Feast of the Assumption.

" A NIGHT-PRAYER."

Dark! Dark! Dark!
The sun is set: the day is dead,
Thy Feast has fled;
My eyes are wet with tears unshed;
I bow my head;
Where the star fringed shadows softly sway
I bend my knee.
And, like a homesick child, I pray,
Mary, to thee.

Dark! Dark! Dark!
And, all the day—since white-robed priest
In farthest East.
In dawn's first ray—began the Feast,
I—I the least—
Thy least, and last and lowest child,
I called on thee!
Virgin! did'st hear? my words were wild;
Did'st think of me?

Dark! Dark! Dark!

Alas! and no! The angels bright,
With wings as white
As a dream of snow in love and light,
Flashed on thy sight;
They shone like stars around thee! Queen
I knelt afar—
A shadow only dims the scene
Where shines a star!

Dark! Dark! Dark! Dark! Dark! Dark!
And all day long, beyond the sky,
Sweet, pure and high,
The angels' song swept sounding by
Triumphantly;
And when such music filled thy ear,
Rose round thy throne,
How could I hope that thou would'st hear
My far, faint moan?

Dark! Dark! Dark!

And all day long, where altars stand,
Or poor or grand,
A countless throng from every land,
With litted hand,
Winged hymns to thee from sorrow's vale
In glad acclaim,
How could'st thou hear my lone lips wail
Thy sweet, pure name?

Dark! Dark! Dark!
Alas! and no! Thon did'st not hear
Nor bend thy ear,
To prayer of woe as mine so drear;
For hearts more dear
Hid me from hearing and from sight
This bright Feast day;
Wilt hear me, Mother, if in its night,
I kneel and pray?

Dark! Dark! Dark!
The sun is set, the day is dead;
Thy Feast hath fled;
My eyes are wet with the tears I shed;
I bow my head;
Angels and altars hailed thee Queen
All day; ah! be
To-night what thou hast ever been—
A Mother to me!

Dark! Dark! Dark! Dark! Dark! Dark!
Thy queenly crown in angels' sight
Is fair and bright;
Ah! lay it down; for, oh! to might
Its jewelled light
Shines not as the tender love light shines,
O Mary! mild,
In the mother's eyes, whose pure heart pine In the mother's eyes, whose pure heart pines For poor, lost child!

Dark! Dark! Dark!
Sceptre in hand, thou dost hold sway
Fore'er and aye
In angel land; but, fair Queen! pray
Lay it away.
Let thy sceptre wave in the realms above
Where angels are;
But, Mother! fold in thine arms of love
Thy child afar!

Dark! Dark! Dark!

Mary! I call! With hear the prayer
My poor lips dare?
Yea! be to all a Queen most fair,
Crown, sceptre, bear!
But look on me with a mother's eyes
From heaven's bliss;
And waft to me from the starry skies

A Mother's kiss!

Dark! Dark! Dark!

The sun is set—the day is dead;

Her Feast has flad;

Can she forget the sweet blood shel,

The last words said

That evening—"Woman! behold thy Son!"

Oh! priceless right,

Of all His children! The last, least one

Is heard to-night.

—FATHER RYAN.

A BRILLIANT ARGUMENT.

Rev. Dr. Brann's Admirable Address on the Christian School.

The following admirably pointed and brilliant address was delivered by Rev. Dr. Brann, rector of St. Agnes Church, New York, in the Brooklyn Academy of Music on June 25. The occasion was the annual commence ment of St. Francis' College. Brann's words addressed to the gradu ates are worthy the attention of every intelligent person. The able speaker's argument places the friends of Christian education in an impregnable position-a position which the wily in fidel will find it impossible to success fully assail. Rev. Dr. Brann said:

Young Gentlemen: You stand here the product of a system that is assailed by the enemies of Christianity throughout the world You are the graduates of a Christian school. Upon that school infidelity, whether it be the result of education or of apostasy, in the press, from the ros trum, from the professor's chair, in the halls of legislation and even from the pulpit, wages unremitting and unjus-tifiable warfare. Fear and impotency, it is true, limit modern infidel hatred. But it goes as far as it can with im-It has the cunning and cow punity. It has the cunning and cow-ardice as well as the malice of Julian, the apostate (I.), who was afraid to put the Christians of his time to death, but nevertheless excluded them from all civil and military offices and forbade them to teach in the Public schools or to establish schools of their own. Denying the divinity of Christ, infidelwith a hatred so superhumanly malicious as to be a proof of the exist ence of a personal devil, still strives, as it has striven since the crucifixion, to destroy Christ and whatever tends to promote or propagate His doctrines. Infidelity never builds up. Its purpose is to ruin, and Apollyon, the destrover, is its idol.

SURPRISING HOSTILITY OF SO-CALLED

ion; but we are surprised at the citizens, who, by their unwavering adhostility of certain so called Christians. herence to the cause of Christian edu-Why should they oppose Christian cation, and by their generosity in susschools? They believe, as Catholics taining it, show the difference between do, in the inspiration of the Bible, in true Christianity and its counterfeit.

necessity of Christian faith and moral-They know also that national prosperproperty and for the sanctity of oaths. If there be a general contempt of the laws of the land anarchy must follow. If there be no respect for individual rights, the worst forms of socialism and communism will ensue; if there be a general disregard for the sanctity of an oath, universal distrust and perjury will entail the destruction of commerce and trade and the impossibility of obtaining justice in the courts of law. But without God and religion how can there be any obligation or sanction to law, to right, or to an oath? God is the sole source of this obligation, and religion its greatest sanction. How can any Christian, therefore, believe this as every Christian must-and not favor the inculcation of Christian principles: How can any Christian patriots insist, as so many pretended patriots do, in putting God into the Constitution of the State while putting Him out of the school? Or how can any Christian hold the extraordinary opinion preached even by Christian clergymen, that religious teaching is neces sary in the college and university, but unnecessary in the primary school?—as if religion were good for the rich,

masses! "These Christians know that what ever tends to check or diminish crime is a safeguard of the family and the State. They know that no one who believes the doctrines and practices the precepts of Christianity can be a criminal; that crime among Christians is an anomaly, an abuse of free will—the sad result of human passions rebelling against the law, and that the teaching and the influence of the Church are opposed to every species of crime Why, then, deprive the growing generation of the restraining and elevat ing influence of religion at the mos susceptible period of their lives?

but useless to the poor - necessary for

the classes, but unnecessary for the

CASES IN POINT. " A few years ago the director general of the prisons of France said 'that the progress of crime was in direct proportion with that of irreligious education.' Ravachol, who a few months ago made Paris tremble with dynamite outrages, when asked by the judge who tried him if he believed in God, answered: 'If I believed in Him do you think I would do what I have Vaillant, who lately threw the bomb into the halls of the Legislative Assembly of France, refused the services of religion before his execution. Henry, who killed the inmates of the Cafe Terminus, declared that he repudiated the principle of authority as an old remnant of faith in a Supreme Being, and added, 'I recognize only one tribunal — my conscience.' Caserio, the murderer of Carnot, and Lega, the would-be murderer of Crispi, became anarchists and assassins after throwing away their Christian faith. In these and in all other cases the crimes of Infidels are the logical consequence of their Infidelity, while the crimes committed by Christians are contrary to their convictions.

'The position, therefore, of any Christian who opposes the Christian school is inexplicable. To oppose it on the ground of patriotism betrays ignorance of Christian teaching and of The greatest patriots, the history. hest soldiers and sailors that ever lived were trained in Christian schools. In them they learned the sacred character In them they were taught of duty. that if false to their country they were Says Mgr. Satolli, the false to God. illustrious and learned delegate of our Holy Father, Leo XIII.: 'Religion indeed is precisely the best and surest basis of every civic virtue. Therefore our youth learn precisely in the Chrisschools that conversatio bona, those virtues which are the ornaments of every good citizen. The repreach that our Catholic schools are detrimental to the development of a truly national spirit, or at least do not pro mote it, is simply incomprehensible and can only be ascribed to complete or prejudice against the gnorance salutary influence which religion exercises in every sphere of social life. Such a reproach would be doubly unintelligible when coming from a Cath-

A DESPICABLE LIE.

" Of all the lies born in hell and pro pagated by the devil, the most infamous in its purpose, the most cowardly the most shameless in in its origin, the face of history, is that lie which charges treason on the Christian school and lack of patriotism in its pupils

"How despicable a lie it is, young gentlemen, you know; for you know the patriotism of your Church and of your Christian teachers. They do not troyer, is its idol.

URPRISING HOSTILITY OF SO-CALLED CHRISTIANS.

"We are not astonished, therefore, in appropriation." They represent the province of science, and in this sense, in fact, a prototype of Henry Province of science, and in this sense, in fact, a prototype of Henry Province of science, and in this sense, in fact, a prototype of Henry Province of science, and in this sense, in fact, a prototype of Henry Province of science, and in this sense, in fact, a prototype of Henry Province of science, and in this sense, in fact, a prototype of Henry Province of science, and in this sense, in fact, a prototype of Henry Province of science, and in this sense, in fact, a prototype of Henry Province of science, and in this sense, in fact, a prototype of Henry Province of science, and in this sense, in fact, a prototype of Henry Province of science, and in this sense, in fact, a prototype of Henry Province of science, and in this sense, in fact, a prototype of Henry Province of science, and in this sense, in fact, a prototype of Henry Province of science, and in this sense, in fact, a prototype of Henry Province of science, and in this sense, in fact, a prototype of Henry Province of science, and in this sense, in fact, a prototype of Henry Province of science, and in this sense, in fact, a prototype of Henry Province of science, and in this sense, in fact, a prototype of Henry Province of science, and in this sense, in fact, a prototype of Henry Province of science, and in this sense, in fact, a prototype of Henry Province of science, and in this sense, in fact, a prototype of Henry Province of Science, and in this sense, in fact, a prototype of Henry Province of Science, and in this sense, in fact, a prototype of Henry Province of Science, and in this sense, in fact, a prototype of Henry Province of Science, and in this sense, in fact, a prototype of Henry Province of Science, and in this sense, in fact, a prototype of Henry Province of Science, and in this sense, in fact, a prototype of Henry Province of Sci

the divine origin of the Ten Commandments, in the divinity of Christ, in the their country and wish to preserve the faith and morals and thus save the ity for the salvation of mankind, as souls of their children, they bear the well as for the temporal happiness of burden of double taxation. The con-the individual and of the family. dition of Catholics in this respect in the United States proves that the acciity and stability depend on respect for dental majority of a republic may be the laws, for the rights of persons and as unjust and as despotic as a Czar or as unjust and as despotic as a Czar or a Sultan.

Whatever others may say, you know that your teachers are noble Christians and exemplary citizens. They make the greatest of sacrifices without the hope of honor or emolument. Bound by sacred vows which shut them off from all the ambitions and pleasures of the world, they spend their lives in the arduous labor of the

Christian school-room.
"When they die no marble or granthe monuments mark their lowly graves. But the angels are preparing for them thrones, and they shall live forever with God and His saints. 'The just shall be in everlasting remem-brance.' Psalm iii., v. 7. The memory of these devoted teachers shall be cherished by you also, young gentle-men, and the older you grow the more you will realize the debt of gratitude you owe to them.

"All honor, therefore, to these noble Brothers of the Christian Schools! They have taught you to be true Christian men-that is, to be pure, honest, truthful-men of principle and of courage. They have equipped you to be leaders and champions in the old Church, that never yields to human respect, to human prejudices or passions, but is always ready to go back to the catacombs, if necessary, rather than compromise a dogma or trim a precept o the doctrine of Christ. Stand bravely by her in the battle of truth against Soldiers of truth, stand by your flag and guns, and the final victory will be yours, for the 'truth of the Lord remaineth forever.' Psalm cxvi,..

PROF. HUXLEY.

Editor of the Freeman's Journal: Dear Sir: In your issue of the 6th inst. you make some remarks on the late Prof. Huxley, which are in the main correct. But let us surely be grateful to him for having awakened in us a greater interest in natural science. Even as late as forty years science. ago the intolerant spirit, which endeavored to crush Galileo, was very rampant among us, and only for Hux ley's trenchant pen it might have suc ceeded in binding us to Darwin's great discoveries. If any of your redoubt what we say, let them read an article by the Catholic scientist, St. George Mivart, entitled, "Modern Catholics and Scientific Freedom," which appeared a few years ago in the

CATHOLICUS.

Contemporary Review. In estimating the value of a man's life work we must take it altogether and weigh and compare the good and the evil, the error and the truth of his teaching, and strike a balance sheet. Measuring Huxley by this rule we muste conclud that, so far as his influ-ence went, he has done more harm croachments of the Church of Rome." and one of their number came boldly than good to society. He supplied the world with some information in natural history which it could get on without —did get on without — but he devoted his most strenuous efforts to rob mankind of that which it never has and never can get on without-religionthe supernatural. His popularity among a certain class depends, not much on his discoveries in natura sciences as on his atheistic, material istic, philosophical speculations. for these that he is lauded, and it is not for the Christian to seek something good or indifferent that he did, in order to join in the Infidel chorus. Julian the apostate, did some good things; so did Tom Paine and Voltaire, but owing to the evils they did the Christian is not called upon to magnify the former and minimize the latter, and thus hold up bad examples for the admiration of Banedict Arnold was a brave ociety. man, and did some good work, but the patriot finds brave and true men nough in the history of his country for his admiration without emphasiz ing the bravery of a traitor. It is the ame with the Christian. He has enough to praise and admire without ourning incense to gift bearing Greeks.

Modern pantheism, under the form of atheism and materialism, has endeavored to appropriate science to its own especial use, and to make it the handmaid of infidel propagandism. To this end it has labored to place Christianity in a false light, as antagonistic to science. No one did more of this devil's work than Huxley, and all that he has done in the natural sciences should not blind us to the fact. Here is his view of the purpose of

science : "The progress of science means the extension of the province of what we call matter and causation, and the concomitant gradual banishment from all

ondent to have been created by Hux-ey in natural science, was created Wa

cal speculator and a meddler in meta-physics, a domain beyond the natural sciences. Huxley assumes that there is no such thing as spirit and spontaneity, assumes it without a shadow of science dependent on a successful Edward." demonstration of what he assumes. demonstration of what he assumes.
All nature must be so interpreted as to work to that end. The true scientist says:

"Worse thing even than this were "Worse thing even than this were takes nature as he finds it, or rather thinks it ought to be, to prove his pre

did everthing in their power to prevent its head, was loyal to the Pope.

we suppose, to the theory of evolution. We must remind him that Darwin was not the discoverer of that theory. If he refers to his theory of natural selecion, we must remind him that that theory has not been established, and his theory of the origin of life has been rejected, even by Huxley himself. - N. Y. Freeman's Journal.

THE ENGLISH CHURCH NEVER POPE.

A late number of our Protestant Episcopal contemporary the Living Church, has an abstract of an address by the Bishop of Glasgow on "The English Church before Henry VIII." which repeats the assertion, so often leave to go." And when, at the Counmade by English and American Episcil of Rockingham, the obsequious copalians, that "The Church of Englishops showed a disposition to yield land had a previous history of many to the king the untitled gentry, the centuries before the Reformation, and third estate of the realm, who had during that previous history she had previously been cowed, took courage Now, it may not seem a gracious thing forward, knelt to the Archbishop and in us to flatly contradict a gentleman assured him of the loyalty of the laity who enjoys the distinction of being a of England to him and to the Church Bishop, but the truth of history compels us to assert, positively, that the Catholic Church in England never protested against the Pope's supremacy before the Reformation, and, what may seem more strange to those not familiar with the real facts of the case, the Catholic Church in England did unscrupulous rulers who would subject not protest against the Pope's supremacy even at the time of the Reforma-All the documents recently pubtion. lished from the public archives go to Church. -Catholic Review. show that the so-called Reformation was forced upon the nation by the will of tyrannical princes and their sate-lites, against the wishes and constant protest of the Bishops and the mass of It was the lust and greed the people. of the beast Henry VIII. who cared for neither God, man nor the devil, and who was bent upon the gratification of his inordinate passion, cost what it might, that first caused the rejection of the Pope's supremacy and led to all the untold evils of error, heresy and schism which followed that reckless, dastardly and tyrannical act. There had, indeed, been conflicts with the Papacy in England before the Reformation, but it was men of similar charac-They protested not against the spiritual authority of the Pope, which cheese ment of Bishops, for their own selfish

Among the instances which the in their nocturnal orgies and that they purposes. Bishop of Glasgow cities in confirmathe Conqueror, who refused to do believe just as absurd calumnies feathy for his kingdom when demanded against Catholics and the Catholic tion of his position is that of William of him by Gregory VII. This famous monarch is not a very favorable in Such p

at infidel hatred of Christian educa- convictions of ten millions of our best it is needless, to say that Christianity the commencement of his reign, be- torpor or imbecility. If one puts sense it is needless, to say that Christianity the characteristic and always has been, and always will be, stowed some favors upon the Church, into such heads they ache.

but in the end he was careful to affect.

But as they are open to good impres If the interest said by our corres- a tremendous interest on his benefac-

> tist in the true sense of the word. The fully acknowledged at least until object of science is truth, and the object within ten years of his death, but at of natural science, that is, physical of natural science, that is, physical science, is to discover the facts and laws of the physical order. When he power, and to make it yield a revenue a bushel of arguments, which these

taneity, assumes it without a shadow of proof, and then makes the progress fice but what he paid in the time of

The Protestant historian Gardiner,

tries to find it as it is, and not as he said of him. The king and the head men loved much and over much covetconceived theory. Huxley was first of eousness on gold and on silver and all an atheist, a materialist, and could they recked not how sinfully it was see nature from no other point of view. gotten if only it came to them." Did Every fact he discovered must tell we not say truly he was an prototype against theism or it was immaterial. of Henry VIII? Yet, in one remark-If he discovered that a jay bird had its able respect he differed from that monlongest toe behind he must exploit the fact in a way to disprove the cosmogony of Moses. Such was the tendency of his mind.

It was just such opinionated scientists of more modern times. He differed most any question.

It was just such opinionated scientists from that monarch, too, in another important to general expectation, and in suite of sora dissension in the as Huxley that gave Galileo all his portant particular. On his death-bed trouble. The professors of the old system saw that if the Copernican system what he had unlawfully seized from advocated by Galileo prevailed, their the Church. The Church of England occupation would be gone, and they in his day, with the great Lanfrance at

its acceptance, even endeavoring to So was it in the time of his successor, this son William Rufus, who was even his son William Rufus, who was even There was nothing original in Hux- worse than his father, and who, but for ey's materialism or in his philosophy the heroic efforts of that other great of the origin of knowledge. The latter and holy Archbishop, Anselm, would he drew from Descartes, whom, not have anticipated the great Reformation understanding, he misrepresented. Except some facts of animal life, he added
nothing to the store of human knowl
edge, while he did all he could to
with a lot of obsequious clergy who destroy the validity of all knowledge.

When our correspondent speaks of Darwin's great discoveries, he refers, the Church.

When required by the king to promise on oath never to appeal to Peter, Anselm heroically answered: the future, I promise never again on any account to make appeal in England to Saint Peter or his Viear. say that no such command should by any means come from you who are a Christian. To swear thus would be to PROTESTED AGAINST THE forswear Peter; and there can be no doubt that he who forswears Peter forswears Christ who set Peter as chief over his Church. When then, sire, I shall at your bidding deny Christ then will I not be slow to expi-ate at the judgment of your court the offense I have committed in asking which the tyranny of their king was

striving to keep in bondage. This is a fair sample of the opposition which it is claimed has always existed ive, and have never yet converted in England against the supremacy of the Pope. It is the opposition of wicked princes, of selfish, ambitious the Church and become spiritual as well as temporal rulers while the mass of the people remained faithful to the

DERELICIS

One of the greatest perils of the sea is an abandoned vessel floating at the mercy of the wind and the waves. a menace to navigation. It defies the lookout of captain and pilot. body knows where it will drift next.

The derelict vessel is a type of a large class of minds which drift helplessly upon a sea of religious speculation. At least half the unbelievers in religion are of this character. They have no mind of their own. the victims of the last glib tongue or the last plausible book. A mounteter to the Bluff Hall that brought them bank like Ingersoll can make them believe that the moon is made of green

Church history records that the they really feared, but they sought to get possession of the temporalities of pagan philosophers made the Roman the Church and to have a hand in its government, especially the appointthat they ate roasted young children

worshiped an ass' head for God. How many persons in this country

Such people are to be pitied more than blamed. They are, in fact,

pondent to have been created by Huxley in natural science, was created
with a view of banishing from the
regions of human thought, what we
call spirit and spontaneity we, as
Christians, owe no gratitude to him.
The quotation we give above from
Huxley proves that he was not a scienlist in the true sense of the word. The do them some service, not by reasonin to their persecutors. Let Catholics be friendly and neighborly and prompt people cannot understand. As they will read a good book quite as readily as a bad one, we should give them occassionally a Catholic work. This should be chosen not for its controver sial but for its devotional force. we should invite them to attend our service, which never fails to make an impression upon even the most preudiced and skeptical minds. - Catholic Times.

THE OUTLOOK FOR IRELAND.

The Parliamentary election returns are nearly all in, and show a Tory majority of 80, or, with the Unionist members, of 150. Lord Salisbury has a clear working majority, even without the aid of Chamberlain and his follow-

and in spite of sore dissension in the ranks, the Irish Nationalists have not lost numerically in the struggle.
The Parnellities have won two or
three seats, but the Tory Unionist alliance gains nothing substantial thereby ; for, apart from the heat and exaggeration of pre-election speeches, there is neither sense nor patriotism in accusing the followers of Mr. Redmond of being less devoted than their rivals to the cause of Home Rule. They have nothing to gain by offering their needless aid to the Tory majority and there is no just cause for impeach-

ing their loyalty to Ireland.

Now is the time for Irishmen of every party to prove their devotion to the com mon cause of all. Let the miserable cry of "faction" be stilled forever. The Irish representatives in the House of Commons are a factor not to be ignored by Tory or Liberal, no matter how powerful either party may be for the

We Irish-Americans are credited with being experts in the science of politics, whereas we are only apt pupils. But we have learned, if we have learned nothing else, how to look at public matters and public men dispassionately, and to subordinate per-sonal prejudice to public or party Moreover, we have, in com mon with all Americans, got over the habit of calling names-partly, not wholly. There are still, in this country, partisans who would solve a grave and abstruse economic problem by calling their adversaries "gold-bugs," or "silver lunatics," but, for the most part, we rely upon batter arguments. On the other hand, we may justly

lay claim to a loftier standard of discussion than that which prevails in England, and not, we are glad to note, Ireland. We do not pelt our candi dates with mud or rocks if their prin ciples do not happen to please us. Ireland they do not employ any missiles more injurious than nicknames; but even those are illogical and offens anybody.

Ireland will have a full representation in the next Parliament, and it rests with her representatives to see that her rights shall not be ignored. A Parliamentary majority is a great power, but it is not omnipotent, so long as the world knows that a minority exists and represents a national idea

and aspiration.

Irishmen, unite. Let the dead past be dead. The sentiment of the world is with the right, and right cannot fail if those who stand for it only stand together.-Boston Pilot.

Modernism.

"There has been," says the New York Sun, "in all Protestant Churches a tendency to make up in an increase in Christian works for a declining faith in their special dogmas or theology. For "Christian" read "philanthropic," or "benevolent," and the statement will be true. This is precisely what thinking men among Protestants who still believe in the supernatural life are protesting against—this turning of religion into social clubs and schemes of purely natural benevolence. W. B. Hale, an Episcopal minister, has pointed out the alarming exwhich this is being done in tent to New England. Social intercourse and philanthropic work are, of course, good; but they are not Christianity. An unregenerate Pagan might readily join in much of the Church work of the sects nowadays without any change of status; and many so-called Christians would consider it horribly minded" to assert that such a man could not at his death go straight to

the walk.



by preparing the system for parturition, thus assisting Nature and shortening "Labor." The painful ordeal of childbirth is robbed of its terrors, and the dangers thereof greatly lessened, to both mother and child. The period of confinement is also greatly shortened, the mother strengthened and built up, and an abundant secretion of nourishment for the child promoted.

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PAINLESS CHILDBIRTH.

PAINLESS CHILDBIRTH.

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got two bottles last
September, and December 13th I had a
twelve pound baby
girl. When I was
confined I was not
sick in any way. I
did not suffer any
pain, and when the
childwas born I walked into another room
and went to bed. I
keep your Extract of
Smart-Weed on hand
all the time. It was
very cold but I did not take any cold, and
went had any after, rain or any other hain

all the time. It was very cold weather and our room was west cold, and mever had any after-pain or any other pain. It was all due to God and Dr. Pierce's Factorite Prescription and Compound Extract of Smart-Weed. This is the eighth living child and the largest of them all. I suffered everything that flesh could suffer with the other babies. I always had a doctor and then he could not help me very much, but this time my mother and my husband were alone with me. My baby was only seven days old when I got up and dressed and left my room and stayed up all day."



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MOTHER'S SACRIFICE OR. WHO WAS GUILTY? By Christine Faber, Authoress of "Carroll

O'Donoghue.

Roquelare! — the word seemed to have burned itself into Margaret's brain. It started before her at every It peered at her from dim cornturn. ers. It assumed a startling distinct ness even in the noonday glare. It danced fantastically before her when she would have put it farthest from her thoughts. It imprinted itself on the very faces of those to whom she fain would have spoken gayly. It gave her no peace but goaded her from agony to agony till she cried out in utter desolation of soul:

CHAPTER VI.

"Oh that I were dead !" Hubert gave no outward sign of his nental suffering, even to Margaret. Again he sternly commanded that no reference should be made to his guilty ecret during their Sunday morning That walk was not once omitted, and though Hubert and Margaret both cast keen, suspicious glances at every one they passed, he who had given that strange card met

them no more. Charles Plowden became a frequent visitor at the Bernot mansion, and Miss Delmar circulated among her friends hat Miss Calvert was the attraction. He did not always see Margaret when he called, owing to her devoted attention in the sick room - an attention which no persuasion from Madame Bernot could induce her to remit.

"Do not press me further, aunt," she said; "I have already gone more into society because you wished it; go frequently to the Delmars and receive them when they call, and, to gratify Hubert, I have promised to accompany them to a fashionable ball

next week-do not ask me to do more. "No! my dear girl, I shall not; nor would I have pressed the subject but that you do not seem well, and yet you refuse to consult a physician.

"I am quite well," she answered, mentally adding, "in body," and then she turned away lest the invalid's anxious gaze might discover her tor turing secret.

She was not aware of the report which coupled her name with that of the talented young lawyer who was rapidly winning distinction, but she received Mr. Plowden and exerted herself to be agreeable to him, imagin ing that such a course of action would prevent him from reviving that, which had been so nearly a charge against her cousin. Alas! her mind held all sorts of fancied terrors now. And Mr. Plowden drank in the tones of her peculiarly sweet voice, and feasted his eyes on her lovely face — lovelier of late than it had ever been, for its very thinness and pallor added much to its spiritual expression, and the look of suffering which forced itself into the eves at times gave to ther whole countenance such an expression as a virgit in the moment of martyrdom might wear.

But the handsome, courtly man was careful to betray neither in his manner nor by his words aught that could alarm in the least her maidenly re

His attentions, while seeking to be evoted, were never warmer than those which might be dictated by the very highest opinion of true womanhood and the charm of his conversion that drew all within its circle, frequently caught her also, and sometimes ever banished from her mind for a second, the ever present scorching memory of

Did Hubert Bernot attend his mother as closely as Margaret did, she would have discovered in him more evidence of failing health — owing to the self-torture which he continued with little intermission — than she discerned in her pale-faced niece. His strength vas failing, his breathing frequently labored, and he often placed his hand on his heart as if he suffered from in tense pain there; although he rarely

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evinced it before beholders. garet's sharp eyes detected it more than once. She strove to speak to him, to make another appeal to him to have mercy on himself, but he waived her back, and she pressed her hands on her own heart, and cried when alone: "Lost lost for all eternity!"

One afternoon, three days before the great ball to which she and Hubert were to accompany the Delmars, her cousin rose from a late dinner without having tested the tempting viands. To ally Margaret's anxiety he said he had lunched a short time before with Plowden, but she followed him to the dining room door with imploring eyes.

"Don't follow me : I am quite well." he said; but she continued to look until he had ascended the topmost step of the stair. He went slowly and with a stooping gait, pausing once to press his hand heavily on his side.

Margaret, with what calmness she could assume, turned back to attend to some little detail of her daily duties, and then she hurried to her room pausing on the way at his door, for any sound which might form a pretext for her entrance. But everything was

She had fancied she would gain repose in her own apartment, but the air seemed to stifle her, and hurriedly donning her out-door costume, she rushed abroad. The sunshiny thoroughfares were little better, and she turned into an unfrequented street, and lifted her veil that the crisp, frosty air might touch her face more brusquely.

A lady approached her - a lady wrapped in costly furs, and with ample velvet skirts sweeping the walk. Margaret turned to effect a rapid retreat, for she recognized Louise Delmar in the extravagantly dressed girl : but Miss Delmar's eyes were as sharp as her own, and in a moment Miss Del mar herself was down on her with a kiss, and, for the street, a too loudly spoken:

"Where in the world are you going my little pale bird?" By a desperate effort Miss Calvert forced back the vex ation which was fain to find vent in tears, and she murmured some con fused reply about taking a walk.

"Then I shall accompany you, said loud Miss Delmar, "because it isn't often I can have you so entirely to

Margaret sought desperately for some pretext by which she might escape from her provoking companion, but she could find none unless, in deed, she wounded the young lady's feelings: and that, even when agony pressed heaviest on her sore heart, th rentle girl would never consent to do. so the two pursued the same course, and Miss Delmar dropped at once into the light gossip which seemed to form part of her nature.

Margaret wanted to put her fingers in her ears, to cry out, to do anything rather than be compelled to listen to conversation which treated only of silks and laces, and the newest modes It was additional torture to be obliged to reply to the frivolous remarks ; for Miss Deimar, not content with the music of her own sweet voice, insisted on an answer to each one of her observations, and then she glided into the topic of Margaret's dress for

the approaching ball.
"I had a peep at it yesterday, at
Madam Dijon's. You cunning thing! not to have told me that it was going

"Indeed, I did not think about it," apologized Margaret, "and I simply chose the first material which sug-gested itself to my mind."

"That is always the way with you," returned Miss Delmar, "you are the queerest girl I ever met. Do you know, Maggie "-she sometimes employed the diminutive as a mark of particular affection—"that to use one of my old nurse's expressions, I think there is something uncanny about you. You talk to people, and exert courself to be agreeable to them-any body can see that-but, then, all the time you look almost as if you didn't belong to this world; and your cousin -while everybody acknowledges him to be delightful, has something so spiritualized and so unfathomable about him, that I never can tell, when he is talking to me, whether he is in earnest or only making fun of me. Then, there is your aunt; all sorts of odd reports are out about her illness is the matter with you all, Maggie? - what is the secret which makes you so unlike ordinary mor tals?

For one instant it seemed to Mar garet that her heart ceased to beat, and that every drop of blood in her veins rushed in one mad whirl to it, leaving her as cold as though she had been

suddenly frozen.

But even in that moment she had sufficient self-control to make no out ward sign, and Louise Delmar rattled on, unconscious that the form beside whom she walked was suffering indescribable mental torture.

But after a little, when Margaret became calmer, she felt convinced that was not any knowledge or suspicion of Hubert's guilt which had prompted Miss Delmar to speak of a secret-that it was simply the impulse of her frivol-

"And society says other things ing its heart to know when your marriage with Mr. Plowden will take place, for it is said that your cousin

-a look of such astonishment that Delmar hastened to say: "I hope I have not hurt you by re-

peating this rumor?" Margaret shook her head.

"What right has society to say such things about me?"

Her voice had taken a slightly indignant tone, and her face had become suddenly flushed.

"Why, Maggie, what a sensitive little thing you are! Society talks because Mr. Plowden is such a constant companion of your cousin, and he has paid you such marked atten-Forgive me if I believed the

"There is no truth in it," said Margaret, and she turned to resume

But it was impossible to continue

longer with her companion. Such burning thoughts were crowding upon her, she felt that she must be alone to battle with them. When they reached the corner of a street which wound in an indirect way to Mar-garet's home, she said to her chatty

"Pardon me if I leave you now my walk has been sufficently long, and

am anxious to return to my aunt. "Certainly, my dear; and now suppose I shall not see you until Thursday. Madam Dijon said your Thursday. dress would be at our house by so see that you come over early; i will give me a chance to superintend your toilet. Au revoir!" Having Having estowed a very fond embrace on her inwardly recoiling friend, Miss Delmar swept majestically away.

Margaret darted in an opposite direction, running rather than walk ing, as if she thought physical exertion might assuage her mental agony It had been sharper than any pain she had yet endured, to hear that Hubert avored Mr. Plowden's suit, if indeed Mr. Plowden had such a thought.

Was Hubert, for whom and with whom, she had suffered-Hubert, for whom she had forsaken her God-was he willing, nay, anxious, to resign her to another; for if it were not so, how ould society discuss this topic so glibly? O God! she was rightly glibly? punished. And the fever leaped more iercely in her veins, and the flush burned more brightly on her cheeks as she continued her way-anywhere; he cared not whither it led her so that it did not bring her home. She could not return there yet.

The bright afternoon had waned, and the lamps were lit in the streets. But she did not heed the flight of time: she was not even aware of the sharp looks with which passers by surveyed

The strains of an organ floated out from a church which she was in the act of passing. The cross on its spire and surmounting the iron gate which stood open told of the Catholic Faith. The music, slow, solemn, sweet, arrested her steps; for there seemed mething in it which echoed the cry that came up from her passionate She entered the building and hurried to an obscure corner where no

curious eye might rest on her. The priest was already on the altar. and the solemn, soothing evening serv ice had begun.

The congregation seemed composed entirely of people in the lower walks of life, but an humble devotion was visible in the demeanor of all. Willingly would Margaret have flung her position in society, her wealth, her beauty, her education, to the winds, ave taken up the life of a menial, could such a renouncement have brought her the peace which was so visible in the faces of the kneeling

congregation. Just before the Benediction the officiating clergyman turned and said a few words of exhortation. Divested of every argument of terror, they never make medenounce you. breathed but the love of the Crucified for penitent souls, full of tendernes and pity, for which the speaker's ap pearance and voice seemed peculiarly The words opened the flood gates of Margaret's soul, and scald

ing tears rolled down her cheeks.
"My God! my God!" she murmured, "that I have forsaken so

But, beside the image which the clergyman drew of the compassionate Saviour, there would arise another in Margaret's mind-that of Hubert Bernot.

It thrust itself in front of the Divine

face she sought to behold. It extended its hands to her with the despairing cry she had twice heard; it clung to her ; it wound itself about her, until weary and faint from the struggle to resist it, she leaned back in the pew and gave herself up to it.

But even then the struggle did not cease; and when the Benediction had been given, and the last strain had floated solemnly away in the misty distance. Margaret sought to acquire peace by resolving that, on her return home, she would tell Hubert of her desperate struggle with what she deemed to be her duty.

Mr. Plowden was ascending the marble steps as Margaret reached the stoop of her home, and a second glance having assured her of his identity, she turned away to pace the streets until sufficient time should have elapsed for his departure.

She could not meet him in her pres ent excited state.

But the fates were against her that night, for, on her return, just as she entered the hall, Mr. Plowden and about you, Maggie," the voluble Hubert were descending the stair, young lady continued; "it is break-having come from Hubert's room. She would have hurried to the ser vants' hall to escape a meeting, but

her cousin sternly called her. She quite favors the match."

Margaret paused abruptly and dropped her eyes.

"You are out late, alone," said Hu-

bert in the same stern voice, while Mr Plowden extended his hand, and murmured a graceful salutation.

face under their searching look.

"We shall not detain you," resumed Hubert, sternly still, but with a slight touch of sarcasm in his voice.

"No doubt your late errand was an important one," with a peculiar em-phasis on the last words that Margaret sought vainly to understand.

Mr. Plowden again extended his hand with a few more lowly spoken, graceful words, and turned to the door, accompanied by Hubert.

Margaret did not keep on her way to the servants' quarters, but retreated to a part of the hall where the shadows lay deep enough to conceal her from view, and there she waited until the adieus were exchanged, and her cousin turned to ascend to his room.

"Hubert !" she called in a half passionate, half supplicating voice, and he paused as if waiting to hear further.

Will you listen to me? She had reached his side, and was excitedly whispering the last words into his ear.

Yes ; for I also have a question to ask of you. Come to the library."

When both were within the apartment, and he had locked the door-su absurd precaution, for no one ever entered without knocking - he said.

sternly: "Mr. Plowden saw you enter a church to-night. Have you gone to confession because at last you have satisfied your conscience by determin

ing to inform upon me?" She looked at him, startled and amazed; how had he discovered that struggle of which she had been often on the point of telling him, but still had never told? And he, seeing her alarm and amazement and under standing well their cause, said in tones which had quite lost their recent stern

"Have you never thought, Mar garet, that suffering as sharp as mine is, would enable me to divine your suffering and your struggles-yours have been only too apparent in your face at times-and knowing from our long association how sensitive your conscience is, was it not natural for me to suppose that my secret must cause just such a struggle in your It was this supposition made me extort from you the oath I did; and, watching you when you little dreamed it, I discovered sufficient to tell me that you also absented your self from confession. But, now, my poor child, I shall not hold you longer to this bond of suffering. I release you from your oath, and if your con science cannot be otherwise satisfied. denounce me to the authorities. I am so weary of this life of mine, Margaret, that shall I thank you for it."

A wild burst of tears answered him. Alas for her dutiful resolutions !they were utterly broken before the sight of that pale, grave, suffering face, by the sound of those calm, yet touching tones; had he maintained his sternness, she might have kept her resolution, but his manner now had changed all. His very release from her oath, but bound her the more to keep it and she continued to weep with all the wild abandon of a woe that could know no comfort.

"Why weep?" he continued in those same tones which were like dagger thrusts to her heart, "is it be cause I have divined your decision a little sooner than you yourself would have told me?"

She found voice to answer him, but it was a voice broken with sobs. "I have not gone to confession, and be my struggle what it may, it shall

He was touched by her grief. "Forgive me, Margaret; I bave Mr. Plowden udged you too hastily. said he saw you enter a church an hour before he came here and that you seemed excited. He would have spoken but you entered before he could reach you. I knew it was unusual for you to go to church save on Sundays, and my mind at once reverted to all that I have told you. Then, also, remember, Margaret, the miserable mar who speaks to you, and forgive the cruel things he may say, for he is goaded by demons that give him no

She answered:

"And yet you shut me out from your suffering, I who would bear all for you if I could. You give me no help in my sorrow. You strive to take from me the only object for which I now live-that object is to allay your pain, to contribute to your happi-

She covered her face with her hands. for maidenly shame was sending up an indignant protest in the shape of burning blushes for her unmaidenly speech.

Hubert did not answer, as surprise, or sorrow, or both kept him

And she, after a moment, flinging her hands from her face resumed: "You trample on the very aid I proffer. You fling me to scorn when ou favor, as report says you do, Mr. Plowden's suit for my hand.

Her cousin started and then he smiled bitterly: "So society has already busied itself with our affairs," he said iron ically, and then resuming his former

tender tone he continued :

"Suppose society is correct in its conjecture, -for this report is only the conjecture of fashionable gossip-I think I should be right in so doing. Charles Plowden is a good and gifted man. He loves you as man loves but once in a lifetime. In the shelter of his pure heart you could forget the secret you hold, and fling off forever

the burden which a murderer has im-She replied in a confused manner, posed on you."
and felt the blood rushing into her A cry, half-smothered, but still so

heart-broken, came from her white lips that Hubert shuddered

It was as if the last chord in her overstrained heart had snapped; and she clasped her hands together and looked at him in a manner which seemed to

given. You are powerless to hurt me further."

What emotions were working in his own soul-how he longed to snatch this girl, who was only strong in her passionate love for him, to his breast, and to tell her that every beat of his guilty heart was a beat of love for her! But the bloody image of his murdered victim stalked between, and ROQUELARE in glaring letters danced before his eyes. He had forsworn love and even the delights of human friendship, so far as he might do; h had promised in the sharp moments of his remorse to deny himself every consolation, that by so doing with the physical torture which he inflicted on himself, he might help to atone for his

What, then, had he to do with love? Repressing the passionate impulse which urged him to tell her that even as she loved so was she loved in return, he said calmly, but with an indescribable sadness:

"Margaret, you do not yet comprehend the extent of my suffering. Would you, if the choice were yours, unite your life to one whose course must be always in darkness and agony? Would you have your eyes ecome accustomed to see the bloody image that is always before mineyour ears to hear the cries and the wrangling of demons which I hear, and which often make me cry out in my sleep? Would you have heart harrowed by the fear of detection which so constantly harrows mine? would you feel that he to whom you were mated was living continually in some unseen presence which, sooner or later, would lay its iron hand upon him and bring him to justice? Would you be the wife of a murderer, the widow of a felon who was hanged, when another and a happy home is open to you-when a good and pure man is waiting to shelter you in his ove? Contrast the pictures well,

Margaret, and say which you choose. He folded his arms and receded a pace as if to contemplate her while she

decided. She did not wait an instant, but, rushing forward, she threw herself at

his feet, and said, passionately:
"A murderer's agony, a felon's doem, I will gladly share all with you, Hubert. He stooped and raised her, quiver

ing to press her once, just once, to his aching breast,—the bloody image forbade.
"It may not be, Margaret. I have sworn that no wife shall ever clasp my red right hand; no child shall ever call

me father ; no love such as you proffer or bless my existence.

I do not ask to become your wife," ever bless my existence." broke forth the trembling girl; ask only that you permit me to com-fort you as best I may; that you unburden yourself to me when your agony presses so sharp; that you let me enter into your sufferings as closely as I can; that you do not ask

me ever to marry another. "Oh, wonderful depth of woman's love!" Hubert said, and then he averted his head for a longer look into those passionate eyes, into that upfrom him an avowal as earnest and thrilling as Margaret's own had been.

"Be it so," he said at last, without looking at her; "when my agony is sharpest I shall tell you. I can ise no more now. Good night. He extended his hand, still without looking at her, and she went mournfully forth.

TO BE CONTINUED.

The Church's Maternal Love.

Like unto a mourning dove, the beoved Spouse of Christ, the Church, never interrupts her sighs and prayers for the faithful departed until they have arrived at the port of eternal bliss. She renews, in Holy Mass, our Divine Redeemer's sacrificial death, offering it up to His Heavenly Father; she invites the Church triumphant and the Church militant to join in persever ing prayer for the Church suffering. What a consolation for the dying, what a reassurance for the living to profess a religion so comforting : con soling to the dying, who though cleansed from all mortal sin by the holy sacraments, yet are uncertain whether they shall be found sufficiently pure and worthy of heaven, but rest assured that the Church triumphant and militant will come to their aid after death ; comforting for their surviving friends, because they continue to show them their affection in case they should stand in need of assistance in the purifying flames. thankful to God for having called us to a religion whose maternal care, charity and zeal go beyond the con-fines of our earthly pilgrimage and follow us even after our eyes have been closed in death.

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

Mother Graves' Worm Exterminator does not require the help of any purgative medi-cine to complete the cure. Give it a trial and be convinced.

Not what we say, but what Hood's Sarsa parilla does, that tells the story of its merits and success. Remember Hood's cures.

A Dream.

BY JAMES WHITCOMB RILEY

O, it was but a dream I had
W hile the musician played—
And here the sky and here the wind
Old ocean kissed the glade.
And here the laughing ripples ran
And here the roses grew
That threw a kiss to every man
That voyaged with the crew.

Our silken sails in lazy folds
Drooped in the breathless breeze,
As o'er a field of merigoids
Our eyes swarm o'er the seas,
While here the eddies lisped and purled
Around the island's rim,
And up from out the underworld
We saw the mermen swin.

And it was dawn and middle day And midnight—for the moon
Of sliver rounds across the bay
Had climbed the skies of June—
And here the glowing, glorious king
Of day ruled o er the realm.
With stars of midnight glittering
About his diadem.

The sea gull reeled on languid wing In circles round the mast: In circles round the mast:
We heard the songs the sirens sing
As we went sailing past.
And up and down the golden sands
A thousand fairy throngs
Flung at us from their flashing hands
The echoes of their songs.

THE NUNS AT THE CRIMEA. A Brief Record of What the Sisters of Mercy did There.

It was during the Crimean war in 1854 that the Irish Community of the Sisters of Mercy was for the first time allowed to pursue its mission of charity upon the battlefields of England. To the Right Rev. Mgr. Grant, Bishop of Southwark, belongs the merit of suggesting the sending of some English speaking nuns to aid the Crimean sufferers. He was himself the son of an Irish soldier, and he felt intensely the sad privations, temporal and spiritual, to which the sick and wounded soldiers were then exposed. Moreover, a bit-ter outcry had been raised throughout against the nuns by the bigots of Exeter Hall notoriety, and he very justly said : "Let the nuns, who are so fiercely assailed, proceed to the battlefield; there their daily life, seen by the whole world, and their devotedness to the cause of charity, will be the best answer to the vile calumnies uttered against them."

The Cardinal-Archbishop of Sydney, in the first instalment of what promise to be a most interesting contribution to the new Australian Catholic Record, relates how, at Bishop Grant's request, five Sisters of Mercy, from Bermondsey convent, were soon en route towards the East, under the guidance of M. Mary Clare Moore, a Dublin lady whose privilege it was to be one of the first founders of that community. As the Government was indifferent to their services, they set out purely as volunteers, and the Earl of Arundel undertook to defray all their expenses. Before their arrival in Paris, however, the Government felt ashamed of the coldness shown to them, and arranged with Bishop Grant for the expenses of their journey and their official recog-

nition as nurses in the military hos

pitals of the East.

Miss Nightingale joined these Sisters in Paris, and accompanied them during the remainder of the journey, and they continued to be associated with her throughout the whole campaign. At Scutari she gave full charge of the hospital to M. Clare, and it was remarked that everything in which she followed the guidance of the devoted Sisters was attended with the most brilliant success, whilst in everything else failure and dissatisfaction followed her footsteps. A few weeks before the close of the war in 1856, Mother Clare, on account of failing health, was summoned home by Dr. Grant. Miss her gratitude and admiration for the skill and devotedness of which M. Clare and companions had given such abundant proof. She thus writes from Balaklava: "My dearest Rev. Mother - Your going home is the greatest blow I have yet had, but God's bless ing and my love and gratitude go with What you have done for the work no one can ever say. But God will reward you for it with Himself. My love and gratitude will be yours, wherever you go. I do not presume to give you any tribute but my tears." In another letter: "No one, even of your own children, values you, loves you and reverences you more than I You were far above me in fitnes for the general superintendency, both in worldly talent of administration and far more in the spiritual qualifications which God values in a superior."

The presence of the first Sisters of Mercy, as if by magic, wrought a com plete change in the hospitals at Scutari. Hence it is not to be wondered at that prejudices at headquarters were soon set at rest; and in October, 1854, the Secretary of War, in an official communication, requested Dr. Grant to provide an additional staff of the devoted Sisters. As the convents were too few in England to supply a sufficient num ber, he at once wrote to the Most Rev Dr. Cullen, Archbishop of Dublin, and to other Irish prelates, soliciting their aid in this great work of charity. He at first met with unexpected difficulties, for the Archbishop of Dublin, though de siring to meet his wishes, could not to allow the Sisters to be as sociated in their work with paid nurses or to be subordinate to any except the medical officers. He feared that the devoted Sisters would be held responsible for the faults of the former, and for the mistakes of Miss Nightingale, and letters from the Patriarch of Constantinople, which were received soon after. than justified his prevision These difficulties were, however, soon set aside in a practical way, and fifteen additional Sisters, under the direction of Mother Bridgeman, of Kinsale, as Superior, followed soon after by three others, hastened to the fields alloted to

bore testimony to the fidelity with have a few words with the nuns. which the nuns observed the rule of non interference with the Protestant patients. He held at that time a diplomatic position under Lord Stratford de Ridcliffe in Constantinople, and we may relate his testimony in his own words: "During the distress of the Crimean war the Ambassador called me one morning and said : 'Go down to the port. You will find a ship there loaded with Jewish exiles, Russian subjects from the Crimea. It is your duty to disembark them. The Turks will give you a house in which they may be placed. I turn them over entirely to you.' I went down to the shore and received about two hundred persons, the most miserable objects that could be witnessed, most of them old men, women and children, sunk in the lowest depths of indigence and despair. I placed them in the cold. ruinous lodging allocated to them by the Ottoman authorities. I went back to the Ambassador and said: 'Your Excellency, these people are cold and I have no fuel or blankets; they are hungry and I have no food; they are very dirty and I have no soap; their hair is in an undesirable condition and I have no combs. What am I to do with these people?' 'Do!' said the

Ambassador, 'get a couple of Sisters of Mercy; they will put all to rights in a moment.' I went, saw the Mother Superior, and explained the case. I asked for two Sisters. They were at once sent. They were ladies of refinement and intellect. I was a stranger and a Protestant, and I invoked their assistance for the benefit of Jews. Yet these two women made un their bundles and followed me through the rain, without a look, a whisper, or a sign of hesitation. From that moment my fugitives were saved. No one saw the labors of those Sisters for months but myself, and they never endeavored to make a single convert.

In his speeches in after times Lord Napier repeatedly referred to the singular zeal and devotedness constantly shown by the Sisters to the sick of every denomination. On one occasion, in Edinburgh, he remarked that the Sisters faithfully kept their promise not to interfere with the religion of non-Catholics, but, continued His Lordship, "they made at least one convert; they converted me, if not to believe in the Catholic faith, at least to believe in the Sisters of Mercy.

The few months spent at Balaklava

by the devoted Sisters witnessed a repetition of the deeds of heroism which had achieved such happy results at Scutari and Koulali. The cholera and a malignant type of fever had broken out in those days in the camp. By night as well as by day the Sisters were called to help the patients, yet their strength seemed never to fail in their work of charity. Besides the their work of charity. Besides the soldiers there were sick civilians, Maltese, Greeks, Italians, Americans, Germans, and even negroes, and to all they endeavored to show some attention. The medical orders reveal the constant nature of the nursing required at their hands. At one time the doctor "requests that a Sister would sit up with his Datch patient in No. 9 ward, to night." Again, "Sisters to sit up with the Maltese and the Arab." "Kind attendance on Jones every night would be necessary until a notification to the contrary be given." "Keep the stump moist; a little champagne and water to be given during the night." "Eliot to be watched all night; the powder every half-hour; wine in small doses if necessary." The very confidence Nightingale in several letters attested placed by the physicians in their careful treatment added to their toil. As the deputy purveyor-in-chief reported to the Government in December, 1855: The medical officer can safely consign his most critical cases their hands; stimulants or opiates ordered every, five minutes, will be faithfully administered though the five minutes labor were repeated unin-terruptedly for a week." The heroism of the nuns, however, was now wellknown in camp, and never did work ers find more sympathetic subordinates than the Sisters had in their orderlies The fact that they would never lodge complaints or have the orderlies pun ished, only made the men more zeal ous in their service. One of the Sisters found it necessary to correct her orderly. "Perhaps, James (she said) you do not wish me to speak to you little severely." He at once interrupted "Troth, Sister, I glory in your her: speaking to me. Sure the day I came to Balaklava I cried with joy when I saw your face." One who had taken a glass too much was so mortified at being seen by the Reverend Motherwhom the soldiers called their commander-in-chief-that he sobbed like a child. Another in the same predica-ment hid himself that he might not be seen by the Sister. He had never hidden from the enemy: a medal with three clasps bore eloquent testimony to his bravery. "I don't like to say anything harsh," said the Sister. "Speak, ma'am," interrupted the delinquent, "the words out of your bleaved earth are like increase falling.

blessed mouth are like jewels falling over me. One of the Sisters writes: "We have not a cross here with anyone. The medical officers all work beauti fully with us. They quite rely on our obedience. Sir John Hall, the head medical officer of the army, is quite loud in his praises of the nuns. The hospital and its huts are scattered over a hill. The respect of all for the Sisters is daily increasing. Don't be shocked to hear that I am so accustomed to the soldiers now, and so sure of their respect and affection, that I don't mind them more than the school-The soldiers in the camp children.' envied the good fortune of those in the Lord Napier was one of those who hospitals, and sought by stratagem to

"Please, sir," they would say to the chaplain, "do send a couple of us on an errand to the hospital to get a sight of the nuns.

As the time for the nuns' departure approached the cordial manifestations of respect and kindly feeling were only the more multiplied. "The grateful affection of the soldiers (a Sister writes) is most touching, often ludicrous. They swarm around us like flocks of chickens. A black-veiled nun, in the midst of red coats all eyes and ears for whatever she says to them, is an ordinary sight at Balaklava. Our doors were beseiged by them, to get some little keep-sake; a book in which we write, 'Given by a Sister of Mercy, is so valuable an article that a Pro-testant declared he would rather have such a gift than the Victoria Cross or Crimean medal. The Sunday after the nuns depart

ure the men who went to the chapel sobbed and cried as though their hearts would break. When the priest turned to speak to them and asked their pray ers for the safe passage of the nuns they could not control their emotion "I was obliged to cut short my discourse," wrote the chaplain, "else I should have cried and sobbed with my poor men." This sympathy was shown by Protestants and Catholics alike, and from the Commander in-Chief to private soldier, from the first medical officer to the simple dresser in the surgery, all was a chorus in praise of the "untiring, judicious and gentle nursing of the Sisters of Mercy."

Two Sisters of Mercy were summoned to their crown from the hospitals of the East. One was English, a lay Sister from the Convent in Liverpool she fell a victim to the cholera which raged with extreme violence at Balaklava. The other was a choir Sister from Ireland — Sister M. Elizabeth Butler. Already rumors of peace had brought joy to the camp, when towards the close of February 7, 1856, she caught typhus attending the sick, and in a few days joyfully bade farewell to the world One of the surviving Sisters describes her funeral. The 89th Regiment obtained the honor and privilege of bear ing the coffin to the grave. One officer earnestly desired to be among the chosen, but thought he was not worthy, as he had not been at Holy Communion on that morning. The whole medical staff attended. The Sisters of Charity at the Sardinian Camp sent five of their number to express sympathy and condolence. Eight chaplains attended to perform the last rites for the heroine of charity The place of interment was beside the departed lay Sister, on a rocky hill rising over the waters of the Black Sea. The funeral was a most impressive sight. The soldiers in double file the multitudes of various nations, ranks and employments; the silence unbroken, save by the voice of tears the groups, still as statuary, that crowned the rocks above the grave; the moaning of the sullen waves beneath, all combined in a weird pageant never to be forgotten by the thousands that took part in it.
The graves of these cherished Sisters were tended with loving at tention. Marked by crosses and enclosed by a high iron railing set in cut stone, they are still quite visible from the Black Sea beneath. Many a pilgrim went thither to strew the grave with flowers; and to the present day many a vessel entering the Black Sea lowers its flag in memory of those heroines, who, in the true spirit of char sufferings of their countrymen.

THE CHURCH AND CREMATION

The position which the Church holds regarding cremation was defined in the case of a deceased member of the cathedral parish in Philadelphia, Pa., a short time ago. The husband of the deceased, a non-Catholic, was anxious that a Requiem Mass and the funeral service of the Church should take place previous to the incineration of his wife's remains, and called at the cathe dral residence to obtain the necessary permission, which was refused. Rev. James Loughlin, D. D., on being interviewed on the subject said:

"The Church has condemned crema tion. The Holy See has decided that a person whose body is to be disposed of cremation cannot have Christian burial. It is a method of disposing of the dead which runs counter to all Christian precedent and tradition. is not for one individual to change the laws of the Church. The cremationists of Italy and France are mainly Inthey show no consideration for the Church, and the Church is not bound to show any consideration for them. The Church is not going to change her laws for people who despise

her.
"The ritual of the Christian Church," continued the chancellor, comes down to us from old times. It is planted in the hearts of the people and the Church won't change her laws for every new fed that arises. very serious and a very difficult thing to alter a general law made for all parts of the world. The great trouble now-a-days is that many people don't acknowledge any legislative power in the Church of Christ, or that the Church has divine authority to make laws binding on the consciences of Christian people. If you don't acknowledge legislative power in an organization the result is anarchy.

The Catholic Church not only has the power of making laws, but also of modifying, changing and abrogating them according to the needs of success ive generations. This is the great advantage of having a Pope.
"The majority of the Church's laws

are customary laws, like the common law of England — the force of custom passing into law. Custom begets law. Whenever circumstances so change at it is advisable to modify the laws

Church will do so."
"Do you think it is probable," the chancellor was asked, "that the Church

in the future may permit cremation? "It is quite possible," he replied, that the Church might change her laws regarding the ritual for burial, out till she does so it is the duty of in dividuals to obey the law as it stands. Everybody believes that in secular matters, and it holds good in religious matters also.'

A FOUNDATION TO BUILD ON.

Catholic Should Know.

Fifty Things that Every Practical

One of the best summaries of the primary knowledge of his faith which every Catholic worthy of the name should possess, is made by the Rev. James H. O'Donnell and published in the Connecticut Catholic:

The rules of his parish. The chief truths of our holy re-

ligion. How to bless himself properly

and reverently.
4. That the beginning of wisdom is the fear of the Lord.
5. That God will render to every

man according to his works. That the influence of good example is far-reaching. That the theological virtues are

Faith, Hope and Charity.
8. That the Eminent Good Works are Alms deeds, Prayer and Fasting. That the Evangelical Counsels

are Voluntary Poverty, Perpetual Chastity and Obedience. 10. That the four Cardinal virtues are Prudence, Justice, Fortitude and Temperance.

That it is improper to gaze 11. about in church while the sacred mysteries are being celebrated.

That, if late at Mass, he should enter the church and take his seat as quietly as possible.

That it is proper to rent a sitting in church and to pay for it 14. That to absent oneself from the

Holy Sacrifice of the Mass on Sundays or Holy Days of obligation without sufficient reason, is a grievous sin; and that grievous or mortal sin makes the soul an enemy of God.

15. That the Sacraments are chan nels of divine grace instituted by our Lord Jesus Christ, and are seven in number, viz. : Baptism, Confirmation Penance, Holy Eucharist, Communion, Penance, Holy Eucharist, Extreme Unction, Holy Orders and Matrimony. 16. That the seven Deadly or Capital Sins are Pride, Covetousness,

Lust, Anger, Gluttony, Envy and Sloth. 17. That the virtues contrary to these are Humility, Liberality, Chastity, Meekness, Temperance, Brotherly Love

and Diligence. 18. The Ten Commandments of God and the six Precepts of the Church 19. Some pious aspirations and ejaculations to utter from time to time,

especially in moments of temptation.

20. "The Augelus," a beautiful prayer recited thrice daily in honor of our Immaculate Mother.
21. Some prayers to be said before

and after meals; that gratitude for benefits received should prompt him to be faithful to this exercise.

22. The Lord's Prayer, the Angelical Salutation, or "Hail Mary," the Apostles Creed, the Acts of Faith, Hope and Charity and Contrition and the Confiteor 28. That the Four Last Things to be

remembered are Death, Judgment, Heaven and Hell. "In all thy works remember thy last end, and thou shalt never sin.

That the Seven Gifts of the Holy Ghost are Wisdom, Understanding, Counsel, Fortitude, Knowledge, Piety and Fear of the Lord.

That the Sins which cry to heaven for vengeance are, Wilful Murder, the Sins of Sodom, Oppression of the Poor and Defrauding Laborers of their Wages.

That the Sacred Scriptures are the inspired Word of God and are worthy of our profound respect and reverence.

27. That honesty is the best "policy" in spiritual as in temporal matters; but that "policy" should be synonymous with conviction, enlight ened and strengthened by conscience.

That the Ten Commandments are reducable to two, and that upon these "depend the whole law and the prophets.

29. That marriages are not solemnized from the first Sunday of Advent until the Epiphany, and from Ash Wednesday until Low Sunday; that Low Sunday is the first Sunday after Easter.

30. How to say "No" with emphasis when asked to transgress the How to say " No" with emlaws of God, or of the Church, or of the land.

31. How to say "Yes" promptly and cheerfully when invited to assist in any good work, as the bestowal of alms, visiting the sick, teaching in Sunday-schools, etc.

32. The duties of his state of life;

that, if a superior, he should be just and merciful to those under him. subordinate, that he should faithfully discharge his alloted duties; that dil igence, honesty, sobriety and veracity should be his chief traits

That the twelve truits of the Holy Ghost are, Charity, Joy, Peace, Patience, Benignity, Godliness, Long-Patience, Bengardy, animity, Mildness, Faith, Modesty, Continence and Chastity. 34. That the secret organization

most hostile to the Catholic Church in the United States is composed prin-

cipally of un American Americans and

Orangemen.

85. That the corporal works of mercy are seven: To feed the hungry, to give drink to the thirsty, to clothe the naked, to harbor travelers, to ran som prisoners, to visit the sick and bury the dead.

That the seven spiritual works of Mercy are: To give good counsel, to instruct the ignorant, to admonish sinners, to comfort the afflicted, to pardon injuries, to bear wrongs pa-tiently, to pray for the living and the dead.

37. That there are nine ways of be coming accessory to another's sin By counsel, by command, by consent, by provocation, by praise and flattery by concealment, by silence, by defens of ill done.

That the six sins against the Holy Ghost are: Despair of salvation, presumption of God's mercy without mendment of life, to impugn the known truths in matters of faith and religion, envy at another's spiritual good, obstinacy in sin, final impeni tence.

That any person, man, woman 39. or child, not only may, but should, baptize an infant in great danger of death when a priest cannot be summoned in time; that in such cases a certain order of precedence should be observed, namely, a women must not baptize if a man be present. The person who best understands how to perform the ceremony should be chosen. Fathers and Mothers should not baptize their own children, if it can be avoided.

That, in order that baptism may be valid, the ceremony must be performed as tollows: While pouring common water on the head or face of the infant, pronounce the words:
"I baptize thee in the name of the Father and of the Son and of the Holy

Ghost."
41. That there are six week days in the year when he is obliged to assist at the Holy Sacrifice of the Mass, unless legitimately prevented: New Year's day, the Feast of the Circum ision of our Lord; Ascension day, or the Thursday forty days after Easter : the Assumption of the Blessed Virgin, August 15: All Saints' day, November ; the Immaculate Conception of the Blessed Virgin, December 8: the Na tivity of our Lord, or Christmas Decem ber 25

That good books and papers are necessary adjuncts to every Catho lic home.

43. That, save in case of necessity, he should not leave the church before the sermon, or after the Communion but that he should remain until the priest has left the sanctuary.

44. That in these days it is neces sary to be equipped with the weapons

that always successfully repel the attacks of Ignorance, Infidelity and In differentism, namely, firm faith, knowl edge of the Church's history and doctrines and holiness of life.
45. That we Catholics have behind

us nearly 2,000 years of glorious his tory; that the history of the Church is the history of the world from the beginning of the Christian era.

46. That the Catholic name is in separably connected with the early, in termediate and present history of this republic.

47. That the loyalty of Catholics to the institutions of this land is ques tioned only by those who are themselves

disloyal.
48. That the footprints of Catholic discoverers and explorers, many of whom were priests, are clearly visible everywhere on this continent.

49. That the Catholic Church is greatest moral force in the world to-day, the uncompromising foe of an archy, the unflinching champion of the oppressed.

That the above forty-nine "things" do not constitute the sum of what every Catholic should know.

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London, Saturday, Aug. 10, 1895. THE IMPERIAL ELECTIONS AND HOME RULE.

The contest between the two great parties in Great Britain for the control of the kingdoms for five years is now over, and there is an opportunity calmly to consider the result, which is, certainly, what no one, even the most sanguine among the Tories, expected.

It has been well understood that deferred, and as is usual under such sircumstances, the political prophets yet given up in despair on account of applied themselves to the task of predicting the result. The London Times, which views all questions through will yet secure a brilliant victory for Tory spectacles, and is peculiarly hos Liberal principles and Irish Home tile to Ireland, would be expected to Rule. put the most favorable face on the Tory Mr. Gladstone's personal magnetism prospect, yet a few months ago it pre- was undoubtedly a powerful force in dicted for that party a majority of only securing the victory in 1892. That 31. A little later, and on the very eve force is no longer available; but a of the election, the Tory prophets did leader will yet be found who will renot presume to set the majority to be verse the verdict just rendered, expected at more than 50, while on through convincing the people of the other side there were not wanting Great Britain that the only way to some equally confident, who declared make the empire truly strong is to that the policy of reforming the House of Lords would give the Liberals a small majority. The obstinacy of the Wales as well; for the latter will cer-Lords in rejecting measures which are still believed to be popular, made many think that the cry for restriction of the Church of England in their principallegislative powers on the hereditary ity. The elections have put off dischamber would give edge to the sword of the Liberals and enable them to secure the victory.

In addition to their other sins, the Lords, as their most recent act of defiance, vetoed a bill for the relief of Ireland by granting municipal reform. This is so much needed that it was passed by the House of Commons by a majority of 60 at a moment when the late Government could reckon on a majority of only 10.

It was one of the staple Unionist contentions that the Parliament at Westminster is quite ready to deal justly with Ireland, and to give her such legislation as she needs, and that, therefore, an Irish Parliament is not a necessity. The futility of this contention was shown by the result. It is true that the Commons showed a newly born interest in Irish affairs; but the Lords were as obstinately deaf to the demands of the Irish as they have ever

Might it not have been reasonably expected that the masses in England, Wales and Scotland would have resented the superciliousness of the fresh upon this evidence that Ireland need not expect any measure of justice from the representatives of landlordism, the people of England have sustained them in their doggedness.

The majority of Conservatives and Liberal-Unionists returned by popular that of the Canadian Catholics on the vote is three times larger than was predicted by the most sangine supporters of Lord Salisbury. The only seat not heard from is that of the Orkney and Shetland Islands, which will probably, as heretofore, return a Liberal. Assuming this to be the Church, such as would prevent Cathcase, the Conservative majority in the 411 Conservative members to 259 Liberals. Among the latter we include 70 Irish Nationalists and 12 Parnellites.

It will be seen that the Irish Nationlast House. The gain, however, is are such as we have described. not with the Nationalists proper, who stand just as they did before, but with Nationalists on the leading Irish questions, it will be seen that Ireland adheres as strongly as ever to her demand for a Parliament in Dublin. the people of England are not yet prepared to grant that demand, but Ire-

potent factor in restoring to power the tasy of the Canada Presbyterian and of the two hundred and fifty millions of people has been manifested at Sofia,

Gladstone succeeded in educating up question, when they witnessed the deplorable sight of the hatreds and discords which separate the so-called cation of other people's children if they Nationalists into three contending factions; and these dissensions, which have survived the ordeal of two general elections, may yet last a long time, unless some powerful leader of men succeed in bringing them once more to form a united phalanx.

We have not given up hope for Ireland, if she be true to herself. The English people have shown that they are amenable to reason, and when the reasons for Irish autonomy were set before them by Mr. Gladstone, they showed themselves ready to give him their support. Such great reforms are not won in a day, nor by one electoral contest. Hence, notwithstanding that the present Conservative victory is so sweeping, we are confident that Ireland will yet have her day. The day a general election could not be long has been postponed by the present election; but the Liberals have never one or two reverses, and we are satisfied that, with a proper leader, they

> pass such a measure as will fully satisfy the people of Ireland, and of tainly not rest satisfied until they obtain the disestablishment of the establishment, equally with Home Rule.

DANGEROUS CHAMELEONS.

Apropos of the school question, the Canada Presbyterian of July 24 states that the position taken by Catholics in Canada, in reference to the Manitoba school laws, in contrast with that assumed by Mgr. Satolli in refer ence to the schools of the United States, is an evidence and "striking illustration of the facile and chameleon like character of Rome," because

"While Mgr. Satolli in the United States professes acquiescence with the Public school system, and allows Roman Catholics to send their children to Public schools, the hierarchy in Canada would rather endanger Confederation than allow their children in Manitoba to attend schools of the same kind.'

None are so blind as those who will not see, and this appears to be the ondition of our contemporary; but our contemporary is not alone in taking this view of the matter. Mr. Dalton McCarthy has frequently made use of just the same argument in order to show the un Lords in regard to Irish needs? Yet reasonableness of the Catholic attitude in regard to Manitoba, and a considerable number of the anti-Catholic organs of the press have done like-

> Is there any inconsistency, then, between the attitude of Mgr. Satolli and school question? We say, decidedly

It is perfectly well understood by all who know anything of the attitude of Catholics, that there is no absolute condemnation of Public schools by the olics from making use of them in either new House will be 152, there being country, when they cannot better themselves. In this case, Catholics are bound to secure the Catholic education of their children by other means, to the best of their ability, and as no one is bound to do an impossibility, alist party has held its own, and stands this is all that Catholics can be exeven in a better position than in the pected to do when their circumstances

But we all know, and Mgr. Satolli knows, how difficult it is for Catholic the Parnelites, who have three seats parents generally, and how frequently more then they gained in 1892. As impossible for them, to supply the Parnellites are in accord with the adequately Catholic instruction to chil dren when it is not given in the school. Hence, when Catholics cannot do children to schools where there is no otherwise, they may send their The result of the election shows that religion taught, supplying the religious teaching in the way we have mentioned. Where they are able to takes this course through motives of selfland will continue to just upon it as support Catholic schools it is their duty aggrandizement. Surely the mainstrongly as ever, and we are satisfied to do so. On this point, Mgr. Satolli is tenance of the Pope's authority and that in the end it will be granted. perfectly in accord with the Canadian his right to the patrimony of St. Peter We are sorry to have it to say that hierarchy, so that the "chameleon like is a matter of more than personal in-We are sorty to have it to say that the state of Rome " is a mere phanterest. Does it not affect the welfare the lively sympathy of the Bulgarian

are willing to educate their own in accordance with their conscientious convictions. This is the injustice which the Canada Presbyterian wishes to impose upon Catholics, but which shall not be

ing to prevent it. The Presbyterian tells us we "endanger Confederation" by our advocacy of Catholic schools. Be it so. If Confederation is to be preserved only by Catholics submitting to have all the guarantees whereby liberty of conscience is secured to them swept away, it is not worth preserving; but let us remind our religious contemporary that it, with its allies, also endangers Confederation by endeavoring to destroy those guarantees. Which is the more blameworthy conduct? To endanger Confederation by maintaining . the compact under which Confederation was established, or to endanger it by grossly violating the terms of the agreement, as our contemporary desires to do.

We have shown already that the Catholic attitude in regard to schools is perfectly self-consistent. But what are we to say of the attitude of our contemporary? It is desirous of abolishing religious education as far as Catholics are concerned; but in the very issue in which it advocates that this should be done, it tells us that it hopes "the time may never come when this last alternative" - the abolition of religious instruction from schools-'must be accepted and carried into practice." That is to say, deprive Catholics of the religious education they demand, but keep for Presbyterians and other Protestants the kind of religious education they want.

Does not this show a chameleon-like character in Presbyterianism? And does it not endanger Confederation thus to propose a different measure of justice for Catholics and Protestants? Yet it is just on these lines that, with the exception of the Baptists perhaps, all the Protestant presbyteries, conferences and synods which have pronounced against granting justice to the Catholics of Manitoba, have issued their manifestoes. It is just on these lines that Mr. Dalton McCarthy leads on his forlorn hope. He too has pronounced in favor of religious education, but he is bitterly opposed to such education when given to Catholic children.

The Presbyterian says that the Public schools of which Mgr. Satolli spoke are just such schools as those established by the Manitoba Legislature. This is not the case. The Public schools of the United States have this in their favor, that they do not as a rule attempt to force upon their pupils a religion in which they do not believe: but those of Manitoba are truly Protestant schools. This fact has been denied, but it has been demonstrated by the late Archbishop Tache, and more recently admitted by the Hon. Joseph Martin, who declares that when he introduced the Manitoban school bills into the Legislature he was quite aware of the injustice he he was perpetrating on Catholics by forcing Protestant schools upon them -for Protestant schools he admits them to be. Surely the father of the unjust school laws knows the characteristics of his own bantlings.

Though containing only a few lines, the article of the Presbyterian already referred to has another nonsensical proof of Rome's mutability, in the fact that Italian Catholics are under man date from the Pope not to vote at the elections, whereas in France Catholics are recommended to give their votes to the best men. Does it not occur to our contemporary that the circumstances are widely different between the French Republic, now firmly established by the will of the people, and the kingdom of Italy, set up and still preserved by open robbery and spoliation? This is why the Italian Catholics are told by the Holy Father not to give their adhesion by an oath of loyalty to the present condition of affairs, as they must do if required, before their votes will be accepted?

But the Presbyterian says the Pope

had. The English people, whom Mr. | We maintain, and we have con- How, then, can it be called a matter of Bulgarian officers who were killed a evils they complain of, not only in stantly maintained, that Catholics, in mere personal interest or aggrandize- few days ago, fighting on the frontier to scoring one great victory for Home fact that religionists of any hue, ment? Is it a matter of personal for the insurgents. After the service Rule, could not be expected to take so have a right and a duty to safeguard aggrandizement of the Presbyterian the President of the Macedonian comdeep an interest in the paramount the religious education of their chil- Moderator of the United States that he mittee delivered an impassioned dren. It is therefore an absolute injus- and the General Assembly have been address, and the populace kissed the ice to tax them a second time for the edu- endeavoring unsuccessfully to obtain control of New York Union and Cincinnati Lane Theological Seminaries? Or does it concern the general interest of the Church? The restoration of the who had been engaged in the fight, Pope's temporal authority is of far wider importance than anything which concerns so local an institution imposed if our voice shall avail in aidas a Presbyterian Church, having a singing Macedonian war songs. comparatively small and insignificant membership.

But it is not of mere matters of discipline or local policy that we need has been so slow to promise, and more speak if we make inquiry into the mutability of Presbyterianism. The Presbyterian Confession declares itself to be the only truth as revealed by God to man ; yet at this very moment important changes of its doctrine are under consideration, and some Presbyterian churches have already adopted the changes proposed. Again: marriage to a wife's sister is proclaimed in the Confession of Faith to be forbidden by the immutable law of God, yet only a few years ago the General Assembly of Canada permitted such a marriage, without going to the slight successes of the Macedonian introuble of erasing the statement of the Confession concerning such marriages! Truly our contemporary need not go so far from home as Rome to find evidences of a chameleon-like nature.

OVER THE CRATER.

The Turk is already experiencing the consequences of his atrocities against Christians in the revolt in Macedonia, which has now been progressing for some time. The Macedonian revolt arose directly out of a murder com mitted by a Turkish soldier, who, when set upon by the natives, was protected by his comrades, whereupon fighting ensued which precipitated an insurrec tionary movement which has assumed considerable proportions.

The murder which occasioned the rising is by no means a solitary instance of the barbarity with which the Christian people of Macedonia have been treated. The Turkish troops have all along considered themselves the privileged representatives of Mos lem domination, entitled, on the slight est pretext, or even without pretext, to plunder or kill the Christian inhabitants, whom they regard as no better than dogs, and indeed it is quite a common thing to speak of the latter by this name. They are Christian, or 'unbelieving dogs," and to kill them is a meritorious act, which makes the Turkish murderer the more acceptable to God and His prophet Mahomet.

The Macedonian revolt is a conse quence of frequently-repeated outrages -though not of any on so vast a scale as those recently perpetrated in Armenia. It is stated, however, tha the present insurrection has been encouraged by positive acts of Russia, and color is given to the statement by the fact that among the prisoners taken in Macedonia by the Turks, several are known to be Russian officers. Other assistance has also been forth coming from Russia, though not openly with official sanction. Fully - armed and equipped soldiers and officers are daily passing through Bulgaria to Macedonia, just as occurred before the ast Russo-Turkish war in 1876, after the atrocities committed in Bulgaria.

The Porte, it is said, intends to send certain documents found on their prisoners to the powers, to prove that Russian agents and money have brought about the uprising. If this be really the case, as is not improbable, it may not be long before Russia will openly declare for Macedonia, especially if this province should need active assist-

The provincials are traditionally brave. They are the descendants of the soldiers who enabled Philip and his son Alexander the Great to extend their Empire over a great part of Europe and Asia over two thousand years ago, and the Turks may not find it an easy task to subdue them in their mountain fastnessness. A great success of the Macedonians is already reported, as they have captured the town of Menlik, after a sharp conflict with a strong Turkish force which garrisoned it.

The people of Bulgaria sympathize with the Macedonians, and can scarcely be restrained from giving them active assistance. Already many individual Bulgarians have volunteered their services and are

portraits of the officers which were exhibited in the cathedral, and afterwards on the public square. Some Macedonians who were present, and were borne on the shoulders of the populace and enthusiastically cheered. Thousands also paraded the streets

There is every prospect that this revolt will precipitate the struggle with Turkey to obtain that redress which it slow to grant, to Armenia, and if the matter is to be solved in this way, the Christian Provinces of the Empire may all be soon found in arms at once fight ing for deliverance from the oppression they have endured for ages.

The Armenians are certainly dis posed to fight in this cause. They are few in number, and their numbers have been reduced by the September massacres : but they feel that they may as well die in an honorable effort for liberty as submit to be killed at the whim of Kurds and Turks. Even surgents will encourage them to take up arms; for though communication between the two Provinces would be impossible to enable them to act unitedly, at present, even independent action would be of mutual avail, as it would divide the Turkish forces and resources. At a future stage, if Russia should lend them her open assistance, communication could be established through Russian territory, and the insurgents could then act in concert with each other, and with their powerful neighbor.

The Armenians have hitherto waited very impatiently for action on the part of the three powers which undertook to grant them relief through diplomacy, but, so far, they have waited in vain ; and it is very doubtful whether they will ever obtain relief in that way, the interests of the powers concerned being so opposite to each other, but if a general uprising should take place, war of vast dimensions may be suddenly brought on; and we cannot avoid being of opinion that if this occur, Turkey will be left alone to bear the brunt of the contest, and the powerful combination which may have to bring the Empire to terms will scarely bring the matter to an end until the Christians are delivered effectually from Turkish control.

The partition of Turkey has been long talked of, but it has never been effected. Perhaps even so small a rising as that of the little Province of Macedonia may be the occasion which will bring it about.

NO USE FOR THE A. P. A.

Omaha has had a trial of Apaism of which the citizens are heartily sick and tired. The A. P. A. were allowed to gain control of the municipal machinery and the schools, with the result of a reign of boodling, bigotry and incompetence which has astounded the residents. Among the boodling acts, the treasurer of the city was miss ing, and a letter was left by him intimating that he intended to commit suicide, but search being made for him, he was discovered in the suburbs on a spree. He probably intended to abscond, and a shortage of \$40,000 was found in his accounts; but with A. P. A. officials and judges it appears there is no intention to prosecute or disturb him. A League has been formed to put an end to the present pestiferous condition of affairs. The league is composed of citizens of all creeds and parties, but chiefly of Protestants, and it has adopted a declaration of principles to "secure honest, economical and business-like administration of city and county government." The preamble of the declaration tells the extent of the evil which must be overcome, and is as follows:

"Whereas, the machinery of our local government is dominated by vicious factions of secret political societies, who under the cloak of patriotism and secretarian zeal, have usurped the legitimate functions of government, invaded the sanctity of the judiciary fomented sectarian strife in the Public schools, bred discord and insubordinaion in the police and fire departments, and have recklessly squandered the public funds to support their followers and promote schemes of spoliation to the detriment of the community."

The League declares that its members will for the future devote their energies to obtain pure municipal govas has been hitherto the ruling issue, and as they are convinced that par-

greatest enemies that Ireland ever its allies in the warfare against Rome. Catholics throughout the world? where a funeral was held for two tizanship has been the cause of the state government, they declare their intention hereafter to exclude party issues from their consideration, and to give their support to candidates in every case according to their fitness for office. For this purpose they will select for the offices the fittest men among the various national parties, and will give them their support.

The following clauses from the declaration of principles are aimed especially at the A. P. A., in addition to the preamble already quoted:

con

4. We believe that every pro blem and every issue to be determined by the ballots of American citizens can and should be openly, publicly and fairly discussed, and star chamber fairly discussed, and methods of organizing and conducting political campaigns should be frowned upon by good citizens as fraught with danger to free institutions and good government.

6. We believe that all men not in capacitated by law have a right to aspire to a voice and influence in the administration of their governments whether local or otherwise, and we denounce any attempt upon the part of any class or section of citizens whatever to proscribe any other section by reason of religious creed as un-American and unpatriotic.

The first aim of the League will be directed toward municipal reform on these principles. The application of the same principles to State and national issues is to be an after consideration.

THE "OLD CATHOLIC" SCHISM IN SWITZERLAND.

A writer in the Sacred Heart Review gives much interesting information concerning the progress of the Catholic Church in the city of Geneva, which was the home of Calvin, and in which that austere Reformer succeeded, over three centuries ago, in establishing a kind of theocracy over which he ruled with a rod of iron.

We are informed that the city which was so thoroughly Protestantized at that time has now a population almost equally divided between Catholics and Protestants. In fact, the latest census reveals that Catholics have a slight preponderance in the very cradle of Calvinism.

Geneva is one of the few spots where with the fostering aid of the Swiss Federal Government, the schism of the Old Catholics was able to make a short. lived stand. In 1873 those few Catholies who resisted the decrees of the Vatican Council, and declared themselves to be the real Catholic Church, succeeded not only in having Bishop Mermillod and many priests send into exile, but also induced the Government to hand over to them the parish churches of the city, and to instal them into possession. What occurred three centuries ago, when the Calvinists took possession of the Churches, was re enacted, with the difference that on the more recent occasion the churches vere handed over to the insignificant minority, in the hope, entertained by Government, that their recognition as the real Catholic Church would weaken the Church, and in the end, strengthen Protestantism.

In 1878 the priests were allowed to return, though Bishop Mermillod was kept in banishment till a few years ago, when he returned in triumph to his diocese, the Federal authorities being among the foremost to manifest their respect on his return from exile.

Now the Old Catholic movement is almost entirely defunct, though there are a few families still adhering to it, while retaining possession of the churches. The Catholics, however, have built churches for themselves; or have purchased buildings which they use for the purpose. Thus the present cathedral is a building which was used by the Protestants as a church, but was purchased from them by Bishop Mermillod since his return to his

diocese. Persecution has rendered the Catholies more zealous and fevent than ever, and though their churches are for the most part poor, and the furnishings incomplete, they are making great sacrifices to restore to religious worship

its former splendor. The Old Catholics, as they call them selves, are fewer than one-half of what they numbered ten years ago, and many of their churches are closed, some of them having no priests, and others no congregations; and in a few years the whole thing shall have been, as the writer in the Sacred Heart Review says: "only an ugly dream of the past." It is only twenty-five years since the schism was started, and it has already about run its full course.

It (the crucifix) holds a light to time that it may look into eternity and be reassured.—Father Faber.

AND MR. PETER RYAN.

In another column will be found a letter addressed by Mr. Peter Ryan, of Toronto, to the editor of the Canadian Baptist, in reply to statements of the editor to the effect that Catholics are forbidden to read the Bible.

This is an old and oft-repeated calumny of Protestants, and especially of Protestant ministerial controversialists, and it does not at all surprise us coming from the editor of the Baptist organ, who ought to be better acquainted with the character of his supposed facts before asserting them so positively. It is not among Catholics that disregard of the Holy Scriptures is to be found, but among Protestants of the various denominations, and this has long been the case. In the Church of England, Bishop Colenso, of Natal, made within our memory one of the most virulent attacks upon the truth of the Bible which have been made since the days of Celsus and Porphyry, and he backed these attacks by the publication of two books on the Pentateuch ing his Episcopacy in the Anglican letter of all the trash which the Canda-Church. Many other Anglican clergymen have issued similar books.

The dispute among the Presbyterians in regard to how Professors Briggs and Smith, who are still teaching the rising generation of ministers that the Bible is an ordinary book, replete with falsehoods, is not yet concluded, and though the General Assembly has in a manner expressed disapproval of such among the Presbyterians in favor of these professors. The Methodists, both in Canada and the United States, have had similar troubles with their professors. The Baptists have not had in this country so grave a difficulty, as far as we are aware, but the reason is not that they have only believers in the Bible in their ministerial ranks, but because they have not the men among them who are able to command that attention which the Rationalists of other denominations have attracted. Everyone is aware that the late Rev. Mr. Spurgeon, who belonged to the believing section of his Church, resigned his membership in the Baptist reason for doing so, the universal unbelief of his brother ministers in the truth and inspiration of the Bible. They were moving, he said, on the down grade to infidelity, with constantly accelerated motion, like a rock rolling down a mountain.

to accuse Catholics of disrespect for the of the United States ministers as Bible. But the Canadian Baptist, in "Wheelman's Day," and the subject spite of Mr. Ryan's positive proofs that of the sermon was the "Wheel," or Catholics may, and do, read the Bible, Bicycle. In referring to this, and to certain alleged facts to show that fashion nowadays to take such subjects French Canadians refused to accept as the text for sermons, instead of the Bibles-even the Douay version-from Gospel, the Christian Work says, satir the hands of "our own Baptist mis- ically: sionaries, Bible readers and colpor- "We trust that in arranging these teurs.

amount to? If they were true, they would only show that the French-Canadians look with suspicion upon the probably have to be content with one. genuineness of the version which these missionaries, etc., would give them; and illustration of the absurdities to which they were perfectly justified in enter- the principle established by Luther and taining doubts of their good faith, for Calvin-that every man should make it is well known that the latter are his religion to suit his own fancynot accustomed to circulate the has brought the Protestant world. Douay version of the Bible. They Canada, however, has not got so far have a version of their own, generally as the United States in this direction, called the "Baptist Bible," which is but the time must come, and is coming worse corrupted even than the King fast. James' version which Protestants generally use, and in which many passages and books are corrupted or expunged for the express purpose of titled "Echoes from Loretto," is being eliminating Catholic doctrine from its published by the pupils of Mount St. pages. We may besides remark that Mary's, Hamilton, Ont. A portrait of the Douay version of the Bible is an English, not a French book, and it is its frontispiece, and the articles not a likely version for missionaries to circulate among the French. It is clear that Brothers Wells and Roberts, who claim to have received their information from most reliable sources; have been deceived, whether wilfully or by mistake, on the part of their informants.

We may add here that the article of the Canadian Baptist in reply to Mr. Ryan endeavors also to sustain its assertion that Catholicism is a degrading superstition. And what proof does it give that this is the case? It publishes a letter from a priest, whose locality is not even mentioned, to the effect that on a certain day a relic of the Blessed Virgin-" a small portion of her hair "-will be exposed in the church. "This relic is a veritable treasure, because it is indeed a portion of the hair of the person of the Mother of God:" so the priest asserts. It is a matter of historical credibility

whether or not this relic is genuine;

article which touched his hair! Was that superstition? We are not aware that any one pretended it was. We noted at the time that it was an inconsistency in a sect which had been pertinaciously maintaining that all exhibitions of relics are superstitious and idolatrous, and that it showed the hollowness of the religion which would mock God by maintaining this pretence at one moment while making use of relics at another. The Canadian Baptist may apply the moral and show how it can justify its assertion now that the exhibition of a relic is "the worship of a bone or a lock of hair, or even of a statue," and that it is "buying favors and miracles of a dead saint for hard cash or loaves of bread." We are not aware whether or not the Baptist cites the priest's letter correctly; but this is of no consequence to

the matter. Only a couple of years

worth to crowds of admiring visitors

the razor with which Wesley shaved off

his hair. It was not the hair, but an

EDITORIAL NOTES.

grossly misrepresents the matter.

our purpose. There is nothing in his

dian Baptist has pretended to find in

it. Simply: the Canadian Baptist

MR. PRINGLE, of Selby, Ont., some time since wrote to the Globe, calling Mr. J. T. Ewart to task because of his advocacy of the claims of the Manitoba Catholics, and asking him to throw up teachings, there is a strong party his brief on account of the Pastoral issued by Bishop Gravel. Mr. Ewart, in reply, proved clearly that the Presbyterian ministers of Manitoba went very much further than the Bishop in the way of interference in the case. In last Saturday's Globe Mr. Pringle has a long letter, nearly the whole of it taken up with abuse of the Jesuits, Mr. Goldwin Smith being quoted to prove that they are no better than they ought to be. We suppose Mr. Ewart will be heard from again. A rejoinder from Mr. Selby will then be in order, in which he will most likely give us his opinion as to the best mode of cultivating potatoes. As a one-sided no-Popery writer Mr. (Ministerial) Union, assigning, as his Selby has had a remarkable career. Mr. Pringle's library must be as onesided as Mr. Pringle. Mr. Pringle is, in fact, the product of Mr. Pringle's

A RECENT Sunday, or "Sabbath," as our Judaizing friends prefer to call It ill becomes a Baptist, therefore, the Lord's day, was set aside by many persists in its statement, and gives the further fact that it is quite the

one-sided library.

What do these pretended facts year will be reserved for preaching the Gospel. If two Sundays could be put aside for this purpose, that would, to our view, be better, though we shall

Every day brings to light some new

A BRIGHT little magazine-the first volume of which is now before us-enthe Right Rev. T. J. Dowling adorns throughout are carefully and cleverly written. Success to the " Echoes "!

THE Ottawa Post, in its issue of July 27, contains the following paragraph:

(The Catholic Record.)

In the headliness to the cable news in the Mail and Empire we read that the "separatists"—meaning the Home Rule Liberals—are gaining a few seats, and the other day the crimes of the murderer of the Pitezel children could remind the Irish hating Mail and Empire only of an instance of Irish brutality. Is this part of the good work for which the Conservative party have re-hired the paper? (The Catholic Record.) the paper?

To all of which we beg to enter the plea of "Not guilty." Will our contemporary be good enough to give us the date of the issue in which this paragraph appeared?

WE have received from Mr. Robert Watt, a farmer, of Selton, Ont.,

according to the commandment.

ago the Methodists exhibited at Ep- It appeared to me that when I had worked six days that I had the right The mother, on her side, is there what to rest upon the seventh." Mr. Watt she ought to be. Nothing is done with was prosecuted before the Court of Common Pleas, and was acquitted on the ground that farmers may do their ordinary farm work on Sunday. We do not insert Mr. Watt's letter in full, as the CATHOLIC RECORD is not a vehicle for all sorts of matter. In regard to Mr. Watt's grievance we have the expression of the most tender, most to say that, as he was acquitted, he does devoted and most persevering not appear to have been so very harshly treated that it is necessary the whole press of Canada should be roused to indignation in his regard. Mr. Watt is a believer in the seventh day Sabbath, and observes Saturday instead of Sunday. It is certainly an inconsistency on the part of Protestants, who maintain that the Bible alone, as interpreted by private judgment is the only authority to decide religious controversies, to persecute Mr. Watt for following his own judgment, the more especially as it is certain that the only Sabbath referred to in the Bible is the day Mr. Watt keeps. The change of the Christian day of rest to Sunday was made authoritatively by the Catholic Church for sufficient reasons, but that change is not recorded unmistakably in the Bible. Mr. Watt maintains that he should be at liberty to follow his own interpretation of the Bible, and coacludes his letter thus:

"It is because I have been studying my Bible that I work six days and rest the seventh. I have as carefully as I know how searched that book through and through, and find no authority for keeping Sunday as a sacred day. any of your readers know of a * thus saith the Lord,' please tell me where it

may be found.

THE CHRISTIAN FAMILY.

Submission Discussed as One of the Essential Elements.

[Free translation of a pastoral letter of French Bishop by L. H. Gache, S. J.] The Holy Scripture has only a short phrase to characterize Jesus in His infancy-He was subject to His parents Now this phrase contains a deep and vast instruction on the object in which

we are engaged.

Submission is one of the essential elements of the family. Without sub-mission and obedience the family presents nothing but the image of chors and hell. Alas! we know to what an extent this fundamental duty is disregarded. We know what torrents of tears insubordination causes to be shed and all the evils which it inflicts on families. But by what means can we stop the progress of an evil so great and so inveterate? How can we stand an impetuous torrent which rushes with fury and is continually in creased by new tempests? It is to inferiors, it is to superiors, that we are speaking. And we entreat them to consider attentively, and seriously, to meditate, on what we are going to say to them.

And, first of all, you who give vent to so bitter complaints; you who lament and suffer so much from the spirit of rebellion, whose breath is everywhere, even in the air which we inhale, laying your hand on your heart, can you affirm before God and before men that you have nothing with in which everytling is done with a which to reproach yourselves in this Have you considered the education of your children as a most important thing for you and for them? In your conduct towards your children your inferiors have you been guided by principles taken from divine faith, or by motive merely human and earthly? Have you not sacrificed to flesh and blood the interests of their souls and of their future? Is it not passion-and often a blind and unjust passion-that has directed you in the use of your authority? Have you not. sometimes, disregarded and despised what you were repeatedly told to re mind you of your duties in this matter and to induce you to fulfill them? Oh! you should, in due time, have surrounded those young hearts with care, vigilance and love; you should have trained them, bent them as young plants are bent ; you should have impressed on them a virtuous motion, a good direction. You did not do it; now you bear the penalty of your fault, and God alone knows when you vill see the end of it and all that you will yet have to suffer.

Whatever it may be, the deeper the wound is the more we must hasten to sear and heal it. The more imminent is the danger the more promptly we must endeavor to prevent and avert You wish, you desire sincerely the happiness of your family; we wish, we desire it more energetically than yourselves, and you do not know all hat we would do to procure it. This happiness is not chimera; it is a real ity; it exists. Where? you ask. In the Christian family. It is there consequently that we are going to take you. It is there that you will see it with your own eyes, that you will touch it with your own hands. there that you will learn how you can introduce it into your own fireside. How beautiful, how great, is the spectacle which is about to present it-

self to us In the Christian family the father,

THE "CANADIAN BAPTIST" but there is nothing of superstition in scientiously observed the day before, ceived as if it came from God Himself; it meets only wills submissive and full of deference and respect for a power which courts love and not fear. out her participation and co-operation she is surrounded with all the kind at tention and respect which she deserves In the midst of her hard duties she multiplies herself and suffices for every thing. When she is betrayed by her failing strength, she is supported by her generous heart. In her language as well as on her face always shines There the children-objects of the most affectionate, of the most enlightened and constant care-grow every day like young trees planted in a rich soil and under a beautiful sky. They are still in the budding season; very soon

they will bring forth abundant fruits. In Christian families religious duties hold the first place. There every one knows that Sundays and certain holy days are days of rest, in which the soul has to nourish herself on the truths of faith and to renew her strength by the reception of the sacraments. All the members attend, as far as possible, all the religious services of the parish. They listen to the voice of their and carry into practice all that he says because they know that he speaks in the name of God and with His divine authority. They consider as a great sin and as a source of malediction the work which so many bad Christians perform without necessity in contempt of a holy law which dates from the first days of the world.

In the Christian family no duty of charity is neglected; the neighbor is always treated with justice and kind-The beggar is a brother, a sufness. fering member of Jesus Christ, who is assisted with readiness and alacrity There God reigns and governs. He is adored, blessed and thanked for all that happens. A pious idea presides at all the operations of the day, of the week, of the month and of the year. In the evening after having been en gaged in labors, somtimes rather painful, the whole family assembles before a pious picture, and the evening prayers are said in common. times, especially during the winter season, pious reading is added to prayer, with the recitation of the The pious exercise is at the same time an invigorating tonic for soul and a useful relaxation for

the body. In the Christian family, far from neglecting what concerns comfort and contributes to temporal prosperity, on the contrary, all the able members endeavor every day by good order and economy, by assiduous labor and by a prudent management of everything, to increase their fortune and patri-They repel with vigor those fatal and ruinous temptations suggested by luxury, ambition and the vain desire of appearing superior to others; and by so doing they prepare, even without intending it, a way to a higher social position.

In the Christian family nothing is exaggerated; all rights are respected, all the legitimate wants of nature are satisfied. It is understood that the and mother, as well as father the children, need recreation and some enjoyment. But the recreations which are taken by them, the enjoy ments in which they indulge, nothing contrary to the law of God, nothing dangerous to morals.

They are pleasures which pure consciences can appreciate and enjoy they are intimate feasts into which ves and friends are admitted, and most perfect decorum, and the body, the mind, the health and the heart are

equally benefited. In fine, in the Christian family the great reverses, the great calamities which fall sometimes upon men and make them suffer so much lose a great deal of their harshness and bitterness Persons truly Christian possess the in appreciable secret of soothing all afflictions and alleviating all miseries. They draw from them a greater splen dor for their virtue; they change them into titles of glory and reward. When sickness comes, when everything announces to them that they have to quit this world, they do not give way nseless and powerless regrets. hasten to ask of religion the assistance which she has in store for that great journey, and they await with calmness and confidence the last moment. See that good and tender mother who dies so peaceably; her last words to the dear ones whom she leaves behindare they not a rendezvous to heaven See that excellent father; couch on which he is about to expire he blesses, encourages, consoles his children, and they, though they feel all the hardness of this separation, dry their tears, because they have the hope of rejoining soon and forever the one whom death is going to take away rom their love.

Christian family, real stronghold of our morals and of our faith, happy and exemplary family of which we described the main features, how worthy thou art of envy and admira how We are confident thou dost yet exist somewhere, otherwise everything would be lost. Oh! wherever thou mayest be, whatever be thy name, I love thee, I congratulate thee, I bless Oh ! if many families in which thee. Oh! if many families in which disorder triumphs, if many families disorder triumphs, if many families with which are perishing or threatened with ruin for having violated all the laws of their constitution, could closely con-template thee, if they would only obtain and taste a drop of the happi

which thou art and hast always been

Yes, fathers and mothers, heads of families, look attentively around you, try to become acquainted with the number, the extent and depth of your Your children are a blessing, duties. a gift from heaven; such is the view you must take of them. If they are properly educated, they will be wealth and the glory of your family but if they are badly brought up, they will be its shame and ruin. In every thing give them good example. can you wish that they be not what you are and that they do not what you are doing? What influence shall you have on them if your actions formally deny the words which you speak to them? You say you love them. do you know well what it is to love ! To love is to take complacency and delight in the happiness of others. then, when a person loves he loves only for himself, his love is not properly love, but selfishness.

The leve of parents for their children, when it is true, tender, enlightened, generous, disposes them to make any lawful sacrifice for the happiness of their dear ones. The love parents for their children is in the heart of the father and in the heart of the mother what the sun is in this world. When the sun rises it immediately chases away the darkness of night, and with its rays and heat it spreads around everywhere elements of life and fecundity. An immense change is effected; the country be comes animated ; it covers itself with verdure and flowers and displays all the charms of springtime, and after that comes the time of the harvest-Faithful picture of what takes place among children when they are loved and brought up as they ought to be.

You love your children; very good, excellent! But, then, consider, without separating the present from th future, what is required to make then happy. Try to make them understand and deeply impress on their minds this truth that the Christian's life is the greatest, the most beautiful thing in this world. Continually show them, on the one side, the advantages, the rewards, the glory which accompany virtue; on the other, let them know that regret and punishment always follow vice. Let them learn by beholding what you do every day, what justice, what charity is, and fully understand by how many motives, under how many penalties they are bound to respect in their conscience and to practice towards everybody those two fundamental laws. If any of them are called either to the priest hood or to the religious life, fear above everything to put any obstacle in their way. Remember that this vocation is a great honor with which God favors you and that He will not give to give you in return, even in this world, a hundred fold for what you have given Him for the altar or for the cloister.

You love your children. Very well. Do not then neglect to correct them. and do it in good time and effica Be kind to them, be patient with them; but, at the same time, be just and firm. Take them by the just and firm. the heart, study their character, their pro pensities, their wants, their defects As far as possible never lose sight of them, never punish them in a fit of anger or on the impulse of the moment, and remember that one always gains more by meekness than by force

You love your children. admirable! Be careful, then, not to omit any occasion to inspire them with simple and modest tastes. Accustom them early to be frugal, resigned in men are who have identified themadversity and privation. Let them conceive a real esteem and attachment for their condition and a sincere love for ordinary occupations. Instruct them; but teach them only what can be useful to them and not what could be injurious. Let them be good Christians first and afterwards men, men of common sense and not ambitious men, continually scheming to attain to positions for which they were not suited and running after riches and honors which they will never be able

ARE CATHOLICS PERMITTED TO READ THE BIBLE?

Editor of the Canadian Baptist :

-In acknowledging my sense of indebtedness for the insertion of my etter on French Catholic Evangelizers, in your issue of the 18th inst and recognizing your reasonable de sire to draw the controversy to a close, cannot help craving a further measure of your indulgence in order that may set you, and many of your readers, right on a point wherein so much ers, right on a point wherein so much ignorance prevails. You make the statement that Catholics are forbidden to read the Scriptures. This you are in no sense justified in saying, for right by my side I have a copy of the old and New Testament, with the pub lished recommendation of the same to the Catholic people by the Archbishops and Bishops of New York, Baltimore Boston, Cincinnati, Buffalo, Cleveland St. Louis, and other prelates, and shall be much pleased to show the same to anyone desirous of seeing what must be a revelation to many of your Church, who have formed false conceptions of Catholic liberty to read the Bible. On this point let me say that a few months ago Mr. Archibald Blue, a well-known Baptist, told me that a minister of religion had informed him that, by the order of an eminent Church dignitary in Quebec all the Bibles in one or two parishes had been gathered and burned. Mr. for having drawn rails on Sunday, 5th May, 1895. He says: "I had con-lens, moves and persuades, is repossible efforts to reach the state in limited at the gravest doubts about the firmess. His word, which enlighted follow thy steps; they would make all desirous of having it officially contradicted, if untrue. The Secretary of Faber.

Cardinal Taschereau very promptly vrote me a denial of the slander, which gave to Mr. Blue in order that the vendor of the story might be set right. I merely mention this one instance of misrepresentation, and its refutation, in order that your readers may slower to believe such unwarranted ideas about Catholics and their nonreading of the Bible than they have hitherto been. Firmly let me say that Catholics do read the Scripture, and are as free so to do as are the evangelizers themselves, and even in a Jesuit college, where a portion of my boyhood was spent, the Scriptures were open to the students and they were encouraged to read them as the inspired Word of God.

I will pass by your reference to Cath-olicism being "mental and spiritual tyranny," and its faith and worship being "degrading superstition," with the remark that you shall have a monand its faith and worship opoly, so far as I am concerned, of language that is somewhat wide good taste towards a body who are far from being uncivilized and which must contain many who are highly edu-cated, refined and intellectual, but I claim one word in reference to your remark that "a religion that does not rest on intelligence and that cannot stand the test of investigation is worth-This is a bold statement to make by a journal representing a denomination that believes in Christian mysteries. Does the story of the Creation rest on intelligence, or the wonderful account of the deluge, and the inhabitants of the ark, find support from our every-day knowledge zoology and measurement? you, for a moment claim that the In-carnation and Resurrection of Christ will bear the test of investigation from human hypothesis, or the laws of nature, or on what grounds but those of child-like and blind faith can any reasoning person be expected to pro-claim belief in the Trinity, and so on. Before you or the evangelists attempt to destroy the faith of the Catholic in the supernatural — or what you call supersition—you must, in all fairness, be prepared to give him in substitution a religion void of all that is at variance with nature and nature's laws, otherwise, as I stated in my former letter, you will, in pulling up the cockle, tear up the wheat by the

I rather think it will be hard enough for the various Christian denominations to stem the rising waters of free-thought without wasting their energies in tearing the rival creeds to pieces, for while the quarrel rages within the temple of revealed religion, the scientific schools, with all their learning and wealth and argument, are thundering at the gate.

Peter Ryan. at the gate.

THEOLOGICAL SCALPING DYING OUT.

ganized Movement for Church Unity. Father Doyle's Comments on the Or-

The plan proposed by the League of Catholic Unity, a company of distin-guished clergymen of the principal Protestant denominations, which hopes to unite a divided Christendom upon a basis of the four articles adopted by the Lambeth Conference in 1888, has attracted the attention of the Roman Catholic clergy.

Rev. Father Alexander P. Doyle of

the Church of the Paulist Fathers said

last week;
"I deem the movement a most significant one. When I read the account of the last meeting, and saw who the selves with it, and remembered their reputation for earnestness, I understood that the importance of the move ment could scarcely be over-estimated.

"The least aspect of it is that it shows how the leaven has been quietly working in every Christian denomina The leaders have had the matter tion. at heart, and have been praying and trinking over it, and, as a conse quence, will ultimately work out a modus vivendi of Christian unity.

"The days of theological scalping have gone by. The policy to day is not to emphasize our differences, but to reaffirm more and more our agree-The points on which many Christian denominations agree are nany, and those wherein are, after all, but a few, and the less notice taken of those few the closer we shall come together.

'After all, most of our religious antipathies come from not knowing each other. If we were personal friends, meeting frequently, entering into some good work for civic purity or anything else, we would appreciate each other's motives better, and have a higher respect for each others religious

"The sentiment in favor of Christian unity is growing stronger as we near the end of the century. The dawning of the twentieth century will see a reuniting Christendom, if not a reunited one.

'Of course I, as a Catholic, cannot think a great deal of any platform which leaves out the Mother Church, but, as I understrnd it, the League of a Church Unity is designed to unite the

Protestant denominations.
"The union of the Protestant denominations is but a step to their union The appeal with the Mother Church. of the Holy Father is ringing through out the Christian churches, and it will not be listened to in vain.

It was in a great measure through bodily pain that the world was redeemed; and is it not mainly by the same process that we our-selves are being sanctified at this hour? —Father Faber.

AUGUST 10,

GAVE ALL TO HIS POOR.

Pathetic Story of a Simple Cure Who Imitated the Master.

In a poor village of Auvergne there lived, a few years ago, the poorest parish priest who ever traveled on his ministrations through the narrow passes of the Cevennes. The sort of hut which served him for a dwelling would hardly have been coveted by the humblest peasant who toiled in the coal or antimony mines, deep under the mountains. As it stood close up against the back of the little cross crowned stone church, you might have taken it to be a pious hermitage, or one of those hospitable sanctuaries for the unfortunate, sometimes built on high, almost inaccessible points. This was the sort of Thebaide where lived for ten years the cure of X.

He was a man of sixty years, thin, wirey, alert, and with a mild and bene countenance. The simplicity of his heart did not exclude delicacy of feeling, not even intellectual dignity; nor did the austerity of his habits diminish his natural indulgence for the failings of others. His ardent faith and zeal had no other limit that nature imposed on his physical forces

It was said of him that his charity compassed miracles. Winter had no cold severe enough, nor snow deep enough, the mountains had no ravines steep enough, the pight no darkness fearful enough, to stay or appal him in the exercise of his duties; and everything was accomplished quietly and with an air of cheerful good nature which banished all thought or appearance of sacrifice.

This simple-hearted old man had. however, an ambition, a modest and a very natural one, but which seemed exceedingly difficult of realization. For several years the good cure had nourished in his secret heart the ardent desire to possess a new soutane, or cassock. All who knew him had to admit that this desire was only too well justified by the advanced age and feeble condition of a very im-portant official portion of his ward-This soutane could, like its wearer, boast of long and honorable From the beginning of his ministry in Auvergne, it had accompanied the priest on all his parochial excursions. With him it had braved the inclemencies of the seasons, had been exposed to rain, dust and snow keen winds and fierce suns Under the combined action of these divers elements of destruction, the original color of the garment had visibly suffered. So thin and worn and limp was it, that like a withered and faded leaf, it seemed ready at the least strain to sever all connection with the form which it was its mission to drape with sacerdotal dignity. is probable that at least a partial separ effected if it had not been for the skill and indefatigable devotion of Madame Marguerite, who was attached to the

service of the cure. In the presence of a constantly recurring danger, this valiant woman performed veritable miracles with her needle-tracing across the weakening material of the garment wonderful, in visible arabesques. Thanks to her, certain ruptures, always imminent were delayed from month to month, and finally from day to day, without causing the dignity of the cure to suffer too much from the precarious condition of its outward sign and symbol.

It must not be thought, however, that this good priest was lacking in what is "respect for one's own person. Under the most modest and simple exterior he preserved an innate refinement and love of neatness. He felt his poverty and bore it courageously, always ready, before what seemed t him the greater needs of others, to renounce the gratification of his own desires, even that fondest desire of all sess a new cassock. times had this darling wish, this bold, ambitious dream, seemed about to be realized; but always the saintly man found that he had reckoned without the treacherous impulses of his own tender

In beholding the indigence and want of his humble neighbors, this priest, so pathetically poor, really seemed to next morning, while she repaired this imagine that he had a surplus, and fresh lose to the garment with a patch errands of mercy.

This manner of regarding the goods housekeeper, Marguerite; and this wrong-doing, "it is not so with the difference of opinion brought too often misfortune which has overwhelmed to her lips reflections and recrimina- these poor people. tions scarcely reverential toward her beloved master. Occasions like the solemn or joyful fetes of the Church were most trying to both these good them. people, because of that shappy clerical Yet with ever renewed faith, the patient cure would say, cheerily: "We will have the new "There you soutane for Easter, the time for freshening up, or for Pentecost, at the or "It will come in good time for Assumption, never fear :

and comfortable for Christmas. But the sacred days all came, again everything !" and again, without bringing a cassock, and went, each leaving more melancholy traces of wear on the old one; and ever the good priest sighed over the words of the Master:

poor ye have always with you. One summer evening the cure, who had returned late from a long and fatiguing excursion, seated himself near an open window, and, after closing his breviary, gazed in silence out spoken. I will wear this one at the over the little village. Though the weather was threatening, he breathed w.th delight the refreshing, though

omewhat chill, night air. Marguerite lowing spring, to redouble the anxiety | t) my worthy penitent a new cassock, was placing the dishes, on which she had served the frugal supper of her master, on the shelves of the oak side-

The evening of which we speak fol lowed one of the old housekeeper's "unlucky days." An ominous discontent still shadowed her face, like the clouds which just then hung low over the brow of the mountain, shedding upon it a sinister gloom.

Night had now come : the sky was ombre, the moon only briefly showed herself between the heavy clouds: the wind began to torment the tall chestnut trees before the parsonage.

" Really, I am in the wrong, am I And I ought to be pleased with you, A whole day passed away from home without eating or drinking, at your age! It is wise and commendable, doubtless! Oh, this will have a bad and for you, I can tell you, Monsieur !

At this moment a brilliant flash of lightning illuminated the whole room The cure and his housekeeper crossed themselves. Marguerite lighted a little lamp placed on the mantelpiece.
"Peace, Marguerite, peace," re

sumed the cure. "Our ministry has painful duties." "Ah, there you are with your eter-nal duties! The Church (you say so yourself) does not demand that one should kill one's body to save one's soul. If you only gained by your charity's something besides benedic-tions. But look to what it has reduced you! Here in this poor presbytere is all you possess — the fruit of thirty years of hard labor! And there are never 30 francs in your purse !"

"I don't know about that," mur-mured the cure; "one must never lose faith in Providence."

"You are quite right there; for if Providence did not provide for us day by day, I do not see how we could have a morsal of bread for our old age, since you know so little how to keep that which kind heaven sends you. Look at yourself, if you please! Is there in all the parish a man of poorer appearance than you? What has become the fine promises you made to me at Easter? The Assumption approaches, what are we to do for a decent cassock? What has to day brought you for example? Nothing!"
"Eh! eh!" said the cure, smiling,

with an air of mystery.
"Or at most," she continued, "some

insignificent silver pieces; a fine sum truly, with which to buy a cassock !' The cure resumed tranquility:

"Marguerite, you must inquire if there is in the countryside a tailor capable of making properly and promptly a new cassock for your

"What !" responded the house keeper, who believed she had no understood, " what did you say?" "I say that you have forgotten tha the 25th of July is almost here.

" Well ?" "Well, I have visited to day, at her chateau, Madame the Baroness Du-bief, who has renewed her request that ten Masses should be said for the soul of her husband; and the baroness has begged me to accept as stipend the sum of 200 francs, and here they are! So speaking, the cure brought ou from under his cassock a purse of strong leather, which was delightfully round and full. Marguerite was put ting out her hand to assure herself of the reality of the good fortune, when the cure rose from his chair, uttering a cry. A bright, red light illumined the whole side of the mountain. The cure ran and opened the door of the parsonage, and beheld a column of fiery smoke rising from the root of house in the center of the village.

"Fire! fire!" he cried. "Run, Marguerite, to the church and ring the bell to summon help.' Marguerite hurried out by a door mmunicating with the sacristy, while the cure took his hat and set out through the storm for the scene of the disaster. In a few hours the fire was extinguished. Only one dwelling,

the poorest in the hamlet, had been

destroyed; but the cure had somehow

lost in the flames a considerable part of his cassock. "Fortunately," said Marguerite th

this surplus was never anything but which matched very badly both color the cassock money. One after another and material, "this time the misfor the carefully saved crown pieces were tune is not without remedy-thanks to sure to take wings and fly away on the generosity of Madame the Bar ones

"Alas, my good Marguerite," of this world and the duties of a cure plied the cure, placing his hand behind was not always accepted by the stern his ear, like a schoolboy detected in

> well, you can preach a ser-Occasions like the mon and take up a collection in their favor, some one will doubtless help

> > "We must hope so, at least; but would it not be better for us to furnish

"There you are already with your mistaken ideas! Each person is sup-posed to help the poor according to his means-the rich with money, priests with the good word. Think ! you have "I doubt not I shall have it all warm barely the necessaries of life." "But, Marguerite, they want for

You must have another cassock.

"They have neither bread nor cloth-"Heavens!" exclaimed the house keeper, struck by a sudden fear, "what

have you done with the money you showed me vesterday?" "Marguerite," replied the cure, confused, "you need not go to order for me the new cassock of which we have

approaching festival.

Bishop, to all the parishes of his diocese. This news at first threw the cure into a sort of torpor, resulting from the prospect of an imminent danger; he had a moment of vertigo, as if he had felt the ground giving way under his feet. Then to this prostration of all his faculties succeeded a feverish agitation and a supernatural activity. He came and went aimlessly-busied himself without motive and without intermission. He spoke aloud when alone, and gave himself up to all those acts of excessive excite by which cowards seek to divert their thoughts and assure themselves against their own weakness Vain attempt!" All his efforts ended in a miserable conviction that he must renounce definitely all hope of passing honorably through the impending ordeal. Already he saw himself appearing, ashamed and wretched, like a man of untidy habits, or a povertystricken spendthrift, before his superior ecclesiastic, when Providence again came to his aid in the guise of a charitable lady, secretly informed of his plight by the faithful Marguerite. A

tailor was sent for in haste from neighboring market town. This tailor was very poor and demanded not only to be paid in advance for his work, but furnished with the means to buy the costly mater-The ingenuous priest consented, Alas! on his way home the man stopped at an inn where, in a wine, that treacherous "consolation of the poor," he so drowned his conscience as to lose all distinction between meum and tuum, and finally, in a debauch with some jovial com rades, squandered all the good priest's

The cure bore this new trial with the meek philosophy of one "ac-quainted with grief," of that sort; and when the thief was arrested declined to appear against him, not even deny ing the fellow's shameless assertion that the lost money was "a gift, not a deposit." To Marguerite, who thought her master had gone mad, and frankly so expressed herself, he said with a sad smile:

money.

"Thank you, my dear gouvernante, that the poor wretch could find my lost crown pieces in that miserable "No ; but he might have found re-

pentance.' "Eh, you may be right : and yet I

bethought me, the Master would have said, 'Let him go! He knew not

The dreaded day arrived. A glad peal of bells announced the entrance of the noble prelate into the humble but pious parish. The cure, accompan ied by his sacristan and two choir boys in full canonicals, left the parsonage to eceive at the entrance to the village, His Lordship the Bishop. The local authorities, in official costume, carried the canopy under which that dignitary should be conducted to the church, according to the customary ceremonial. The cure feeling happy and almost proud, for the moment, because of the handsome surplice, with which his shabby cassock was covered, advanced with a firm step at the head of his escort, along the way strewn with flowers, between a double row of houses their dingy fronts half concealed by a hanging of white cloth. When the Bishop arrived the procession marched to the church, where the cure with unusual solemnity. After the Mass it was his duty to present his homage to the prelate Lordship was seated between his two Grand Vicars who remained standing, and attended by the principal citizens of the commune. He was a noble look ing man of about forty; his manners were those of a gentleman of the Court. and he expressed himself with the ease and grace of an orator accustomed to speak before the great ones of the

earth. The cure had felt his firmness abandon him from the moment when he had been forced to lay aside his official surplice, which had permitted him at first to appear before his noble superior with apparent assurance. At sight of the miserable garment worn by the old cure the Bishop frowned. The cure began to tremble like a criminal be-

fore his judge.
"Monsieur," began the great eccles astic, in a stern voice, "is your parish, then, so poor and are your revenues so meagre that you cannot accord to your person the care which the dignity of the priesthood requires?

"I implore Your Lordship to pardon

"Monsieur," pursued the Bishop, we are far removed from that primitive, apostolic time when the Church adorned herself only with the austere virtues of her servants.

"My Lord Bishop, my slender means are alone the cause. I assure

you, that-' "Ah, Monsieur, I know all-I know hat your generous improvidence, your injudicious charities, compromise the respect due a minister of religion, and I must openly blame conduct so inconsiderate and weak. Go, Monsieur le cure, and remember that in sacrificing what we owe to ourselves, we may be found wanting in the respect we owe

to others."

As soon as the poor cure had passed out with his head bowed, the Bishop urned toward the witnesses of this painful scene and said, smiling: an interest in Luciferism, and Stecke. That lesson was a severe one; but lin, after having converted his breth-I think our excellent friend is cured ren, undertook to celebrate the Lucifor a time, at least, of his excessive liberality. l'Abbe," he added, turning to one of his round the cult of Adonai. He forth-

of the cure. There was a rumor, all at and also 300 francs, to guard against once, of a pastoral visit from the the contingencies of his philanthropic devotion.

RECORD.

After Vespers, when all had left the church the cure, whom this "lesson" had profoundly affected, stole back, and, kneeling before the altar, prayed long and fervently. The place was damp and chilly; a cold perspiration moistened his pale face. On his return home he was attacked by a chill, followed by fever.

Some days later a physician, who looked anxious and depressed, stood by the bed of the cure. Marguerite knelt near, hiding her face in her hands. A stranger quietly entered the room : he bore on his arm a new soutane of the richest black cloth and in his hand a full purse

spectfully. of his long-cherished ambition-a new with new life. He strove to raise him faint voice: Lordship, in the name of my successor, and say to him, also, that I humbly recommend to his Kindness an arden preacher, to whose faithful exhortations I but too seldom listened;"the cure here indicated Marguerite. After so difficult to have a new soutane in one, grant, I pray Thee, that the poor be less numerous, or gouvernantes more indulgent."

These were his last words. after he sighed out his life of humble

AMONG THE DEVILS.

Lovers of the occult sciences are looking forward to a strange libel case which will shortly come before the It it brought by Paris tribunal. Mdlle. Lucie Claraz against a fantastic publication called the Revue du Diable The suit in itself is not of any importance, but it will be rendered curious and interesting by the production of a number of documents concerning he two mysterious sects known as Luciferism and Satanism. to obtain some information on the subect, a reporter called on a fervent Luciferan, who volunteered to con duct him through the infernal regions.

"You ask me," he said, "how I can reconcile the worship of Lucifer with the hatred of Satan? The apparent contradiction is easily explained. Diabolical religion has given birth to two sects as different from each other as Catholicism and Protestantism, both of which are based on the adora tion of Christ.-Luciferism dates from the last century, and will be found mentioned in one of the works of George Sand. It is a kind of Mani cheism. Lucifer is the eternal rival of Adonai, but the Luciferians, from recognizing in the all-powerful angel overthrown by Adonai the principle of evil opposed to the principle of good, adore in him the supernatural power which produces equilibrium. and renders unto nature the rights ignored by Adonai, the God of Chris tians. To his One, life should be made up of sorrow, constraint and mortification. He exacts from his followers the repression of all the which form the joy or happiness of humanity. His cult is that of sacrifice. Lucifer, on the contrary, accords to humanity all its most legiti mate desires. He allows it every joy and satisfaction and guarantees the expansion of all its faculties, thereby making man free. What the Adonaists call sin, we Luciferans calls vir tue. We regard Luciferas the Good

schismatics in the Christian family Christ and do not contest His victory over the fallen angel. They admit that virtue and duty are where the re ligions of Adonai have placed them, the vanquished against the victor. They prefer Satan dethroned to Chris King. They are merely revolutionist laws. Their cult is not based on any philosophy: they are maniacs, demon what they believe to be evil. fer is our good god; Satan is their

Wicked God." Turning to the Claraz affair, our Luciferan said : "You are no doubt aware of the fact that the canton Frioourg is deeply attached to the worship of Adonai, it is the most Catholic canton in Switzerland. And yet, at Bulle, not far from Fribourg, a barris ter, a confirmed anti-clerical, a well educated man, and fond of studying things philosophical, opened his house as a Freethinking club, which was soon transformed into a Masonic lodge, which was entitled 'La Reformee,' and placed under the direction of M. Steckelin The lodge was composed of noted and respected persons.

tion was necessary in the celebration of the mysteries of Lucifer, the god of

"From Monseigneur," he said, re For a moment the sight of the object assock-seemed to thrill the sick man self in bed, but immediately fell back on his pillow. Then, smiling sadly on the Bishop's messenger, he said, in a a few moments he was heard to mur-mur, "O mon Dieu! I have doubt less been too ambitious; but since it is the world, and to live in peace without

ambition and patient abnegation : but as the last sigh reached his ligs it turned into a smile, which lingered there, a silent benediction.

"The Satanists are in reality only They accept the supremacy of Jesus but during the struggle they side with and conspirators. They defy God in order to brave Him and ridicule His iacs, blasphemers, conscious of their impiety. The Luciferans sacrifice themselves to the principle of what they believe to be good; the Satanists sacrifice themselves to the principle of

"In a short time, they began to take feran ceremonies with all the pomp However, Monsieur with which the Catholic churches sur-An unexpected event came, the foll vicars, "be sure to have sent promptly with bought a garden in the Rue de la

which were the remains of a granite cliff. Out of that cliff he cut a subterranean temple, similar to that of Albert du Rudolstadt in the 'Consuelo' of Georges Sand. This Luciferan sanctuary was fitted up in Roman style. It contained two large square altars, one for the sacrifice, and the other for Masses, with three small ones in the form of triangles, destined for other ceremonies. The choir was perched above in a gallery shut out from the public gaze. Conspicuous in the services was the 'Grande-Maitress.' In religion she was called 'Deodata-Lucif.' She was accompanied by a procession of 'Sisters,' whose co-opera-

Joy and Pleasure. "The question was soon raised who was the lady hidden under the sacred name of Deodata-Lucif? The good people of Fribourg at once said it was Molle. Lucif Claraz, notwithstanding that she was more fit to be the servant of a curate than a priestess of Lucifer. She was forty five years of age, very thin, with sunken eyes and protruding lips. She lived in the house of M. teckelin, her brother-in law, and was regarded as a most ardent Catholic one day she wrote a letter to the Bishop of the locality denouncing the abominations of which the Luciferan temple was daily the theatre. Aided by the alms of indignant Catholics and subscriptions from Italy, France and Belgium, she bought up the garden, together with the temple and announced her intention to found religious order on the spot, in ex planation of the sacrileges which had been committed there. The Patriarch of Jerusalem, it is said, was so pleased with her zeal that he sent to her th decoration of the Holy Sepulchre.

So far Mdlle. Lucie Claraz succeeded

in carrying out her scheme, but, unfortunately, a change in the scene took place. "At the moment when the funds collected by her began to flow in from all quarters," says the writer in the Mattu who is responsible for these details, "the financial situation of the Luciferans was in a desperate state. The converts to the good god refused to pay their share of the expenses caused by the construction and establishment of the temple. M. Steckelin had no money. The creditors thereon seized all the holy objects used in the ceremonies and the mystery was exploded. Here Milde. Claraz stepped in and paid the debts of the High Priest of Luciferism, her brother in law, but with the funds subscribed by the faithful for the creation of a new religious order Naturally there was a great outer among the clergy when they to what use the subscriptions had been put. The curate of Gruyere refuse to admit her to holy Communion and she brought her appeal before the ecclesiastical authorities, but to no purpose, and she was condemned to pay the costs. The singular case was published at the time in several papers. As regards the report that she acted as Grande Maitresse in the Luciferan services, she stoutly denies it. It is probable it was due to the circumstance that her brother-in-law was High Priest of the What has become of him is not stated.

"Such," says the writer in con clusion, "are the facts which will be laid before the Paris tribunal. It remains with the French law to decide if Mdile. Lucie Claraz was libelled when she was accused of having filled the part of the mysterious Deodata-Lucif." Many more curious details relating to the affair are expected to be made during the trial, in which the Luciferans and the Satanists will probably be examined in respect to their extraordinary aberrations of religious sentiment and the mystic doctrines which they profess to hold. It will certainly be one of the most remark



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ath. Persons cutside of New York, who may not know the address of houses solling a partielar line of goods, can get such goods all the same by sending to this Agency.

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Tenth Sunday a DISTRUST C "Jesus spoke this pa people who trusted in were righteous." My brethren, Holy

ing us study these

would urge on our are redeemed by Blood of our Lord Je by any merits of out this that we may be season of relaxation, redeemed, and that of our Lord we shoul lost race. "I have press alone, and of was none with me," by the mouth of th There is no possible heaven except by the miserable poison th medies were and ar to cure us. Of cours aggerate, as the Cal pravity of fallen me nature totally depra tion of the fall is m but it has not utt his every action a s terian friends once some of them still But when you as

enjoy the happiness doctrine of the Cat libly teaches the an quiring the merits in your own righteo is question of getting deemer and the Hol Trent defined as a If any one shall say lieve, or hope, or such a manner that without the inspir Spirit going befor anathema. And th doctrine more plai Scripture, or more to the office of Chr But, brethren, if t

ful joy to us as Chri of God, and are re that holiness which Redeemer had and and not technically in name, but actual infinite love of his our Lord's lightest to purchase heaven of all the best and race put together. God is by nature th children of the Ete to the God-head b Holy Spirit. Who grace of baptism, receive Communion to God by a union John says we are we actually are, Lord is called by S 29) "the first-born ren." And what d self say when He

and to your Father Now, my brethre who need to be wa by the example of isee, there are som publican, need t Christian may say man; it is that sen spoke when he said God I am what I a none the less min ceived it from Je cause by His love hope to persever Nav my virtue boasted of, if I g

we look at the shr our own poor, fal us rejoice and be we consider how princes of His heav how we ought to acquiring divine of humble, ferven ful confession of the devout recept: sarv means of Home a

credit is due.

It is the duty of ev or travelling for p equip himself with keep up strength a cure such ills as are in everyday life. F saparilla as a gene blood pure and less I of disease, will be Change of drinking ous trouble, especia spring water in the drops to a teaspoom in a tumbler of wat having any injurior. Hood's Vegetable cause no discomfort, of sleep, but assist that satisfactory renatural and regular As PARMELEE As PARMELEE' contain Mandrake a Liver and Kidney Certainty. They Herbs which have

wonderful in their a bowels. Mr. E. A. writes: "I consider cellent remedy for ment of the Liver, h for some time."

There is danger Many who have d their troubles from cold which settled short time they were best physician. Anti-Consumptive late, their lives of the medicine has coughe and a set of the settlement of the settl coughs, colds and a

FIVE-MINUTE SERMONS.

Tenth Sunday after Pentecost.

DISTRUST OF SELF. "Jesus spoke this parable unto a certain people who trusted in themselves that they were righteous."

My brethren, Holy Church, in bidding us study these words of our Lord, would urge on our attention that we are redeemed by the Most Precious Blood of our Lord Jesus Christ, and not by any merits of our own. She does this that we may bear in mind, in this season of relaxation, that we need to be redeemed, and that without the merits of our Lord we should be one and all a lost race. "I have trodden the wine press alone, and of the people there was none with me," says our Saviour by the mouth of the Prophet Isaias. Tere is no possibility of winning heaven except by the merits of Christ. Agam's fatal sin so infected us with its miserable poison that all human remedies were and are totally worthless to cure us. Of course we need not exaggerate, as the Calvinists do, the de-pravity of fallen men. We are not by nature totally depraved. The corrup-tion of the fall is miserable enough; but it has not utterly extinguished natural virtue in man, nor has it made his every action a sin, as our Presbyterian friends once believed, and as some of them still profess to believe. But when you ask, How is man to

enjoy the happiness of heaven? The doctrine of the Catholic Church infallibly teaches the answer: Only by acquiring the merits of Christ. To trust in your own righteousness, when there is question of getting to heaven, is to rob the Son of God of His office of Re-deemer and the Holy Ghost of the office of Sanctifier. Hence the Council of Trent defined as an article of faith : If any one shall say that a man can believe, or hope, or love, or repent in such a manner that he shall be justified without the inspiration of the Holy Spirit going beforehand, let him be anathema. And there is no Christian doctrine more plainly taught in Holy Scripture, or more plainly essential to the office of Christ, than His merits

are necessary to salvation. But, brethren, if this is cause of humility to us as men, it is cause of wonderful joy to us as Christians. For by the grace of Christ we are made children of God, and are really sanctified with that holiness which the Son of God our Redeemer had and yet has-yes, really and not technically, or fictitiously, or in name, but actually imbued with that infinite love of his Father which made our Lord's lightest sigh of more worth to purchase heaven then all the virtues of all the best and purest of the human race put together. What the Son of God is by nature that we are by grace children of the Eternal Father, united to the God head by the bond of the Holy Spirit. When we receive the grace of baptism, especially when we receive Communion, we become united to God by a union so perfect that St. John says we are entitled to be called, we actually are, sons of God. Our Lord is called by St. Paul (Rom. viii., 29) 'the first-born among many brethren." And what did our Saviour Him-

and to your Father." Now, my brethren, if there are many who need to be warned against pride by the example of the haughty Phare, there are some who, like the poor publican, need to be encouraged. There is a true sense in which a good Christian may say, I am a righteous Christian may say, I am a righteous man; it is that sense in which St. Paul spoke when he said, "By the grace of God I am what I am." As much as to say, my virtue, if I have got any, is none the less mine because I have re ceived it from Jesus Christ, and be-cause by His love I still persevere and

self say when He bade His disciples

farewell? "I ascend to my Father

to persevere to the end in it. Nay my virtue is all the more to be boasted of, if I give credit to whom

credit is due.

Let us, then, be indeed humble when we look at the shrivelled nakedness of our own poor, fallen nature ; but let us rejoice and be honestly proud when we consider how God changes us into princes of His heavenly kingdon. Oh! how we ought to value the means of acquiring divine grace-the practice of humble, fervent prayer, the sorrow ful confession of sin, and especially the devout reception of Holy Communion ; for these are the great and necessary means of acquiring Christian

Home and Abroad.

Home and Abroad.

It is the duty of everyone, whether at home or travelling for pleasure or business, to equip himself with the remedy which will keep up strength and prevent illness, and cure such ills as are liable to come upon all in everyday life. For instance, Hood's Sarsaparilla as a general tonic, and to keep the blood pure and less liable to absorb the germs of disease, will be well nigh invaluable. Change of drinking water often causes serious trouble, especially if one has been used to spring water in the country. From a few drops to a teaspoonful of Hood's Sarsaparilla in a tumbler of water will prevent the water. Hood's Vegetable Pills, as a cathartic, cause no discomfort, no disturbance, no loss of sleep, but assist the digestive organs, so that satisfactory results are effected in a natural and regular manner.

As PARMELEE'S VEGETABLE PILLS

natural and regular manner.

AS PARMELEE'S VEGETABLE PILLS contain Mandrake and Dandelion, they cure Liver and Kidney Complaints with unerring certainty. They also contain Roots and Herbs which have specific virtues truly wonderful in their action on the stomach and bowels. Mr. E. A. Cairneross, Shakespeare, writes: "I consider Parmelee's Pills an excellent remedy for Biliousness and Deraugement of the Liver, having used them myself for some time."

There is dancer in peglecting a cold

There is danger in neglecting a cold. Many who have died of consumption dated their troubles from exposure, followed by a cold which settled on their lungs, and in a short time they were beyond the skill of the best physician. Had they used Bickle's Anti-Consumptive Syrup, before it was too late, their lives would have been spared. This medicine has no equal for curing coughs, colds and all affections of the throat and lungs.

OUR BOYS AND GIRLS.

How Tony Sold Rose Buds. He was only a dog, but a very smart og, indeed. He belonged to the class dog, indeed. He belonged to the class known as shepherd dogs, which are noted for their sagacity and fidelity. His master was a little Italian boy, called Beppo, who earned his living by

selling flowers on the street.

Tony was very fond of Beppo, who had been his master ever since he was a puppy, and Beppo had never failed to share his crust with his good dog. Now, Tony had grown to be a large

dog, and took as much care of Beppo as Beppo took of him. Often while standing on the corner with his basket on hisarm, Beppo would feel inclined to on his arm, Beppo would feel inclined to cry from lonesomeness; but Tony seemed to know when the "blues" came, and would lick his master's hand, as much as to say: "You've got me for a friend. Cheer up! I'm better than nobody! I'll stand by you."

But, one day, it happened that when the other boys, who shared the dark cellar home with Beppo, went out early in the morning as usual. Beppo was so

in the morning as usual, Beppo was s ill he could hardly lift his head from the straw on which he slept. He felt that he would be unable to sell flowers

that day. What to do he did not know.
Tony did his best to comfort him; but the tears would gather in his eyes, and it was with the greatest difficulty that he at last forced himself to get up and go to the florist, who lived near by, for the usual supply of buds. Having filled his basket, the boy went home again and tied it around Tony's neck. Then he looked at the dog, and said "Now, Tony, you are the only fellow I've got to depend on. Go and sell my flowers for me, and bring the money home safely; and don't let any one steal anything." Then he kissed the dog and pointed to the door.

Tony trotted out in the street to Beppo's usual corner, where he took his stand. Beppo's customers soon saw how matters stood, and choose their flowers and put the money in the tin cup within the basket. Now and then, when a rude boy would come along and try to snatch a flower from the basket, Tony would growl fiercely and drive

them away.
So that day went safely by; and a night-fall Tony went home to his mas ter, who was anxiously waiting to see him, and give him a hearty welcome. Beppo untied the basket, and looked in the cup; and I shouldn't wonder if

he found more money in it than he ever did before.

That is how Tony sold the rose buds, and he did so well that Beppo never tires of telling of it.—Floral World.

Paying Back.

Won't you please call Jessie in. mother? We want to go down by the mill and home by the race, and we don't want to be bothered with Jessie.' Netta Grey stood at her mother's open window, holding the little five-year-old by the hand; Virginia waited at a little distance.

"But I wants to go too," sobbed the little one. "I has walked to the mills osten and osten, and I wants to go too. "Why don't you take her, Netta?

asked her mother, stopping the whirl of her busy machine wheel to settle this little trouble. "Oh, she is such a bother," said Netta, fretfully, "she has to be lifted over the fences, and led by the hand,

and she is in the way. "Come here, Virginia," called the mother turning away from the machine and leaning out of the window. "Sit down there on the grass, all of you; I want to tell you a little bit of a story,

but it is a short one and won't keep you back long. "Thirteen years ago there came into a certain house that I know of a wee little pink baby. She was a great joy to everybody in the house, but she was also a good deal of trouble. She was washed and dressed and fed and put to sleep and nursed and rocked and car-

plained of the trouble. "In a few years more another little baby came, and then, of course, the mother had her hands full. Then there were two little maids to be washed and dressed and fed and put to sleep and nursed and carried around and played with and sewed for, still no one ever thought of complaining or once called them a trouble.

ried around, and nobody ever com-

"When mother and father went to walk, babies went too; their little hands were held, their little feet lifted over rough places, and everything was done to make them happy.

"As the years passed by these two little maids grew strong and tall and independent; while other little ones took their places in the family to be cared for and helped. Now if you had been these maids, my daughters, how would you have behaved to the little ones? Would you have said: 'Go away children, and don't bother?' or would you have tried to pay back some of the care and trouble

"Oh, mother, "said Virginia, "were those little maids named Netta and Virginia?

"It is strange, but I think they

were, "said mother, smiling.
"Come Jess," interrupted Netta,
taking this way to answer her mother's question; "it's time we were off on our walk."

And dear little Jessie, who had not peen able to make head nor tail out of the story, sprang from the grass with a happy bound, clouds all gone, raindrops too, and her sun shining brightly

Nervous debility is a common complaint, especially among women. best medical treatement for this dis order is a persistent course of Ayer's Sarsaparilla to cleanse and invigorate the blood. This being accomplished, nature will do the rest.

A DEVOTIONAL RELIC.

Twelve miles from the west coast of Ireland there rises from the Atlantic a ledge of rocks — the Shelligs — and crowning a fragment of its highest peak an Irish cross is lifted high into the storms and sunshine of the open heavens, says the Seminary. It has stood for centuries, ragged, yet beau-tiful, lonely and awful yet comforting and strengthening, a witness to the early faith and skill of the nation whose misfortunes it has witnessed, whose standard it has been, whose triumphs it shall yet crown. It is known as Saint Michael's cross, and marks the site of a monastery believed to have been founded by Saint Finan. Ruins of a church, of two oratories, several cells and crosses and a burial ground still indicate the marvellous industry of the builders. The spot is nearly inaccessible. It is loneliness inexpressible, exposed to the fury of every storm and the rigors of cold, the tortures of the noonday heat. Only for purposes of contemplation and ascetic toil could men have planned and executed such a work, bestowing on it patience, devotion and cunning skill at the very peril of their lives. It is fitting, indeed, that their monument should be the cross, and that their purpose should daily and hourly look heaven in the face, testifying to the glory of God by this memorial of His Son. Parts of the stern cliffs are named for the stations, leading up to the great cross on the summit. There can be no other way of the cross to equal this in grandeur and solemnity. The echo of the sea bird's cry, the shrill roar of the winds from off the wild Atlantic, the deep thunder of the ever restless waves do not disturb the contemplative soul: they but add to the majestic awe of time and place. The Catholic spirit of to-day recognizes the inspiration of Catholic Ireland of long ago, and acknowledges with deep gratitude that its faith was founded upon a rock, indeed, "hewn out of a rock, and built upon a rock, and proof against centuries of perse

Travel and study add continually to the glory of Ireland's past. From the cross of Saint Michael, held out to us of the new world in welcome and warning, we make our way inward to north and south, and to the east coast of the Green Island, finding the cross set in worn but imperishable stone upon its face. We find ruins, to be sure, but they are also remains of beauty and of duty fulfilled. Churches, chapels, oratories, belfries and the rude yet mas sive sheltering homes of pious men and women, of learning and of charity, have been year by year discovered and exposed to admiring and reverent eyes. New beauties come to them with each year's advance as their deeper meaning opens up to through the searchlights of learning and investigation. "Ireland was and investigation. civilized when England was barbar ous," said Montalembert, and his say ing is fast becoming the utterance of many. Irish monuments-the tomb stones, the crosses, the very stones of their ruins-have each a voice which deserves to be heard throughout the world, for it testifies of Christ and His Church.

The Modern Priest.

Cardinal Gibbons, during his recent stay in Paris en route for Rome, received many French visitors. To one of them he said: "It is my opinion that in the modern world we should change our modes of action. To pray and wait in the dimness and silence of churches was sufficient perhaps when the sound of the bells alone enough to bring the people to church. But now the people will not come if we remain in the temple. False prophets are in the streets and public places. They even dare to seize upon our grand ideas of charity and social justice in ordor to deceive the crowd Ite in plateas. We, too, must go into the street. In France the clergy are serious, contemplative and pious, but I think timid. Our century is not one for timid people. It is one for the dar-ing and valiant. Truly, the eight or ten millions of Catholics in the United States have more influence in the midst of a population of sixty millions than the thirty millions of French Catholics have in a country of thirtysix millions. The Catholics of France do not occupy the place that they should have in their Catholic country They do not speak to the men of thi country in the language of the cen-tury. They appear to have come from far off and obscure regions where the changes and fresh needs of humanity had been ignored.

Asked to explain by what means the American clergy had obtained so much influence over the masses, Cardina Gibbons is stated to have replied 'Simply by mingling with the people acting with the people, Catholic and Protestant. We go out of our churches, we speak at meetings, in public places and in Protestant schools. On! we have absolute liberty! And what a splendid tolerence we mee with on the part of our separated brothers-the Protestants!

They do not Despair.

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

Cod Liver Oil made as palatable as cream.

The Medicine for Liver and Kidney Complaint.—Mr. Victor Anger, Ottawa, writes:

I take great pleasure in recommending to the general public Parmelee's Pills, as a cure doctored for the last three years with leading physicians, and have taken many medicines which were recommended to me without relief, but after taking eight of Parmelee's Pills I was quite relieved, and now I feel as free from the disease as before I was troubled."

BEST FOR

NEAR THE DARK VALLEY.

Young Girl Rescued From an Early Grave.—Pale, Listless and Weak, the Victim of a Hacking Cough, She Was Apparently Going Into a Rapid De-cline.—A Case of Deep Interest to Every Mother in the Land.

From the Cornwall Standard. If is now a common thing in this locality to hear people acknowledge the wonderful benefit they have derived from the use of Dr. Williams' Pink Pills, and it is not to be wondered at that the druggists find the sale of this remarkable medicine so large and yet constantly increasing. We could give any number of instances of splen-did results following the use of Pink Pills, but so many of these are well known to many of our readers as to not need recapitulation. However, now and again a case of more than usual interest arises, and we will give the particulars of one of these for the benefit of the public at large. Some years ago a young girl of fourteen, a daughter of Mr. Leon Dore, a well known and respected resident of Cornwall, began to show serious symptoms and caused her mother great anxiety She was just at the critical period of her life, and medical aid was called in and everything done to help her.



"Was merely a shadow of her forme But it appeared to be useless, and week

after week she continued to grow

worse, until it was evident she was fast going into a decline. A hacking cough set in, and the poor girl, who was formerly plump and healthy looking, with bright rosy cheeks, began to waste away, and in a few months was merely a shadow of her former self. Her mother had about lost all hope of saving the young girl's life, the doc tors being apparently unable to do anything to check the ravages of the mysterious disease. At length the mother's attention was directed to Dr. Williams' Pink Pills, and she decided to give them a trial. A box was taken, and, as the girl did not show any visible signs of improvement, her mother was on the point of discontinuing the medicine when a neighbor persuaded her that a single box was not a fair trial, and induced her to continue the Pills. By the time a second box was completed there was some improvement noticeable and there was joy in that small household, and no more persuasion was needed to the continue the provided that the case of young girls who are pale or sallow, listless, troubled with a fluttering or palpitation of the heart. Deam, and heaven again hears the provided that wild shivalry of the continue the point of discontinuing an attack of la grippe, and the Pink the light boats of the allied cantons. From the prows hang the banners of the Republic, and, as they glitter in the July sun, skim as the public sun, standard sunder in the July sun, skim as the public sunter in the July sun, skim as the public sunter in the July sun, skim as the public sunter in th mother was on the point of discontinuand no more persuasion was needed to continue the treatment. The use of the Pink Pills was then continued for some months, by which time the young had completely recovered health and strength. To day she is the very picture of health, and the color in her cheeks is as bright as it was before her illness commenced. To those who saw her during the days of her illness and suffering her recovery is a great wonder. Mrs. Dore ery is a great wonder. Mrs. Dore freely gave the Standard reporter permission to publish an account of her daughter's illness and recovery She said she could not find words strong enough to express the gratitude for the marvellous cure this great life-saying medicine had effected in her daughter's case, and she hoped her testimony might be the means of leading others similarly afflicted to give them a trial.

After writing the above, the report er again called on Mrs. Dore and read it to her, asking her if it was entirely She replied that she would like to give even stronger expression

Physicians

prescribe Scott's Emulsion of Cod-liver Oil and Hypophosphites because they find their patients can tolerate it for a long time, as it does not upset the stomach nor derange the digestion like the plain oil.

Scott's Emulsion is as much easier to digest than the plain oil as milk is easier to digest than butter. Besides, the fishfat taste is taken out of the oil, and it is almost palatable. The way sickly children, emaciated, anæmic and consumptive adults, gain flesh on Scott's Emulsion is very remarkable.

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ing to the Clementine edition of the Scriptures, with amotations by the Rev. Dr. Challoner, to which is added the History of the Holy Catholic Bible, and Calmer's Hilbstrated and Explanatory Catholic Dictionary of the Bible, cach edited by the Rev. Ignatius F. Horstmann, D.D., Professor of Philosophy and Liturgy in the Theological Seminary of St. Charles Borromeo, Philadelphia, and prepared under the special sanction of His Grace the Most Rev. Jas. F. Wood, D.D., Archbishop of Philadelphia. With references, a historical and chronological index, a table of the epistles and gospels for all the Sundays and Holydays throughout the year and of the most notable feasts in the Roman calendar, and other instructive and devotional matters. With elegant steel plates and other appropriate engravings.

the most notable feasts in the Roman calendar, and other-instructive and devotional matters. With elegant steel plates and other appropriate engravings.

This Bible will prove not only useful in every Catholic household, but an ornament as well. The size is 12½x10½x4 inches, weighs 12½ pounds, and is beautifully bound. For SEVEN DOLLARS (cash to accompany order) we will send the Bible by express to any part of the Dominion, charges for carriage prepaid; and besides will give credit for one year's subscription of The Catholic Record. The Bible and The Record for a year for Seven Dollars. Subscribers who live where there is no express office can have book forwarded to the one nearest their residence. Please note that if, on examination, anyone is dissatisfied with the purchase, the book may be returned at our expense, and the money will be refunded. Bibles similar to these have for years been sold by agents for ten dollars each.

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weak and easily tired, no time should be lost in taking a course of Dr. Williams' Pink Pills, which will speedily enrich the blood, and bring a rosy glow of health to the cheeks pills are a positive cure for all troubles arising from a vitiated condition of the blood or a shattered nervous system.

Manufactured by the Dr. Williams' Medicine Co., Brockville, Ont., and Schenectady, N. Y., and sold in boxes (never in loose form by the dozen or boxes for \$2.50. May be had of all druggists or direct by mail from Dr. Williams' Medicine Company at either

ABOUT PATRIOTISM.

Without it "the Heart of a Nation will be Cold, Cramped and Sordid,"

Bereft of patriotism, the heart of a nation will be cold and cramped and sordid; the arts will have no enduring impulse, and commerce no invigorat ing soul; society will degenerate, and Patriotism is not a wild and glittering passion, but a glorious reality. virtue that gave to Paganism its dazzling lustre, to Barbarism its redeeming trait, to Christianity its heroid form, is not dead. It still lives, to console, to sanctify humanity. It has its altar in every clime, its worship and

On the heathered hills of Scotland the sword of Wallace is yet a bright tradition. The genius of France in the brilliant literature of the day, pays its high homage to the piety and heroism of the young Maid of Orleans. In her new Senate-Hall, England bids her sculptor place, among the effigies of her greatest sons, the images of Hampden and of Russell. In the gay and graceful capital of Belgium, the daring hands of Geefs has reared a monument full of glorious meaning to the three hundred martyrs of the revo-

to her appreciation of this wonderful By the soft blue waters of Lake She further said that Pink | Lucerne stands the chapel of William Pills had greatly helped herself. She had been suffering from the effects of an attack of la grippe, and the Pink Pills had restored her to health. Her the light boats of the allied cantons. voice of that wild chivalry of the mountains which, five centuries since, pierced the white eagle of Vienna, and lung it bleeding on the rocks of Uri.

At Innspruck, in the black aisle of the old cathedral, the peasant of the Tyrol kneels before the statue of Andreas Hofer. In the defiles and valleys of the Tyrol who forgets the day on which he fell within the walls of Mantua? It is a festive day all through his quiet, noble land. In that old cathedral his inspiring memory is recalled amid the pageantries of the altar; his image appears in every house; his victories and virtues are proclaimed in the songs of the people and when the sun goes down a chain of fires, in the deep red light of which the eagle spreads his wings and holds his giddy revelry, proclaims the glory of the chief, whose blood has made his native land a sainted spot in Europe. Shall not all join in this glorious wor-Shall not all have the faith, ship? the duties, the festivities of patriotism? -Thomas Francis Meagher.

The best is what you want when you are in need of a medicine. That is why you should insist upon Hood's Sarsaparilla.

SLEEP & REST For Skin Tortured

BABIES And Tired



Gentlemen and Brothers — Reluctantly I answer the letter of J. J. Nightingale of July 25. I being the member referred to in his correspondence, having written an answer to the letter of Arthur McGinn, to the several branches. I agree with the statement of the last writer as to the valuable service rendered the association by the different articles published in the CATHOLIC RECORD. Mr. Nightingale says it is of interest and a benefit to the society; but does he for a moment consider that the wild statement made by Arthur McGinn, that it cost \$2 to manage \$1, is a statement likely to benefit the society, even if true? Would Mr. Nightingale, if not already a member, wish to join an organization with such a record as Arthur McGinn attaches to it. I imagine his answer would be in the negative. What will the opinion of the public be with reference to this state of affairs? I agree with him that the CATHOLIC RECORD is recognized as the official organ by the Grand branch. The correspondence should also be official.

Arthur McGinn wrote on his own responsibility as a private from the ranks. Does

Arthur McGinn wrote on his own responsi Arthur McGinn wrote on its own teachers. Does Mr. Nightingale consider that official correspondence? Was his own letter official? It will be no benefit to the association, like all public correspondence on such matter, and sincerely hope it will not continue.

Yours fraternally,
M. Mahony, Toronto Junction.

ARCHDIOCESE OF TORONTO. Grateful Sanctuary Boys.

THE ST. LOUIS' SANCTUARY SOCIETY'OF ST. MIGHAEL'S CATHEDRAL, TORONTO, PRESENT THEIR PASTOR WITH AN ADDRESS AND PRESENTATION.

AND PRESENTATION.

On Friday evening, August 2, at 8 o'clock the sanctuary boys of the cathedral assembled in the palace grounds to receive the prizes won at the twelith annual excursion of the society to St. Catharines on Tuesday, July 30. Rev. Father Hyan presided, and was assisted by a number of gentlemen of the parish. The Sanctuary Choir sang several selections, and afterwards held a pleasant social among themselves, after which the chief event of the evening took place: it was the presentation of a toilet set to the well known rector of St. Michael's cathedral. The address was read by Master J. L. Bigley, and the presentation made by H. J. Winterbery, Rev. Father Ryan made a suitable reply, thanking them for their gratitude and praising them for the work done in concetion with their society.

The following is the address:

Rev. and Dear Father.—Permit us on this

Rev. and Dear Father,-Permit us

FROM MATTAWA.

Since my last visit to this thriving town the interior decoration of St. Anne's church, then in progress, has been completed, and the church has been solemnly consecrated to the service of the Most High, which fact implies that the church is entirely free from debt. As stated in a former letter, this church is built of stone; the style is modernized Roman, generally prevailing in the Province of Quebec. This church was began about seven years ago, under the pastorate of Rev. Father Poitras, O. M. I., and was completed, less the interior, in about a year. ate of Rev. Father Pottras, O. M. I., and was completed, less the interior, in about a year. A few years ago the present pastor, Rev. Father Gendreau, assumed the pastorate, and the work of decorating the interior was begun, and finished, last fall. The decorations are somewhat different from the general interior of like structures, being simply white and youl, and has a bright and simply white and youl, and has a bright and decorations are somewar different from the general interior of like structures, being simply white and gold, and has a bright and pleasing effect. The main altar is of marble and granite. The main altar is of marble and granite. The front is decorated with three panels, representing the heraldic bearing of the Oblates of Mary Immaculate (centre); on the right is that of Bishop Lorrain of Pembroke, and on the left that of the Archdiocese of Ottawa. There are two beautiful side altars: that of the Blessed Virgin contains a representation of purgatory, in bold relief. Our Ludy, with her Divine Son, is represented as holding the Rosary, while the suffering souls hold up their hands in supplication. This is a beautiful work of art, imported from France, and is, I believe, the only one of its kind in America. The Stations of the Cross are exquisitely colored, and, in contrast with the white walls, present a beautiful appearance. Pastor and people are to be congratulated on the possession of one of the most beautiful churches in the Province. The cost of this grand editics is about \$50,000, a figure that seems reasonable for such a fine piece of work.

July, 27, 1895. July, 27, 1895.

FROM NOSBONSING. DEATH OF FATHER GAGNON.

DEATH OF FATHER GAGNON.

I regret to announce the death of Rev. T. C. Gagnon, P. P., Nosbonsing, at Pembroke hospital on Sunday, July "3rd last. The death of this zealous pri st has cast a gloom over the district in which he had labored for about ten years, all the more so as it was both untimely and unexpected. Deceased was born at St. Thomas, Que., about forty years ago; he took his classics and theology at Joliette, and was ordained 39th May, 1885. After a stay of about a year at Pembroke cathedral he was made first paster of the newly formed parish of Nosbonsing, which position he held at the time of his death. The funeral took place at Pembroke, on Tuesday, 23rd ult. His Lordship Bishop Lorrain celebrated Pontifical High Mass; assistant priest, Rev. B. Kiernau, P. P., Quyon, deacon; Rev. H. Martell, Nosbonsing, sub-deacon; Rev. H. Martell, Nosbonsing, sub-deacon; Rev. H. Martell, Nosbonsing, sub-deacon; Rev. A. Martell, Nosbonsing, sub-deacon; Rev. Rev. H. Kiernau, P. P., Quyon, deacon; Rev. A. Martell, Nosbonsing, sub-deacon; Rev. Rev. H. Martell, Nosbonsing, sub-deacon; Rev. H. Martell, Nosbonsing, sub-deacon; Rev. A. Martel, St. Leor, Qua, master of ceremonies. The sermon in Erench was by Rev. C. Beaudry, C. S. V., superior Joliette college—sermon in English by Rev. P. T. Ryan, P. P., Kenfrew. After Mass the remains were followed to the cemetery by a large concourse of people. Among the clergy present were: Rev. Messrs. E. A. Latulip, Pembroke; T. A. Seauve, Chapeau; T. M. Lemoyne, Gower Point; P. F. Dowall, Egznville; A. Renaud, Pembroke, and Rev. J. Beaudoin, Lafontaine.

Father Gagnon was a priest after God's own heart—most assiduous in the performance of his acred duties. His zeal for the sprittual well-fare of his flock was his prominent characteristic; to them he was a fatter in many ways.

istic; to them he was a father in many ways His advice was sought in all troubles and dit ficulties—generous and charitable to a fault for like Goldsmith's Clergyman in the "De

His pity gave e'en charity began" A solemn High Mass was celebrated at Mattawa for the repose of his soul on Thurs-day, 25th ult., May his soul rest in peace! July 29, 1895.

Kingston Separate School.

A meeting of the Separate School trustees was held in Dr. Ryan's office yesterday afternoon to consider applications for the vacanties on the teaching staff. There were present Dr. Ryan, Messrs. J. J. Behan, D. Stdey, W. J. McNeill, Wm. Duffy, P. J. Howland, W. Norris, D. Egan and T. J. Leahy. A considerable amount of routine business was transacted. The position of principal, in succession to Mr. William Brick, was given to Mr. Frank D. Henderson, of Adelaide, Ont., who is a graduate of the Toronto Normal School, and has been acting at first assistant for about a year. Miss

Lizzie O'Brien, of Peterborough, a graduate of the Ottawa Normal school, was appointed to the vacancy thus created. Mr. Frank Rielly, of Sydenham, will susceed D. Shor-tell as second assistant.—News, Aug. 1.

MR WILLIAM BRICK,

EFFICIENT PRINCIPAL OF ST. MARY'S SCHOOL, TO REMOVE TO OTTAWA — GENERAL REGRET EX-PRESSED IN ALL QUARTERS.

OFFAWA — GENERAL REGRET EXPRESSED IN ALL QUARTERS.

It was with mixed feeling of pleasure and regret that we have learned that the Hon. Minister of Education has been pleased to appoint Mr. Wm. Brick, Principal of St. Mary's school, this city, to a responsible position in the Ottawa Model school. We are exceedingly well pleased to learn of Mr. Brick's success, for he is an earnest, capable teacher, and deserves it. Wherever he has labored as teacher he has been an unqualified success. He took charge of the Separate schools in the town of Peterborough at a trying time in their history, and when he left he had the satisfaction of having his schools in a most excellent condition. When the Separate School Board of this city had the good fortune to secure his services it was at a time when a serious change was made in the administration of our schools. It was at a time when great that and judgment were required, when a teacher's capacity as an organizer and as an administrator was called into play, and when firmness, forbearance and patience were requisite for a successful issue. His success was not partial: it was complete. He has given our schools a status unsurpassed in this Province. He has infused vigor, enthusiasm and condience. While, therefore, for selfish reasons, we regret his departure from this city, we are exceedingly pleased to see that his ability has received its reward. We feel sure that in his enlarged sphere of usefulness he will acquit himself with the same fidelity and the same distinction that have so far marked his unusually successful career. —Canadian Freeman, Kingston, July 31.

MR. NICHOLAS HENNESSY, ST. MARYS.
On Wednesday, July 31st, death removed from our midst an old and respected resident of St. Mary's, in the person of Mr. Nicholas Hennessy, at the ripe old age of eighty years. Mr. Hennessy's death was not unexpected, as he had been ailing more or less for the past nine months, during which time he bore his sufferings with patient resignation, offering all to the adorable Heart of Jesus as a preparation for a holy and happy death. High Mass of Requiem was celebrated by Rev. Father Brennan, P. P., St. Mary's, for the repose of the departed soul, after which the corpse was removed to London for interment in St. Peter's cemetery, becide that of his wife, who preceded him some twenty-five years ago.

Four daughters—Mrs. Wm. West, Mount Pleasant, Mich; Mrs. H. Crondy, London; Misses Nellie and Lizzie, at home—and one son, John, of Helena, Montana, are left to mourn the loss of a kind and thoughtful father. To these, as well as to the other relatives, we offer our heartfelt condolence. R. I. P. MR. NICHOLAS HENNESSY, ST. MARYS

MR. PAUL ALBEITZ, SINCOE.

It is our painful task to chronicle the un expected death of Paul Albeitz, which occurred at his late residence, on July 29, in the thirty-minth year of his age. Deceased was at his customary work the week previous to his death. The sad news of his death cast a gloom over the whole neighborhood; yet amid this gloom there shines one ray of hope—it is the consoling thought that he was not afraid to die, having received all the last rites of the Church. The deceased was one of Simcoe's most exemplary young men. Though quiet and unassuming, he was always rearly to assist in every good work, and was upright and conscientious in all his dealings, a good neighbor and loving husband. The large concourse of friends that accompanied his remains to its final resting-place testified to the high esteem in which he was held. Paul Albeitz was born in the parish of Simcoe, and some ten years ago married the only daughter of James Dunn. His young wife, with his four sisters and one brother, are left to mourn as an irreparable loss. Over one hundred vehicles accompanied the remains to St. Mary's church, where Requiem High Mass was celebrated by the Rev. Father McMenamin. The pall bearers were composed of members of the C. M. B. A., of which society the deceased was a member. The prayer of all his triends is "May his Soul MR. PAUL ALBEITZ, SIMCOE. society the deceased was a member. The prayer of all his friends is "May his soul

TO ONE WHO ASKS ME FOR A MERRY

Oh, could I know how long Life's day— How near its end, or far away— What space for mirth, what room for

tears— Then might I put aside my fears, And for a little while be gay. But now I think Death soon may stray

Hereward, and find me at my play,
And mock my laughter with his jeersAh! could I know.

And so I tremble 'neath the sway Of that arch Foe, who at me peers, And hour by hour my covert nears, Yet mocks me when I bid him say How long for me may be Life's day.

-Louise Chandler Moulton, in Windso Magazine.

HOME AGAIN.

Major Henry A. Gray, engineer in charge of Public Works of Canada, Lake District, and Miss Gray returned home to 10 Kensington Cresant, Toronto, on Sunday last. The major and his daughter went to Europe in the early part of May last; he to seek rest and change, being at that time very unwell from the effects of the death of his wife, on February last. They sailed on the Dominion Line steamer Labrador on the 11th May, and returned on the Vancouver, of the same line. They speak in high praise of the company. During their joarneying they visited the principal cities in England, Scotland and Ireland, also France.

We are pleased to say that the major returns home in good health and strength and fully up to the mark once more for duty in

welcome him and his daughter back to Toronto.

Miss Gray visited the Mother House of Loretto at Rathfarnham, Dublin, and, as a pupil of Loretto Abbey, Toronto, she had a very warm reception.

The major speaks in high terms of the wonderful change now going on in England towards Catholic reumon with Rome. In nearly all the principal churches the services are as near in form and ceremonies to the old faith as to be almost misleading, and the devotion of the people is most marked.

The Child's Bible History (second edition) adopted from the works of I. Schuster, D. D., and G. Mey, edited by F. J. Knecht, D. D., Auxiliary Bishop of the 'Archdiocese of Freiburg, is published, in the English language, by B. Herder, St. Louis, Mo. It is put up in a neat and handy size, printed on good paper with clear type, and has the recommendation or approbation of over seventy Archbishops and Bishops of the Church.

Self love is the filth, the squaller, the confinement, the poverty, the depression, the bad air of the spiritual life, and mortification is our emancipation from it.—Faber.

Anglicans have used since they separated from the Holy See, his tone is one of uniform deference and courtesy.

(The Pilot reprints the following verses with the question, "Who wrote this beautiful poem?") The Consecrated Will.

ful poem?"]
Laid on Thine altar, O my Lord Divine,
Accept my gift this day for Jesus' sake,
I have no jewels to adorn Thy shrine,
Nor any world-famed sacrifice to make;

But here I bring, within my trembling hand, This will of mine—a thing that seemeth

But only Thou, dear Lord, canst under-How, when I yield Thee this, I yield mine

Hidden therein Thy searching eye can see Struggles of passion, visions of delight, All that I am, or love, or fain would be— Deep love, fond hope, or longings infinite.

It hath been wet with tears and dimmed with

sighs, Clenched in my grasp till beauty it hath none. Now from Thy footstool, where it vanquished The prayer ascendeth, "May Thy will

Take if, O Father, ere my courage fail, And merge it so in Thine own will that e'en.

If in some desperate hour my cries prevail, And Thou giv'st back my gift, it may have

so changed, so purified—so fair have grown, I may not know nor feel it as my own, So one with Thine, so filled with peace divine. That gaining back my will, I find it Thine

SEPARATE SCHOOL WORK.

MARA.

MARA.

S. S. No. 7—At the recent entrance examination Mr, W. J. Hickey, teacher S. S. No. 7. Mara, sent up four pupils, and all passed. This is a record to be proud of, and bespeaks volumes of the worthy teacher. This section pays a good salary, employes a good teacher, and in consequence obtains good results. This is Mr. Hickey's third year in S. S. No. 7.

S. S. No. 4—This school sent up six candidates for the leaving examination, and passed four, a fifth one obtaining entrance standing. Two went up for entrance, and one passed. In all, Uptergrove got six through out of eight. What township can equal with two rural sections the results above mentioned? Mr. T. P.;Hart is the successful teacher of S. S. No. 4. Uptergrove, and receives a handsome salary, and does the best work possible.

At the late examination for entrance into the High school. Iwo rurals of the Separate

NORTH BAY.

At the late examination for entrance into the High school, two pupils of the Separate school had the highest number of marks, viz., Nellie Quinn, 617; Orville Mulligan; 597. This speaks well for the efficiency of the North Bay Separate school. Our Separate schools are generally holding their own in the matter of secular education, and do not confine themselves, as some assert, to teaching the catechism. L. K.

North Bay Despatch, Aug. 2.

North Bay Despatch, Aug. 2.

Whatever may be the state of efficiency or lack of efficiency or tack of efficiency or tack of efficiency or tack of efficiency of the Separate schools in Manitoba, one thing is quite certain, the North Bay school is not liable to any such charge, as two of Miss Bryson's pupils stand highest among all the pupils in the schools of Nipissing and Parry Sound Districts, Miss Nellie Quinn being 1st and Orval Mulligan 2nd. The trustees and friends of the Separate school appreciate the diligence of their scholars, and, to emphasize their appreciation, presented Miss Quinn with an address, accompanied by a purse of \$20. Following is the address:

North Bay, July 27, 1895.

To Miss Nellie Quinn, North Bay.

To Miss Nellie Quino. North Bay:
We the undersigned trustees and supporter
of the North Bay separate school have rearner
with pleasure that one of the pupils of our
school in the person of yourself mas been suce-sstal in carrying off the honor by taking the
highest number of marks in the entrance of
a minations which have lately been held in this
place in which the pupils of the North Bay
Public school and other schools in the district
were competitors. Your success is all the
more gratifying in view of the fact that the
more gratifying in view of the fact that the
enemies of our Separate School are just now
laboring so hard in the endeavor to prove their
inefficiency.
Please accept the accompanying purse as a
small token of our admiration.

inefficiency.

Please accept the accompanying purse as small token of our admiration of your vonto will be your seen greater triump in the tuture will be your seen and the man. Eugene Ricem Secretary; M. Brennan, Treasurer; P. Mc Cool, Trustee; R. A. C. LaRose, Trustee; R. Bunyan, Trustee; K. Relson Aubrey, irustee John Bourke, Wm. Doran, B. M. Mulligan Thos. J. Meagher.

To the Chairman and Trustees, Separate School Beard:

School sucess in school.

We respectfully beg you to accept her gratitude and ours for your kindly act

ROBERT QUINN, MARY QUINN. Through English Eyes.

How the Holy Father's recent apos tolical letter in behalf of Christian unity was received by the leading members of the Anglican Church may in a measure, perhaps, be estimated from the article hereon which Dean Farrar, has in the last number of the Contemporary Review. This paper is not calculated to stimulate the hopes of those over-sanguine individuals who looked for a general Romeward move ment among the members of the Estab lished Church of England in conse quence of the issuance of the Papal invitation to them to return to allegiance towards the Holy See. Dean Farrar distinctively declines that invitation, and he may, doubtless, be taken as a fair representative of the Anglican clergy and laity. His declination, fully up to the mark once more for duty in the Department he has served so faithfully for over twenty-five years. His friends all welcome him and his daughter back to he has nothing but kind words for

the venerable Leo XIII. and his letter, of which he says:
"No one can have read the appeal of the Pope to our nation without thankfully recognizing the spirit of courtesy by which it is pervaded. While our Church repudiates his claim to any sort of jurisdiction over us, we welcome the biessing and the kingly recognition of an aged Christian pre-We feel assured of his sincere affection for us, as he is rightly persuaded of our hearty good-will towards him." The dean goes on to commend the character of the Pope's letter to all writers who aim at promoting high ends, as one they should follow, and even in the criticisms which he passes upon the letter, and in which he advances the old stereotyped arguments against the Roman primacy which

TEACHERS' CONVENTION

At St. Joseph's Convent, Toronto.

The annual convention of the community of St. Joseph in the arch-diocese of Toronto, which was held in St. Joseph's convent, St. Albans street, closed Friday evening, August 2. During the two preceding weeks eighty-five teachers listened with pleasure and profit to the discourses of eminent educationists.

Very Rev. Vicar-General McCann delivered the opening address, and, on the part of the Separate School Board, congratulated the Sisters on the good work they are doing in the Province. He then introduced the Hon. G. W. Ross, Minister of Education, who, having expressed his satisfaction with the quality of the work done in the Separate schools, suggested, in his usual witty and eloquent manner, some points on which the teachers should examine themselves during the days Then began the regular work of the

session. Mr. Tilley, Inspector of Model Schools, gave lectures daily on 'The Science of Education," and reduced theory to practice by teaching several lessons to a class of children. "Methods in Language," "Methods in Mathematics," "The Art of Questioning," "School Management," were fully and vigorously treated by Mr. Scott, Vice-Principal of Toronto Normal School. Mr. White, Inspector of Separate Schools, explained the odern methods of teaching English, and point out to the teachers the means, not only of maintaining the present efficiency of the schools, but of attaining to future superiority. Mr. Prendergast, the recently-appointed Inspector, who illustrated his methods of teaching geography and arithmetic to Forms IV. and V., gave evidence of an energy and ability which should make him a power for good in the Separate

The closing exercises of the convention were conducted by Rev. Father Ryan, rector of St. Michael's Cathedral, who, in a very able discourse, expressed his approbation of the efforts made by the Sisters of St. Joseph to keep themselves abreast of the educa tional progress of the day; informed the teachers as to what the Church expects of her schools, that they be not only equal, but superior, to all others, and explained the importance of religious instruction as an educational factor

Considering the lecturers, the subjects treated of, the attendance, atten-tion and interest on the part of the teachers, the convention was a de cided success.

LORD HALIFAX AND THE POPE.

The Conditions of Reunion.

In commenting upon the conditions and the probabilities of a possible re union of the Catholic and Anglican Churches, the Boston Herald, in an editorial, says: "The recent letter of Leo XIII. to the English people on the reunion of Christendom led Lord Halifax to visit the Pope to ascertain what practical steps could be taken to pro-mote this object. While nothing positive has been reported as the result of this interview, it has not retarded a movement that has as its foremost advocate the distinguished head of the Roman communion. . . . If these two bodies could arrange to come together without too particular an agreement, it would be likely to result n the consolidation of all Christendom : but it requires a willingness to allow separate churches a personal liberty that has not yet been conceded by the Church of Rome. If the life of Leo XIII. could be prolonged ten years, it is possible that the Anglicans and the Roman might be united. All the great world movements at the present time are in this direction, and the recent action of the Pope has set men to thinking on this subject with a more practical purpose than at any time since the Reformation."

Preaching to Protestants.

Impressed with the good results of he Paulist Father Elliot's missions to non Catholics, Father DeCailly, of Fort Madison, Iowa, persuaded the Rev. A. A. Lambert, S. J., to deliver four free ectures at the Court House in that city The first discourse, although it had been well advertised in the daily press and otherwise, was not well attended for Catholics had been requested to stay away unless as company for non-Catholics, and Protestants were afraid that it would be purposely offensive to them. But when this fear was seen to be groundless, as the addresses were to be simply a plain statement of Catholic doctrine, there was not standing-room left, for the place was crowded to the

The question-box teemed with inquiries and a lot of Catholic books of instruction, not enough for the de mand, were quickly distributed.

The city papers gave only brief re-ports of the lectures, so that the success achieved is not due to a "sensation." Several Protestant clergymen at tended the lectures and came forward to make the acquaintance of the priest.

The lectures made an excellent im pression, and the hope is general that the eloquent Jesuit may return soon to deliver another series of them.

MARKET REPORTS.

London, Aug. 1.—Wheat, 71c to 72 per bush. Oats, 259-16 to 30 2-5c per bush. Peas, 60c to 63c per bushel. Barley, 43c to 45 3-5c per bushel. Rev. 53 15c to 56c per bush. New potatoes were plentiful at 55 to 60c a bag. There were some apples in, selling at 21 per bush. There was a good supply of butter in, selling at 22c for best one pound rolls.

Toronto, Aug. 8.—Market quiet. Wheat—One car of old white and one of red seld on Northern

at 80c and some quoted G. T. R. west at 78c new wheat sold G. T. R. west again at 74c; x 1 Manitoba hard offers west at 12c; but demandat. Flour—Car lots of straight roller. Toront treights, quoted at 83 75, and Manitobas of track here at \$4.50 for bakers and \$4.45 for patients. Peas — Nominal, at 56 to 57c words Oats—Holders asked 32½ for white and 32c for mixed, high freights west; two cars of white on Middand sold at 32c. Bar.ey — Nominal none offering.

mixed, high freights west; two cars of white on Midland sold at 32c. Bar.ey — Nominal; none offering.

Toronto, Aug. S.— Export cattle—There was better buying, but prices were unchanged, and ranged from 3½ to 4½c, per lb. One gentleman purchased eight to the boads, averaging from 1,500 to 1,400 lbs., at from 4 to 4½c. per lb., but 4 to 4½c. was about the figure for choice stuff. Butchers' cattle — The increased firmness which commenced on Tuesday was continued to day and butchers' cattle were from *2 to 4. and oceasionally 55 per head better. The best price to day was 83.80 per cwt. and the lowest 25 50 per cwt.

Milkers—Were 33 or 84 a head better. There was an improved demand, and only a few in.

Sheep and lambs—Good lambs were wanted, and firmer, improve oud have sold. Common lamb sold at very low figures, but choice were 50c. a head better. A bunch of 50, averaging 55 lbs. sold at \$2.50 each; and a bunch of 114, averaging 67 lbs., sold at from \$2.50 to 83 each. Export sheep sold at from 3½ to 3½c per lb; butchers' sheep are wanted.

Calves—Good calves will sell at from \$4.50 to \$7 each. Common are no use here.

Hogs—Steady and unchanged at from \$5 to \$5.50 off cars; \$4.60 to \$5 for thick fat, and stores nominal, and not wanted. All other grades in demand.

East Buffalo, N. Y., Aug. 8.—Receipts of

nominal, and not wanted. All other grades in demand.

East Buffalo, N. Y., Aug. 8.—Receipts of cattle, six cars; moderate demand, active and strong. Yorkers, 85.50 to \$5.90; mixed, \$5.15 to 5.25; good medium, \$5.25 to \$5.30; good to \$4.50; common to good, \$4.50 to \$4.50; rough, 83.80 to \$4.35; pigs, 85.25 to 85.50; stags, 83.50 to \$4. 80 peap and lambs—Receipts, 15 loads; two held over from yesterday. Export ewes and wethers, \$4 to \$4.40; good to prime, 83.60 to \$3.90; fair to good, \$2.50 to \$3.80; common to fair, \$1.75 to \$2.25; culls, \$1.50 to \$2.25, Lambs—Spring good, \$5 to \$5.25; good to choice, \$4.25 to \$4.85; culls and common, \$2.75 to \$3.25.

Meets on the 2nd and 4th Thursday of every aonth, at 8 o'clock, at their hall. Albion Block Alchmond Street. John Roddy. President 3. Barry. 1st Vice-President; P. F BOYLE Recording Secretary.

C. M. B. A.

Resolutions of Condolence, etc., engrossed fit for presentation at a very small cost. Alkinds of penwork executed promptly and mailed with care. Address, C. C. Collins Box 356, Guelph, Ont.

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TEACHER WANTED FOR R. C. SEPAR-ate school. Tweed, holding a second class professional certificate; one capable of acting sorganist preferred. Apply, stating salary, to JAMES QUINN, Sec. Treas., Tweed, Ont. 874-16 FOR THE SEPARATE SCHOOLS, KING P ston. Must have 2nd class professiona certificate. Apply, stating salary expected and enclosing references. to J. J. Br. A.N. Seretary Separate School Board, Kingston, Ont. 875-47.

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Father Damen, S.J

One of the most instructive and useful pample lets extant is the lectures of Father Damea They comprise four of the most celebrated one delivered by that renowned Jesuit Father namely: "The Private Interpretation of the Bible," "The Catholic Church, the only truchurch of God," Confession," and "The Read Presence." The book will be sent to any did dress on receipt of 15 cents in stamps, Order, may be sent to Thos. Codley. Catholic Recommay be sent to Thos. Codley. Catholic Recommander.



TRENT CANAL.

Notice to Manufacturers of and Deal-

SEALED TENDERS addressed to the under-signed and endorsed v Tenders for Port-land Cement. 'will be received at this office up to noon on Friday, 19th August, 1895, for the supply and delivery of 2.000 barrels, or any por-tion thereof. of Portland Cement. Specifications and forms of tender can be ob-tained by the parties tendering at the Office of the Chief Engineer of Railways and Canals, Ottawa.

the Chief Engineer of Railways and Canals. Ottawa.

In the case of firms there must be attached the actual signatures of the full name, the nature of the occupation, and place of residence of each members of the same, and further, an accepted bank cheque for 5 per cent. of the total amount tendered for must accompany the tender. This accepted cheque must be endorsed over to the Minister of Railways and Canals, and will be forfeited if the party tendering declines entering into contract for the work at the rates and on the terms stated in the offer submitted.

The accepted cheque thus sent in will be re-

the rates and on the terms state, in will be resubmitted.

The accepted cheque thus sent in will be returned to the respective parties whose tenders are not accepted.

This Department does not, however, bind itself to accept the lowest or any tender.

By Order,

J. H. BALDERSON,
Secretary.

Department of Railways & Canals, Ottawa, 26th July, 1895.

WEBSTER'S DICTIONARY The Catholic Record for One Year FOR \$4.00.

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

The dictionary is a necessity in every aome, school and business house. It fills a racancy, and furnishes knowledge which not one hundred other volumes of the choicest oooks could supply. Young and Old, Educated and Ignorant, Rich and Poor, should have it within reach, and refer to its contents every day in the year.

As some have asked if this is really the Original Webster's Unabridged Dictionary we are able to state that we have learned direct from the publishers the fact that this is the very work complete, on which about 46 of the best years of the author's life were sewell employed in writing. It contains the antire vocabulary of about 100,000 words, including the correct spelling, derivation and iefinition of same, and is the regular stanished of the content of th

Address, THE CATHOLIC RECORD LONDON, ONT.



Always the Desired Effect. Baxter Springs, Kan., Nov I have suffered a great deal from s ness for three or four years, so th compelled to give up my position as Since using PastorKoenig SNerveTon Since using Pasterkoeing system is strength sound every night; my system is strength ened. I thank God that He let me find such a medicine so that I can teach again.

HELEN SHORT.

Baraga, Mich., Jan. C. Perve Tonic to many and they all unanimously praised it. Herber's Cough Baisam I find excellent, in our schools and Asylum, with about 19 in mates, this remedy is of great importance, and we have never had anything bear. Rev. G. Terhorst.

A Valuable Book on Nervous Dia-cases and a sample bottle to any ad-dress. Foor pattents also get the med-icine free.
This remedy has been prepared by the Rev. Father denig, of Fort Wayne, Ind., since 1856, and 18 now nder his direction by the

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