanislaus in Cleveland.

The difficulties in Detroit, to which we have already referred, had lasted for several years, and during that time a large and beautiful new church was erected, and even a form of dedication or consecration of the church was performed by some pre tender who was said to have been Russian Bishop, but who is generally believed to have been one of those impostors who are ready to take upon themselves any character which will bring in to them some small recompense. But this trouble has been completely settled. The church was properly dedicated according to the rite of the Catholic Church, and only a few days ago fifteen hundred children were confirmed in it by the Right Rev. Dr. Foley, Bishop of Detroit.

The above despatch, therefore, is

States.

The Poles of the United States are liturgies which come down from the loyal children of the Catholic Church, and there is not the least danger that they will cease to be so, or that they will give any countenance to the attempts which are being made by some interested parties to seduce them from their allegiance to the faith once

We have stated that the present trouble in Cleveland is an exception to the general peaceful state of religion among the American Poles. The priest of St. Stanislaus' church, Cleveland, has been for some time in rebellion, the result of which has been his formal excommunication by his Bishop; and on appeal to Mgr. Satolli, the Bishop has been sustained in his action. He would not have been thus sustained were it not that the priest, Kolaszewski, by his rebellion, his schismatical acts, and contumacy, brought upon himself deserved punish ment.

Mgr. Satolli declares in a letter to Bishop Horstmann that the latter and patience," which were abused by the unfortunate priest in question.

The establishment of a "Polish National Church," with headquarters in Cleveland, is an idea which could originate only in a demented brain. It would be as reasonable to establish the headquarters of an Anglican National Church at St. Petersburg, or of a German National Church at Constantinople.

The only National Church of the Poles is the Catholic Church; and both in Poland itself, and among the American Poles, the Catholic Church will continue to be the Church of the people. Any attempt to set up a Polish Church, in communion with the Monophysites of Armenia, is but a ridiculous farce.

It was the Plain-Dealer, a newspaper of Cleveland, which attempted to give Mr. Edward R. Knowles the prominence which is given him in the despatch quoted above. A couple of weeks ago the Plain-Dealer published a picture of this Mr. Knowles, whom it is pleased to style the future Archbishop of the new American Polish Church.

Mr. Knowles is, we believe, a native of Massachusetts. At all events, he resides in Worcester, in that State. He is not a person of any particular repute on account of any special ability or even popularity. He was originally an Episcopalian, but he was received into the Catholic Church about fourteen years ago, and after remaining a member thereof for some years he suddenly, and without any apparent reason, returned to his Protestantism. He was not a priest, but he was a married man, and his wife is a Protestant. After leaving the Church, he became intimate with Villatte of Wisconsin, who attempted to persuade the Italians of that State to establish what he called his Bishop, the Right Rev. Dr. Horst- an "Old Catholic Church" in connec- authority that a system must be Proman of that city, but such a rebellion tion with the Protestant Episcopal

This attempt of Villatte failed; but he went to Europe, and afterwards to Ceylon, and it is pretended that he in duced either a Jansenist Bishop in Belgium, or a Nestorian Bishop in Ceylon to give him Episcopal consecration. It has never been satisfactorily shown that this Villatte received even such schismatical consecration; but at all events he is said to have ordained Knowles to the priesthood in some kind of a way; and it is on this forlorn hope that Knowles now expects to obtain some kind of Episcopal consecation in far off Armenia!

If it be true that Villatte obtained some kind of Episcopal consecration either in Ceylon or Belgium, it must be the case that these schismatical communities sell Episcopal orders at a low price, and possibly Knowles might be able to obtain them as readily as Villatte did: but we wonder why Villatte himself, a pretended Bishop, ready made, does not aspire to be the first Archbishop of this new-old Catholic Church which it is proposed to establish.

The whole of this despatch is so evidently farcical that we may confidently predict that the pretended movement for the establishment of a Polish - National - New - Old - Catholic Church will be as much a fiasco as was the Catholic Reformed Church established by the bogus Bishop Mc-Namara a few years ago in New York. It is certain that there will be no Church revolution as far as the Catholic Poles in America are concerned. From the notice which will be found

in another column, giving an account of the proceedings of the recent Polish

there is this difference between the tions scattered throughout the United it is in the Polish character to be faithful to their religion and to the Pope : and no efforts of a few discontented schismatics who happen to be in Cleveland will destroy that innate loyality which attaches the nation so firmly to the Church which has consoled the Polish people throughout their troubles and which is so intimately connected with the glorious events of the history of Poland as a nation.

Since the above was written it has been announced that Mr. Knowles positively denies that he has any intention either to attempt the establishment of an Armenian or Egyptian Church, or to have anything to do with the Schismatical Polish Church of Cleveland. It appears that the report was to the effect that if he did not succeed in his negotiations with the Patriarch of Antioch, he was to apply to one of the Coptic prelates.

HIGH-CHURCHISM IN UNITED STATES.

A society calling itself "the Protes tant Episcopal Society of the Reformation," having its headquarters in New acted with "goodness, longanimity York, has issued circulars which have been sent to wealthy people, calling attention to the progress which has been made by a "rapidly increasing sect generally known as Ritualists,' and which "teaches doctrines directly in conflict with Protestant Christian ity." The circular states that "this sect, moving boldly, often craftily, has perverted the Church to a far greater degree than is generally supposed.' The circular asks for contributions and for new members in order to oppose these "schismatical and revolutionary efforts for un-Protestantizing the Church." The doctrines against which protest is raised are "the authority of tradition, that communion is the sacrifice of Christ, that the ministers are priests for offering up his sacrifice, transubstantiation, priestly absolution, auricular confession, and priestly mediation."

Surely this society, while professing the greatest zeal for the principles of the Reformation, is forgetful of the most elementary of them, in endeavoring to suppress the first and the most important.

What principle of the Reformation

akes precedence of that of liberty of the individual to interpret the Scripture for himself? If in doing this the Ritualists arrive at a different conclusion from the Episcopal Society of the Reformation, by what right does this association assert that they have come into conflict with Protestant Christianity, more than themselves have done. The Ritualists, against whom they thus strongly protest, should certainly have the same right with themselves to determine in what true Protestantism consists, as the Protestant Episcopal Society of the Reformation are but selfconstituted judges of the limits within which Protestantism is to be allowed to vary; and, on the other hand, it is very egotistical to assume without scriptural testant in order that it may be true.

The doctrines against which this ociety especially protests are, with one exception, all to be found among Protestant sects, independently of the Ritualists. The authority of tradition is the basis on which Christianity itself rests. The first evidence on which Christianity rests is that by which the gospels are shown to be a truthful narrative. This evidence is historical, and all history is tradition. It follows that if tradition is to be rejected we must reject Christianity itself.

As regards transubstantiation, it is true that it has not been held by any considerable Protestant denomination. but the Lutherans held Consubstantiation, and Luther maintained this doctrine till his death. It is this, Luther doctrine, and not Transubstantiation, which the Ritualists hold : so that if we are to regard Luther as the Protestant of Protestants, the Ritualists are more Protestant than the society which condemns them.

In fact, between the Catholic doctrine of Transubstantiation and the Lutheran teaching, the difference is less than between the latter and the Low Church doctrine, which is maintained by the Episcopal Society. The Lutheran, equally with the Catholic, maintains the bodily presence of Christ in the Eucharist, and the difference regards only the manner of His presence. That is to say: the Catholic maintains that the substance of the bread and wine is changed into Christ's Body, so that the bread and wine are no longer there, while the Lutheran maintains that the substance of bread and wine still remain after Christ becomes present corporally. Of the next doctrine objected to by

he association the same thing is to influence, either in Grey or ele-

be said. Priestly absolution was admitted by Luther after he established Protestantism, though it must be admitted that in parts of his books he denied it. We can only say, therefore, that the position of Protestantism on this point is indefinite; but, at all events, the Church of England retains in its prayer book to this day a form of priestly absolution to be used on the occasion of the visitation of the sick : and that form is to be found even in the prayer-book used by the society which condemns the Ritualists for believing that it is not a meaningless array of words.

Of auricular confession, and priestly mediation, we need not say more than that they are bound up with the doctrine of priestly absolution, and are both contained in the order of the visitation of the sick to which we have already referred. The Episcopal society of the Reformation is therefore as inconsistent with itself as it is presumptuous in undertaking to read out of Protestantism a body of Protestants whom they acknowledge to be most numerous, and who are certainly both zealous in good works and sincere in their belief much more so than are the Low Church party as a rule. It is certain, at all events, that Ritualists will not be repressed by the illogical and unreasoning methods which their opponents adopt against them.

A ludicrous feature of the circular of the Reformation Society is its calling the doctrines of the Ritualists "schismatical and revolutionary." A schismatical and revolutionary doctrine, if it means anything, is a novelty which departs from the original doctrine taught by the Church, and which by obtaining followers causes a division from the Church. It follows from this that the schism and the revolutionary teaching are altogether on the part of the Low Church people, who reject doctrines which formed part of the universal creed of Christendom until they raised the standard of religious revolution and brought dissension into Christianity. Ritualism, on the contrary, manifests a disposition on the part of those who embrace it to return to the original unity, and it is, therefore, the reverse of schismatical and revolutionary, except in so much as it still hesitates to return to the one fold. But it is evident that this is not the sense in which the words are used by the Society of the Reformation.

A DISSATISFIED ORGANIZA-

A very pretty quarrel has been going on for some time between the executive and the rank and file of the P. P. A., regarding the result of the Ontario elections. The executive, in order to make it appear that they have managed the association successfully, have been boasting that they have achieved a victory, but this does not count with the intelligent members, who are just as able to see through a grindstone as the man that turns it about.

The Rev. J. C. Madill, who figures as the Supreme President of the association, made a loud boast at Windsor on the 12th July that the P. P. A. had achieved a glorious victory, inasmuch as it had succeeded in electing forty members to the Legislature! A writer in the Mail, who is a stalwart defender of the executive, is somewhat more modest, and only claims twentyseven. This estimate, of course, covers all those who have in any sense agreed to support the P. P. A. platform, and it includes almost every member of the Meredith party. But another correspondent of the same journal, writing over the signature 'Anti-Separate Schools," pricks the bubble in the following fashion:

"It is quite evident from the outset that 'Forward March' is not at all posted on the question he dis-cusses. He admits being defeated in North Grey, where, we were told, the P. P. A. could sweep everything before it, but the members evidently have not been a unit. If it be any satisfaction to defeat a staunch Protestant, such as Major Rorke is, by a milk-and-water Protestant like Gamey, then the association is not doing very much for Protestantism in the county of Grey.

Major Rorke here spoken of was the regular Conservative candidate, but it appears that in this constituency, the only one in which the like hap pened, the P. P. A. threw in its influence for the Patron candidate, Mr. Gamey, in opposition to Mr. Rorke, because his opponent accepted unconditionally the P. P. A. programme, and the result was Mr. Gamey's election. But this anti-Separate Schools correspondent considers that stalwart Protestantism has gained nothing through P. P. A. need not say more than

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ently.' The P. P. A. must have been in a great strait to have ordered its members, under penalty of expulsion, to support such a candidate, and the executive must be badly off for evidences of victory when they count such a case within the number of their gains.

The irate correspondent of the Mail is quite well aware of the alliance which existed between Mr. Meredith's party and the P. P. A.; but he is not satisfied with the total rout of nearly all the straight P. P. A. candidates, who took care to run only in those constituencies where the no-Popery card was thought to be a sure guarantee of success. He says:

"All of Mr. Meredith's supporters have always supported the general principles of the P. P. A.; but as to the special platform, there are no twenty seven pledged to it; and the Grand Secretary or his sleeping partner cannot name them."

As the outcome we are further told that"the rank and file in Toronto are not at all satisfied with the result, and there is general talk of secession or reorganization. We do not feel like supporting an association for the purpose of providing a good fat office for an incompetent grand secretary, or giving a political pull to a few gentlemen to serve their own political ends. Let us have a complete reorganization, if the present managers have not the good sense to step down and out."

Assuredly with the P. P. A. candidates beaten in South Brant, East Durham, South Essex, North Grey, East and West Hamilton, South Lanark, North Middlesex, Monk, North Norfolk, North Oxford, Peel, West and Centre Simcoe, and North Waterloo, and only two elected on the straight P. P. A. ticket, the boasted victories of this so-called new party appear ludicrous; and the rank and file have good reason to complain of the present management. Yet we doubt very much if any management of such an association would have fared better at the hands of the Ontario electorate. There is too much good sense among the people of Ontario to return to the rule of a secret organization which reminds us of the family compact which was overthrown by them nearly half a century ago. A society whose members are ashamed ascendancy among an educated people. The people of the province are too intelligent to be influenced by such a campaign sheet of lies as was issued by the unholy alliance under the name of "the eye-opener;" and under any management the party issuing it could only expect to disgust the public instead of gaining popular sup-It is a well-known political trick for

a defeated party to pretend they have gained a "moral victory;" but the extent of this moral victory may be estimated from the fact that all the aid given by the new party to their Conservative allies only brought to the combination about the same number of members in the new Legislature as the Conservatives would have had without them. We are, indeed, convinced that, without their new allies, the Conservatives would have been much more successful than they were with their help, and we believe the Conservative leaders are now fully convinced that such is the case. It looks very like it when we find it Hon. J. M. Gibson and Mr. J. T. Middleton be unseated for Hamilton, two straight Conservatives will oppose them, instead of two P. P. A. men, as was the case at the general election. But it is building castles in Fairyland to talk in this way. The hare must be caught before being made into soup.

Says the Ave Maria: "A private letter from Buenos Ayres informs us that a nephew of Professor Huxley has been received in the Church by Rev. Father Constantine, C. P. The new convert had studied the works of his distinguished uncle; but the prayers and example of his believing wife disarmed his prejudices, led him to investigate the claims of the Church, and he was finally won over to the faith."

OF QUECEC.

We notice by the Shawville Equity, published at Shawville, in the county of Pontiac, that the 12th of July was celebrated at Bristol, the principal town of the county, in very demonstrative fashion.

We by no means desire to abridge the liberties of our Protestant fellowcitizens, whether Orange or otherwise, and we are glad that they should enjoy the largest possible amount of liberty of speech within the bounds of reason, and even beyond, provided they do not excite their hearers to actual deeds of violence against their neighbors, as the promoters of anarchy are wont to do at their gatherings. But with all our regard for freedom of speech we submit that such language as was used by the speakers on the occasion we refer to, in the midst of a Catholic community, is calculated to stir up strife, and to lead to breaches of the peace and seemingly it was for such purpose that the language was used by men who, professing to be ministers of the gospel of peace and good-will among men, nevertheless make it their sole mission on earth to stir up ill-will, and to excite their hearers to hatred of their fellow-citizens, by repeating in public the most atrocious of falsehoods.

What would we think of a Catholic priest who in one of our Ontario towns would at a public demonstration assert that every Protestant minister had taken an oath against Catholic doctrine, which in reality he had not taken, to the effect that Roman Catholic doctrines are damnable, and that those will be damned who will not forsake them; and who, on this basis would endeavor to excite the hatred of his hearers against his Protestant neighbors?

Would not such language and conduct be deemed to be an incitement to riot and acts of violence? Yet exactly in this way did one of the preachers present speak of the Catholic clergy, and he was vociferously applauded by the audience, who evidently delighted in hearing such barefaced misrepresenta-

The Rev. Mr. Dilworth, of the Church of England, was the chief preacher who thus spoke. He said:

"I am here as an Orangeman, and not as a politician. . . Then again, I am here as an English Churchman, proud to belong to a body which has, is now, and yet do more give to the world the word of Truth, to expose the falsity and corruptions of Rome, and to destroy Papal influence, than any other body in existence. prove that this is so, I have but to point out the fact that Rome singles out above all others, the English Catholic Church against which to hurl her

curses. Listen, for example, to the oath which must be taken by every man before ordination into the Romish priesthood: 'I will defend the doctrines, rights and customs of His Holiness, against all usurpers, especially against the now pretended author ity of the Church of England, and all of their own principles, and afraid to acknowledge in public their own doctrines of the Church of England to

It is not for us to maintain that the doctrines of the Church of England are correct and true. If we believed this to be the case, we should become members of that Church ; but the oath of which Mr. Dilworth speaks is a mere fiction; yet he has the superlative effrontery to say: "My primary object in being present is a religious one." He should have said: "My primary object is to belie my neigh bors, and to excite you to hate them whom Christ commanded you to love.'

The Catholic rite of ordination is no secret. The Roman Pontifical in which it is to be found entire may be purchased at any Catholic bookstore but it contains nothing bearing any resemblance to Rev. Mr. Dilworth's fable. But let us look into the formularies of some of the Protestant churches around us, and see what they say of Catholics and the Pope. The Presbyterian Confession, which may also be readily purchased, declares the Pope to be anti-Christ, and the "Man of sin" denounced by the apostle; proclaimed that in the event that the and we further find the following clauses in the "National Covenant or Confession of Faith subscribed at first by the King's Majesty, and his household in the year 1580; thereafter by persons of all ranks (in Scotland) . for the maintaining of the

true Christian religion . . . and subscribed by barons, nobles, gentlemen, burgesses, ministers and commons in the year 1638; approven by the General Assembly 1638 and 1639

. . . upon application of the General Assembly, and Act of the Gen-King Charles II. at Spey, June 23, future generations shall be moral, are if the generations will not forget it, it 1650, and Scoon, January 1, 1651." we to wait until the new-fangled relig-may not be too dearly taught. In any

referred to are these:

of Religion we willingly agree pleted? in our conscience in all points, as unto God's undoubted truth and verity, of Mr. McCarthy can scarcely be congrounded only upon His written word. ceived. Under it, according to his And therefore we abhor and detest all own admissions, a godless generation chiefly all kinds of Papistry in gen- religion shall be patched up which he eral and particular heads, even as they are now damned and confuted by the word of God and Kirk of Scotland. But in special we detest and refuse the usurped authority of that Roman anti-Christ, etc." Here follows an enumeration of doctrines rejected, including 'his five bastard sacraments .

his devilish mass, his blasphemous priesthood . . . his worshipping of imagery, relics and crosses his blasphemous litany, etc."

If Mr. Dilworth had desired to turn the anger of his audience only against those who speak and think harshly of their neighbors, he would have found ground sufficient in this general condemnation of all churches outside of Presbyterianism, the Church of Eng- acceptable to people now living. land being not exempt from this general excommunication; but this gentleman, who professes to have been actuated solely by religious motives, found it more palatable to his audience to bear false witness against Catholics. We may remind him, however, that even if his statement had been true, it would not have been any harsher language against the Church of England than that Church uses against Catholics in the book of homilies, declaring that for "eight hundred years and more the whole Christian world

was plunged into damnable idolatry.' It would be no surprise if the French-Canadians should regard the Orangemen and the ministers who speak for them as their irreconcilable foes, and promoters of religious discord; for such speeches as this one of Rev. Mr. Dilworth, backed by a horde of pious demagogues like himself, Metho dist and Presbyterian clergymen, cannot be productive of any result but this.

It is no wonder the French Canadians look with suspicion upon Orangeism, when in their very midst, in a Catholic county, the Orangemen, and the preachers who speak for them, can find no theme to speak of at their celebrations than that which will

MR. McCARTHY'S NOSTRUM.

A good deal has been said in the papers concerning the unexpected declaration of Mr. D'Alton McCarthy that he would prefer Separate schools to a system of purely secular education.

When it is remembered that Mr. McCarthy was the actual first promoter of the movement in Manitoba and the North-West to abolish Separate schools, it is a genuine surprise to find out

Whence does it come then that we have found Mr. McCarthy always ready, during the last few years, at least, to start an agitation against the Catholic school system of Ontario and the other Provinces of the Dominion?

To this, problem there is but one solution. Either he is animated by a spirit of hatred against Catholics, or he is pandering to the feelings of animosity which he knows to be innate in the breasts of a considerable proportion of the Protestant population of the Province. In either case some light is thrown upon the so-called Equal Rights movement of five years ago, in which Mr. McCarthy was the leading spirit, a movement of which, indeed, he was the parent. It is evident that it was not a movement for Equal Rights, but one the object of which was simply the persecution of Catho-

lics. We are aware, of course, that Mr. McCarthy's apologists will say in answer to this that this gentleman has already explained his meaning to be, not that he is in favor of Separate schools, or of denominational teaching, but that he believes that a system of common Christianity should be devised which would be acceptable to Catholics and Protestants alike, and that this as the solution to the problem of religious education. The fact remains, however, that he is in favor of religious teaching, as being necessary for eral Assembly, ratified by an Act of ious teaching is necessary, as he

to by all ministers and others, and is vented? It certainly does not exist found in the authorized volumes of the now. It may be years before it will be found in the authorized volumes of the low. It may be years better that the children of by deceit and darkness.

Westminster Confession. The clauses elaborated; and must the children of by deceit and darkness.

J. A. Macdonald. "To which Confession and Form of their duties until it shall be com-

A more absurd proposition than this contrary religion and doctrine; but may grow up; and by the time the hopes to be the one of the future, there will be a generation in existence which will not have that religion at

all, and will only reject his nostrum. Will it not be far better, then, to have the religion or religions in which people believe now taught in the schools until the Utopia which Mr. McCarthy has imagined shall have a real existence? If such be the case, he ought to be an advocate for the continuance of the Catholic schools, at least as a necessity for the time being. " It will be time enough to establish the prospective religion in the school curriculum when it shall have been invented but what we want for the present time is a religious teaching which will be

MARGARET AGAIN.

We copy from the Huntsville For ester the following letter from Rev. J. A. Macdonald, Presbyterian minister, of St. Thomas, who found it necessary to repel certain slanders uttered against him by Mrs. Margaret L. Shepherd, because, in consequence of her bad antecedents, he refused to identify himself with those who encouraged her evil lectures in that city : To the Editor of the Forester :

Dear Sir-Your letter and a copy of your latest issue are now before me. What you write is really humiliating. That Margaret L. Shepherd can still find anywhere in Ontario an audience with an unsatisfied lust for her "filthy communications" is a fact discreditable alike to Canadian intelligence and morality.

You ask if her statements, made in Huntsville and elsewhere, in explanation of my "words of warning," are true. Believe me I am not in the least solicitous about the damage done to my reputation by the stupid falsehood of any self-confessed criminal. If people care to believe them true, they are at liberty to do so. No honest person who knows Margaret L. Shep-herds supposes she would speak the truth on any subject if a falsehood would serve her purpose better. And no one, but those who wished it were necessarily produce strife and ani- true, believed her when she said my wife was a Roman Catholic. whispered the statement here, and has uttering it with great boldness throughout the northern counties. never publicly denied the statement, as it is not my custom to entertain the public with affairs that are private and personal. I say to you what I have said to many others who have en me on the same I it is just because I written me on the same matter, that absolutely untrammeled by any compromising ecclesiastical or political entanglements that I felt free, when called upon, to raise my voice in bold protest against unjustifiable attacks membership, can never gain the ascendancy among an educated people.

detriles of the charter of England to the agentine surprise to find out upon the unalienable rights of Catholics in Canada and against a self-the necessity of religious teaching in constituted protectorate that is a disgrace to Protestantism. It so happens that, out of nearly two hundred rela tives, there is not one, near nor remote, by blood or marriage, who is now or ever was a Roman Catholic. With two or three exceptions, they are all, by birth, training and conviction, avow edly and unabashedly, both Protestant and Presbyterian.

These are, however, minor matters now. Mrs. Shepherd is already cast off by her old-time friends, and desperate efforts are being made to have her name forgotten. Many who a few months ago were ready to brave all charges against her character, because thought she would serve their purpose, and who secretly or publicly gave credence and currency to her malicious falsehoods, now affect disgust at the mention of her name. But hands that clasped hers cannot so easily be cleansed or sweetened. With the gravest charges against her moral character,-charges of embezzlement, drunkenness and gross immorality, which, if not founded on evidence that would bear the search-light of a court of justice, were libellous, and with the makers and publishers of these charges unlibelled, for any man or any body of men to champion her cause is not a blunder but a crime, -a crime that cannot plead ignorance in its extenuation, and for which the uttermost farthing

of penalty must be paid.

More than this: Protestantism will have to suffer for not more promptly and more emphatically resenting It has all along been plain to insult. those who are not blinded by prejudice or self-interest that the reflex influence system should be taught in the schools, of this whole campaign will be infin itely more damaging to Protestantism than its direct influence was effective in making converts from Roman Cath licism. We have yet to receive cred-ible evidence of one worthy conversion: children. Now, surely Mr. McCarthy but everywhere the name of Protesshould be a practical man. If relig-tantism is besmeared by the touch of unclean hands. It may be that in no other way would Protestants learn King Charles II. at Spey, June 23, future generations shall be moral, are if the generations will not forget it, it

where. The boast that there ORANGEISM IN THE PROVINCE This covenant is ordered to be sworn ion which he has in view shall be inwith these they fail, their failure is more honorable than any success won

St. Thomas, July 20, 1894.

THE SCHOOL QUESTION IN MANITOBA AND THE NORTH-WEST.

A most important order-in-council has been adopted by the Dominion Government and transmitted to the Lieutenant-Governors of Manitoba and the North West Territories, on the subject of the laws recently passed by which Separate schools have been abolished in those districts. The order-in-council; is a conse-

quence of the memorial addressed by His Eminence the Cardinal, Arch bishop Taschereau, and the Archbishops and Bishops of Canada, to the Dominion Government, asking redress for the grievances inflicted on the Catholics of the Province of Manitoba and the North-West Territory by their recent legislation in regard to schools. The memorial is referred to as stating that the result of the new system adopted in Manitoba has been "the legal suppression of all Catholic schools, and the maintenance of all Protestant schools," so that "the Roman Catholic ratepayers have now to help in the support of Protestant schools, which are exactly what they are, and to which, naturally, Roman Catholic parents cannot conscientiously send their children."

The memoral also states that "in the North-West, the Roman Catholic schools have been retained, but by the Act of 1892 they are deprived of their liberty of action, and of the character which distinguishes them from other schools," and thus "the result is very detrimental to the cause of education, and really has in both cases created bad feeling, dissensions, and most deplorable results."

The fact that in the name and by the authority of Her Majesty it was promised to the inhabitants of the territory that all the religious rights and rivileges enjoyed by them would be assured to them and respected on their union with the Dominion of Canada, is then referred to, and the order incouncil requests the respective Governments to lay before their Legislatures this memorial for their careful consideration, with a view to remedy all wellfounded grievances of which the Roman Catholics complain.

The present action of the Government is worthy of all praise; and in the interest of peace it is to be hoped that the Governments addressed will take the steps recommended to them. Hitherto they have not shown a disposition to give any redress; but they will at least understand now that their action has not been condoned, and that the highest authority in the Empire will be appealed to for redress, if they neglect to afford it.

EDITORIAL NOTES.

MRS. MARGARET L. SHEPHERD has been expelled from the Women's P. P. A., called also the "Loyal Protestant Women of Canada," a society organized by her, and of which she has been the honorary Supreme President down to the present time. The Hamilton Times has been authorized to state that the office of the Honorary Supreme President is to be dispensed with, and that the association "is not now in any way connected with Mrs. Margaret L. Shepherd, who formerly held that office." This step was taken in consequence of revelations which did no credit to the character of Mrs. Shepherd-that is, whatever of character was left to her after her own sworn testimony given in Toronto in regard to her past history. As Mrs. S. will no longer be the Supreme Protector of Protestantism in Ontario, it remains to be seen whether the peculiar form of Protestantism she protected will survive her extinction. Mrs. Youmans will now be the Supreme President of the Association of Loyal Women. The late Honorary President will still retain the open Bible which was presented to her by the Mayor of London as a testimony to his special regard for so worthy an individual.

papers of New York gave an account of a "bicycle sermon" recently deivered, wherein the preacher took a bicycle into the pulpit for his text. The sermon was, in fact, an advertisement for the firm which had manufactured the bicycle, and all the particularly good points of the steel ribbed racer were mentioned as an illustra-

in a Baptist church that this occurrence took place. The pulpit of the present day is frequently prostituted from its purpose in a similar manner; and a couple of weeks ago a St. Louis paper gave a list of seven or eight subjects equally ridiculous which had been preached the Sunday previous in various churches of that city.

In view of the fact that ex Indian Commissioner Morgan, in his recent manifesto against Catholic education, proclaimed that he found a cross on the Catholic schools in the west, instead of the Stars and Stripes, the following words of Archbishop Ireland, which were written in answer to a correspondent, are very appropriate, as showing how the national flag is regarded by the Catholic church. He

'The American flag is welcome to every Catholic Church in the country, and that 'no permission or dispensa tion from priest or Bishop is needed or given 'when it is wrapped around the cossin of a veteran and borne up the aisle toward the sanctuary. It is the symbol of the republic, and as such is held at all times in all due nonor by the Church.

There was no special reason for putting the American flag over the schools of the Indians, any more than over any other schools of the country; and Mr. Morgan was merely making a ridiculous appeal to the prejudices of the people in speaking in such a manner. There would not have been the least objection to the national flag on the Catholic school-houses, if it had been customary to put flags on the school-houses of the country. But surely the religious emblem of Christianity was especially appropriate on Christian schools in the midst of a pagan community.

SEVERAL of the Protestant religious papers have recently mentioned, as mething remarkable, the fact that the Archbishop of Paris recognizes and encourages the Sunday schools which he calls "that very excellent institution." These journals seem to imagine that Catholics do not use Sunday schools, on the hypothesis that the Church desires to keep the people in ignorance; but the truth is that religous education is essentially a Catholic institution, and that our children are taught their religion both on Sundays and the other days of the week. Sunday schools are not neglected by the Catholic Church, though the teaching on Sunday is not so necessary when religious teaching is carefully given every day, as is the case in all our Catholic schools.

Toronto, Aug. 3, 1894. To the Editor of the CATHOLIC RECORD: Dear Sir-I wish to inform you and the public in general that with the current issue of the Catholic Register, of Toronto, my connection with that paper ceases. Yours truly,

J. R. TEEFY.

Discussion at Chautauqua.

The leading subject for discussion at the Chautauqua summer school this year is to be "The Reunion of this year is to be Christendom." It is also a subject in which the Pope is deeply interested. out the union for which he prays is not the unity that will be advocated at Protestant Chautauqua. He exhorts all Christians to come together as one solid army of the Lord under the standard of Rome. The only Chris-tian union which will find favor at Chautauqua is union against Rome. Even in the Protestant Churches alone the present tendencies are to-ward further disruption rather than towards union. The Presbyterian Church is now divided into two fac The Presbyterian tions radically opposed in doctrine, and this discord extends, in a greater or less measure, into every other Protestant denomination described as evangelical. It is loudest among the Congregationalists, but the Baptists and Methodists are not free from it, though outwardly there may be har mony among them. Some of their prominent theologians are known to e sympathizers with the views of Dr. The old reverence for the Bible as absolute truth sent from God has received a shock which has extended throughout Protestantism with a disrupting force. In the Episcopal Church the ritualistic or Catholic party is pushing ahead aggressively and making broader the separation between it and the Protestant party. It opposes Roman Catholicism because of the Papacy, but it has no toleration A RECENT issue of one of the religious and no respect for Protestantism. It recognizes the Church of Rome as a branch of the Catholic Church of divine establishment, but it repudiates those it designates as Protestants, treating them as rebels against the true faith.-New York Sun.

> Cardinal Moran, Archbishop of Sydney, Australia, has completed his "History of the Catholic Church in Australasia." It will be published

CATHOLIC YOUNG MEN.

Maurice Egan Takes up the Cudgel Against Them.

My attention has been drawn to a recent paper by Miss Elder on the subject of marriage. I have not as yet seen the paper, as the friend who promised to send it, has — as is often the case—forgotten it. But I am sure that the ideas of Miss Elder on the subject are more valuable than those of ject are more valuable than those of most young women who have no experience in marriage are likely to be, for Miss Elder is a keen observer and she knows how to express her opinions

From the report of her paper, I understand she takes ground somewhat similar to that which I took in an article written some time ago for the Catholic press. "And," as the Catho-lic Universe remarks, "we remember there was a howl of protest from Oma-ha to Baltimore. The young women were silent, but the young men pro-tested loudly that they were good enough for any young woman."

The young men were certainly very outspoken on that occasion, but some of us who have been young men our-selves will recall a time when we thought we were good enough for any young woman and when we would nave been unsparing in our denuncia tion of the writer or speaker who doubted it. But age and marriage change all that; and we learn in time the teachings of chivalry were right, and that most women, in the higher things, are much better than most men.

There was a time when any brute of a stump speaker could raise a laugh by alluding to women with a certain accent of tolerance and superiority.

Times have changed. That sort of thing cannot be done now - a little mild ridicule such as Mr. Howells and the more decent newspaper paragrapher cast on the sex is permitted; but the brutalities of the past are of

Let us look facts in the face. our young men inferior intellectually, socially and morally, to their sisters and to young women with whom they would naturally associate? If so,why? These are the questions. There is no getting over the fact that classes exist in this country. No man, in spite of what the "society" writers say, is born into a class. He makes his own class and takes his place, no matter to what class his father belonged. Again, cur social theories and practices, the pronunciation of our language, are English. Each city has its local aristocracy; but the English think that we are all equally ill-born— one American is just as good as another; and so, when an English earl wants to refill his coffers, a granddaughter of the Mayflower is no better in his eyes than the daughter of the millionaire of '94 who was a newsboy in '54. We are just beginning to discuss that with our friends, the English Social position or the American pedigree cuts no figure—it is a matter of money. Consequently, our multa-millionaires in order to get the guinea stamp go to London, and, if they can, their daughters to British peers. A man may have social position in Baltimore or Philadelphia or New York; but his position is local until he gets the English approval.

merely mention these facts in order to define the terms. However unpleasant they may seem, they are facts. Into the "brightest" stratum of any American social set, money and good manners will take any fairly lecent man and almost any woman about whom there has been no public scandal; therefore, people in our country make their own social position.

Outside of the very "smart" set which takes its cue from England, there are many circles of society all of them intelligence and good manners count, but in none of them does riches count so much as in the very highest" circles. There money-and a great deal of it-is necessary. In others, a girl whose parents are uneducated people, makes the most of her opportunities; she takes several steps upwards in the social scale; her brother, if he be poor and a Catholic, has not the same chances. She attends a school taught by the Sisters-music and some other "accomplishments" is within her reach. This tends to refine her; it gives her new interests. If she go to a Public school, her parents will consider the question of refinements In the average boy, no matter what school he attends, there are no accomplishments. Any neighborhood is good enough for a boy to live in; no neighborhood is too good for a girl. Home is the abiding-place of girl; home is the bed-room of the boy, and his abiding-place the streets. All this abiding-place the streets. makes a difference in the beginning the boy and girl grow apart. She reads books; he dips into the newspapers for local politics and the base ball score!

When I wrote my last article on this subject it was understood that I alluded entirely to Catholic graduates of col-leges and convents. Not at all. They form a very small percentage of our I leave them out entirely ; of the graduate of Georgetown or the Visitation, of Manhattan, or the Sacred Heart, of La Salle or Chestnut Hill, of Notre Dame or St. Mary's, I am not not happy unless she marries a Har talking. They have opportunities which the great mass of Catholic young people do not expect to have. They are counted by the scores, the rest by the thousands. I am concerned with the thousands.

In the East and South, you hear this speech constantly — from charming girls—"There are no Catholic young men we could marry." And when one

compares the girls and the men one understands it. It is a pity:—for, though the object of a woman's life ought not to be marrying, yet we cannot help seeing that if they all take a prejudice against it and go in for typswriting and cashiering and newspaper reporting—any work exnewspaper reporting—any work except that of the household,—the world will come to a more deadly stop than any train during the strike. In view of the consequences of such a boycott, it becomes us all to find out why there are so few marriageable Catholic men in many places adorned by the most charming of the other sex.

Now there is Miss S. I knew her Graceful as a maple bough. Wears sleeves which only need to be filed with gas, to carry her anywhere lovely top knot and frizzes; plays Chopin with expression and goes to the Summer School; her pronunciation is a ballade in all the softest modula tions of the octave. But her brother -if he has ever heard of the Summe School, he thinks it is a place for "kids,"—a kind of fresh air sanitar-He is never seen out with her they do not know the same people; when she gives an assembly, he and his friends are not there; "too high-toned;" beer is more in their line than frappe and ice-cream. His friends are like him, honest fellows who mean well; but who do not care for books, who prefer "Daddy Won't Buy Me a Bow wow," or that other vile thing, about Casey strummed on the banjo, to any music Miss S. can play. Miss S. works for her living in some way that requires dexterity and some brains. Her brother's friends all earn from a thousand to seven hundred dollars. She does not care to live on that sum with a man who likes to take his meals in his shirt sleeves, who does not read the magazines, and who says "genu-This is her point of view. Because she plays Chopin, or perhaps, even Stranus and Metra, because she wears a top-knot and those tremendous sleeves in the right season, because she seems well bred, she has a chance of entering a social set into which her brother or his friends never go at all. This may, if she lives in a small American town, be a Presbyterian or a Methodist set ; then she says, - "All the nice young men I know are Protestants." It is very sweet of her not testants." It is very sweet of her not to marry one of them when he asks her; she thinks so herself; she is a martyr to modern social conditions, and she often speaks of it.

She has been often told that she ought to be glad to marry any honest Catholic, whether he dines in his shirtsleeves, or chews tobacco, or drinks a little too much. She replies that many young Catholics of her acquaintance are not so religious as they might be and that she had no desire to spend her life in "nagging" about Mass on Sundays or confession on certain other days. To which we answer that the duty of woman is patience and that she may make amends by her piety for the carelessness of her husband, finally, when he is too old for billiards and pool, for drinks and other amuse ments, make an example of beautiful spirituality of him. And then the frivolous creature tosses the top-knot and says that she is not in the reforming business. We then remark that the Christian ideal of womanhood is she who brings up children in virtue. You cannot imagine what a shock it gives one when she retorts that the children of the young person whom we have chosen for her husband might resemble him! - and that she prefers a lower place in heaven rather to the of spending lonely days and nights looking after a man who can never be a genial companion!

Is her demand too great? or his tandard too low? How shall we find standard too low? How shall we find a happy medium? Perhaps Miss S. is extreme case; perhaps her brother's friends are also cases; but they exist. Can we blame her for being ambitious, - for trying to make the best of herself, from the

human point of view?

Her brother and his friends do not attempt to save money; they must enjoy the amusements of their set; they dress well; they must smoke there are clubs of various degrees the practice of "treating" is not unknown; they have no domestic tastes they expect their wives to have them. them. In a word—self-sacrifice is un-known to them, and they take to matrimony after a time with no more idea of its responsibilities than a child has when he takes the measles

I am quite aware that somebody will jump up and declare that no honest Catholic young man can afford—with a salary of \$1,000 a year—to marry a girl like Miss S., with big sleeves and an in-clination to culture. This is true,—he cannot, if he expects to keep up the pool for drinks and other pleasant diversions. But if he is frugal and considerate and fairly pious and congenial in his tastes, I fancy that Miss S. would even sacrifice her extravagant sleeves, -which may not be so expensive as they are expansive, -to be his wife It is amazing how far a woman can make a virtue or two go in a man !

Social ambitious, after all, are local. In Boston, I am informed, a girl is vard man; in Philadelphia, he must be "professional," a doctor or a lawyer-law preferred; in Washington, a chief of a department is eligible; in New York, he must have some kind of title, or be connected with Tammany in Chicago, pork is preferred, with the aldermanic chair a good second; in Milwaukee and St. Louis - they tell me, a well-conducted brew-

ery is always part of love's first dream. As a rule, everywhere, the girls,—God bless them !—marry the man and not his business:—and, if the man be all right, they rarely refuse any reasonable offer. More men marry for money than women. though there are some excuses to be made for the women and none for the men. And for capacity for sacrifice and cheerfulness under difficulties and for seeing dazzling merit in un generate brutes of men, behold the average woman! And the folks who protest that any honest Catholic, (nominrl or otherwise,) is good enough for any weman are those who have daughters themselves or who have the woman idea that the sacrament of matrimony makes an immediate and miraculous change in human beings. Marriage is a very serious affair,— and the woman who hesitates is not always lost.—Maurice Francis Egan, in the Columbian.

POPE LEO AND MASONRY.

Something About the French and Italian Atheistic Lodges.

A writer signing himself "Ex-Attache" contributes an interesting article to the New York Tribune of Sunday last on "The Pope's Anti-Masonry." Without any attempt to show that the attitude of the Church towards Masonry in this country is other than it is generally understood to be, the writer furnishes facts in support of a claim made by him that the special denunciations which have issued from the venerable Pontiff are directed against the French and Italian atheistic lodges rather than against Americans of the craft.

Referring to the passage devoted to Masonry in the Pope's recent mes-sage "to the rulers and nations of the world," the writer in the Tribune re

The Pope once again condemns the craft 'as defying God,' as 'assailing Christian institutions,' as 'ridiculing the sacraments as mere superstitions and as 'aiming at the destruction of the popular respect for the Divine

Continuing the writer says: AGGRESSIVE ATHEISM.

"The cause of the objection of the Roman Catholic Church to Masonryand by that I mean continental Masonry—is the very same as that of the schism between the latter and the American and British lodges. It is It is the identification of French and Italian Masonry with atheism-atheism, too, of the most aggressive and militant character. In all the documents and rites of the craft in English-speaking countries figure the mystic letters A. N. G. A. U., which mean 'In the name of the Grand Architect of the Universe,' and a profession of belief in the Deity constitutes part and parcel of the initation of the hystrogen parcel of the initation of the brethren of the order. In the lodges of France and Italy, however, the use of these symbolical letters has been abolished, and reference to the Divinity in any shape or form has been strickly for bidden. Strangely enough this elimi nation of all religious element from the French and Italian lodges owes its origin to M. Littre, the compiler of the celebrated French dictionary, who subsequently died a fervent and even bigoted Roman Catholic.

OPENLY AVOWED OBJECT.

"The activity of the brotherhood in France and Italy is neither benevolen nor social, but purely political, and its openly avowed object is the overthrow of the Church and the annihilia tion of every form of religious belief.

Among its publicly declared aims — 1 quote from French and Italian Masonic vritings and speeches clusion of every Catholic or religious element from all public administra-tions, from hospitals, schools; from the councils that govern the destinies of the country, from academical and other corporate institution, from committees and families - and exclusion from everything everywhere and forever, the abolition in schools of every kind of religious instruction because the State, which ought to be absolutely atheistic, has the inalienable right and duty to form the heart and spirit of its citizens,' and again, 'to lay religion waste in its foundations and in its very sources of life - namely, in the school and in the family.' The Italian lodges, moreover, proclaim their deter-mination to secure 'the suppression of 'the suppression of all religious corporations, the confisca tion of all ecclesiastical property and the abolition of the Papacy, which the Grand Orient of Rome declares to be the implacable and deadly enemy of

Italy.'
'If these were merely empty threats the Vatican could afford to treat them with contempt. But they are quite the reverse, for of five hundred and four members of the Italian Chamber of Deputies there are no less than three hundred who are openly avowed Freemasons, and for the last ten years there has always been a Masonic majority in the Cabinet. Crispi, Doda, Zanardelli and Lacava all hold high office in the Grand Orient of Italy.

"In the French Chamber there are over two hundred Masons, and most of the prominent statesmen of the last twenty years, including Gambetta, Grevy, Tirard, Clemenceau, Douvier, Floquet and Ferry, have belonged to the fraternity. The Grand Orient of France has taken a leading part in the war organized during the last fifteen years against the Roman Catholies and the clergy. "Le clericalism, voila l'ennemi," is the device of every " Le clericalism, lodge in the country. The former Grand Master, M. Colfavru, who was on the Board of Directors of the Panama Company, besides being a salaried employe in the railroad department of

Baron Alphonse Rothchild's office, has publicly described Freemasonry as the bitterest and most relentless enemy of

LUTHER'S AWFUL END.

A Drunken Stupor the Ex Monk Hanged Himself.

VIVID DESCRIPTION OF THE TRAGEDY BY AN EYE-WITNESS — HOW THE "REFORMER'S" FRIENDS TRIED TO KEEP THE MATTER SECRET-LUTH-ER'S HOUSE IN HESSE - THE ROOM IN WHICH THE MONK ENCOUNTERED THE DEVIL.

The little town of Eisleben in Saxony celebrated for being the birthplace of two persons who are as opposed to one another as St. Michael the archangel to Lucifier the archfiend. The one is St. Gertrude, virgin, who became a Benedictine nun, and is known in the lives of the saints for the gift of her ecstatic visions and highest form of contemplation, and of it is said that our Lord made for Himself in her heart an agreeable dwell ing. She is, moreover, to this day, for persons consecrated to God, the model of perfect union with Jesus in the Most Blessed Sacramant, of the altar, or as contemplated in His sorrow ful Passion and His death for us on the

The other is Martin Luther, once a fervent priest and religious of the Order of Ermits of St. Augustine. If the angels in heaven can but weep at the thought that there was once in their midst an archfiend to punish whom, together with his adherents God in His justice had to add the creation of a place left out of His original plan, and to find a prison ior rebels who would prefer not than to repent, Eisleben and the Christian world at large have to deplore forever the birth of the greatest heresiarch of all ages, and the most abominable scoundrel, who, like his model, tore away millions of souls from the bosom of the Church, dragging them into the mazes of schism and

heresy.

If the death of St. Gertrude, or of any saint, brings to our souls precious and salutary lessons, the horrible end of an apostate supplies lessons no less wholesome and worthy of reflection. With regard to Luther's end, we give the deposition of an eye witness:

THE SERVANT OF LUTHER

will speak. This witness was so struck by the chastisement with which God pnnished the heresiarch, that he renounced the Protestant religion and was re-admitted into Church, which worldly interests had made him to leave.

The details of the sad drama are

found in an authentic deposition, a copy of which is still preserved in the Vatican library. Other copies were sent to various personages of the empire. The learned Sedulius, during a sojourn he made at Fribourg, in Brisgau, Baden, found there the authentic document, studied carefully every word of it, and its value as historic document, and, finding it to be authentic, he published it at Antwerp in 1606, in his "Praescriptiones," calling it the "declaration of the domestic servant of Luther," heading it by the following title: "A sincere and truthful confession of a servant man of Martin Luther to a pious individual who had asked him, in the name of religion, how his master Martin had died." The document is written in Latin; the following is the correct translation in English :

"I must say that your religious considerations and your entreaties give me courage to brave the indignation is there to this day. There is, too, the window, where Luther and Catherine, en, as well as to the fear of offend. ing them, and give testimony to the truth. I am, however, more determined to do what I think my duty, by the respect I owe to God Almighty and to all His saints. For I well know that the marvellous works of God must be rendered glorious, and that I must obey the divine law rather than human commands. For this reason, despite the terrible threats of the nobles of Germany, who want to prevent me from ever revealing to anyone whom-soever the fearful death of my master, Martin Luther, I shall not keep the truth captive in my mind; but for the glory of Christ Jesus, and the edification of the whole Christian world, I do now publish what I have

WITNESSED WITH MY OWN EYES : what I do know better than anyone else can pretend to know, and what I have related to the nobles at Eisleben and I do so not through hatred of any one, nor the desire to gain approba tion, good favors or grace with any body whatsoever.

"The following is what has hap pened: Martin Luther, being at Eisle ben with several nobles of Germany, allowed himself to be overcome by his habitual intemperance, and drank with so much excess that we were obliged to carry him off, absolutely helpless with drink, and to put him to

Here we may interrupt the narrative and remark that it was publicly known everywhere that Luther drank Five German quarts of to excess. (about an English imperial gallon) were scarcely enough for him each meal. He used to boast "of eatgation) were scarcely enough for him each meal. He used to boast "of eating like a Bohemian and drinking like a Dutchman." "To be put on low diet," he used to say, "is to live miserably. Let us eat and drink last uns fressen, und saufen" (which applies to beasts only)—" as much as possible and give thanks to God (!) for His good things. them for us." Others would devour In consequence he would suffer from suffocations and indigestion of sundry kinds, but all this

he said was "the devil's doing, who

wanted to prevent him from doing the holy work of God." No doubt the holy gospel of Jesus Christ needing "parting down" or reformation to bring it to the level of this lewd, unchaste and gluttonous apostate. But his servant continues :

"Having wished him a good night, we retired to our own rooms and went to bed, never fearing or dreaming of anything to go wrong. Next morning we went back to our master as usual to help him to get up and dress. On entering his room—oh, shocking to relate!—our said Master Martin was hanging from his bed, and miserably

strangled!
"At this ghastly sight we were horribly frightened. And without dehorribly frightened. She poble princes, his lay we ran to the noble princes, his guests of the night before, and announced to them the execrable end

of Luther.
"These, terrified no less than we were, requested us at once, and by a thousand promises and solemn adjurations, to keep the most profound silence for ever and for ever, after that awful event, in order that nothing might be divulged. They then requested us to

take down the

HORRIBLE CORPSE OF LUTHER and place it into his bed, and tell the people that my Master Luther had suddenly died. I confess that, touched by the entreaties of the nobles, and bribed by their munificent promises, we, like the guards at the Saviour's tomb, were determined to act as they wished, had not the invincible powe of truth advised us to follow a different course. For human respect, fear, hope of gain, can sometimes hush the truth; but the voice of religion and remorse of conscience, soon or late, prevailed over such oppressions.

The deposition of this witness, the most competent of the party, leaves not a shadow of a doubt. The miserable "reformer "and worthy follower of the archfiend ended as did so many ther heresiarchs; the son of perdition who had betrayed his order and his mother, the Church, hanged him-self like Judas, the traitor. "He that self like Judas, the traitor. "He that hath an ear, let him hear." (Apoc. ii. 7). Woe to the man who dies under such sad circumstances. woe still more to those nobles of Germany who, in open revolt with Rome, constituted themselves the abettors of an unfrocked and excommunicated

Two years ago, says a writer in an exchange, when visiting in the heart of Thuringia, the Wartburg at Eisenach, in Hesse, where St. Elizabeth of Hungary lived, I saw, at the entrance gate to the castle, Luther's house where the Langrave of Hesse gave the silenced friar help and support to carry on the work of the so-called reformation. The house is to day as it was three hundred years ago; the room where he worked and where he slept is pointed out as a curiosity. The old wooden bedstead, with post and tester, is there yet, and his bookstand, table, desk and chair, and, as footstool, a bone of the veriebral column of a whale; also the portraits of his father and mother hung up against the wall, and some few other relics. There is also seen to this day, and I had my hand upon it, THE FAMOUS INK SPOT.

The devil appeared to him in a visible form, as he was engaged in translating the holy Scripture into German, and insisted repeatedly that he should do away with the holy sacrifice of the Mass. "Impossible," said Luther, "the texts are too obvious." "You must," insisted the devil, and then, in a fit of annoyance, Luther flung his inkwell against the wall, and the spot tiful heavens, with their myriads of stars which shone brighter and larger as you are there nearer to them Catherine called his attention to the magnificent display of the bodies, all ablaze, as it were, and Luther said: "Yes, heaven is beautiful, but it shall never be ours." His sad end magnificent display of the celestial proved the truth of his prophecy.

Tired, Weak, Nervous,

Tired, Weak, Nervous,

Means impure blood, and overwork or too
much strain on brain and body. The only
way to cure is to feed the nerves on pure
blood. Thousands of people certify that the
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strength builder is Hood's Sarsaparilla.
What it has done for others it will also do for
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IF NOT, PLEASE DO SO

It will convince you of its wonderful cleansing and labor-saving advantages

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SUNLIGHT SOAP

AS IN YOUTH Ayer's Hair Vigor CORDIALLY INDORSED.



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FAIL. "I can cordially indorse Ayer's Hair of "I can cordially indorse Ayer's Hair of Vigor, as one of the best preparations of for the hair. When I began using Ayer's Hair Vigor, all the front part of my head of about half of it—was baid. The use of only two bottles restored a natural growth, which still continues as in my youth. I tried several other dressings, but they all failed. Ayer's Hair Vigor is the best."—Mrs. J. C. PREUSSER, Converse, Texas.

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FIVE-MINUTE SERMONS.

Thirteenth Sunday after Pentecost. DANGERS OF VENIAL SIN.

I know Thy works, that Thou art neither hot or cold. (Apocalypse) iii. 15.) It is plain that these words of Holy Writ describe a person in the state of won't be ridden over by a dreadful mother in law." that state wilfully and quite careless about it. Now, my brethren, I do not wish to make you scrupulous, but there is no mistake about this: all experience shows that persons careless of a young lawyer, who lived in a thrivial sing are profits.

the mortal sins will keep out of sight.

And does it not stand to reason that, if one is habituated to look keenly after little sins, it is morally impossible for him to be carried away by great sins? If you are anxious and dis-tressed because your soul seems less pure, less holy, less beautiful than it ought to be, with what horror will you be filled at the bare thought of becoming a regular slave of the evil a doctor's wife was well enough; spirit! And how much easier is it, brethern, to keep a sharp lookout for into his income, she might have hesia few little trifles, rather than to be always running the risk of eternal

will have small chance to get in. Keep a watch on the venial sins and

And now I will tell you of some of state of mortal sin. Those who are content with their Easter duty—a soul conteut with a spiritual meal once in twelve months cannot have very vigorous spiritual health or a very strong orous spiritual health or a very strong lived together. appetite for divine things. Those who are often late for Mass—once in a who are often fate for Mass—once in a while they will miss it altogether, and for no particular reason, except that they feel it a great bore to have to do they feel it a great bore to have to do they feel it a great bore to have to do they feel it a great bore to have to do they feel it a great bore to have to do they those domestic arrange. they feel it a great bore to have to do anything for the love of God. Those who continually neglect their morning prayers; even though they make an prayers; even though they make an effort to say their night prayers, they have omitted deliberately the most necessary religious act of the day. Those who are addicted to idleness: for that is one of the worst occasions of sin, both mortal and venial. Those who are stingy, especially to their near relatives and the poor; to love money is to love something our Lord has a great contempt for. Those who are touchy and resentful. resentful; for they cannot live in peace with anybody, and peace is necessary for our spiritual welfare. Those who tell improper stories, and are fond of hearing others do it; but as to this class, I am not sure but that they are in more lineary lineary.

they are in mortal sin already:
"Can a man put fire in his bosom
and not be burned?" Those who are fond of gossip; for God will not permit us to trifle with our neighbor's good name, and gossipers and tale-bearers are often not in mortal sin, only because, malicious as they are, they are just as stupid. Those who, though they don't get drunk, yet they hang around saloons, and those who are fond of drinking and treating; and this is a case, my brethern, where only the judgment day will tell where venial sin ends and mortal sin begins.

Dear brethern, the only really safe way of dealing with God is the generous way. Arouse yourself with high and noble motives to be a real friend of God, faithful and true in things little as well as great, and religion will seem something new and ever so much pleasanter to you. Otherwise you will not have the comfort of being sure of God's friendship at all. You may be like an old lady who once told me very sorrowfully about how her daughter died. "I was watching at her bedside," she said, "and, after a ing best." long spell of suffering, she dropped off at last into a gentle slumber. I turned down the lamp and stepped softly into the next room, waiting to hear her call me when she woke up. An hour passed, another hour, a third, and ctill head and the control of the contro and still she slept on. Finally the doctor came, and so we had to wake her up. But oh! when we came to the bedside we found her dead, cold and dead, while I thought her asleep So your soul may seem to you only sleeping, only lukewarm in God's service, only careless about your re ligious duties; whereas it may be all the time, if not in the very state of spiritual death—mortal sin—at least

in the torpor which goes before it. Investigation Invited.

Investigation Invited.

Of course it is proper to inquire about what any man says, is it true?

The most rigid investigation is invited into the testimonials published in behalf of Hood's Sarsaparilla. Special attention is called to the high character of the persons whose testimonials are published by the proprietors of this medicine, as evinced by their occupations or indorsements. In fact, no matter where a testimonial in behalf of Hood's Sarsaparilla may be from, it is reliable and as worthy of confidence as if it came from your most trusted neighbor.

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SICK HEADACHE and Constipation are promptly cured by Burdock Pills. Easy to take, sure in effect.

OUR BOYS AND GIRLS.

THAT MOTHER-IN-LAW.

"One thing I'm resolved upon," said Kate Rider to her sister. "I'm going

"Stick to that, Kate, and you'll be

venial sins are pretty sure to slip down into mortal sins. Indeed (on the other hand), about the only ones who manage to keep clear of mortal sins manage to keep clear of mortal sins are those who are fearful of falling into venial sins. Save the pennies and the dollars will take care of them and the dollars will take care of them. selves; or, waste the pennies and the dollars will waste themselves. Scripture applies this as follows: "He sisters, who, if neither accomplished that despiseth small things shall fall little by little." If one keeps the dogs and goats out of the garden the cows will have small chapter to the cows will have small chapter to the complex of the co

Kate was a boarding school girl, with all manner of accomplishments, and a natural aptitude for the latest fashions. She had a little income of her own, and was considered a beauty by very many people; and Henry Rider had yielded to her fascinations, courted her a month, been engaged two, and married at the end of a three months' acquaintance. He was very much in love.

As for Kate, it was her first offer; and Henry was very handsome. To be a doctor's wife was well enough; tated about giving so ready a "yes. But since her marriage she had heard so much about "mother" and Jane and Fannie that, alarmed at the prosthose who are full of venial sins, and pect which seemed to spread itself bepretty sure to be sooner or later in a before her, she had put the question

plump:
"Shall you expect me to live with
your people?" And received the

"I thought you knew we always

"You were putting up at a hotel would alter these domestic arrangements, she took counsel with her sister, and the result was the declaration above recorded-"I intend to be mistress in my own house."

With these words on her lips she sought her husband's presence.

"You see, Henry," she said, with a smile, "young ladies and old ladies don't like the same things. Our ways of managing result hadden. of managing would be different, and we'd quarrel; and it is really more than you can expect that I should manage for so many at first; and I

won't be managed for-" "But you don't want me to turn my mother and sisters out of my house? asked the doctor.

asked the doctor.

"Of course not, only we can live somewhere else," said the girl wife.

"But wait until you've seen them," said the husband. "They are the

best of people.' "Oh, no doubt! One's own relatives always are," said the wife.
"But one family is enough for one house, and I shall stay with sister until I have a home of my own," with which words she left him, conscious of having shownth," having shown the "proper spirit" in

The doctor sat with his head upon his hands for a long while. He had forseen nothing like this, and was un-

apart than to dwell together in strife, he said; and after one more conversa-tion with his wife he wrote to his mother to engage board for himself and his bride within a short distance of his

own home, adding only:
"Kate thinks she would like board-

To this shortly came an answer. " You have kept the truth from me,

in kindness," said the old lady. "I know how it is. Your wife objects to a mother-in-law; but, my son, your practice would be injured by removal; your comfort destroyed by beginning married life in a boarding-house. girls and myself will find a new home. I have enough, thank heaven! for all three, and I am not in the least offended. Fannie and Jane are younger than I, and you must not blame them if they are different." Indeed, buxom Jane came to the

city that very day, and in the excess of her indignation heaped reproaches on the brother, and spoke of his wife as a "nasty stuck-up little wretch." "See her!" cried Jane, with the

tears streaming down her round, dimpled cheeks. "Be introduced to her! No; neither I nor Fannie want to see or meet or speak to that woman who has turned our dear old mother out of the house where she has nursed us all; that viper that has set her only son against her. I should insult her if she came into this room. So don't bring her—nasty, white-faced beast!"

"Remember you are speaking of my wife, Jane," said the doctor.

"And why need you have married such a creature!" cried Jane. "How we've worked for you, up late and down and the make a bane for you! down early, to make a home for you! But it's like man's ingratitude. I don't want to see you again, Henry Rider. I hope I never may see you again as

long as I live."

"Do you mean that?" asked the car:
"This is the time of trouble, Henry.

"This is the time of trouble, Henry.

And away went Jane to tell her boy. We'll do the best the Lord allows mother and sister that Henry's new us. wife had made him harder-hearted than a stone, and to weep bitter tears over the packing of her few possessions and her departure from her life-long

The doctor said nothing, but he was very grave. The home coming of the bride was not a gay one. To be sure, old Mrs. Rider came over to call on the very grave. The home coming of the bride was not a gay one. To be sure, old Mrs. Rider came over to call on the first afternoon, and showed the young housekeeper a great deal of politeness and kindness; but Kate did not, to use her own expression, "take to her." The old lady was homely and countrified, and used the English language as carelessly as do most old country ladies; and she wore a home-made brown alpaca, and a cap with a border all round, tied under the chin. Kate rejoiced over her resolutions as she had a hear road by a strength of the chin again and reason returned.

Then who was tender of her as a new born babe, save old Mrs. Rider:

seemed to turn her head and listen, that he had never met Kate Stephens. For other and less tender reasons he wished it very often during the ensuing year. The good family cooking was superseded by the inartistic efforts of a series of poor cooks—the ancient "help" of the household having left in indignation to follow the fortunes of her old mistress. For weeks to-gether there would be no servant, and Kate openly declared that she couldn't Then meals of tea and bread and butter wore out the hard-worked doctor's patience, until after repeated visits to the city, a new servant was found, and a new list of misdemeanors was rehearsed for his benefit every night at supper time and every morn-

ing at the breakfast table.

He was very uncomfortable, but he had not ceased to love his wife. She was only eighteen years old, and much was not to be expected of her powers in the housekeeping line. He hardly wished to see her in working attire, with her hands reddened with labor and a cooking apron on. Her dainty helplessness had a charm in it. Her soft hands and unruffled attire pleased him mightily, and there were moments when he was very happy.

But no man can remain so ill-fed; and the daily discomfort combined with the twings of remorse which he felt whenever he saw his mother's patient face or his sisters' indignant countenances, quite altered his temper by slow

He did not reproach his wife at any time, but he sulked behind a newspaper long evenings out by himself, and now and then alluded to mother's pies and dumplings in a tone which wives understand very well.

All this merely confirmed Kate in her dislike of her mother in-law and sisters-in-law, and when the first baby came she refused with a little string of spiteful remarks about old-fashioned names, to have it christened Margaret after its grandmother. Then Henry refused to think of "Rose," but yielded when his wife cried over it; and Kate's sister came to the christen ing, though the grandmother did not, to the great scandal of all the congregation. Kate's "airs" had wounded the old lady too far at last. She had resolved never to enter her son's door again, and Kate rejoiced thereat.

So the baby grew to be two years old, and another came; and a nursemaid prepared for action. However, he was still much in love, and he could not but feel that many wives might have felt as Kate did, and that he also might have objected to a ready-made family.

Better, after all, to live amigably the servant of the direct streets of New Chronic Perangements of the Stomach. York, and into a room where the dirtiest of all created children was ill in

"Poor creature!" said the mother. "What ails him I don't know;" and
Kate, in the sympathy of motherhood,
patted the child's head and spoke to
him kindly, and advised a warm bath, which the matron took as an insult. The efficient servant, however, was engaged, and Kate went home to feel conscious in a few days of being very unwell, and to break down at last, and take to bed, while her anxious husband felt that at last the greatest trial of their married lives had come upon them, for Kate had taken the small-pox in one of its very worst

forms. "Shall I send for your sister my dear?" asked he, after breaking the news to his wife as tenderly as possible.

"To Rose?" said Kate. "Oh, no She wouldn't come, and I couldn't expect it. Don't send for anyone. Let me die; I shall be pitted if I live, and

after that what would life be worth?"
"I should love you as well," said the husband; "but I shall save your pretty skin as well as your life, if I can; but there's a trial before you, and before me, too. I wish-

He paused, and did not say: "I wish mother was here.", As for sending for her he had no such thought. The servants had fled

in dismay, and a half-witted boy who was not afraid of small-pox, inasmuch as he had had it himself the year before, was "minding" the children in the apartment farthest from the sick-

room.

There was not a nurse in the place who would undertake such a case, and the neighbors would have bolted their doors against him. What should he do? How contrive for the safety of his babes? Suddenly a voice smote his

man.

"I do!" sobbed the girl. "I'd rather have seen you in your coffin than have it come to this. So goodby forever, as far as I go."

"This is the time of trouble, Henry.

Let old sores be forget. Jane is dressing the children to go home with Fannie, and will stay herself to help me. Don't fret about nothing, my

Henry took her in his arms. "My good mother," he said, "how can you be so good to us?"

As for Kate, she was fast falling into that condition when she could speak

and wholesome. Jane made all com-fortable in the kitchen, and Fannie cared for her brothers babes in the new home in which she had wept so many bitter tears for her old one.

And at last Kate passed from under the shadow of the death-angel's wings and her face took a likeness to itself

rejoiced over her resolutions as she bade her good-bye.

But the husband went far on the road with his mother, and was not ashamed to shed a few tears; and coming home, he wished aloud, unheard by anything but the old cow who grazed in the lane, and who who grazed in the lane, and who have the solution of the lane, and who have the solution of the lane, and who have the solution of the lane, and who have the lane who fed ber with dainty blance mange and jelly but dimpled Jane?

And who came to tell her how the children were growing, and how well they were, but Fannie? Until at last, paler and thinner, and with her soft the lane, and who grazed in the lane, and who have the lane who fed ber with dainty blance mange and jelly but dimpled Jane?

And who came to tell her how the children were growing, and how well they were, but Fannie? Until at last, paler and thinner, and who have the lane, and who have the lane, and who have the lane who have the lane were growing. a skin as smooth and fair as ever, Kate wentinto her husoand's little office one day, and finding him alone, knelt down at his feet.
"Dear Henry, forgive me," she

said.

"For what, love?" asked the husband. "For robbing you of such a mother and sisters," said Kate. "I was a foolish, weak-minded girl; I did not understand; they have been angels to me; they can never be thanked enough for what they have done. Oh, Henry, will they stay with us?"

The end of it was that they did stay The old lady could scarcely believe that the pale, sweet woman, whom she had just seen pass through such suffer ing was the haughty creature who had repulsed her friendship and banished her from her son's home. Jane declared that nobody could remain angry with the poor little soul; and Fannie had grown to love the children very tenderly; so the two families became one, and more than the love of mother and daughter exists between Kate and the woman whom she once styled "My dreadful mother in law."

Why He Wears No Cross.

The question was recently asked by some inquiring Protestants visiting Rome, "Why does the Pope not wear a cross like the bishop's?" A learned prelate and theologian gives the fol-lowing explanation of this fact: The pontificate of St. Peter was a long one. It lasted twenty-five years. During this time he sent a great number of missionaries to evangelize the northern countries, among others St. Materne, who was sent to Germany. Forty days after his arrival Materne died and one of his brethren came to Rome to acquaint St. Peter with the fact and beg him to send some one else to fill the post of the dead missionary. The Prince of the Apostles, however, merely said "Take my crozier, touch the dead man with it and say that I command you to tell him to arise and go forth to preach." At the order of one whose very shadow cured the infirm the miracle was accomplished, and St. Materne, quitting his tomb full of life and vigor, continued his mission and became Bishop of

It is in memory of this circumstance that the successors of St. Peter do no carry a pastoral crozier or wear a cross except when they happen to visit the Diocese of Treves. These statements are handed down to us by Pope Inno

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the ends open. Write your address carefully.

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C. M B. A.

We have received an inquiry from a brother as to whether the wife of a member can claim beneficiary at death of said member if beneficiary certificate is made out in favor of his father and mother, the assessments being paid by the father. He wishes to know, further, if it would be necessary for the member to have his wife sign paper; relinquishing any claim to beneficiary. We would recommend our brother to place this matter in the hands of the chairman of the committee on laws.

claim to beneficiary. We would recommend our brother to place this matter in the hands of the chaimman of the committee on laws.

The Treasurer's Bond.

Editor of the CATHOLIC RECORD—Dear Sir and Brother—I read in the last issue of your valuable paper a letter headed "The Treasurer's Bond." I have always thought since becoming a member that the law asking the treasurer of a branch to procure bondsmen was a mistake, and I now see there are members who view the matter as I do. It pleased me very much to see that some member had taken the matter up and started the ball rolling; for no doubt we will now have the views of a great many members suggesting some better system for the protection of our funds than the present bond system, which is a burden to to the treasurer and very little use to the branch; for says, while the treasurers may be all very honest, respectable men, some of them may fail in business, and their accounts become mixed, then will the branch hold the bondsmen responsible. A voice says no, it would not be fair; and that voice is the voice of the branches of the Dominion. Still, some of the members of a branch, happening with such a misfortune, are dissatisfied, and, if it does not end in the disruption of the branch of several members. Now the members of the C. M. B. A. as a rule are not men of wealth; then why should one or two of the members of a branch be asked to hold themselves responsible to all the other members of a branch for the safe-keeping of their money. But there is surely some way in which their money would be safe, even in case of the failure of a treasurer. I will offer a suggestion which, I think, would be a great improvement on the Bond system, at least two of the branch asked to hold themselves responsible to all the other member of his branch. An amount to be withdrawn only by cheques signed by at least two of the brank in the name of all the trustees to be given to the bank. When a change is made in trustees the Recording Secretary should notify the bank immediately; and the

onds.

SAFETY.

On the evening of July 31, Branch No 215, Summerside, P. E. I., held its first meeting in the new hall in Crabbe's block. This hall, which is situated on the third floor, is admirably suited for the purposes of the branch. It is about 24x36 feet, with two ante-rooms, and it is fini-hed up in good style. A vote thanks was tendered to the committee for the manner in which they had done their duty. It is the intention of the branch to hold a picnic at Miscouche on the 21st of August to raise funds to furnish their hall.

Resolutions of Condolence

Resolutions of Condolence.

At the last regular meeting of Branch 15, Toronto, held on Tuesday, July 21, the following resolution of condolence was moved by Chancellor Rooney. Seconded by Treasurer O'Henra, and carried unanimously:

Whereas it has pleased Almighty God in His infinite mercy and wisdom to call from his earthly home to mansions of eternal rest and happiness, our much esteemed and beloved brother. Charles Burns, be it

Resolved that while we bow in humble submission to the will of God, who decrees all things for the best, we, the members of Branch 15, Toronto, deplore the loss of a good and energetic member, an honest and upright brother. We therefore extend our sympathy and sorrow to the wife and family of our deceased Brother in the loss they have sustained in a kind and loving husband, in a sincere and affectionate father, and fervently pray that God may console them in this their sad affliction and fortily them with His heavenly grace to bear the crosses and trials of this life with resignation to His holy will. Be it further
Resolved that our charter be drep of our deceased brother and that this nested to be recorded on the minutes of this meeting, a copy sent to Mrs. Burns, and no each to the Catmother Regolm and Catholic Register tor piblication.

Chas, M. Ryan, Ree. Sec.

Be it
Resolved that these resolution be entered
on the minutes of the Branch, and that a
copy of the same be presented to the widow
of the deceased and forwarded to the CATHO-LIC RECORD. N. BLUNDY, Rec. Sec.

At a regular meeting of St. Paul's Branch No. 215, Summerside, P. E. I., the following resolution was moved, seconded and carried unanimously:
Resolved that Branch No. 215 hereby tender its sympathy to Hugh McNeill, in the loss he has sustained by the destruction of his house and furniture by fire; and, further.

ther.
Resolved this resolution be engrossed on the minutes, and that a copy, signed by the president and recording secretary, be sent to Brother McNeill, the CATHOLIC RECORD and Summerside Journal.
REV. D. J. G. McDONALD, Pres.
JOHN B. STRONG, Rec. Sec.
Summerside, P. E. I., July 31, 1894.

At the last regular meeting of Branch 208, Dartmouth, N. S., the following resolution was moved by M. A. McAdam, seconded by J. Toomey, and unanimously adopted: Whereus, it has pleased Almighty God, in His infinite wisdom, to call to his eternal reward the father of our esteemed brother, William F. Brennan, therefore Resolved that we, the members of Branch 208, tender to William F. Brennan our heartfelt sympathy in this his sad hour of trial, and while deeply regretting the great loss which he, his mother and sister, have sustained in the death of a fond father and husband, we feel assured that Brother Brennar and family will bow with resignation to the Divine Will of the Almighty in their great affliction.

tion to the Divine Will of the Almighty in their great affliction.

Resolved, that a copy of this resolution be sent to Brother Brennan, and also to he CATHOLIC RECORD for publication.

JOHN GREEN, Rec. Sec.

E. B. A.

Church Parade.

Church Parade.

The Toronto branches of the E. B. A. held their annual church parade on Sunday, August 5. They me to the hall of St. Patrick's Branch, No. 7. Farley avenue, at 2 p. m., and proceeded to St. Patrick's church, where, on the hall of St. Patrick's church, where, on the control of the choir. Miss Lematire presiding at the organ. Rev. Father Grogan, C. SS. R., ascended the pulpit, wearing his badge as chaptain of St. Patrick's Branch, No. 12, and preached a very eloquent sermon. As the E. A. celebrate the anniversary of Daniel O'Conneil on the 6th, he held O'Conneil up as a model worthy of imitation, showing the great amount of good he had done for both Church and country. He also bore testimony to the good work done by the association, and, as chaplain, urged them to remain faithful to their dutles. He then gave Benediction of the Most Blessed Sacrament. The members then returned to St. Patrick's hall, McCabe street.

To T. F. Gould, Vice-President of the Grand Branch, E. B. A. —Dear Sir and Brother—Having heard with deep sorrow that it has pleased Almighty God. in His infinite wisdom, to call behalf of the members of the Grand Brother—Having heard with deep sorrow that it has pleased from this world your beloved mother, each behalf of the members of your family our sincere sympathy and condolence is a your sad affliction, and trust our holy patroness in your sad affliction, and trust our holy patroness in your sad affliction, and trust our holy patroness in your sad affliction, and trust our holy patroness in your sad affliction, and trust our holy patroness in your sad affliction, and trust our holy patroness in your sad affliction, and trust our holy patroness in your sad affliction, and trust our holy patroness in your sad affliction, and trust our holy patroness.

D. A. CAREY, President, W. LANE, Sec. Treas.

C. O. F.

The officers and members of Sacred Heart Court, No. 201, Toronto, spent a sociable time in their hall, Thursday last, it being their regular evening of meeting. The members assembled in large numbers to hear the result of the excursion which took place a few days who intended taking part in the proceedings were obliged to remain at home on account of the heavy storm which passed over the night before. Considering this, a large number were present and enjoyed themselves very much before. Considering this, a large number were present and enjoyed themselves very much tion was received from St. Paul's parishioners to attend their picnic, which will be held at Blentyre Park on Civic holiday. After addresses by several of the members, the meeting closed with prayer. The next meeting will be on August 16.

WEDDING BELLS.

ENRIGHT-CARTHY.

ENRIGHT-CARTHY.

A correspondent writes us of the marriage of Mr. Thomas Enright, of Admaston, to Miss Nellie Carty, of the same place, which happy event took place at High Mass in St. Michael's cathedral, Douglas, on the 9th ult. The deserved popularity of the contracting parties served to attract a large growd of friends and well wishers, so that long before the hour announced for the ceremony the church was well filled. The bride was charaingly attried in a fawn-colored costume, and, being an exemplary member of the society of the Children of Mary wore (as is customery in some localities) a wreath and veil during the ceremony. The nuptial knot was tied in front of Our Lady's altar, by the parish priest, Rev. H. S. Marion. Mr. C. McElligot, of the Ottawa House, Eganville, assisted the groom, who is his cousin; and Miss Nora Mangan performed a similar service for the bride. The large number and variety of costly and useful presents received by the young couple testify to the esteem in which they are held.

NICHOLLS-O'KEEFFE.

NICHOLLS-O'KEEFFE.

This morning at 5:30 o'clock the grand organ in St. Joseph's church. Chat ham, in charge of Dr. Verrinder, pealed forth the Mendelssohn Wedding March as accompaniment to a pretty marriage eremony. The contracting parties were Mr. Hamilton Nicholls. of Messrs. Gray & Sons establishment, and Miss Mamile O'Keeffe. daughter of Mr. D. J. O'Keeffe. Queen street. The bride looked lovely in a gown of cream Henrietta with Spanish lace and motire ribbon trimmings. She was attended by her sister, Miss Annie O'Keeffe, attired in a summer slik trimmed with baby ribbon and lace. Mr. Since Petiter acted as groomsman. Rev. Father Paul performed the ceremony which made the twain one flesh. Mr. and Mrs. Nicholls have left for Cleveland and other points on their honeymoon, followed by the hearty good wishes of their hosts of friends.—From Monday's daily.

OBITUARY.

MRS. EDWARD CARLIN AND JAMES

CARLIN.

A very sad procession was to be seen wending its way to St. Peter's cathedral, on last Saturday, being the double funeral of Mrs. Carlin, wife of Edward Carlin, York street, and her youngest son, James, who (together with his wife) was accidentally drowned while canoeing on Sturgeon's lally drowned while canoeing on Sturgeon's lally papers give the following particulars of the probanchoty event:

copy sent to the minutes of this meeting, a coronversion of the meeting of the carried and carbotic Register for piblication. Chas, M. Ryan, Rec. Sec.

At the last regular meeting of St. Joseph's Branch, No. 183, Snyder, the following resolution was unanimously adopted:

Moved by John Snyder, seconded by John J. Willick, that whereas God, in His infinite wisdom, has been pleased to remove by the hand of death our esteemed brother, Michael Medermott, therefore be it

Resolved that while humbly submitting to the will of our Divine Redeemer, we sincerely regret the loss of our earnest brother, and we desire to convey to his wife and family our sincere sympathy in their sad bereavement.

Be it

Resolved that these resolution be aptered to the will of the w

Jarvis street. A few days ago they left on a visit to Mrs. Carlin's home in the Quaker settlement, Mariposa township, neur Lindsay.

"Yesterday they went out on a fishing excursion on Sturgeon Lake in a canoe. When returning to the Point about 8:15 p. m. the canoe upset and both were drawned. Two hours elapsed before the bodies were recovered and life was extinct. When found Mr. Carlin had his coat half off and his legs were slightly entangled with a trolling line. He was not accustomed to a canoe.

"Both victims of the unfortunate accident were well known in Toronto. Mr. Carlin, who was a native of London, had been employed for a lengthened period with the Steele, Briggs, Marcon Company. His wife was formerly Miss Maggie Tyrrell, the only daughter of a wealthy Quaker in Mariposa, She was a graduate of Lindsay High school and subsequently held the position of book keeper for the firm of Sootheran Cathra & Marks in that town. Four years ago she removed to Toronto and secured an engagement as stenographer for Watson, Smoke, Thorne & Marston, barristers—a position which she held until her marriage in July of last year.

"Thesday's double tragedy, by which the son of Mr. Edwin Carlin, York street, and the young man's wife lost their lives by drowning in Sturgeon Lake, near Lindsay, is supplemented by a sad sequel. When the terrible news reached the former home of the unfortunate young man, 654 York street, his mother was completely prostrated, and as a result suffered a succession of fainting fits from which, in spite of every effort that friends and medical assistance could bring to bear, terminated fatally just before midnight."

Mrs. Carlin was in the fifty-seventh year of her age and was an old and respected resident of this city and a faithful and consistent Catholic. The husband and a grown-up family still survive, and, who, needless to to say, have the sympathy of the entire community in their great bereavement.

SEPARATE SCHOOLS AT THE ENTRANCE EXAMINATION.

TRANCE EXAMINATION.

We are indebted to the Glengarrian, of Alexandria, for a report of the High school there recent entrance examination held in the recent entrance examination held in the recent entrance examination and five have passed very for examination and five have passed very tretitably; the other little boy failed by thirteen marks only. Our teacher, Missy Megan, has been complimented by County Megan, has been complimented by County they services of such an excellent teacher, and the Holy Cross.

The Separate schools of this village consist of two departments. The girls, under control of the Sisters of the Holy Cross;

BOYS' DEPARTMENT. Eugene Huot, 496 ; Donald John McDougall Gonald, 5 James McPhee, 460 ; Donald D. Mc Donald, 422. J. R. B. DIOCESE OF LONDON.

Address and Presentation to Rev. Father Gnam, Late of St. Joseph's Church.

Stratford Herald, July 26.

Stratford Herald, July 26.

The residence of Rev. Dr. Kilroy was the scene of a pleasant event last night when Rev. Father Gnam, who for some time past has been curate of the church, and who was only recently transferred to Hesson parish, where he has been placed in charge, was presented by the choir of St. Joseph's church with a beautiful upholstered couch, accompanied by an address. During his ministration in Stratford Rev. Father Gnam had endeared himself with the young people of the church and more particularly with the choir, in whose interest he was an indefatigable worker. It was mainly to his untring efforts that the church has its magnificent new pipe organ. In view of the many kindnesses shown toward them, the members of the choir took advantage of his presence last night and made the presentation. The address, which was beautifully executed, is as follows:

To the Rev. John J. Gnam:

as follows:

To the Rev. John J. Gnam:

Rev. and Dear Father, — We have learned with sincere regret that you are about to be removed to another field of labor. We are sure the entire congregation of St. Joseph's will share our regret. Everyone in the church will feel your removal as a personal loss; but we, the members of St. Joseph's choir, will miss you for special reasons. We cannot forget the splendid work you have done for this choir, and we will not forget the free and cheerful manner in which it was done. We cannot forget that it is owing to your own indefatigable efforts, directed by your own excellent judgment, we have this magnificent organ to day to assist us in the praise and worship of God. We who know some of the difficulties that stood in the way of accomplishing a purpose which the choir and the congregation had so deep at heart, can fully appreciate the labors that were required to overcome them. We know something, too, of the generous impulses by which you were actuated in your work and wisdom and rare executive ability which characterized your management. Your services to the choir have been incidental part—of your great and earnest work among the people of this parish. You came among us full of young life and holy afror and have labored well and lovingly, and we have all come to reverence you as priest of God and to love you as a fellow-man. We have no iter but off will bless your endeavor in your new charge and that you will live to see abunding that you will understand and appreciate the spirit in which it is offered.

The MEMBERS OF ST, JOSEPH'S CHOIR.

Stratford, July 25, 1884.

Rev. Father Gnam replied at some length

Stratford, July 25, 1894.

Rev. Father Gnam replied at some length and with much feeling. He referred to the pleasant relations existing between himself and the congregation of St. Joseph's and expressed the deepest regret that he was obliged to sever the ties of 'riendship. He would always remember with pleasure his term at Stratford, and one consolation afforded him in his removal was that he could always return to Stratford with a feeling that he was going home.

DIOCESE OF HAMILTON.

DIOCESAN NOTES.

DIOCESE OF HAMILTON.

DIOCESAN NOTES.

On Sunday last (5th of August) the Bishop officiated at the cathedral and ordained two new priests for the diocese—the Rev. Father Mahony, a native of east Hamilton, and the Rev. Father Lehmann, a German by birth, but who was educated in Canada, at Berlin College and Montreal Grand Seminary. At the ordination His Lordship was assisted by Mgr. McEvay, as archdeacon, and Rev. Dr. Schweitzer, of Berlin, as master of ceremonies. Rev. Chancellor Craven (his for mer pastor) assisted Father Mahongy, and Rev. Father Lehmann was assisted by Rev. Father Gibbons of Penetanguishene. The other rev. clergy in the sanctuary and who assisted at the ceremonies were Rev. Father Tourgeon, S. J., Montreal: Rev. Father Murphy, Freelton, and Rev. Fathers Hinchey, Coty and Desmond of Hamilton.

The congregation was large and attentive and the ceremony which closed with a grand "Te Denn," entoned by the Bishop and taken up by the organ and choir, His Lordship read the epistle and gospel of the disy and delivered a short but instructive discourse on the dignity, duties and responsibilities of the priesthood. He reminded them that the thirtieth anniversary of his own ordination, which many of his hearers remembered, was at hand, and that on the 7th inst., the anniversary, he proposed to say a Mass of thanksgiving in commemortion of the event, surrounded by the children of the city schools, in whose welfare he was deeply interested. The Bishop then invited such as desired the blessing of the young priests to approach the altar-railing—an invitation which all readily accepted. It was a solemn and edifying scene not soon to be forgotten.

It is a pleasure to be able to state that the number of diocesan priests and students has of late years rapidly increased. Since the death of the late lamented Bishop Carbery thirteen priests have been added to the diocese, seven of whom were ordained by the present Bishop, whilst there are at present twelve students in theology and philosophy attending Berlin colleg

mann at St. Joseph's, where the Bishop also assisted,
Monday, the civic holiday, has been selected by Father Hinchey for the holding of his annual picnic in aid of St. Joseph's, and it is expected that it will be well attended and patronized, as it ought to be. St. Joseph's parish, like the others established, has been a great success, the church being well filled every Sunday at morning and evening services.

The Social Question.

Never was there a more timely or more important object of prayer presented to the faithful than that which s recommended in the General Intention of the League of the Sacred Heart for August, "The Solution of the Social Question." The subject is brought home to us with great em-phasis by the ominous disturbances and dangerous and destructive outbreaks that have recently occurred, both at home and abroad. The great difficulty lies in inventing and applying a remedy for the evil with which society is afflicted and which seems to threaten the very foundations of social order.

while the educational interests of the boys' department is ably managed by a staff of three teachers, under the principalship of P. Lahey, a Western boy, well and favor ably known in educational and C. M. B. A. circles. We are pleased to see that he is meeting with success in Alexandria.

Below we give a list of the names of the successful pupils with number of marks obtained by each.

CONVENT SCHOOLS.

Catherine F. Kennedy, 569; Agnes McDonald, 521; Rachel Donovan, 514; Flora McPherson, 507; Mary M. McDonald, 464; Christie McDonald, 455; Flora Ann McDonald, 447.

Eugen Hust 469; Department. are arranged against the Church, what can the Church do? In one word, it can pray. God rules the world and He hears the prayers of His people. Now above all others is the time to pray. Let Christians everywhere have faith in God, and let them cry mightily to Him who ruleth the armies of heaven and among the inhabitants of earth and in due time He will come to our assistance. He will speak peace to the assistance. He will speak peace to the earth and there shall be a great calm. -Catholic Review.

A DECLARATION OF INDE-PENDENCE.

The Good That Will Come From Mgr. Satolli's Decision.

From the Freeman's Journal. Years ago the Catholic Church in this country assumed an attitude strongly hostile to the liquor traffic.

It not only denounced the evils produced by drink and admonished the faithful to avoid the temptation, but it urged Catholics who were in the liquor traffic to get out of it as soon as they could, and to try to make a living in some reputable business. Archbishop Ireland, however,

ness. Archbishop Ireland, however, has pressed the fight vigorously. Once the war-note is sounded until the enemy retires from the field John of St. Paul is nothing if not militant. In a like spirit Bishop Watterson of Columbus, O., entered on the crusade. In his last lenten pastoral Bishop Watterson put himself unequivership or record, and resolved to urn Bishop Watterson put inherent wedges ocally on record and resolved to turn words into acts. In that pastoral he announced that no Catholic society in his diocese could, with his approval, be officered or presided over by a liquor dealer; adding that if any organization disregarded this ruling it should forfeit the rights and privileges accorded to recognized Catholic associations. This was coming to close quarters. Discussion ran high, and, as might be expected, an appeal was taken from the Bishop's decision to the taken from the Bishop's decision to the judgment of the Apostolic Delegate, Archbishop Satolli. The delegate, after mature deliberation, not only indorsed Bishop Watterson's ruling, but commended its intent and spirit.

The judgment rendered by the Papal

Delegate does not apply to other dioceses, but its moral effect will operate for good over the entire country. The liquor saloon is under the ban and the avocation of the saloon keeper is stamped with the brand of discredit. Those in the business who have a conscience will find that conscience pricked from this day forth. Regard for themselves as decent men, regard for their children, charity for their neighbor and the desire to be at peace with their Church that is in every Catholic's breast will give them no rest till they get out. On the other hand, those who have set their conscience to sleep will utter defiance at all mandates of the Church, and some of them, perhaps, will leave the Church altogether. One of them, in an interview given by him in a daily paper, says he "would give up his religion before his business" if it came to be a question of choice. Such an avowal re-veals the demoralization which the traffic has wrought in this man alreadysuch a man has but little religion to

give up.

Conservative men, doubtless, will be troubled somewhat over this bold action of the Church authorities. wish well to morality, but they fear that zeal may outrun prudence, and that, on the whole, more harm than good will result from this brave act. And the sentiments of conservative men should not be despised. First of all, the manufacture of liquor in itself is not sinful. The manufacture of rank poison even is not sinful. If the manufacture of a thing. manufacture of a thing, is not evil, the sale of then, is not evil, the sale of that thing, considered in itself, cannot be evil. nor can its consumption either, considered in itself, be All this is true, and a due regard for this truth will hold our zeal for reform from running into fanaticism. "Hasten slowly" is a wise admonition But when conservative men have said their last word the force of these considerations which move to action remains. The Church has been slow, whilst the evil is great and is daily growing in power and audacity. The liquor traffic must be considered rather in its practical effects than in its side issues, in the concrete and not in the abstract. The Church must look at things as men of common sense look at them. If, therefore, it is asked what is the one great prolific source of sin and crime and misery in this country, what is it more than anything else, or over and above all things else, that is the cause of ruined homes, wife-beatings, poverty, squalor, brutal quarrels, murders, suicides, the answer to the question is-the answer that every man who has exercised his own faculties of observation and who has availed himself of authentic statistics must be-drink. If the answer to the question is founded in truth, as it certainly is, it will not be denied that the Church is within her right in the resort to extraordinary measures to suppressed an extraordin

The Freeman's Journal rejoices at the judgment rendered. gone forth, and it shall not return void. It reached Bishop Watterson on last Fourth of July, and he hailed it as a Declaration of Independence.

ary evil which is destroying souls which she is commissioned to save.

nemies have often charged that the enemies have often charged that the "Rum Power" was the ally of the Catholic Church; the charge was unfair, but unfortunately there was a coloring to it that enabled malevolent bigots to poison their arrows. The charge has now lost its point. The Church has repudiated and almost anathematised the Rum Power.

Orillia Separate Schools

At the recent extrance examination for the Orillia High School fifteen Separate school pupils wrote, thirteen of whom were successful.

There is to be an English Catholic pilgrimage to Ireland. The pilgrim-age is under direction of Father Fletcher, Master of the Guild of Our Lady of Ransom, for the conversion of England, and among the other holy places which will be visited by it are the venerable ecclesiastical ruins at Ardfert of Killarney.

A TRAVELLER'S EXPERIENCE.

The Life of a Commercial Man Not All Sun-Shine—Constant Travel and Roughing it on Trains Weakens the Most Robust— The Experience of a Halifax Merchant While on the Road.

Acadian Recorder, Halifax, N. S.

Mr. Percy J. A. Lear, junior partner of the firm of Blackadar & Lear, general brokers, 60 Bedford Row, Halifax, N. S., comes from a family of commercial travellers. His father, James Lear, was on the road in Lower Canada with dry goods for twenty-three years, and few men were more widely known and esteemed, and the genial Percy himself has just retired from the ranks of the drummer, after a varied experience as knight of the grip, which extended over seventeen years and embraced almost every town and village in Canada from the Atlantic to the Pacific. He is an extremely oppular young man, a leading member of the Oddfellows' fraternity, an officer in the 65rd regiment of militia, and a rising merchant.

"How comes it that you are so fat and ruddy after such a term of hustling railroad life and varied diet, Mr. Lear?" questioned the reporter.

"Well," was the answer, "it is a long story, but one well worth telling. I weigh one hundred and ninety pounds to-day, and am in better health than I ever before enjoyed in my life. Two years ago I got down to one hundred and fitty-live pounds. Constant travelling, roughing it on trains and in country hotels broke me all up and left me with a nasty case of kidney complaint and indigestion. My head was all wrong, my stomach bad; I was suffering continual pains and dizziness, and my unrine was extremely thick and gravelly. I began to get scared. I consulted several physicians in Montreal, Winnipeg and other cities, but their treatment did not give me a particle of relief. One day I bought a box of Dr. Williams' Pink Pills, and I made up my mind to give them a good trial. They seemed to help me, and I bought a second, third and fourth box, and they cured me. My stomach was all right, the dizziness left my head; no more lassitude, and all traces of my kidney disease disappeared. I was a new man, and gained fiesh immediately, and have never been troubled since. I consider my case astonishing, because kidney complaint, especially gall stones, is heredicary in our family. It helpe

sallow cheeks. In the case of men they effect a radical cure in all cases arising from mental worry, overwork or excesses. Sold by all dealers or sent by mail, post paid, at 50 cents a box, or six boxes for \$2,50, by addressing the Dr. Williams Medicine Company, Brockville. Ont., or Schenectady, N. Y. Beware of imitations and substitutes alleged to be "just as good."

That Pie

I had for dinner was the best I ever ate. Thanks to COTTOLENE, the new and successful shortening.

> ASK YOUR GROCER FOR IT.

Made only by N. K. FAIRBANK & CO., Wellington and Ann Streets, MONTREAL.

F. M. T. A., Almonte.

At the last regular meeting of the F. M. T. of Almonte, the following officers were

At the last regular movement of the result of the ensuing term:
Rev. Dir. Very Rev. D. J. Canon Foley.
Pres.—J. To O'reilly.
1st Vice-Pres.—E. Daly.
2nd Vice-Pres.—E. Daly.
2nd Vice-Pres.—J. E. Johnson.
Sec.—J. W. Smith.
Asst. Sec.—J. Burke.
Treas.—D. Daly.
Committee of Management—J. Cox, M.
Hogan, E. Letard, A. Kane, D. Frawley,
W. McAuliffe, Jno. Sullivan, F. Doberty,
M. Allman.
Auditors—Jno. O'Reilly and G. W. Smith.

We are pleased to note from the Guelph papers that Miss Nellie O'Meara of that city, and a pupil of the Loretto convent, Guelph, is one of the successful candidates for a teacher's certificate.

I WAS CURED of a severe cold by MINARD'S LINIMENT.
Oxford, N. S.
I WAS CURED of a terrible sprain by
MINARD'S LINIMENT.
FRED COULSON,
YARMOUTH, N. S.
I WAS CURED of Black erysipelas by
MINARD'S LINIMENT.
Inglesville.
J. W. RUGGLES

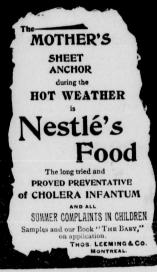
Only a Step

from Weak Lungs to Consumption. from Depleted Blood to Anæmia, from Diseased Blood to Scrofula, from Loss of Flesh to Illness.

Scott's Emulsion

the Cream of Cod-liver Oil, prevents this step from being taken and restores Health. Physicians, the world over, endorse it.

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C. M. R. A. Resolutions of Condolence, etc., engrossed fit for presentation at a very small cost. All kinds of penwork executed promptly and mailed with care. Address, C. C. Collins, Box 356, Gueiph, Ont.

Branch No. 4, London. Meets on the 2nd and 4th Thursday of every nonth, at 8 o'clock, at their hall, Albion Block, Richmond Street. P. Cook, Pres., P. F. BOYLE, Recording Secretary.

C. M. B. A. DELEGATES' BADGES Which can be used for Local, District Grand Council Conventions. Every Brashould procure one previous to the *1. J. 'onvention. Orders already been receif from over 40 Branches, Furnished in a his some Satin-lined Leatherette Case. P \$4.00. T. P. TANSEY. Manufacturer of sectation Supplies, 14 Lrummond Str. Montreal, P. Q.

TEACHER WANTED. TEACHER WAN LED IN ELORA ESPARALE TECHER WAN ED IN ELORA Separate school for the rest of the year. Duties to begin after summer holidays. For particulars apply to the Secretary of the Board, Elora, Ont.

WANTED TEACHER FOR SCHOOL
Section No. 6, Township of Mara, Male
or female, holding second or third class certificate. Apply, stating salary, to COLIN SMITH,
Sec. Treas, Rathburn P. O., Ont.

MARKET REPORTS.

alondon, Aug. 9.—Wheat 5 to 90e. Oats \$1.03 at 081.03. Beef \$1.50 to 85.50 per cwt. Lamb. 8 to 80c. a lb. by the carcass. Spring chickens 30 to 50e. a pair. Ducks, 60 to 90e. a pair. Butter 22 to 25e. a lb. for best roll, and 20 a lb. for large roll and crock. Eggs 10c. a doz. New potatoes 80 to 90e. a bushel. Black raspberries at 11c. a quart. Black currants 14c. a quart. Toronto, Aug. 9.—Flour — Straight roller. \$2.65 to 82.80; extra, 2.50 to \$2.60. Wheatwhite, 55; spring, 58; red winter, 55; goose. 54; No. 1 Manitoba hard, 70 to 72c; No. 2, 68c; whiter wheat on the northern. 75b; peas, 56 to 58c; barley, No. 1, 43 to 45c; feed, 40 to 43; oats, 32c; corn, 52c.

Latest Live Stock Markets.

Toronto, Aug. 3.—Export Cattle—Prices were water in this and buyers were scarce, difficulty being found in making sales. The top price was \$3,75 per cvt., while many failed to acalize the Cattle—The demand was fair, but was fully must be the supply and their prices were water. The very highest price was \$3,60 per to the top the supply and their prices were was and that was exceptional, 3c per lb being much nearer the average price. Export Sheep—The market was in much the same condition as on Tuesday. Fed and watered, they fetched about \$3c per lb, weighed off cars; the top price was \$3c. Bucks brought \$21 to 3c.

Lambs were plentiful, the supply being heavy for the demand, and prices being weaker. One lot of 28 lambs, averaging 70 lb, was sold for \$2.50 each; another lot of 18, averaging 71 lbs, brought \$2.50 each; on one lot of 39 lambs, averaging 70 lbs, as low as \$2.30 was bid, and a bunch of 61 culls was sold for less than \$2 a head.

head.

EAST BUFFALO.

East Buffalo, N. Y., August 3.—Cattle—Three cars on sale; dul, but with improving prospects for next week.

Sheep and Lambs—Fifteen cars; common to fair lots dull and slow, better qualities slightly stronger on improved reports from eastern points. Good to fancy lambs. 3.1.5 to \$3.75, mostly, \$3.35 to \$3.55; fair to good mixed sheep, Yorkers' weights mostly at \$5.40 to \$5.45; heavy grades dull.