

# The Catholic Record.

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

VOLUME XVI.

LONDON, ONTARIO, SATURDAY, AUGUST 11, 1894.

NO. 825.

## MY STRUGGLE TOWARD THE LIGHT.

An Ex-Episcopal 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 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 impenetrable Protestantism. Not at all!

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 religion. 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 chamber, where, whatever child was ailing always slept. In addition to these purely external facts was that, 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 priest—had 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 critical and most pathetic hour with me when a boy waxes 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 unspeakably alluring, explanation of life which the Catholic Church seemed to promise me.

I used to steal into the great dim churches clandestinely. The tabernacle with its awful Presence was my home, my refuge. The old cathedral; the quaint old palace of the Archbishop; the high-walled gardens of the Sulipician 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 sonnet, 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 Oratory at Brompton far away. Obstacles 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 question of the reception and rejection of the truth by men.

How to present this truth to those who hold it not rapidly becoming the Church's vital problem. St. Paul the Apostle has very recently begun the 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 having—namely, 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 "scare" but however brought about, so it is *tell*, it must result in the diffusion of some knowledge. In view of these conditions, it is entirely natural to find the writers from the Church's viewpoint 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 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 for evil in the lives of others. First of all, then, I venture to deny that to any very numerous class of minds a chief, or even an appreciable barrier lies in the large demand which the Catholic religion makes upon faith regarded as an elemental function or factor of the soul. On the contrary, I 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 quite sufficient explanation of the whole emotional and intellectual phenomena of the human soul.

But, while the critics are expounding one after another the sublime explanations and profound solaces afforded by the revealed truth, men go on loving, and suffering, and hoping, and sinning, 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 natural 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 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 costermonger was ready to prove

"... his doctrine orthodox 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 retreat?—in a Catholic direction!

Nor is reference intended here to the "Oxford movement" among the Anglicans, 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 "arch-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, I look merely to the Catholic doctrines of "prayers for the dead," and of a purgatorial preparation of the soul after death, which truths have become widely known and generally accepted since the recent turmoil caused by the "new-fangled" teachings of a well-known Presbyterian divine.

It would seem, therefore, that Catholic truth is not now confronted, in the minds of average American laymen, by any inimical formulation of contrary doctrines. The gist of the matter may be put into the brief question which is implied in the common attitude of men around us, namely: "Why should I become a Catholic?" It will be observed that this carries the question over from a negative philosophy (as was Protestantism originally) to a positive; and that it throws the burden of proof upon the shoulders of the Catholic missionary—where it was in the beginning and is likely to remain while he continues to be a missionary. A moment's reflection will show the immense meaning of this change of front on the part of the enemy—our friends. Who, indeed, can measure all that is implied in the fact that, for the first time in history—and this, too, in a field like America—the Church finds herself more the object of indifference than of organized and bitter opposition? The steps from ignorant indifference to receptivity, 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 not easy to find people who indulge in the old "know-nothing" phrases. Not beyond the implied question, "Why should I?" your average American of to-day would have no very radical objection to entering the Church himself. 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?" "Have any of the rulers believed on him?" "Let us hear: what does this fellow say?" But it was upon this 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, so sensible, so strong, and so lovable, is a society—one of a dozen or more—calling itself the Church. It is apparently largely made up of foreigners. It is called bad names by the pulp and the (fossil remains found in the press. Historians)—but still this called the "standard" prove this society to have worked all manner of evil. The magazine oracles say that it is behind the times, un-American,

opposed to science and freedom, that it forbids the reading of Holy Scripture, encourages false, sneaking, underhand ways; has funny, mysterious services, which nobody understands; and glories generally in mummery, mediocrity, and dirt! If that is the conception which our fellow-citizen has in fact, in fact, it is just that which he means when he asks, "Why should I 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-ourselves" provided always that what we 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 and objections that were not there—objections, in fact, which I had never heard of until told of them by my zealous Catholic friends! One little treatise sent me is a complete catena of objections raised against the truth by the keenest of all the non-Catholic writers. The treatise, of course, demolishes everyone of them, but incidentally it supplies the would-be convert with such a string of sophistical objections as must vexify, if not 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 Episcopal Ritualist "priest" leads me to the positive conviction that souls may remain in a condition of unrest (and this, moreover, with strong Catholic devotion) without one thought of the Catholic Church as a possible refuge.

The "Greek Church," of which Anglicans talk so much and know so little, notwithstanding its distance from us, its orientalism, and its unadaptability, does sometimes fit 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 Church—an ignorance which the good parish priest who has no time to go more than look after his people, and who never did any seeking out, has no right to call "inexcusable."

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 Catholics who come pouring into our ports, they are absolutely in ignorance of the Church—an ignorance which the good parish priest who has no time to go more than look after his people, and who never did any seeking out, has no right to call "inexcusable."

It must remain among my own inestimable privileges that for so many years I was thrown among men, lay and cleric, who, for the faith that was in them, manfully opposed the irreverence, the Erastianism, the coldness of Protestant Episcopalians, the restoring Catholic practices, Catholic zeal, Catholic dignity, and Catholic holiness, which were the soul of every dictate of selfish prejudice, and at the risk of earthly loss and contumely. To these men "Rome" is neither the *terra incognita* nor the "Scarlet Woman" which she is to the vulgar and ignorant Protestant. No; secretly, and sometimes openly, Rome is a source of comfort and of reassurance to these good men at moments of unusual uneasiness, as when some blatant heretic is made a Bishop, or when some wealthy senior warden browbeats a Bishop into suppressing a zealous priest; when the imperishable security of Rome, are comforting thoughts at such times. Here and there some dried up doctrinaire, some little clique of "Miss Nancy" theorists, gets up new anti-Catholic grounds—like the little "school" of divines that recently discovered that the XXXIX. Articles are not anti-Roman at all, and that therefore the twinges of conscience experienced by Ritualists because of them were wholly unnecessary! This is delicious to one who, like the writer, can remember his own solitary days upon which those same blessed articles—"the forty stripes save one," as we irreverently styled them—cast such a shadow of anxious questioning and heart-sinking!

But the great body of "Anglo Catholics" are at the bottom so disgusted by the state of affairs outside of Rome that they are generally anxious *not* to believe what they hear are the sins and failings of "Rome." Given a "rotten Rome," and where the faith, they ask themselves, is their own earth and invited to preach, the clergy told me that it was their rule never to have any thing said against Rome in their pulpits. I conformed! One hears the Ritualists are the last

people to become converts; but nine out of ten converts from Episcopalianism were Ritualists. And what more natural? They know more about the truth, the time comes when the absurd inconsistency of their position dawns upon them; their quibble of "Catholic, not Roman Catholic," shrivels up under the burning rays of divine truth; and like a child coming home, they slip up to their place in the Eternal Father's Family.

In conclusion it may be said, therefore, that two conditions confront the Church: 1. A widespread ignorance that is not only "inexcusable," but that is not even sufficiently interested to "fight back" at it: 2. An ever-deepening knowledge of Catholic Truth deterred by the flimsiest theories from confessing its own inconsistency and a return to the Mother. It is not for us to even indicate the remedy. To this as to all questions, the Church, "mighty as an army with banners," will address herself. God is in the midst of her, and God shall help her, and that right early!

## THE LIVING CHURCH ON THE PAPAL SUPREMACY.

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

It is well known that in the early English Church, cases occurred where a selection of Bishops to fill vacant sees was referred to the Bishop of Rome. This fact is sometimes used by Retroversalists as a proof that the Papal supremacy was recognized in the seventh century with all that is claimed for it in modern times. It throws a flood of light upon the subject to observe that the same practice is not unusual in the relations between the colonial Churches and the See of Canterbury at the present time.

And it goes on to give as an instance the diocese of Wellington, in New Zealand, which has delegated the selection of its Bishop to the Archbishop of York. He established an ordinary Chair of Divinity in the University of New Zealand in the year 1840. It is not impossible that in the course of centuries such precedents may be cited for a purpose akin to that which makes the case of Archbishop Theodore useful to the Roman writers of the present day.

The inference intended to be drawn from this statement is plain. It is first, that the Papal supremacy was not recognized in the seventh century, but that the appointment of Bishops in outlying churches involved nothing more than an attitude of filial trust towards 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.

Now, that any one thoroughly acquainted 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 reasonable account we can give of modern writers, apparently in good faith, representing the contrary is that instead of appealing to original sources they content themselves with following 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 traditional "conspiracy against truth."

Nothing, perhaps, more conclusively demonstrates the supreme authority of the Holy See from a very early period than the appeals which were made to it from distant portions of the Church. The writings of the early Fathers are full of accounts of the frequent applications to the authority of the Holy See to settle disputes, and there are numerous cases related where through the exercise of that authority unworthy and schismatical bishops were deposed and others appointed in their place; orthodox bishops, unjustly deprived of their sees, were re-instated; heretics were excommunicated and those who had abjured their errors were restored to communion, while irregular and unauthorized synods were decidedly condemned and their proceedings rendered null and void.

A large number of letters, appeals, official documents and historical accounts are extant from which we learn, without the slightest possibility of doubt, that even before the seventh century the position of the Pope of Rome was not merely that of an Archbishop with, perhaps some exceptional distinction on account of the Metropolitan position and influence of the city of Rome, but because he was the successor of Saint Peter who was made the keeper of the Keys, the centre of the Unity and the supreme teacher and governor of the Church. The letters and decrees of those days are full of allusions and quotations of Scripture bearing on this point, all going to prove conclusively that the view taken of those texts by the early Fathers of the Church was essentially the same as that which is held by Catholics in later and more modern times.

It would be impossible, in the compass of 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 retroversalists claim supremacy for the Pope. Indeed, we are surprised that our esteemed contemporary should have fixed so late a date since even Saint Cyprian is 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, "Florus brings remarkable proofs of this for the writings of Socrates, Sozomen, Ammianus, Marcellinus and Optatus."

Barrow, also, one of the most learned, but at the same time most disingenuous writers of the English Reformation, in speaking of the testimony of Saint Cyprian in the third century admits that Cyprian claimed a primacy of order for Peter which he called a "womanish privilege." "Saint Cyprian," he says, "had a reason somewhat more subtle and mystical, supposing our Lord conferred upon him a preference 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;" and he acknowledges that the Fathers generally contemned this primacy, "a womanish privilege" indeed to be appointed by our Lord Head of the College of the Apostles! Learned Fathers, "Commonly harp upon the same notion!" What a dignified, impressive way of disposing of the testimony of learned Fathers and Doctors of the Church! But what else could he do with testimony so flat against him that he could not deny it? That of Saint Cyprian alone, spite of all the glosses, garbled extracts and disingenuous comment, is enough to settle the whole question. That famous passage of his on the "Unity of the Church" is particularly applicable because it was written against Novation, the first anti-Pope, who sought to usurp the place of Saint Cornelius, 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 binding and loosing, and then adds:

"Yet that he might manifest unity, He established an ordinary Chair, and He disposed 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 in the Church?

How could there be a plainer or more emphatic declaration of the necessity of union with the Chair of Peter in order to be in the communion of the Church? Yet this is only one of a hundred or more passages from the Fathers, some before Cyprian, a multitude 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—repeating each other as it were—but increasing in clearness of view and distinctness of utterance as time goes on and as occasion requires.

Everywhere, always and by all, the great truth is recognized and insisted upon that the Chair of Peter inherited 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 unity, the tribunal of final resort in questions not only of faith and morals but also of discipline.

The whole history of the Church illustrates the divine wisdom of the institution of the Papacy, and the experience of the last three hundred years, proves conclusively that without that divine tribunal there can be no unity or harmony, either in doctrine or discipline but endless controversy, division and disintegration.—Catholic Review.

## An American Minister Converted

The appeal made in the letter to Protestants has been listened and followed 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 entered into the fold of the Church in consequence of the recent appeal made to Protestants by His Holiness Leon XIII., in the late Encyclical beginning with the word *Praelata*. This conversion, says a Catholic journal of Rome, is an encouragement for Catholics; they should continue their prayers for the conversion of all who are separated from the Church. It is evident that the cause of such separation is want of thought and examination of the Church's claims; when an American Methodist, who has come to Rome for the purpose of converting the Catholics of that city to Methodism, has 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.

## THE DEADLY ENEMY OF BRITISH AND IRISH DEMOCRACY.

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 checked history of our country, 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 Gladstone.

But let me be just even to so hoary-headed a sinner as the House of Lords. All the members of that assembly are not British. 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 contributes 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 Christians.

Lucky tells you that in the eighteenth century the majority of Irish titles are historically connected with memories, not of honor, but of shame. The descendants of men who sold their country, or sold their principles, or did something equally disgraceful, are privileged to join the country by the British citizens, British 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 down—we have to day thrown down—the wave of battle, and we must pursue it to the bitter end.

What is the plain issue put before the country by the Conference of to-day? It resolves itself into this question: whether the House of Commons or the House of Lords shall rule the political destinies of forty millions of British and Irish subjects. At present five hundred titled individuals, representing no interest but their own, elected by no constituency, arrogate to themselves the right to say what shall not be done. Gentlemen, there is no country in the civilized world to-day, enjoying constitutional government where this principle of hereditary legislation is allowed. Your colonies where your countrymen and mine have formed governments and drafted constitutions have allowed no place in such constitutions for hereditary peers or titled bishops; and the time has come when we here in Great Britain and Ireland must follow 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 that 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-sport, Pa.:—"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 institutions."

We are not aware that Protestant institutions are any more open to public inspection than Catholic institutions are, or that there is any law other than that of courtesy in reference to the matter. If such a law exists, it should not discriminate. If the A. P. A. insist on a law of the kind indicated we would respectfully offer an amendment to it to the effect that the A. P. A. and other secret societies should also be open to public inspection the same as Catholic and Protestant institutions; and that they be required to reveal their secret oaths, signs, and passwords. If a law must be enacted authorizing a smelling committee, we insist that it be required to go where its members will be under the necessity of holding their noses.—Catholic Times.

St. Genevieve was only a poor peasant girl, but Christ dwelt in her heart. She was agonized with the Spirit and with power she went about doing good and God was with her.

**Scott's Emulsion**  
The Cream of Cod-Liver Oil, with Hypophosphites, enriches the blood, purifies the skin, cures Anemia, builds up the system. Physicians, the world over, endorse it.  
Do not be deceived by Substitutes!  
Scott & Dowse, Belleville, Ill. Dracuzinski, Sos. & Co.

**The danger of Milk.**  
Are you giving your baby cow's milk or any food requiring cow's milk in preparation? Any doctor will tell you that the worst forms of tubercular disease are conveyed through the medium of cow's milk. In this connection **Nestlé's Food** is invaluable, as with the addition of water only it is a safe and entire diet for infants. A large sample and our book "The Baby" sent on application. Thos. Leaung & Co., 25 St. Peter St. Sole Agents for Canada, Montreal.

**C. M. B. A.**  
Resolutions of Condemnation, 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, Guelph, Ont.

**TEACHER WANTED**  
WANTED TEACHER FOR SCHOOL, Township of Mars, Male or female, holding second or third class certificate. Apply, stating salary, to COLLEGE STATION, Sec. Treas., Rathburn P. O., Ont. 24-2.

**C. M. B. A. DELEGATES' BADGES**  
Which are for sale for the Provincial and Grand Council Conventions. Every Branch should procure one previous to the 31st of August. Order to the Provincial Office, or from over 10 Branches. Furnished in a handsome satin-lined leatherette case. Price \$1.00. Duties to come to the office of Association Supplies, 14 Trummond Street, Montreal, P. Q.

**TEACHERS WANTED.**  
FEMALE TEACHER FOR THE THIRD DEPARTMENT Catholic Separate School, Allmont. Applications received up to 15th of August. Duties to commence Sept. 1st. For more particulars apply to the Sec. at the school holidays. Applicants to state salary wanted. Apply to JOHN O'REILLY, Secretary, 827-3.

**BY POSTING A CARD to Robinson & Johnson, Ontario Business College, Belleville, Ont.**

**YOU WILL RECEIVE**  
The 28th Annual Catalogue, 150 pages, handsomely illustrated and other interesting matter.

**Irish Benevolent Society ANNUAL PICNIC**  
—AT—**PORT STANLEY**  
—ON—**TUESDAY, AUG. 7.**  
Sports, games and dancing for which cash prizes will be given.  
By permission of the officers, the 7th Fusiliers Band and String Band will be in attendance.  
Fare (the extra charge being in aid of the benefit fund of the society) 35 cents.  
The 7th Fusiliers Band will go out on steamer "Joe Milton." Pleasure boats can be hired at the boat house opposite the station.  
Committee: T. H. Smallman, D. Regan, J. W. Little, John Lehart, J. W. Poock, W. J. Reid, S. Meredith, G. G. S. Stipp, A. Rivard, N. P. Graydon, A. S. O'Meara, John Lewis, Dr. C. Davis, M. F. O'Meara, J. Collins, A. D. Huff, J. McGeen, C. W. H. Brastle, P. Cook, J. Denahy, W. H. Brophy, W. C. Fitzgerald, R. M. C. Totho.  
Trains leave London, 9, 10, 10.30 a. m., 1.30, 2.30, 5.30 p. m. Leave St. Thomas, 9.25, 10.20, 11.25 a. m., 1.25, 2.20, 5.15 p. m. Returning leave Port Stanley at 12, 6, 7.30, 8.30, 9.30 and 10 p. m. Trains will stop at all stations on the L. E. & D. R. R. A cordial invitation is extended to all along the line.  
The public cordially invited.  
J. W. MITCHELL, M. D., JOHN M. DALY, President, Secretary.



DIVINE PREACHING.

Divine Lord on the Mount to thoughts more beautiful than human...

IN A JESUIT COLLEGE.

Religious and Secular Life of the Students' Long Course.

The students of Yale, Harvard and other institutions of like character, says a writer in the New York Sun...

sary, for the reason that little use could be found at a college of this description for the latest things in men's fashions.

obligatory once a month, it being a teaching of the Church that to persevere earnestly in one's religion the confessional should be sought at least every four weeks.

preached and from which the altar and the sacrifice have been banished. The spoilers have come in and lied in the face of heaven and before men in order to justify their infamy.

more, and the ruined abbey will be rebuilt, and will again teem with its ministering monks, and Matin bell and the Vesper hymn will again be heard in many a quiet country place...



FRANK LEAKE, Ottawa, Ont.

Pains in the Joints

Caused by Inflammatory Swelling. A Perfect Cure by Hood's Sarsaparilla.

THOROLD CEMENT

Sometimes called WATER LIME. Is the best and cheapest CEMENT for Mason Work of all kinds.

SCHOOL BOOKS.

- Domino Catholic Reading Charts, Introductory to the Domino Catholic Series, and to accompany the Domino Catholic First Reader, Part I...

D. & J. SADDLER & CO.

Catholic Publishers, Church Ornaments and Religious Articles.

WEBSTER'S DICTIONARY

The Catholic Record for One Year FOR \$4.00.

By special arrangement with the publishers, we are able to obtain a number of the above books, and propose to furnish a copy to each of our subscribers...

DERBY PLUG

Smoking Tobacco. be sure that the retailer does not induce you to buy any other in order that he may make a larger profit.

DERBY PLUG Smoking Tobacco. MONTREAL.

who claim to be His on earth and the dispenser among men rigorously standard of speech...

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...

FREE TO LEAVE. Apropos of this reception the writer recalls an incident which occurred during his first year in the house for which this description stands...

But not content mud at individuals, generalize from the most mistakes to include in their lives of those who are being weighed of public opinion...

But—and here is the hard point for the newcomer—all letters destined for the post must be dropped into the college 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 prefect second in authority to the rector or president...

At the head of each bed is a washstand—at its foot a student's trunk. An extensive outer wardrobe is unnecessary...

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," "monkish superstition."

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."

But—again—here is the hard point for the newcomer—all letters destined for the post must be dropped into the college mail basket unsealed...

At the head of each bed is a washstand—at its foot a student's trunk. An extensive outer wardrobe is unnecessary...

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.

A HERELING 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...

By special arrangement with the publishers, we are able to obtain a number of the above books, and propose to furnish a copy to each of our subscribers...

DERBY PLUG Smoking Tobacco. be sure that the retailer does not induce you to buy any other in order that he may make a larger profit.

DERBY PLUG Smoking Tobacco. MONTREAL.

By special arrangement with the publishers, we are able to obtain a number of the above books, and propose to furnish a copy to each of our subscribers...

DERBY PLUG Smoking Tobacco. be sure that the retailer does not induce you to buy any other in order that he may make a larger profit.

DERBY PLUG Smoking Tobacco. MONTREAL.

DERBY PLUG Smoking Tobacco. MONTREAL.

DERBY PLUG Smoking Tobacco. MONTREAL.

## The Catholic Record.

Published Weekly at 494 and 496 Richmond street, London, Ontario.

Price of subscription—\$2.00 per annum.

EDITORS:  
REV. GEORGE R. NORTHGRAVES,  
Author of "Mistakes of Modern Infidels."  
THOMAS COFFEY,  
Publisher and Proprietor, THOMAS COFFEY,  
Messrs. LUXE, KING, JOHN NICH, and  
P. J. NEVEN, are fully authorized to receive  
subscriptions and transact all other business  
for the CATHOLIC RECORD.

Rates of Advertising—Ten cents per line each  
insertion, agate measurement.  
Approved and recommended by the Arch-  
bishops of Toronto, Kingston, Ottawa, and St.  
Boniface, and the Bishops of Hamilton and  
Peterboro, and the clergy throughout the  
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*, *Depositio*, *Migratio*, *Assumptio*; the Sleep, the Rest, the Passage, the Burial, the Departure, the Assumption.

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 Charlemagne, or about the end of the eighth 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 *Assumptio*, 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 Heaven, a Mediator of Intercession, and a Mother for those who have recourse to her, as her Divine Son is the 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 sin.

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 council 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 not exempt from it; but it was also fitting that in her case there should be a departure from the ordinary course of nature. As the body of Christ re-

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 beloved 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, 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 Bishops are not in a position to do so; first, because the Low Church Bishops, 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, secondly, because the judgment 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 law.

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 willing to extend this privilege to England remains to be seen; though we can scarcely conceive that a special English Ritual would be conceded, as

there is this difference between the case of England and the Eastern countries, that the latter have ancient liturgies which come down from the 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 Roman.

The question of the validity of Anglican orders has been long settled by the practice of the Church, unfavorably to Anglican claims, and we cannot conceive that the practical decision 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 Anglican 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 circumstances 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 Uniat, 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 the world much to learn that the negotiations have 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 that:

"The seceders from the St. Stanislaus 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 dissatisfied 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 revolt in 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 his Bishop, the Right Rev. Dr. Horstmann, and at all likely to become a national 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 Monsignor 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 pretender who was said to have been a 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 in error in assuming that there are a number of dissatisfied Polish congrega-

tions scattered throughout the United States.

The Poles of the United States are 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 delivered to the saints.

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 punishment.

Mgr. Satolli declares in a letter to Bishop Horstmann that the latter acted with "goodness, longanimity 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 an "Old Catholic Church" in connection with the Protestant Episcopal Church of the United States.

This attempt of Villatte failed; but he went to Europe, and afterwards to Ceylon, and it is pretended that he induced 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 consecration 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 McNamara 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 Congress at Posen, it will be seen that

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 loyalty 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 THE UNITED STATES.

A society calling itself "the Protestant Episcopal Society of the Reformation," having its headquarters in New 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 Christianity." 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 takes 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 self-constituted 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 authority that a system must be Protestant in order that it may be true.

The doctrines against which this society 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 the association the same thing is to

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 ORGANIZATION.

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 twenty-seven. 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 discusses. 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 happened, 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. influence, either in Grey or else-

UST, 1894.

AUGUST 11, 1894.

where. The boast that there are even twenty-seven members who have endorsed or accepted the P. P. A. platform, he declares to be "all bosh," and he lets out the secret that notwithstanding that the four Conservative members for Toronto received the endorsement of the society, one of them "refused to subscribe to the platform, although some of the leaders class him as a P. P. A. man. This is a story or a crumb of comfort thrown out by the managers who so badly bungled the election to let themselves down easily; but it will not go down with those who know differently."

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 of their own principles, and afraid to acknowledge in public their own membership, can never gain the ascendancy among an educated people.

UNIFIED ORGANIZATION.

A pretty quarrel has been for some time between the rank and file of the organization regarding the result of the elections. The executive, in the meantime, it appears that they have been associating successfully, boasting that they have won a victory, but this does not seem to have satisfied the intelligent members, who are able to see through a man as the man that turns it.

J. C. Madill, who figures as the President of the association, has a loud boast at Windsor on the subject that the P. P. A. had glorious victory, inasmuch as they succeeded in electing four members to the Legislature! A correspondent of the Mail, who is a stalwart of the executive, is somewhat sceptical, and only claims twenty-five votes, of course, those who have in any sense support the P. P. A. platform.

It includes almost every one of the Meredith party, or correspondent of the same writing over the signature "Separate Schools," pricks the following fashion:

"Quite evident from the out-look 'Forward March' is not at all on the question he discloses admits being defeated in a way, where, we were told, they could sweep everything up but the members evidently had been a unit. If it be any more to defeat a staunch Pro-P. P. A. man, Major Rourke is, by a water Protestant like Ganev, association is not doing very well. Protestantism in the county of Ontario here spoken of was the Conservative candidate, but that in this constituency, one in which the like happened, the P. P. A. threw in its support for the Patron candidate, in opposition to Mr. Ganev, in the event that Mr. Ganev's opponent accepted the P. P. A. platform. But this anti-Schools correspondent contented at stalwart Protestantism has nothing through P. P. A. either in Grey or ele-

ORANGEISM IN THE PROVINCE OF QUEBEC.

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 fellow-citizens, 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 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 who 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 misrepresentations.

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, in now, and yet do more to 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. To 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 authority of the Church of England, and all adherents, and I do further declare the doctrines of the Church of England to be damnable, and those to be damned who will not forsake them.'"

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 neighbors, 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; 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; and approved by the General Assembly 1638 and 1639 . . . upon application of the General Assembly, and Act of the General Assembly, ratified by an Act of Parliament, 1640, and subscribed by King Charles II. at Spey, June 23, 1650, and Scoon, January 1, 1651.

This covenant is ordered to be sworn to by all ministers and others, and is found in the authorized volumes of the Westminster Confession. The clauses referred to are these: "To which Confession and Form of Religion we willingly agree in our conscience in all points, as unto God's undoubted truth and verity, grounded only upon His written word. And therefore we abhor and detest all contrary religion and doctrine; but chiefly all kinds of Papistry in general 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 England 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 which we find 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, Methodist and Presbyterian clergymen, cannot be productive of any result but this.

It is no wonder the French-Canadians look with suspicion upon Orangemen, 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 necessarily produce strife and animosity.

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 now that he is at heart a believer in the necessity of religious teaching in the Public Schools.

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 Catholics.

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 system should be taught in the schools, 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 children. Now, surely Mr. McCarthy should be a practical man. If religious teaching is necessary, as he asserts, in order to make sure that future generations shall be moral, are we to wait until the new-fangled relig-

ion which he has in view shall be invented? It certainly does not exist now. It may be years before it will be elaborated; and must the children of the present day be kept in ignorance of their duties until it shall be completed?

A more absurd proposition than this of Mr. McCarthy can scarcely be conceived. Under it, according to his own admissions, a godless generation may grow up; and by the time the religion shall be patched up which he 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 acceptable to people now living.

MARGARET AGAIN.

We copy from the Huntsville Forester 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 creditable 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. Shepherd 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 true, believed her when she said my wife was a Roman Catholic. She whispered the statement here, and has been uttering it with great boldness throughout the northern counties. I 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 written to many others who have written me on the same matter, that it is just because I am absolutely untrammelled by any compromising ecclesiastical or political entanglements that I felt free, when called upon, to raise my voice in bold protest against unjustifiable attacks upon the unalienable rights of Catholics in Canada and against a self-constituted protectorate that is a disgrace to Protestantism. It so happens that, out of nearly two hundred relatives, there is not one, near or 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, avowedly 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 they 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,—of which I had no evidence, and which would bear the search-light of a court of justice, were libellous, and with the makers and publishers of these charges well known to me, I have been ready to men to champion her cause is no 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 the insult. It has all along been plain to those who are not blinded by prejudice or self-interest that the reflex influence of this whole campaign will be infinitely more damaging to Protestantism than its direct influence was effective in making converts from Roman Catholicism. We have yet to receive credible evidence of one worthy conversion; but everywhere the name of Protestantism is besmeared by the touch of unclean hands. It may be that in no other way would Protestants learn the much-needed lesson of caution; and if the generations will not forget it, it may not be too dearly taught. In any

case, let Protestants know that their weapons are light and truth; and if with these they fail, their failure is more honorable than any success won by deceit and darkness. J. A. MACDONALD. 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 consequence of the memorial addressed by His Eminence the Cardinal, Archbishop 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 memorial 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 privileges 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-in-council requests the respective Governments to lay before their Legislatures this memorial for their careful consideration, with a view to remedy all well-founded 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.

A RECENT issue of one of the religious papers of New York gave an account of a "bicycle sermon" recently delivered, 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 illustration of his theme. The sermon was

attributed to a Methodist preacher, but further enquiry has shown that it was 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 manifest 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 says:

"The American flag is welcome to every Catholic Church in the country, and that no permission or dispensation from priest or Bishop is needed or given when it is wrapped around the coffin 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 honor 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 something 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 religious 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 it 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 Christendom." It is also a subject in which the Pope is deeply interested, but 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 union which will find favor at Chautauqua is union against Rome. Even in the Protestant Churches alone the present tendencies are toward further disruption rather than towards union. The Presbyterian Church is now divided into two factions 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 harmony among them. Some of their prominent theologians are known to be sympathizers with the views of Dr. Briggs. 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 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 simultaneously in Australia and in England before the close of the year.

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 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 brilliantly.

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 Catholic Universe remarks, "we remember there was a howl of protest from Omaha to Baltimore. The young women were silent, but the young men protested 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 ourselves will recall a time when we thought we were good enough for any young woman and when we would have been unsparring in our denunciation of the writer or speaker who doubted it. But age and marriage change all that; and we learn in time the teachings of civility 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 amount of tolerance and superiority. Times have changed. That sort of thing could not 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 the past.

Let us look facts in the face. Are 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, our social theories and practices, the pronunciation of our language, are English. Each city has its local aristocracy; but the English think that they 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 multi-millionaires in order to get the guinea stamp go to London, and, if they can, marry 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.

I 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 decent 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. In 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 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 colleges and convents. Not at all. They form a very small percentage of our people. 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 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 typewriting and cashiering and newspaper 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 well. Graceful as a maple bough. Wears sleeves which only need to be filled 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 modulations of the octave. But her brother! — if he has ever heard of the Summer School, he thinks it is a place for "kids," — a kind of fresh air sanitarium. 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 "genuine."

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 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 shirt-sleeves, 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, and, finally, when he is too old for billiards and pool, for drinks and other amusements, 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 ordeal of spending lonely days and nights looking after a man who can never be a genial companion!

Is her demand too great? or his standard too low? How shall we find a happy medium? Perhaps Miss S. is an extreme case; perhaps her brother's friends are also extreme 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. In a word — self-sacrifice is unknown 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 inclination 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 ambitions, after all, are local. In Boston, I am informed, a girl is not happy unless she marries a Harvard 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 ungenerate brutes of men, behold the average woman! And the folks who protest that any honest Catholic, (nominally or otherwise,) is good enough for any woman are those who have no 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-At-tache" 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 message "to the rulers and nations of the world," the writer in the Tribune remarks: "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 Power.'"

Continuing the writer says: AGGRESSIVE ATHEISM.

"The cause of the objection of the Roman Catholic Church to Masonry — and 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 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 initiation 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 strictly forbidden. Strangely enough this elimination of all religious element from the French and Italian lodges owes its origin to M. Littré, 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 benevolent nor social, but purely political, and its openly avowed object is the overthrow of the Church and the annihilation of every form of religious belief. Among its publicly declared aims — I quote from French and Italian Masonic writings and speeches — are 'the exclusion of every Catholic or religious element from all public administrations, from hospitals, schools; from the councils that govern the destinies of the country, from academies and other corporate institutions, from committees and families — and exclusion from everything everywhere and forever,' and '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 religious 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 determination to secure 'the suppression of all religious corporations, the confiscation 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, Dada, 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, Grey, 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 Catholics and the clergy. 'Le clericalisme, vola l'ennemi,' is the device of every 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 the Church."

LUTHER'S AWFUL END.

In A Drunken Stupor the Ex-Monk Hanged Himself.

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

The little town of Eisleben in Saxony is celebrated for being the birthplace of two persons who are as opposed to one another as St. Michael the archangel to Lucifer 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 whom it is said that our Lord made for Himself in her heart an agreeable dwelling. She is, moreover, to this day, for persons consecrated to God, the model of perfect union with Jesus in the Most Blessed Sacrament, of the altar, or as contemplated in His sorrowful Passion and His death for us on the cross.

The other is Martin Luther, once a fervent priest and religious of the Order of Hermits 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 for rebels who would prefer not to be 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 punished the heresiarch, that he renounced the Protestant religion and was re-admitted into the Catholic 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 Eribourg, in Brisgau, Baden, found there the authentic document, studied carefully every word of it, and its value as a historic document, and finding it to be authentic, he published it at Antwerp in 1606, in his "Prae-Scriptures," calling it the "declaration of the domestic servant of Luther," heading it by the following title: "A sincere and truthful confession of a servant 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 of men, as well as to the fear of offending 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 whomsoever 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 anyone, nor the desire to gain approbation, good favors or grace with anybody whatsoever.

"The following is what has happened: Martin Luther, being at Eisleben 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 bed."

Here we may interrupt the narrative and remark that it was publicly known everywhere that Luther drank to excess. Five German quarts of wine (about an English imperial gallon) 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 freessen, und saufen*" (which applies to beasts only) — "as much as possible and give thanks to God (?) for His good things. Others would devour them for us." 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 delay 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 his 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 power 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 other heresiarchs; the son of perdition who had betrayed his order and his mother, the Church, hanged himself 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. But woe still more to those nobles of Germany who, in open revolt with Rome, constituted themselves the abettors of an unfrocked and excommunicated monk.

Two years ago, says a writer in an exchange, when visiting in the heart of Thuringia, the Wartburg at Eisleben, 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 vertebral 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 is there to this day. There is, too, the window, where Luther and Catherine, his wife, one night admired the beautiful 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 celestial bodies, all ablaze, as it were, and Luther said: "Yes, heaven is beautiful, but it shall never be ours." His sad end proved the truth of his prophecy.

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 best blood purifier, the best nerve tonic and strength builder is Hood's Sarsaparilla. What it has done for others it will also do for you. — Hood's Cures.

HOOD'S PILLS cure constipation by restoring peristaltic action of the alimentary canal.

I WAS ATTACKED severely last winter with Diarrhoea, Cramps, and Colic and thought I was going to die, but fortunately I tried Dr. Flower's Extract of Wild Strawberry, and now I can thank this excellent remedy for saving my life. Mrs. S. Kellett, Minden, Ont.

Keep Minard's Liniment in the House.



**HAVE YOU TRIED IT?**

**IF NOT, PLEASE DO SO**

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

**THERE IS NOTHING LIKE IT**

In the shape of soap which brings so much comfort and satisfaction in its daily use in the house

**IT PAYS TO USE**

**SUNLIGHT SOAP**

**AS IN YOUTH**  
**Ayer's Hair Vigor**  
CORDIALLY INDORSED.  
RESTORES  
Natural Growth  
OF THE  
**HAIR**  
— WHEN —  
ALL OTHER  
Dressings  
FAIL.



"I can cordially indorse Ayer's Hair Vigor, as one of the best preparations for the hair. When I began using Ayer's Hair Vigor, all the front part of my head — about half of it — was bald. 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. PRUSSER, Convers, Texas.

**Ayer's Hair Vigor**  
PREPARED BY  
Dr. J. C. AYER & CO., LOWELL, MASS.

**DUNN'S BAKING POWDER**  
THE COOK'S BEST FRIEND  
LARGEST SALE IN CANADA.



Should be used, if it is desired to make the finest class of Cakes — Rolls, Biscuits, Pancakes, Johnny Cakes, Pie Crust, Baked Paste, etc. Light, sweet, snow-white and digestible food results from the use of Cook's Friend. Guaranteed free from alum. Ask your grocer for *McLaren's Cook's Friend*.

— OBJECTS OF THE —  
**New York Catholic Agency**  
The object of this Agency is to supply, at the regular dealers' prices, any kind of goods imported or manufactured in the United States. The advantages and conveniences of this Agency are many, a few of which are: 1st. It is situated in the heart of the whole sale trade of the metropolis, and has completed such arrangements with the leading manufacturers and importers as enable it to purchase in any quantity at the lowest wholesale rates, thus getting its profits or commissions from the importers or manufacturers, and hence, 2nd. No extra commissions are charged its patrons on purchases for them, and giving them besides the benefit of its experience and facilities in the actual prices charged. 3rd. Should a patron want separate articles, embracing as many separate trades or lines of goods, the writing of only one letter to this Agency will insure the prompt and correct filling of such orders. Besides, there will be only one express or freight charge. 4th. Persons outside of New York, who may wish to purchase goods, or who desire a particular line of goods, can get such goods all the same by sending to this Agency. 5th. Clergymen and Religious Institutions and the trade buying from this Agency are allowed the regular or usual discount. Any business matters, outside of buying and selling goods, entrusted to the attention or management of this Agency, will be strictly confidential, and conscientious attention will be given authority to act as your agent. Whenever you want to buy anything send your orders to

**THOMAS D. EGAN,**  
Catholic Agency, 42 Barclay St., New York, N.Y.

**TRY THAT MOST DELICIOUS TEA & COFFEE**  
SOLD ONLY BY  
**James Wilson & Co.**  
398 Richmond Street, London.  
Telephone 650.

**SNAPS.**

Silk Scarfs 15c., two for 25c.  
Silk Four-in-hands 15c., two for 25c.  
Men's Shirts and Drawers 25c. each.  
Men's Balbriggan Shirts and Drawers 37 1/2 cents each.  
Men's Cotton Socks 10c. pr. 3 prs. for 25c.  
Men's Galatea Coats \$1.25 each.  
Men's Alpaca Coats and Vests \$3.00.  
Men's Linen Vests \$1.00 and upwards.

**PETHICK & McDONALD,**  
398 Richmond Street.  
First Door North of City Hall.

**BENNET FURNISHING COY.**  
LONDON, ONTARIO,  
Manufacturers of  
**Church, School and Hall FURNITURE.**

Write for Illustrated Catalogue and Prices.

**Bennet Furnishing Co.**  
London, Ontario, Can.

**PLUMBING WORK**  
in operation, can be seen at our warehouse  
Opp. Masonic Temple.

**SMITH BROS.**  
Sanitary Plumbers and Heating Engineers,  
London, Ont. Telephone 588.  
Sole Agents for Peerless Water Heaters.

YOUTH Air Vigor INDORSED. RESTORES Natural Growth OF THE HAIR -WHEN ALL OTHER Dressings FAIL. ANN'S KING PASTER BEST FRIEND FRIEND POWDER THE OHIC Agency... THAT COFFEE PS. McDONALD, ... SHING CO. ... and Hall ... TURE. ... ated Cata- ... Prices. ... Shing Co. ... ario, Can. ... WORK ... at our workroom ... Temple. ... BROS. ... Heating Engineers, ... Water Heaters.

FIVE-MINUTE SERMONS. Thirteenth Sunday after Pentecost.

DANGERS OF VENIAL SIN. I know Thy works, that Thou art neither hot nor cold. (Apocalypse III, 15.) It is plain that these words of Holy Writ describe a person in the state of venial sin; or rather one who is in 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 venial sins are pretty sure to slip down into mortal sins...

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 distressed because your soul seems less pure, less holy, less beloved than it ought to be, with what horror will you be filled at the bare thought of becoming a regular slave of the evil spirit! And how much easier is it, brethren, to keep a sharp lookout for a few little trifles, rather than to be always running the risk of eternal woe!

And now I will tell you of some of those who are full of venial sins, and pretty sure to be sooner or later in a state of mortal sin. Those who are content with their Easter duty—a soul content with a spiritual meal once in twelve months cannot have very vigorous spiritual health or a very strong appetite for divine things. Those who are often late 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 anything for the love of God. Those who continually neglect their morning 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; 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 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 gossippers 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 eating; and this is a case, my brethren, where only the judgment-day will tell where venial sin ends and mortal sin begins. Dear brethren, 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 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, and then, a third, 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 religious 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. 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. Sarsaparilla—The most conclusive testimony, repeatedly laid before the public in the columns of the daily press, proves that Dr. THOMAS' ELECTRIC OIL—an absolutely pure combination of six of the finest medicinal oils in existence—removes rheumatic pain, eradicates affections of the throat and lungs, and cures piles, wounds, sores, lameness, tumors, burns and injuries of horses and cattle. Skin Diseases are more or less occasioned by bad blood. B. B. Cures the following Skin Diseases: Shingles, Erysipelas, Itching Eruptions, Salt Rheum, Scald Head, Eruptions, Pimples, and Blisters, by removing all impurities from the blood, from a common Pimple to the worst Scrofulous Sore. 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 to be mistress in my own house. I won't be ridden over by a dreadful mother-in-law." "Stick to that, Kate, and you'll be happy," said Rose. Rose had been married two years; Kate two weeks. Rose's husband was a young lawyer, who lived in a thriving town, and had no relatives that he cared anything about, or even seemed to desire to see again. Henry Rider, Kate's husband, was a young physician, who had struggled into practice in an out-of-the-way village, where he had lived all his life with an old-fashioned mother, to whom he was extremely attached, and two plump, good humored sisters, who, if neither accomplished nor stylish, were the best girls in the world.

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; though, had she inquired more closely into his income, she might have hesitated 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 prospect which seemed to spread itself before her, she had put the question plump: "Shall you expect me to live with your people?" And received the answer: "I thought you knew we always lived together."

"You were putting up at a hotel when I met you," said Kate. "I'm sure I never thought of such a thing." And immediately resolving that she 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 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. "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 shown the "proper spirit" in time. The doctor sat with his head upon his hands for a long while. He had foreseen nothing like this, and was unprepared 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 amicably apart than to dwell together in strife," he said; and after one more conversation 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 boarding best."

And away went Jane to tell her mother and sister that Henry's new 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 home. 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 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 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 when he came home, he wished aloud, unheard by anything but the old cow who grazed in the lane, and who 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 other there would be no servant, and Kate openly declared that she couldn't cook. Then meals of tea and bread and butter were sent 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 morning 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 unruined attire pleased him mightily, and there were moments when he was almost very happy.

But no man remains so ill-fitted; and the daily discomfort combined with the twinges of remorse which he felt whenever he saw his mother's patient face or his sisters' indignant countenances, quite altered his temper by slow degrees. 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 christening, 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 was added to the establishment, and the trouble with cooks went on, until one day, Kate read an advertisement supposed to be inserted in the paper by an inexceptionable servant, penetrated into the dirtiest streets of New York, and into a room where the dirtiest of all created children was ill in bed.

"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 ear: "This is the time of trouble, Henry. Let old sores be forgot. Jane is dressing the children to go home with Fannie, and will stay herself to help me. Don't fret about nothing, my

boy. We'll do the best the Lord allows us." 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 or think of nothing. But brave old Mrs. Rider did, as she allowed, and the best the Lord allowed, and her best was very good and wholesome, and her Jane made all comfortable in the kitchen, and Fannie cared for her brothers babes in the new home in which she had kept 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 again and reason returned.

Then who was tender of her as a newborn babe, save old Mrs. Rider? And who fed her with dainty blanc manys 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 hair cut short on her neck, but with a skin as smooth and fair as ever, Kate went into her husband'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 sister," 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 suffering was the haughty creature who had repulsed 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 bishops?" A learned theologian and theologian gives the following 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 Treves.

It is in memory of this circumstance that the successors of St. Peter do not 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 Innocent III. and St. Thomas Aquinas.

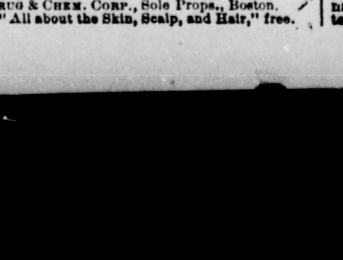
What do you take medicine for? Because you are sick and want to get well, of course. Then remember, Hood's Sarsaparilla Cures Chronic Derangements of the Stomach, Liver and Blood, are speedily removed by the active principle of the ingredients entering into the composition of Hood's Vegetable Pills. These Pills act specially on the deranged organs, stimulating to action the dormant energies of the system, thereby removing disease and renewing life and vitality to the afflicted. In this lies the great secret of the popularity of Paroelke's Vegetable Pills. GENFLEMING—I have used your Yellow Oil and have found it unequalled for burns, sprains, scalds, rheumatism, croup and colds. All who use it recommend it. Mrs. Hight, Montreal, Que.

How to Get a "Sunlight" Picture. Send 25 "Sunlight" Soap wrappers (wrappers bearing the words "Why Does a Woman Look Older Than a Man?") to LEVER BROS., Ltd., 43 Scott Street, Toronto, and you will receive by post a pretty picture, free from advertising and wasteful framing. This is an easy way to decorate your home. The soap is the best in the market, and it will only cost postage to send in the wrappers. Write the ends open. The great demand for a pleasant, safe and reliable antidote for all affections of the throat and lungs is fully met with in Bickel's Anti-Consumptive Syrup. It is a purely Vegetable Compound and acts promptly and sanely in subduing all coughs, colds, bronchitis, inflammation of the lungs, etc. It is so palatable that a child will not refuse it, and is put at a price that will not exclude the poor from its benefits. Minard's Liniment is used by Physicians.

JOHN FERGUSON & SONS, The leading Undertakers and Embalmers, 190 KING STREET. Telephone—House, 573; Factory, 563. NORTHERN Business College Own World, Ontario, is the very best place in Canada to get a thorough business education. Take a good trip and visit Canada, then visit the Northern Business College, examine everything thoroughly. If we fail to please the most thorough, complete, practical and extensive course of study the most suitable price. For Annual Announcement, giving full particulars, forward address C. A. FLEMING, President.

CONCORDIA VINEYARDS SANDWICH, ONT. ERNEST GIRADOT & CO. Alter Wine a Specialty. Our Altar Wine is extensively used and recommended by the Clergy, and our Claret will compare favorably with the best imported Bordeaux. For prices and information address, E. GIRADOT & CO., Sandwich, Ont. POST & HOLMES, ARCHITECTS. Offices—Rooms 28 and 29, Manning House King St. West, Toronto. Also in the Gerrit Block, Wilby. A. A. POST, R. A. A. W. HOLMES

STAINED GLASS FOR CHURCHES. Best Qualities Only. Prices the Lowest. MCCAUSLAND & SON 76 King Street West, TORONTO. DR. WOODRUFF, No. 185 QUEEN'S AVE. Defective vision, impaired hearing, nasal catarrh and troublesome throat. New tested glasses adjusted. Hours, 10 to 6. "All about the Skin, Scalp, and Hair," free.



USE SURPRISE SOAP ON WASH DAY, AND EVERY DAY.

WESTERN FAIR LONDON SEPT. 13 to 22, 1894. Canada's Favorite Live Stock and Agricultural Exhibition. Still we Lead—Will be Better than Ever.

Make your Entries Early (this is important). Space and Stabling Allocated on Receipt of Entries. ENTRIES CLOSE AS FOLLOWS: Sporting Department—Stakes—Final payment and Horses named Aug. 15th. Live Stock and Poultry, Sept. 13th. Bicycle Races, Sept. 15th. All other Departments, Sept. 6th. Special Railway and Express arrangements. For Prize Lists and other information apply to CAPT. A. W. FORDE, THOS. A. BROWN, President. Secretary.

CHURCH WINDOWS BELLS CATHEDRAL WINDOWS. Hobbs Manufacturing Co., London, Can. BY POSTING A CARD TO Robinson & Johnson, Ontario Business College, Belleville, Ont.

YOU WILL RECEIVE The 26th Annual Catalogue, 100 pages, handsomely illustrated and other interesting matter. The O'Keefe Brewery Co. of Toronto, Ltd. SPECIALITIES: High-class English and Bavarian Hopped Ales, XXX Porter and Stout. Pilsener Lager of world-wide reputation. E. O'KEEFE, W. HEWICK, J. G. GIBSON, Prop. Vice-Pres. Secy-Treas.

ST. JEROME'S COLLEGE, BERLIN, ONT. Complete Classical, Philosophical and Commercial Courses. An Excellent and Typewriting. For further particulars apply to REV. THEO. SPETZ, President.

BOURGET COLLEGE, RIGAUD, P. Q. (Near the Ottawa River). Classical Course and English Commercial Course. Banking and Practical Business Department. Text-books are specially selected for the course. Type-Writing, Telegraphy, Music, etc. Diplomas awarded. Communications are convenient by water or rail. Board, tuition, bed and washing, \$120 per annum. For prospectus or information address to 621-3 REV. JOS. CHARLEBOIS, C.S.V., Superior.

A ASSUMPTION COLLEGE, SANDWICH AND Commercial Courses. Terms, including all ordinary expenses, \$100 per annum. For full particulars apply to REV. D. C. GIBSON, C.S.B.

Margaret L. Shepherd A COMPLETE ACCOUNT OF HER LIFE. Single copies, 25c.; fifty or over, 15 cts. Address, THOS. COFFEY, Catholic Record Office, London, Ont.

? Why This? Look Like This? DENT'S TOOTHACHE CURE STOPPETH TOOTHACHE INSTANTLY. Don't Take Remedies. Only Dent's. A SWELL AFFAIR. C. S. DENT & CO., DENTIST.

Merchant Tailoring. MR. O. LABELLE HAS OPENED A FINEST-CLASS Merchant Tailoring establishment on Richmond Street, next door to the Richmond House, and opposite the Masonic Temple. He will carry a full range of the very choicest goods. Prices to suit the times. Satisfaction guaranteed.

Father Damen, S.J. One of the most instructive and useful pamphlets extant is the lectures of Father Damen. They comprise four of the most celebrated ones delivered by that renowned Jesuit Father, namely: "The Private Interpretation of the Bible," "The Catholic Church, the only true Church of God," "Confession," and "The Real Presence." The book will be sent to any address on receipt of 15 cents in stamps. Orders may be sent to Thos. Coffey, Catholic Record Office, London, Ontario.

The Annual Favorite. WE HAVE RECEIVED A SUPPLY of BREVIER'S HOME STUDY, a delightful book for the Catholic freeman. Price 25c. free by mail. By the dozen \$2.00. Address, THOS. COFFEY, Catholic Record Office, London, Ont.

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...

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."...

The officers and members of Sacred Heart Court, No. 29, Toronto, spent a sociable time on Thursday last, being their regular evening of meeting.

A correspondent writes us of the marriage of Mr. Thomas Enright, of Admaston, to Miss Nellie Carthy, of the same place, which happy event took place at High Mass in St. Michael's cathedral, Douglas, on the 9th ult.

This morning at 5:30 o'clock the grand organ in St. Joseph's church, Chatham, Ontario, was used for the first time since the Mendelssohn Wedding March ceremony.

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 Rev. Dr. Schweizer, a German by birth.

After the ceremony, which closed with a grand Mass, the Bishop and choir, His Lordship read the epistle and gospel of the day and delivered a short but instructive discourse on the dignity, duties and responsibilities of the clergy.

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, Marston Company.

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.

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.

Never was there a more timely or more important object of prayer presented to the faithful than that which is recommended in the General Intention of the League of the Sacred Heart for August.

We are indebted to the Glenora, of Alexandria, for a report of the High school entrance examination, held at the High school there.

Dear Sir,—I am much pleased to inform you of the success of our Catholic pupils at the recent entrance examination held in Gaderick.

Dear Sir,—I am much pleased to inform you of the success of our Catholic pupils at the recent entrance examination held in Gaderick.

E. B. A.

The Toronto branches of the E. B. A. held their annual church parade on Sunday, August 5. They met at the hall of the Grand Branch, No. 7, Farley avenue, at 2 p. m., and proceeded to St. Patrick's church, where, on their arrival, a selection of hymns were sung by the choir, Miss Laidlaw presiding at the organ.

LETTERS OF THE MONTH. To T. F. Gould, Vice-President of the Grand Branch, E. B. A.—Dear Sir and Brother—Having heard with joy of your having been elected to the office of Vice-President of the Grand Branch, I feel it my duty to call to your mind the words of the Holy Spirit, "Call to Him who is in the clouds of heaven, and He will answer you."

The officers and members of Sacred Heart Court, No. 29, Toronto, spent a sociable time on Thursday last, being their regular evening of meeting.

A correspondent writes us of the marriage of Mr. Thomas Enright, of Admaston, to Miss Nellie Carthy, of the same place, which happy event took place at High Mass in St. Michael's cathedral, Douglas, on the 9th ult.

This morning at 5:30 o'clock the grand organ in St. Joseph's church, Chatham, Ontario, was used for the first time since the Mendelssohn Wedding March ceremony.

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 Rev. Dr. Schweizer, a German by birth.

After the ceremony, which closed with a grand Mass, the Bishop and choir, His Lordship read the epistle and gospel of the day and delivered a short but instructive discourse on the dignity, duties and responsibilities of the clergy.

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, Marston Company.

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.

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.

Never was there a more timely or more important object of prayer presented to the faithful than that which is recommended in the General Intention of the League of the Sacred Heart for August.

We are indebted to the Glenora, of Alexandria, for a report of the High school entrance examination, held at the High school there.

Dear Sir,—I am much pleased to inform you of the success of our Catholic pupils at the recent entrance examination held in Gaderick.

Dear Sir,—I am much pleased to inform you of the success of our Catholic pupils at the recent entrance examination held in Gaderick.

Dear Sir,—I am much pleased to inform you of the success of our Catholic pupils at the recent entrance examination held in Gaderick.

Dear Sir,—I am much pleased to inform you of the success of our Catholic pupils at the recent entrance examination held in Gaderick.

while the educational interests of the boys' department is ably managed by a staff of three teachers, under the principalship of P. Lahoy, a Western boy, well and favorably known in educational and C. M. B. A. circles.

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

CONVENT SCHOOLS. Catherine F. Kennedy, 50; Agnes McDonald, 52; Rachel Donovan, 54; F. McPherson, 57; Mary M. McDonald, 46; Christie McDonald, 45; Flora Ann McDonald, 47.

BOYS' DEPARTMENT. Eugene Hux, 40; Donald John McDougall, 46; James McPhee, 46; Donald D. McDonald, 42.

DIOCESE OF LONDON. Address and Presentation to Rev. Father Gann, Late of St. Joseph's Church. Stratford Herald, July 25.

The residence of Rev. Dr. Kilroy was the scene of a pleasant event last night when Father Gann, who for some time past has been curate of the church, and who was only recently transferred to Hession 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.

To the Rev. John J. Gann: With sincere respect, we have learned with joy that you are about to be removed to another field of labor.

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.

DIOCESE OF HAMILTON. 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 Rev. Dr. Schweizer, a German by birth.

After the ceremony, which closed with a grand Mass, the Bishop and choir, His Lordship read the epistle and gospel of the day and delivered a short but instructive discourse on the dignity, duties and responsibilities of the clergy.

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, Marston Company.

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.

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.

Never was there a more timely or more important object of prayer presented to the faithful than that which is recommended in the General Intention of the League of the Sacred Heart for August.

We are indebted to the Glenora, of Alexandria, for a report of the High school entrance examination, held at the High school there.

Dear Sir,—I am much pleased to inform you of the success of our Catholic pupils at the recent entrance examination held in Gaderick.

Dear Sir,—I am much pleased to inform you of the success of our Catholic pupils at the recent entrance examination held in Gaderick.

enemies have often charged that the "Rum Power" was the ally of the Catholic Church; the charge was unfair, but unfortunately there was a bigot to poison their arrows.

At the recent entrance 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 pilgrimage 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 Ardert of Killarney.

A TRAVELLER'S EXPERIENCE. The Life of a Commercial Man Not All Sunshine—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.

"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."

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.

DIOCESE OF HAMILTON. 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 Rev. Dr. Schweizer, a German by birth.

After the ceremony, which closed with a grand Mass, the Bishop and choir, His Lordship read the epistle and gospel of the day and delivered a short but instructive discourse on the dignity, duties and responsibilities of the clergy.

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, Marston Company.

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.

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.

Never was there a more timely or more important object of prayer presented to the faithful than that which is recommended in the General Intention of the League of the Sacred Heart for August.

We are indebted to the Glenora, of Alexandria, for a report of the High school entrance examination, held at the High school there.

Dear Sir,—I am much pleased to inform you of the success of our Catholic pupils at the recent entrance examination held in Gaderick.

Dear Sir,—I am much pleased to inform you of the success of our Catholic pupils at the recent entrance examination held in Gaderick.

Dear Sir,—I am much pleased to inform you of the success of our Catholic pupils at the recent entrance examination held in Gaderick.

F. M. T. A. Almonte. At the last regular meeting of the F. M. T. A. of Almonte, the following officers were elected for the ensuing term: Rev. Dir.—Very Rev. D. J. Canon Foley. Pres.—Jno. O'Reilly.

I WAS CURED of a severe cold by MINARD'S LINIMENT. R. F. HEWSON, Oxford, N. S. WAS CURED of a terrible sprain by MINARD'S LINIMENT. FRED COULSON, Yarmouth, N. S.

Only a Step from Weak Lungs to Consumption. Blood to Anemia, from Discarded 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.

The MOTHER'S SHEET ANCHOR during the HOT WEATHER is Nestlé's Food. The long tried and PROVED PREVENTIVE OF CHOLERA INFANTUM.

C. M. B. A. Resolutions of Condolence, etc., engrossed for presentation at a very small cost. All kinds of penwork executed promptly and mailed with care.

TEACHER WANTED. FEMALE TEACHER WANTED IN ELORA. Separate school for the rest of the year. Duties to begin after summer holidays.

MARKET REPORTS. London, Aug. 9.—Wheat 85 to 90c. Oats 31 to 32c. Beef 25 to 26c per cwt.

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.

Butcher's Cattle.—The demand was fair, but was fully met by the supply and their prices were weaker. The very highest price was \$6.50 per cwt.

Export Sheep.—The market was in much the same condition as on Tuesday. Fed and watered, they fetched about 19c per lb.