that it blunts, and sometimes all but destroys, the sense of right and wrong, the power of realizing the duty which the circumstances of the moment im-If a disease were continually desolating the country and producing havec in thousands of homes, what per-sistent efforts would be made to discover the remedy for it and arrest its progress. Not only would scientific, men devote themselves night and day to studying its character, but every friend of the people would exert himself to ensure the adoption of preventive measures. Though in such an instance energy so ceaseless and untir-ing would be displayed, we have to recognize the remarkable fact that day after day a frightful plague is causing ruin in every part of the land without arousing a common movement to extirpate it. Men have become so accusned to the evils of intemperance that, with the exception of zealous reformers here and there, they contemplate its weekly, and

conduct. But gradually he gave way to the passion for drink. Then his change. The savage instincts of his that of the beasts, became unbearable in his home. Finally, in a paroxysm of anger, he kills the wife whom he had pledged himself before the altar to guard and defend, and who had sought by the most generous self-sacrifices to save him from the fate he was preparing for himself. This is no fancy picture; it is, unfortunately, a case of frequent occurrence. Again, it is a woman who has been led by drunkenness into crime. She had at first a happy married life, and everything seemed to promise well for the future. But she became a slave to justice to answer for the unnatural crime of starving her own offspring. This, too, is a case of which it cannot, alas, be said that it is at variance

- 35 cts-- 25 cts. y attended to-b new. Institu-terms. Ordered hers renovated. court is that he has habits of drink, and that at the moment when he committed the offence of which he is accused he was not master of his reason as he suffered from delir ium tremens. Cases of this kind come other? within almost everybody's experience,

and the catalogue might be indefin-

itely extended.

What is being done to avert the

wreck of homes, of reputations and of human souls? It cannot, we think,

be denied that while the plague pro-

gresses the attempts to check it have

ecome more few and feeble. Symp-

toms of apathy are noticeable even in

the ranks of temperance advocates

throughout the country. The issue of

the late general election has manifestly

caused depression among the opponents

of the liquor trade; but it is among

Catholics that the combative spirit

seems to have most notably declined.

There is an absence of the old power of

organization, of the vigor which char-

acterized the past, and of that deter-

mination which is one of the necessary

elements of success. Should we not at once have a revival of activity in the

show their public spirit by taking the

lead in it? "In movements making for higher moral life, stronger civic

virtue, better government of men in

whatever appertains to their temporal

or spiritual happiness, where," asks Archbishop Ireland, "is the place of

the Church of Christ if not in front of

the most advanced combatants as

teacher and leader? Where else

sentative in morals and faith?

mind that intemperance is a heinous

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Of course, it is to be

would Christ be? Where else should

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war. Abstinence and self-sacrifice have at all times been predominant features in the lives of her saints and heroes. But Catholics should prove to their fellows that her teaching has a Carpet Sweepers veepers itest real, a vivid influence on their lives ; that the morality which she preaches

How marvellous are the effects of custom, says the Catholic Times of Liverpool, Eng. With such success does it govern thoughts and feelings that it blunts, and sometimes all but deof those who are alienated from Catholic practices by the vice of intemperature. Moreover, we should not disguise from ourselves the fact that, as a whole, Catholics are peculiarly exposed to the temptations held out by the liquor traffic. So far as its practical outcome was concerned the profession of Protestantism, in the days of some sown goods and the seizing of one's own goods and the seizing of one's neighbor's, if he were a Catholic. To be a faithful Catholic was to be a fear." Defeat, to him, can be but temporary. He believes despoiled and reduced to poverty and temporary. He believes want. Since toleration was wrung "We fall to rise, are bailed to fight better," from the Government the members of that Church have had to face the task of building up their fortunes and of building up their fortunes anew. This, however, is not easily or speedily with accounts of them. At one time prone to seek in drink surcease from the it is the story of a man condemned to cares and hardships of their lot. death. Once he was a model in his There are among us many earnestto the passion for drink. Then his whole character seemed to undergo a change. The savage instincts of his ors to their religion and their country nature asserted themselves more and if they carry the standard of Father more, and his brutality, surpassing Mathew among the various classes of Mathew among the various classes of the people, renew and strengthen tem-

#### Church is the foe of the liquor traffic. THE RESOURCE IN ONE'S SELF.

being placed upon external helps. Many people, whatever their professadvance from youth to age and under

alas, be said that it is at variance with the scenes of every day life; its details are only too familiar to our police courts. In yet another instance we find a young man arraigned on the charge of making an attempt on his own life and on the lives of others. In his youth he had given evidence of brilliant talent, and a bright future was predicted for him. The explanation of his conduct offered in the police court is that he has given way to can not always charm ; we are in want CARDINAL VAUGHAN ON THE or in enforced idleness. Who that has lived long does not know the truth of such experience in one aspect or an-

But there is a resource which can never be taken away. With it one may bravely meet all ills; without it without it all joy is turned to sorrow. It is the great resource in one's self.

upon this page. A resource is that to which one turns, upon which one falls back, particu-larly in difficulty or trouble; and even this inner resource. He, too, who der. How far these and the like theor-practices contentment knows it. "I ies are admissible by Catholics may be try," writes Pascal,—and his was a weak and sickly body,—"as much as tate.

I can to let nothing distress me, and to the Catholic Church, be, which makes the best. poet's lines :-

"My mind to me a kingdom is,
Such present joys therein I find,
That it excels all other bliss
That earth affords or grows by kind:
Though much I want which most would have,
Yet still my mind forbids to crave."

is no mere theory, but of a living and practical value, and that, acting upon it, they are eager to co-operate in

be a preliminary step. Let us consider the matter without prejudice. We are certainly winning converts of whose moral and intellectual worth we have patient in tribulation, or go on, faint, reason to feel proud; but let nobody labor under the delusion that the number of our converts equals the number of those who are alienated from Cathoway of action; who, with position

victory in the end. they contemplate its weekly, and all daily, and hourly crop of miseries achieved, and many of them have rewith an indifference which can only be described as callous. And yet the horrors of its ravages are such as might well touch the heart. The pages of our newspapers are filled with a grounts of them. At one time The other quality is peace of con-He who possesses peace of conscience is more than merely contented. He is happy, in spite of all adversity; and even in deepest loneliness suggests what Paracelsus says of Michal : -

"Her calm, sweet countenance.
Though saintly, was not sad; for she would sing

Or is he in the midst of the strife of life which calls for strong self-control perance organization, and let it plainly be seen—as it is manifest in the United States—that the Catholic retire, where God's face shines upon retire, where God's face shines upon him. The surpassing excellence of this inward peace is that it reposes upon God. The true resource in one's self is resource in God. The really In the various contingencies of life self centred man is centred in God, in a great deal of reliance is continually whose image he is created and of whose nature he thus partakes; and not till one knows an abounding trust in Him

the common ordering of events a wiser has given us to keep watch over the philosophy claims and gets a hearing.

soul?" May there not always be hope
Those resources of which people talk

## PAPAL ENCYCLICAL,

The following letter from His Eminence Cardinal Vaughan was published in the London Times, with a lengthy summary of the Papal Encyclical: may bravely meet all ills; without it no other resource is of permanent good. With it every other joy is heightened; Unity. Though addressed to tha Bishops of the Church, it may be useful to point out that, like the Ad What does it mean? What can it do? Anglos, it concerns all in England A brief reply to these questions may who take an active part in the move be helpful to some one whose eye falls ment for the Reunion of Christendom. A common basis of agreement is re Some of our countrymen think that corporate reunion may achieved on the basis of an amicable on the most prosperous life there is rederation of independent come enough of both these conditions to munities calling themselves Chris munities calling themselves Chrisbring clearly before us our needs and tian. Others are for tieing up limitations. The resource in one's what they call the Roman, Greek, and self may be partly physical; it is sure. Anglican branches or obediences into ly mental or spiritual. He who is in good health with the use of all his senses in so far has this resource; but corporate reunion may be attained by how can you so speak of one blind or professing all the doctrines taught by deaf, or of the groaning dyspeptic? the See of Rome, with exceptions Yet the inner nature is far more im- Others again would regard the Church portant than the outer, and may of Christ as an invisible creation, in triumph over it. He who is granted ternally uniting all good men in bonds the gift of a happy temperament where by he even conquers pain, has, in a way, all such bonds are cruelly torn asun-

In his earnest desire to promote re take everything that happens as for union the Holy Father last year in the best." It is the contented man vited all who seek the kingdom of God who fills out the picture of the old in the unity of faith to address prayers to God for light and guidance This year he has carried the project a step further by publishing an author itative statement to the basis on which reunion, whether of individuals or of what of that very kingdom of the mind? in revelation and reason, of the terms It goes without saying that intellect or conditions which he deems essenand education are not in the least to be tial. They will come as no surdepreciated as part of the resource in prise to Catholics and to the edu

cerity and its paternal charity. It will, no doubt, dispel vague and hazy theories, which are rich only in delusive hopes, while, by God's grace, will make clear the path to all who be-lieve they ought to walk in it.

I am, Sir, yours faithfully, Herbert Cardinal Vaughan, Archbishop's House, June 29th.

#### PRIESTS IN RETREAT.

Why Clergy Meet for Contemplation Periodically.

This is the season when the Catholic clergy of the various dioceses through-out the land enter on the annual spiritout the land enter on the annual spati-ual retreat. What is a retreat and Why is it held periodically are ques tions that not all persons can answer satisfactorily. The Rev. Dr. A. A. Lambing in the Pittsburgh Catholic

treats the subject interestingly and instructively. He writes:

What, then, is a retreat? It is often called the spiritual exercises, and indeed this is the proper name. It is well known that when a person enters well known that when a person enters into a new state of life, or at least a considerable part of it, he has thoug't the matter over carefully, and has worked himself up to an unusual degree of earnestness, and perhaps and perhaps to the considerable part of the worked himself up to an unusual degree of earnestness, and perhaps to the considerable part of the worked himself up to an unusual degree of earnestness, and perhaps to the worked himself up to an unusual degree of earnestness, and perhaps to the worked himself up to an unusual degree of earnestness, and perhaps to the worked himself up to earnestness and perhaps to the worked himself up to an unusual degree of earnestness and perhaps to the worked himself up to an unusual degree of earnestness and perhaps to the worked himself up to an unusual degree of earnestness and perhaps to the worked himself up to an unusual degree of earnestness and perhaps to the worked himself up to an unusual degree of earnestness and perhaps to the worked himself up to an unusual degree of earnestness and perhaps to the worked himself up to an unusual degree of earnestness and perhaps to the worked himself up to an unusual degree of earnestness and perhaps to the worked himself up to an unusual degree of earnestness and perhaps to the worked himself up to an unusual degree of earnestness and perhaps to the worked himself up to an unusual degree of earnestness and perhaps to the worked himself up to an unusual degree of earnestness and perhaps to the worked himself up to an unusual degree of earnestness and perhaps to the worked himself up to an unusual degree of earnestness and perhaps to the worked himself up to an unusual degree of earnestness and perhaps to the worked himself up to an unusual degree of earnestness and perhaps to the worked himself up to an unusual degree of earnestness and perhaps to the worked himself up to an unusual degree of earnestness and the worked himself up to an unusual gree of earnestness, and perhaps enthusiasm. But it is equally well known that this fervor naturally grows weak by the very lapse of time; and this cooling is frequently accelerated by the force of the circumstances in which he may be placed. For this reason it is found necessary to adopt means to renew and revive that spirit of zeal. This is seen in the periodical conventions, and other assemblies of persons of the same profession, what-ever name they may assume. The object is to renew, and if possible, intensify the original members of the organization. It is the same with the retreats of the clergy. They endeavor by a few days spent in recollection, meditation, prayer, and self-examination, to discover whatever by drunkenness into crime. Such and at first a happy married life, and everything seemed to promise well for the future. But she became a slave to the fatal habit of intemperance, and misfortunes crowded thick upon her household. She brought her husband and her children to poverty, and in the end she is called upon in a court of the successful; but in the natural the end she is called upon in a court of intemperance on the successful; but in the natural the end she is called upon in a court of intemperance on the successful; but in the natural the end she is called upon in a court of intemperance on the successful; but in the natural the end she is called upon in a court of intemperance of the unnatural advance from youth to age and under the successful; but in the natural says Maurice de Guerin: "What has been wrong or imperfect can be know his own fullest power or ions, appear to be depending upon in their past, that it may be edepent of and corrected; and that additional light may be obtained to direct them perishable is the aim of these few words. "We live too little within, says Maurice de Guerin: "What has been wrong or imperfect of the know his own fullest power or ions, appear to be depending upon in the know his own fullest power or ions, appear to be depending upon in the know his own fullest power or ions, appear to be depending upon in the know his own fullest power or in the know his own fullest power or ions, appear to be depending upon in the know his own fullest power or ions, appear to be depending upon in the know his own fullest power or in the know his own fullest power or in the know his own fullest power or ions, appear to be depending upon in the know his own fullest power or ions, appear to be depending upon in the know his own fullest power or ions, appear to be depending upon in the know his own fullest power or ions, appear to be depending upon in the know his own fullest power or ions, appear to be depended on the know his own fullest power or ions, appear to be depended on the know these good resolutions into practice.
Animated with the zeal for their own

sanctification, and new energy for the

performance of the duties of their ex-

alted state, they return to their respect-

ive fields of labor, saying with the psalmist: "Now I will begin: this is the change of the right hand of the

shield them from many of the distractions and temptations incident to life, and whose pious exercises furnish them with abundant supernatural assistance, are, notwithstanding, required to make an annual retreat of at going department. least nine days, and generally a shorter one between these, with a retreat of one day every month. And lay persons in the world are frequently met with who make an annual and a monthly retreat. But the secular priest is thrown into the midst of the turmoil of the world, is daily engaged in the most distracting and multifarious occupations where a spirit of recollection is almost if not quite impossible, and is yet required for a three-fold reason to lead a life of more than common holiness. He must for his own sake attain to the holiness proper to his state of life, because it is in that state, and in that state only, that he can be saved. He nust sanctify himself for the sake of the people entrusted to his pastoral ecause he must lead them in the way of salvation not only by word but also by example; for his words, however timely and eloquent, will produc but little effect if they are not accompanied by that unction which only a holy life can breathe. And he must be holy for the sake of the Church, be cause he is one of her ministers chosen by God Himself to advance her interests among men, and he cannot

do so unless he is a worthy minister. It would be difficult, if not impossible give the history of the institution of clerical retreats; and it is not neces sary, nor would it prove interesting But the manner in which they are con

structive. The very name retreat signifies withdrawal from the place, the occupation and the associations in which a rson is generally found; and, considered in so far as it effects the mind, which a person is commonly engaged. Surely that contentment which does not mean indolence and luxurious ease is a most valuable acquisition. And where the transfer of the transfe ercises conducted by a strange priest, also selected by the Bishop. Recoluted evils of heresy and schism. lection is enjoined, and silence as far as possible. But this latter it is im-

time to quiet conversation.

With regard to the order of the exercises: they begin with meditation and Mass in the morning and end with benediction of the Most Blessed Sacra-ment in the evening, the rest of the day being divided between public and private devotions. The public devotions consist of meditations, confer-ences, pious readings, examination of conscience, and the recitation of the exercises, both public and private, are directed to the same end—the success

of the retreat.

Little need be said of the advantages of a retreat for the clergy. The fact that it has been so long practiced and is so highly recommended by those who are the most competent to judge of its utility, should be sufficient. It is the fulfillment of the words of the them when they had returned and distory of infamy of the deepest dye given an account of their labors: and the only reason why the conduct "Come apart into a desert place, and of these men is not universally conrest awhile." (St. Mark 6, xxxi.)

The illustrious Pius IX., among many others, enlarges on the immense adon the subject, is the fact that party vantages of clerical retreats, and he urges on the hierarchy the obligation hey are under of seeing that their clergy make them at regular intervals; and his words, which it is not necessary to quote, are incorporated forms in Church and State.

of the three Prime Minis Council of Baltimore (No. 75), which is the law for the Church in this coun-

try.

Much more might, of course, be said on this subject, but I think these few remarks will be sufficient; and I have no doubt they will prove both interesting and instructive, especially when nany Catholics will have the thoughts of retreats before their minds.

#### THE SUPPRESSION OF THE JES-UITS BY CLEMENT XIV.

It is a well established tradition that Saint Ignatius Loyola prayed that the Society of Jesus, of which he was founder, might never cease to be personted. The history of the society of Jesus, and well as the society of Jesus and Jesu secuted. The history of the society since his day would seem to indicate that the prayer had been fully answered. The Jesuits have been, and to all. Religious, whose surroundings shield them from many of the distractions and temptations incident to the special objects. The Jesuits have been, and still continue to be, the special objects of attack by all the opponents of the Catholic Church, and even by some the quired to make an annual retreat of at great enemy instead of a blessing to mankind.

Of course all sorts of charges are to suffer with the guilty, if, indeed, brought against the society, many of them so absurd and ridiculous, and so whole tenor of the Brief showed that he all experience that they really are hardly worthy of notice. But there is one great fact which cannot be denied, for it is a fact of history which is constantly appealed to as incontrovertible evidence of the truth of the charges that are brought against the society, and that is the suppression of the Jesuits by Pope Clement XIV. That is considered a knock-down argument, and it is appealed to by controversial ists of every grade, from a penny aliner to the grave historian, as if closing the controversy. The appeal is evidence either of ignorance of the real facts of history, or else of a ma-

lignant disposition.

What, then, was the real reason for olic Reveiw. the suppression of the Society of Jesus by Clement XIV.? We reply negatively-it was not because the Pope be lieved the representations of a damag ing character that were made to him not because he had lost faith in the so ciety, for he esteemed the Jesuits highly and he had the best evidence of their from an unwilling Pope, aged and on his death-bed (which the very act contributed to bring about) by a reason for the reverent demeaner of Carteria unscrupulous and Godless combination which presented to him the choice of two evils- either to suppress ence can ever be guilty of the slightest the society about which the most infamous lies were told or the apostacy of France, Spain and Portugal from the Catholic Church, following the a forgetfulness of the occupations in example of England which at that time had a powerful influence on the continent. The unscrupulous and persistent agents of these three nations repair at certain times to a place selected by the Bishop and there spend a number of days in common exance to the Holy See thus apostatizing untold evils of heresy and schism.

Two hundred years experience of

the blessings of the glorious Reforma possible to secure perfectly because tion "had prepared the way for just should some of the priests have not met for an such a sad catastrophe, for sad indeed Maria.

A STEP TOWARDS ENGLAND'S CONVERSION.

And Also Towards America's.

every good work and to maintain a Yet these are for the few rather than high standard of life, both in private to what is ethically more important as well as far more widely spread—to what is ethically more important as ancient terms of communion, in order and consequently to disaction to dispense altogether with, the ancient terms of communion, in order and consequently to disaction to dispense altogether with the strange delusion that it was in the power of the Holy Father to modify, or even to dispense altogether with, the ancient terms of communion, in order and consequently to dispense altogether with the strange delusion that it was in the power of the Holy Father to modify, or even to dispense altogether with, the ancient terms of communion, in order and consequently to dispense altogether with the strange delusion that it was in the power of the Holy Father to modify, or even to dispense altogether with, the ancient terms of communion, in order and consequently to dispense altogether with the strange delusion that it was in the power of the Holy Father to modify, or even to dispense altogether with, the ancient terms of communion, in order and consequently to dispense altogether with the strange delusion that it was in the power of the Holy Father to modify, or even to dispense altogether with, the ancient terms of communion, in order to advance and consequently to dispense altogether with the strange delusion that it was in the power of the Holy Father to modify, or even to dispense altogether with the strange delusion that it was in the power of the Holy Father to modify, or even to dispense altogether with the strange delusion that it was in the power of the Holy Father to modify, or even to dispense altogether with the strange delusion that it was in the power of the Holy Father to modify, or even to dispense altogether with the strange delusion that it was in the power of the Holy Father to modify, or even to dispense altogether wit especially among the aristocracy and the leading influential politicians and officials of State. The masses of the people were still Catholic, the Catholic religion was the religion of the State, but, unfortunately, the monarchs, though nominally Catholic, were weak men and were all under the control of prime ministers who were ambitious, unscrupulous and in sympathy with the infidel philosophy of the age. Aranda, Prime Minister of Charles III. Divine Office. The private devotions are only recommended, and consist of the Rosary, visits to the Blessed Sacrament, the Way of the Cross, and such ment, the Way of the Cross, and such other devotions as each one may prefer.

Time is given for necessary relaxation also; but any one who imagines that priests on a retreat have an easy time are very much mistaken. They have little rest of mind or body from 5:30 in the morning to after 9 at night. It goes for the saying that all the exercises, both public and private, are tion. Without conscience or scruple they used the basest means to destroy the society, not because they were a bad or dangerous body of men, but because they were the most learned, able and constant defenders of religion and the Church and therefore stood in the way of the accomplishment of their nefarious purposes.

of mankind by all historians and writers on the subject, is the fact that party bias leads Protestants if not actually to justify and sympathize with them, a east to extenuate and apologize fo their sins by representing them as having been the authors of great re-Of the three Prime Ministers hereto

fore mentioned the infamous Pombal whose character is well indicated by being called a second Henry VIII, was the chief manager and controller of the agencies which were employed at Rome o force from the aged and amiable Pontiff the supression of the Society of Jesus. Under the hypocritical plea of wishing to reform the society he caused lying documents, charging it with all sorts of crimes, to be presented to the Pope. Benedict, as we have said, was on his death bed. In his heart he did not believe the represen tations made to him. He had too much scrupulous, bad men, and when they threatened the secession of the three nations from the Church and the Holy See he felt compelled to yield to their demands, though not till he had, as he supposed, carefully enquiry being made in such a manner that the innocent should not be made contrary to reason, common-sense and was unwilling to believe. Did these wicked men regard these judicious and just provisions of the Brief? Not at all. Almost before the ink was dry the infamous Pombal, instead of insti tuting a formal enquiry proceeded to condemn the society without trial and without the slightest particle of evi-

> Our space will not allow us to dwell upon the outrageous cruelties perpetrated by this remorseless tyrant, educated in the school of Henry VIII. in order to accomplish his nefarious purposes. The account is one of the blackest pages in the history of the world. We may have occasion to recur to it at some future time. - N. Y. Cath

#### Reformation Needed.

A writer in the organ of the Christan Endeavor Association complains of the lack of reverence often observed in Protestant churches, and proposes as no conception. The wonder is that ence can ever be guilty of the slightest irreverence, and there is no possible excuse for it. With Protestants the case is very different; and until their churches cease to be used for profane purposes they will continue to be "desecrated" by unbecoming conduct on the part of the attendants. But the on the part of the attendants preachers are often more blameworthy than the people. Many of these pious men are filled with hatred of the Cath olic Church ; and when their sermons are not quasi-political speeches or lectures on secular subjects, they indulge in all sorts of tirades against Rome. Reformation in Protestant churches should begin with the pulpit .- Ave

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E. Vornholt,
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AUGUST 8, 1896.

## Scrofula

appears in varied forms, but is to yield to Hood's Sarsaparilla, which purifies and vitalizes the blood cures all such diseases. Read this: "In September, 1894, I made a misstep and injured my ankle. Very soon afterwards.

## Sore

two inches across formed and in walking to favor it I sprained my ankle. The sore became worse; I could not put my boot on and I thought I should have to give up at every step. I could not get any relief and had to stop work. I read of a cure of a similar case by Hood's Sarsaparilla and concluded to try it. Before I had taken all of two bottles the sore had healed and the swelling had gone down. My

# Foot

fited otherwise. I have increased in weight and am in better health. I cannot say enough in praise of Hood's Sarsaparilla." MRS. H. BLAKE, So. Berwick, Me. This and other similar cures prove that

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#### MARCELLA GRACE

By Rosa Mulholland.

CHAPTER XI.

INISHEEN. The interior of the home at Inisheen the little Isle), consisted of a few rooms and passages all on the same floor. The outer walls were of a great thickness, the chimneys stout and low, the windows small and square, the porch strong as a little tower, having two doors, one on each side, to be opened or shut in turn as the wind shifted. Set as it was in the middle of the wind haunted lake, it had the look of a little fortress, and such it was to the inhabitants when they stood siege in it against the wintry elements. The three or four acres of green turf which surrounded the dwelling and sloped towards the rocks were studded with clumps of low growing trees and bushes, and a thick mat of ivy clung to every wall of the house from base to eaves. All varieties of sea birds, gulls, puffins, curlews and wild geese, made their nests in the rocks, or came in long flights from the sea, which, though invisible from Inisheen, was not far away, and their shrill cries and pipings as they swept the lake like trails of mist gave notice when there was a storm at hand.

There were only two living-rooms at Inisheen, and the drawing room walls were two-thirds lined with books the shelves for which had been set up by Bryan himself, when stress of circum-stances drove him, with his mother, to put into the little island as a harbor. A few eastern rugs on the floor, some material of the same kind draping the short, deep seated windows, with a pretty supply of foreign ornaments and curiosities, gave elegance and color to the little interior, where fire as well as lamps burned on that summer night as a protection from chills and damps, which, dropping down from the mountains and exhaling from the lake. might be seen any time from dark till dawn floating like wraiths upon the bosom of the waters. A harp stood in one corner of the room, and among the few pictures which the bookshelves had left space for on the walls were an engraving of Robert Emmett, speaking in his own defence upon his trial, and another of the old Irish House of Commons, containing a multitude of small

figures, many of which were portraits. Marcella was sitting at a table, turning over some precious etchings : Mrs Kilmartin was reclining on her couch. her eyes eagerly following the move ments of her son, who walked about the room while the conversation turned on the future treatment of the discontented tenantry of Distresna.

Mrs. Kilmartin was a small, slight woman, looking more like a withered child than a woman who had matured and grown old. She was all white from head to foot except for her blue eyes and pink lips. Her hair was eyes and pink lips. snow white and dressed prettily on the top of her head, her face was delicately pale, and her gown and shawl were both of some soft white woollen material.

"We are not responsible for bring ing her here, Bryan. Mrs. O'Kelly confided her to Father Daly, and Father Daly carried her off here at once to me. We have laid n influence her movements. We have laid no plot to twenty-one years of age and capable of managing her own affairs. And in-deed she has shown aptitude for the business and some originality in strik-ing out a course for herself. My dear, will you tell Bryan what you have already been about?

Marcella put aside the etchings, and leaning her elbows on the table, and clasping her hands under her chin, looked towards Bryan with a frank smile. She felt instinctively that he was less likely to identify her with the Liberties girl, so long as she smiled, for she had observed that it was gen erally when she looked grave or sad that he turned those puzzled inquiring glances on her which conveyed to her een apprehension that the scene of his introduction to the secret closet was present to his mind. On that eventful night of his concealment, Marcella had certainly not smiled at him. A patient courage, an uncomplaining mournfulness had been expressed then by the eyes and lips which were irradiated now with a steady gladness which was by no means assumed. For, still lost as she was in delighted surprise at the change of fortune that had transferred her to this peaceful, refined and ro-mantic home, and placed her as a centre of interest between her hero and his mother, smiles came to her more naturally than they had ever done before in the course of her short life.

"I have been visiting my people with Father Daly," she said, "not, however, as their landlord, but only as a friend of his. I begged him to le ne make their acquaintance first and try to gain their good-will before announcing myself as the future receiver of their rents."

"A happy thought," said Bryan, watching eagerly all the changes of her animated face. "And how have you found them?"

"I have only visited a few as yet. Father Daly is to come for me to-mor-row again. In some of the cabins the people were as sullen and reserved as they looked hungry and poverty-stricken. In other places I thought them too civil. They seemed to dis-trust a stranger, even though she accompanied Father Daly. But in several cases I think I made my way as a friend. Miss O'Flaherty had told

think, I shall be welcome to some of

them when I go back again."
"I do not doubt it. The free-masonry of human sympathy is hardly known to Miss Julia O'Flaherty. It is only too well understood by our poor Irish cottiers. I am glad you have made so good a beginning, Miss O'Kelly. That you should understand the people you have to deal with by personal experience rather than take them for granted through the counsels and representations of others is just what is most desirable for you. It is better for you to follow neither in my steps nor in Miss O'Flaherty's steps. but to make original footprints of your own. Not every one is capable of doing so. It requires both heart and brains, though most people think all that is needed is a rent extracting machine. Indeed, so strained and warped from the true uses have the relations between landlord and tenant become, that even at the best a land lord's is hardly a desirable position For my own part I have gradually withdrawn from it till I find myself now as little of a landlord as possible on the acres my forefathers owned, and for this I my thank my forefathers themselves, who, as some irreverent wag said the other day, sold my birth right for a mess of poteen, and, figur atively speaking, gave their souls for a fox hunt. Not that I am an enemy of the hunt; on the contrary; but there are more ways than one of breaking a man's neck by means of the sport. I will show you to morrow, Miss O'Kelly, if you and Father Daly will give me a seat o his car when you are going your rounds, the house in which your humble servant was born, once a jovial house, an open house, a reckless rack renting house as any in old Ire land. The roof is now falling in and the chimneys extend their cold arms to heaven as if crying out against the ruin that has descended upon it. Only that I had a mother-well, you will know my mother by and by-who preferred a straight conscience and simple living to ancestral halls and all that kind of thing, I should at this mo ment be patching at that family roof tree, and sending the smoke of unholy feasts up those gaping chimneys. As it is, we have slackened rein on the necks of our tenantry, and in many instances given them the bit in their own teeth. We have here in this is land sanctuary set up our few remaining household gods; and as in our case it was not too late to mend, we nave enjoyed infinite peace since we eased to hold up our heads among the great ones of the earth. Our plan has worked well, I think, though I do not pretend that in trying to do what is best for my people, I have succeeded in satisfying them all. In every community there is more or less of a sinis ter element which blows like a contrary wind against the prow of all well meaning efforts. However, I have been content to struggle on in the teeth of such difficulty, remembering how the demon was first evoked in this country, and knowing how hard it is to lav a demon, once he has been Remembering, too, evoked. early in life I myself was misled with too much ardor and cherished a delusion, and had almost descended-

"We will not speak of that," said Mrs. Kilmartin, with a swift motion of

her hand. "No, we will not speak of that," id Bryan. "I already owe Miss said Bryan. O'Kelly, an apology for my egotism. My only excuse is that I have been led into it through my anxiety for her in her present position. She is placed as I was, somewhat, and is called on to act. I hope she will neither have to run the risks I have run, nor miss her opportunity of doing whatever good she may. I feel that she ought to have the benefit of every one's experience.'

"I have already had several varie-ies," said Marcella. "First, poor Miss O'Kelly instructed me carefully from her point of view, next Miss O'Flaherty gave me a great deal of information, as did also Mr. Flaherty, during the day I spent at Mount Ramshackle. From Mrs. Kilmartin I have heard a great deal that has placed my difficulties plainly before me; and now

Mr. Kilmartin-Bryan wondered why she smiled at him so incessantly while she spoke, and in the fascination of her smile he now almost forgot the subject of her speech. He did not know that it was to guard his secret, or rather her own secret knowledge of his secret, that she smiled, dazzling his eyes with bright glances so that he might not see behind such glamour the melancholy Marcella of the Liberties.

"She must be happy here," " he thought. "She must be feeling happy with us. Would to God she could always stay!" and then almost shocked at the vehemence of this wish, which was a revelation to himself, he answered quickly:

"I hope you will use all these experiences only as so many lamps to guide your way. I have no doubt your own womanly instinct will find you a path or yourself which nobody has trod before you.'

But after they had separated for the night, and all the lights were out in the house, he walked down on the rocks where there was always a murmur of music at night, a faint sweet clashing of sounds in the air, even when storms were still, a mingling of splashing water, whispering reeds, and the cries echoed from shore of wild birds, among the rocks, or riding late on the circling waves that girdle Inisheen. And as

he went he thought: "An impoverished man, one per-

Marcella, meanwhile, followed him highland ahead, thrillingly conscious with her thought, and asked herself what was that evil from which he had turned to him from the other side of the with difficulty been saved, of which his mother would not suffer him to speak? And holding fast the ring round her top of a hill he stopped the car, and neck, she fell into a troubled sleep.

#### CHAPTER XII.

DISTRESNA. He who has never ridden on an Irish jaunting car, a tidy little car with good springs and cushions, drawn by a fast trotting horse, has not travelled so along Irish hilly roads or through Irish green boreens — has missed one of the pleasantest sensations in life. No other vehicle mounts the rugged hill so boldly and easily, and rattles down again so joyously into the hollow of the capricious highway or by way. No other vehicle affords such easy opportunity for friendly chat between two travellers who sit well back on either seat of the car, leaning towards one another with each an elbow on the "well" cushion. But it is almost as difficult to those not to the manner born to sit a jaunting car as to sit a horse. A certain almost unconscious grasp with the knee and poise of one foot is necessary to give the rider that birdlike sensation of skimming through the air at will which is so utterly unknown to people who drive in carriages.

Father Daly, Bryan and Marcella, all being to the manner born, pursued their way through the hills as as the breeze blew, till, at a turn of a road, a poor woman suddenly appeared and, courtesving in the middle of the path, requested Father Daly to come with her on a sick call.

"Well, and who is ill now?" "Och, yer riverence, it's the ould

man himsel'. "Are you sure he hasn't got the toothache like the last time I went and found him bravely?"

"Oh, sorra fear, yer riverence, but he's bad this time. It's convulted altogether he is, an' not expected since 6 this mornin'

"Over-eat himself, I suppose," said Father Daly, in a tone that gave a pathetic meaning to the seemingly heartless words. "That's about it, Father Daly," said

the woman, understanding.
"I believe he's ready for the road,

so. Poor Barney was always a good warrant to love God Almighty," said the priest, selemnly, using the idiom of the people the better to make himself understood.

" Thrue for you, Father Daly, but ye see the terrible state of the politics has druv his prayers a bit out of his mind, an' he's off his religion this while back. An' though I don't mane rightly to say he doesn't love God, still he doesn't pay high encomiums to Him the way he used to do, yer riverence, an' he doesn't insinuate after Him.

"Well, well, I'll go and talk to him a bit, and we'll make that all right again," said Father Daly.

"I'm going off here to a place up the mountain where the people live chiefly on air, and sometimes it disagrees with them." he added, to Marcella. Some. times it disagrees with them," he repeated, muttering to himself, as he slid gently down from the car, being no longer of an age to jump off.

"Do you mean that it is a case of starvation?" asked Marcella, eagerly. She knew enough of the pains of want to be quick at guessing what was

meant. "Something of that, something of that. What I would call the slow hunger if I were a doctor and could invent a new disease; not a new one either, but one that belongs to Ireland, as cholera belongs to the East. There now, that will do," as Marcella took a little basket from the well of the car and handed it promptly to Pat. "And now, Bryan, my boy, take the reins yourself and finish the drive, and you can call for me at the Windy Gap when you're jogging homewards. If I'm there an hour too soon it does not matter. Sure I've my breviary in my pocket, and I couldn't read my office

in the middle of finer scenery. And the priest and Pat having set off up a footpath slanting along the face of the overhanging hill, Kilmartin and Marcella continued their jour-

ney together.

In spite of his self-warning of the night before, Bryan felt a keen delight in the chance that had given Marcella to his sole keeping for several hours. As they spun along the level roads or walked slowly up the steep hills, the thoughtful look on his face relaxed, and his eyes shone. They two were alone in the brilliant weather, among the blue mountains, breathing the freshest, most exhilarating breezes of heaven, and he found the solitary companionship surpassingly sweet. Nothing draws two spirits, if they are already sympathetic, more closely to gether than to be placed side by side in some impressive solitude of nature, where under her spell all that is noblest and best in one heart rushes to meet what corresponds with it in the other. Dropping his well grounded presenti-ments of coming misfortune behind him like a mantle that impeded his course, Kilmartin went forward through the sunshine with something of the feelings one would give to a soul newly and unexpectedly arrived in Paradise. As wild, subtle and penetrating as the odor of the mountain heather on the wind that filled his nostrils was this influence which overmastered his melancholy humor with its potent delight. Yet so strong was his habit of reserve and self control that the only as a friend. Miss O'Flaherty had told me that unless I gave them presents and made them great promises they would hate me. I gave them nothing and promised them nothing, yet, I and promised them nothing, yet, I are to dream of her."

"An impoverished man, one perhaps sign of the new joy awakened within haps fatally marked by misfortune, to him lay in the swift changes in his eyes and on his mouth as he flicked with his whip and looked up the eners, and promise? No, I must not dare to dream of her."

of the nearness of the fair face half car, yet only allowing himself an occasional glance at it. At last on the

said:
"Now, Miss O'Kelly, if you will
"Now, Miss O'Kelly, if you will show stand up for a few minutes, I will show you the lie of this side of Distresna with regard to the lands near it-my own and Mr. O'Flaherty's. I say my own. for though almost all that we can descry from here has passed from my hands into those of peasant proprietors it is the most precious of all my pos sessions-I look on it as the very apple of my eye. I am watching with I can not tell what eagerness to see how the scheme will work.

"Up to the present how has it worked?" asked Marcella, who stood on the footboard of the car, holding the rail with one hand, and with the other shading her eyes from the strong sunlight as she gazed down into the variegated valley in the direction indicated by Bryan with his whip.

"Look through this," he said, giving her a fieldglass, "and your own eyes will suggest the answer. this side, where you see white walls and new thatches, and here and there the absence of offensive heaps by the door, and the beginning of general neatness about, there are some of my small peasant proprietors. Over vonder where you see smoke coming out of the hill-side through an old broken basket-that is Distresna, and you will find many of your tenants burrowing thus in the earth, like moles."

"Why?" "Because, they will tell you, (that is, if they have courage to speak) that the traditions of the country and all the experiences of those who within their own memory have made the trial. go to prove that any one who makes a show of decency and neatness in his dwelling has his rent raised without fail, before he has had time to reap any benefit himself from his own improvements, and only that he may be forced to clear out and make room for a richer tenant

"But you had not-you would not have treated them so !'

"I am sorry to say that in my fath er's time it was done, and they natur ally expected me to act like others of my family and class. I found them quite unbelieving and unmanageable on the old lines. On the new ones-well. already, the best of them look on me as their friend."

"And yet, does it not seem a pity to let the old relations of landlord and tenant quite die out?" said Marcella. "It seems to me such a good relation if every one did his duty." "With an 'if ' what cannot man do?

Take the universe to pieces and rebuild it again," said Kilmartin. fortunately men with power too often world - forgotten places like owner of a few hundred acres has been accustomed to look upon himself as a sultan. As for myself, I thought the matter out and put it thus: many men have probably had as generous thoughts in the beginning of their career as those that come to me. How do I know that later in life I shall not have become so attached to some form of selfishness or other that will show me things in a different light from that in which I see them now? I will put it out of my own power to be a persecutor of my fellow-men, even with the most plausible reasoning on I confess that a hereditary my side. liking for the position of landlord has stood in my way, and, even now, if I the mastership remnant of my property, I that I will do it. But not unless the feel that I will do it. I can by this means effect as much improvement as by the other. I will have no slaves living under my rule.

Marcella did not reply. In her heart she leaned to the side of landlordism. It seemed to her that it ought to be so easy for the rich and powerful to take care of theignorant and poor. She, her self, in her consciousness of a state of general ignorance which she innocent ly thought must be very peculiar for one in her position as a lady, felt ever inclined to turn to those above her in education and rearing for example and guidance. She was aware, too, that her exceptional experience of the tribulations of the poor ought to give her (when educated, as she now hoped to be), a particular advantage in the efforts she might make to raise the condition of those over whom she had been so strangely and wonderfully placed. She felt a strong desire to try her own powers of working good before throwing the reins out of her hands that had as yet hardly grasped them. "You do not advise me to follow

your example, to turn my tenants at once into peasant proprietors?"

"I advise you to do nothing till you shall see further for yourself. For one thing, many of your people are incapable of becoming proprietors until the present state of the law of purchase is amended. You have to lend money a certain proportion of the money (to buy your own land) to your purchastenant, and afterwards take a mortgage on your own land (yours no longer) as your only security for payment. In almost all cases this is what I have done, and at the present moment I find it anything but an en-riching procedure. In reserving a part of my property, stopping my sales, I act under necessity, as I have no money to venture, and so feel no scruple at persisting in the role of landlord, to a certain extent. For the rost was the last of the rost was the rost of the rost was the rost of the rost was the rost of the sign of the new joy awakened within rest we shall see. Now, Miss O'Kelly, at which of these underground edifices do you wish to pay a visit?' By this time they were wending up

a by road, so rutty and uneven that into the infinite glories of sky and they had to alight, and walk, one on

either side of the horse's head, while the car jolted over stones and into hollows.

"I want to see a Mrs. Conneely who lives about here. I talked to her on the road the other day and promised to come to see her. Ah, there is the young man who was with her. This must be the place."

A shock head was protruded from the hole under the hill, and a voice said "Sure it's the young lady hersel', that's come to us. Me sowl! but ! knowed she wasn't wan o' the forget. tin' sort !"

At the same time the wail of an infant in pain was heard from the under-

ground cabin.
"Is the baby not better?" asked Marcella of the owner of the shock head, who, having withdrawn it for a few moments, put it forth again.

"Musha, it's in heaven any ment 'll be that is for it," said the lad, pulling his wild forelock as he stepped out of the hole and invited the lady in. 'Only don't for yer life tell that to the mother o't, Miss.

Marcella could at first see nothing in the cabin, for the smoke which the basket in the chimney-hole failed to carry successfully aloft, but presently she descried a woman on her knees before a kind of cradle made of a cleene (turf-creel), set upon two long dry sods of turf, and heard the reiterated words, half a caress, and half a moan of agony:

'Acushla machree! Acushla macree! Acushla machree! machree! TO BE CONTINUED.

#### A Love Letter.

He hurried up to the book-keeper as soon as he entered the hotel and in quired eagerly:
"Any letter for me?"

The clerk sorted out a package with a negligent attention that comes with practice and flipped a very small one on the bar. The traveling man took on the bar. The smile. He smiled it with a curious smile. Then, oblivious more as he read it. Then, oblivious of others present, he laid it gently against his lips and actually kissed it. A loud laugh startled him.

"Now look here, old fellow," said a loud voice, "that won't do, you know. Too spoony for anything.

Said the traveling man, "That letter is from my best girl." The admission was so unexpected

that they said no more until they had eaten a good dinner and were seated together in a chum's room. Then they began to badgar him. "It's no use; you have got to read it to us," said one of them. "We

want to know all about your best girl. So you shall," said the one addressed, with great coolness. "I'll give you the letter and you can read it for

There it is," and he laid it on the table. "1 guess not," said one who had been the loudest in demanding it "we like to chaff a little, but we hope

yourselves.

we are gentlemen." "But I insist upon it," was the answer. "There is nothing to be ashamed of — except the spelling; that's a little shaky, I'll admit; but she won't care in the least. Read it, Hardy, and judge for yourself.

Thus urged, Hardy took the letter shame facedly enough and read it. First he laughed, then swallowed suspiciously, and as he finished, threw it upon the table again and rubbed the back of his hand across his eyes, as if troubled with dimness of vision.

"Pshaw! if I had a love letter like that-" and then was silent.

"Fair play," cried one of the others asy laugh. "I'll read it to you, boys," said their friend, "and I think you'll agree with me that its a model love letter.

"'Mi oween dear Papa, "'I sa mi Prairs every nite, and Wen I kis yure Pictshure I asg God to bless you good bi Papa yure best

#### In a Dublin Theatre.

Barry, the actor, was on very familiar terms with the sarcastic and familiar audiences for which Dublin is famous The colloquies they held together-the actor from the stage and the gods from the gallery-were in themselves "as good as a play," and frequently stopped the performance itself, and kept the whole house, actors included, in a roar. During the run of "Tom and Jerry," which was played in Dublin some fifty or more nights success ively, Barry was in the habit of wearing a pair of trousers called "white which he continued to wear ducks, from night to night until they began to assume rather a dusky shade, indi-cating their innocence of soap and water. At last, when the long enduring garments had made their appearance for the twentieth night, encasing Barry's legs as if they grew there and were never to undergo a change, a voice cried out to him from the gallery, "Whisht, Barry, whisht!" thus arrest-

ing the attention of the house.

"What do you want?" said Barry, nothing moved by the interruption.
"Wait till I whisper to you," said the voice from the ceiling. All were silent. Then came the answer. "Wouldn't your 'ducks' be

betther for a shwim?" The house was uproarious with laughter for several minutes, and the next night a change was evident, for the "ducks" were as white as snow.

Be Sure You Are Right
And then go ahead. If your blood is impure, your appetite failing, your nerves
weak, you may be sure that Hood's Sarsap
arilla is what you need. Then take no substitute. Insist upon Hood's and only Hood's.
This is the medicine which has the largest
sales in the world. Hood's Sarsaparilla is
the One True Blood Purifier. sales in the world. Hood's the One True Blood Purifier.

Hood's Pills are prompt, efficient, always reliable, easy to take, easy to operate.

Revolting Phases of I

Catholic Union and This term, "Darkest metaphorically used by I when the attempt is made moral degradation and humanity in the great mo The late lamented and v dinal Manning used to sp on the subject with a viv tic force that caused the Christians to bleed with c the unhappy condition tudes of men and wome who led brutalized lives and shame, and who wer yond the pale of religiou No man knew better t Manning the density and sin, wickedness and im

existed in the sodden dist

ever-watchful and zealou

constantly on the alert to save their own Catholic f filthy whirlpools of vice vin on all sides. This sa duty brought the Car-clerical co-workers into with scenes of misery ar ness which aroused the zeal to the highest pitch. narrowly confine their to the exposed people faith, for the great Ca large and sympathetic sorrowed for the weakne enslaved sinners, irrespe or race. The uplifting souls was his constant ai voice of duty and ch he would ascend the pl Guild Hall or Crystal the assembled thousan would speak fatherly we and warning against corrupting and soul des of alcoholic drink. He in inspiring words the wreck of the unfortuna home; he would tell of saw and of the misery in his missionary tours metropolis, both in th Protestant quarters. moving appeals were no gathered multitudes, for have been known to she and sorrow under the sp rending descriptions, have been reformed through his untiring what is that against the tide of depravity and co sways the hearts of Lor ing and unthinking mi Cardinal Manning hi

> entered a church door. of keen imagination ca what that fact means, a figure to himself the n ious status of the thous tend the fashionable sec on Sunday, but who a the Monday, or on the of the week, for the perilate Rev. Mr. Spurgeo crowds to his tabernac Henry Ward Beeche does the Rev. Dr. Talm tain Rev. Dr. Wild, These preachers who h of originality and mag always draw large con empty sensation and amused are what attr tudes, and religion an nothing thereby. The such fashionable, so-ca sorts in London, where abandoned worshippe they are not so favore model parson preache who "go to scoff re Their hour of curiosi ment ended, they retu flesh pots and their id the religious world dreary as before.

> that in London alone th

one million of non Cath

If we ascend to the of the upper middle cla racy what do we find? fluity of splendor ar sides, but we serious favored worldly condi ers of virtue and more incline to the opinion crats, secure in their tions, will feel pretty pharisee of the Goo 'thank God," perhap not as the rest of m pride will swell with exalted stations in w ality of mankind car The proportion of C by the humble "Pu went up into the tis small in London, kingdom at large; reasonably inferred t ious condition is due moral spirit evoked Reformation of the s

It was then and by ual revolt that licenti salutary religious alone could suffice just and humble b proud, imperial Eng re suffering the mor Luther's and Henry revolution. The wa not perceive their er empire is materially they can boast of c Despite this world there is in the dep heart of the nation spiritual and religio growing of conscience people feel that th wrong in throwing yoke at the biddin king and his subset

Had England fir wave of error that Germany, the presen tions would have be The late lamented and venerated Car-

dinal Manning used to speak and write

on the subject with a vivid and pathe-

tic force that caused the hearts of true

Christians to bleed with compassion for

the unhappy condition of the multi-

tudes of men and women in London,

who led brutalized lives of immorality

and shame, and who were entirely be-

No man knew better than Cardinal

Manning the density and extent of the

sin, wickedness and immorality that

existed in the sodden districts, and his

ever-watchful and zealous priests were

constantly on the alert to rescue and to

save their own Catholic flocks from the

filthy whirlpools of vice which hemmed in on all sides. This sacred pastoral

duty brought the Cardinal and his clerical co-workers into actual contact

with scenes of misery and moral dark.

ness which aroused their missionary

zeal to the highest pitch. Nor did they

narrowly confine their saving efforts

to the exposed people of their own

faith, for the great Cardinal had a

large and sympathetic heart which

sorrowed for the weakness and folly of

enslaved sinners, irrespective of creed

or race. The uplifting and saving of souls was his constant aim. When the

voice of duty and charity called,

he would ascend the platform of the

Guild Hall or Crystal Palace, and to

the assembled thousands there he

would speak fatherly words of advice

and warning against the insidious, corrupting and soul destroying power

of alcoholic drink. He would depict

in inspiring words the desolation and

wreck of the unfortunate drunkard's

saw and of the misery he encountered

in his missionary tours of the great

metropolis, both in the Catholic and

Protestant quarters. His earnest,

moving appeals were not lost upon the

gathered multitudes, for many of them have been known to shed tears of pity

and sorrow under the spell of his heart

what is that against the ever-swelling

tide of depravity and corruption which

sways the hearts of London's unheed

Cardinal Manning himself declared

that in London alone there were over

one million of non Catholics who never

entered a church door. The moralis

of keen imagination can well conceive

what that fact means, and then he can

figure to himself the moral and relig-

ious status of the thousands who do at-

tend the fashionable sectarian churches

on Sunday, but who are no better on

the Monday, or on the following days

of the week, for the performance. The late Rev. Mr. Spurgeon used to draw

crowds to his tabernacle, as did Rev.

Henry Ward Beecher, and as still

does the Rev. Dr. Talmage, and a certain Rev. Dr. Wild, late of Toronto.

These preachers who have the genius

of originality and magnetic force can

always draw large congregations; but empty sensation and a desire to be

amused are what attracts the multi-

tudes, and religion and morality gain

nothing thereby. There are plenty of

such fashionable, so-called religious re-

sorts in London, where the not whody

they are not so favored as was the as-

model parson preacher, nor do those

who "go to scoff remain to pray."
Their hour of curiosity or entertain

ment ended, they return again to their

flesh pots and their idols, and to them

the religious world is as black and

of the upper middle classes and aristoc-racy what do we find? We see super-

fluity of splendor and riches on all

sides, but we seriously doubt if these

ers of virtue and morality; we rather incline to the opinion that those aristo-

crats, secure in their wealth and posi-tions, will feel pretty much as did the

pharisee of the Gospel. They will "thank God," perhaps, "that they are not as the rest of men," etc. Their

pride will swell with a sense of their

exalted stations in which the common

ality of mankind cannot touch them.
The proportion of Christians typified
by the humble "Publican who also
went up into the temple to pray,"

is small in London, as it is in the kingdom at large; and it may be reasonably inferred that this sad relig-

ious condition is due to the rebellious moral spirit evoked by the so-called

Reformation of the sixteenth century.

It was then and by that act of spirit

ual revolt that licentious men burst the

alone could suffice to keep them in

just and humble bounds. And the

proud, imperial English people to day

re suffering the moral consequences of

Luther's and Henry VIII.'s religious

revolution. The wayward throngs do

not perceive their error because their

empire is materially prosperous, and

they can boast of conquests abroad.

Despite this worldly pre-eminence there is in the depths of the serious

growing of conscience, which make the

salutary religious restraints which

favored worldly conditions be promot

If we ascend to the wealthy churches

dreary as before.

abandoned worshippers frequent, but

that listened to Goldsmith'

ing and unthinking millions?

home ; he would tell of the scenes he

yond the pale of religious influence.

's head, while ones and into

T 8, 1896;

. Conneely who ked to her on and promised to , there is the vith her. This

truded from the a voice said : g lady hersel', e sowl! but I n o' the forget.

wail of an in-from the underbetter?" asked

of the shock hdrawn it for a th again. en any better. t," said the lad, k as he stepped ted the lady in.

tell that to the see nothing in oke which the -hole failed to , but presently on her knees made of a cleeve o long dry sods eiterated words, alf a moan of

Acushla macmachree l' JED.

tter.

book-keeper as hotel and ina package with

very small one eling man took e. He smiled Then, oblivious laid it gently tually kissed it. fellow," said a t do, you know.

an, "That letso unexpected until they had nd were seated om. Then they

ave got to read them. "We your best girl."
d the one adness. "I'll give can read it for s," and he laid

l one who had demanding it; le, but we hope it," was the annothing to be

the spelling :

least. Read it, took the letter and read it. swallowed sus and rubbed the

nished, threw it s his eyes, as if love letter like

one of the others

boys," said their k you'll agree ipa,

very nite, and are I asg God to apa yure best

Cheatre. on very familiar ic and familiar

blin is famous. d together-the themselves "as and frequently nce itself, and actors included, e run of "Tom played in Dub nights successs called "white tinued to wear intil they began sky shade, indie of soap and the long endurle their appear-night, encasing grew there and go a change, a rom the gallery, at!" thus arrest-

t?" said Barry, interruption. r to you," said

ng. Then came the your 'ducks' be

proarious with nutes, and the was evident, for white as snow.

re Right

your blood is im-ng, your nerves at Hood's Sarsap Then take no sub-sand only Hood's. th has the largest 's Sarsaparilla is

Germany, the present and past genera. all of which complaints Ayer's Pills are tions would have been saved much of. "the sovereignest thing on earth." ot, efficient, always to operate.

"DARKEST LONDON." courts and of the crimes that disgrace the boasted civilization of the world's Revolting Phases of Humanity. great capital. All sins and disorders must not be charged against Protest-Catholic Union and Times. This term, "Darkest London," is metaphorically used by public writers antism, but statistics prove that it has but little redeeming hold upon crimwhen the attempt is made to depict the inals, because, for want of sacramental moral degradation and fallen state of humanity in the great modern Babylon.

aspect exercise so solid a guardianship as Catholicism does over its charges. There are too many bad Catholics, unfortunately, who dishonor their religion; but even the worst of them are not so stubbornly impenitent as are those of other creeds, for once the stamp of godliness is fixed upon their souls it is hard to blot it out.

These are some of the reasons why all Anglican and Parliamentary efforts have effected so little good in reform-ing the drunken and debauched elements of London and the other great cities of the United Kingdom.

ing like Trojans to purify and lift up the inhabitants of the great city to a higher plane of social and Christian life. In affiliation with the main body of the Church itself there are numerous benevolent and charitable societies working in the interest of the true faith; and the powerful Catholic Truth Society has already worked wonders in dispelling the wrong ideas harbored of the tenets of the one true Church; and while the Supreme Pontiff, from his throne of apostolic authority, is calling back his strayed English sheep to the fold, able Catholic divines go from one end of London to the other to preach the saving Word to thousands of eager non-Catholic listeners who have an in-stinctive knowledge that the Redeemer of mankind set upon the earth, in His true Church, a light and a guide by which obedient followers might reach their eternal destiny. These God-like efforts of the Cardinal-Archbishop and his devoted clergy are every day winning converts to the faith, and open rending descriptions, and hundreds have been reformed and rescued through his untiring efforts. But profession is fast taking the place of what used to be secret and private entry into the saving Church. In the very heart of London Cardinal Vaughan's cathedral is raising its walls heavenward, and when completed it will be worthy of the metrop-

olis and of the purpose to which it is On the managing committee and supporters of the great project can be counted dukes, peers and noblemen of the highest rank and standing, and leagued with these is the present Lord Chief Justice of England. Of course the large body of Catholic adherents in London is made up of the poorer classes among whom are thousands of Irish workingmen, but they inherit the faith of St. Patrick, and they kept the Catholic spark alive in the dread years of the penal laws, and now they are numerous and strong and their aggre gated fidelity, together with their shillngs and pounds, will sustain the Cardinal in erecting a Catholic temple that will attract the admiring wonder of visitors from the distant nations of the

because there are teps of thousands of daily and weekly assist at the offering of the Holy Sacrifice of the Mass, and who pray that heaven may shower down the blessing of converting grace upon the nation as God has already done upon the thousands of converts who have returned to the true fold within the past decade.

Wm. Ellison.

Zola's Hypocrisy.

Zola, the unsavory French novelist, has been recently placed in an awk-ward "fix". His book on "Rome" attracted widespread attention, and as some parts of it were a caricature on the Pope it naturally offered a few drops of consolation to anti-Catholic bigots. But the death of Cardinal Galimberti places Zola in an unenviable light.

Amongst the Cardinal's papers was

found an extraordinary letter from the French novelist beseeching the Car-dinal's influence to secure him an audience with the Pope. Zola naturally thought that a novel entitled Rome" without a first hand description of the Pope would be something akin to "Hamlet" without the melan-choly soliloquist. In his anxiety to secure the interview with the Pope he protested that he had always been a Catholic, and a "zealous" Catholic to boot. All Zola's efforts to see the Pope were failures. And yet this is the unclean hypocrite who is taken by some people as an authority on Roman affairs! Zola knew next to nothing of what he wrote. The Pope would not lower heart of the nation a sentiment of himself or his office by admitting spiritual and religious remorse and a vile scoundrel to an audience. himself or his office by admitting such

wrong in throwing off the Catholic yoke at the bidding of a licentious king and his subservient parliament. Had England firmly resisted the largely, if not solely, on the condition wave of error that swept across from of the stomach, liver, and bowels, for

In the deep Mamertine prison, behind the tabulary of the Forum, writes F. Marion Crawford in the Century for July, it was customary to put to death potency, it lets condemned men or only political misdoers, and their bedwomen fall into a despondent and ies were then thrown down the Gemon tion. Neither can it in its preventative aspect exercise so solid a guardianship haps the sword that was to fall upon his own neck was even then forged. The prison is still intact. The blood of Catiline, of Vereingeterix, and of Sejanus is on the rocky floor. Men say that St. Peter was imprisoned here. But because he was not of high degree Nero's executioners led him out and across the Forum and over the Sublic-ian bridge up to the heights of Janiculus. He was then very old and weak, so that he could not carry his cross, as condemned men were made to do. When they had climbed more than But there is one hopeful feature in the social and religious life of Britain, and that is the spread and strengthening of Catholicity.

The able and esteemed Cardinal

When they had climbed mist that he half-way up the height, seeing that he could not walk much farther, they crucified him. He said that he was not worthy to suffer as the Lord had suffered, and begged them to plant his Cardinal Manning, and his learned and zealous body of priests are working like Trojans to purify and like lowed were not many, and they stood

apart, weeping.
When he was dead, after much torment, and the sentinel soldier had gone away, they took the holy body and carried it along the hill-side, and buried it at night close against the long wall of Nero's circus, on the north side, near the place where they buried the martyrs killed daily by Nero's wild beasts and in other cruel ways. They marked the spot, and went there often

After that, within two years, Nero fell and perished miserably, scarcely able to take his own life in order to scape being beaten to death in the Forum. In little more than a year there were four emperors in Rome. Galba, Otho, and Vitellius followed one another quickly; then came Vespas ian, and then Titus, with his wars in Palestine, and then Domitian. At last, nearly thirty years after the apos-tle had died on the Janiculus, there was and unsympathetic in outline, and been ordained priest by St. Peter him

The times being quieter then, this Anacletus built a little oratory, a very small chapel, in which three or four persons could kneel and pray over the grave. And that was the beginning of St. Peter's Church. But Anacletus Big as they are, when they are seen died a martyr, too, and the Bishops after him all perished in the same way up to Eatychianus, whose name means something like "the fortunate one" in whole. barbarous Greek Latin, and who was indeed fortunate, for he died a natural death. But in the meantime certain Greeks had tried to steal the holy body, so that the Roman Christians carried it away for nineteen months to the cata-combs of St. Sebastian, after which they brought it back again and laid it in its place. And again after that, when the new circus was built by Elagabalus, they took it once more to the same catacombs, where it remained in safety for a long time.

Now came Constantine, in love with religion and inclined to think Christianity best, and made a famous edict past and present have predicted the downfall and ruin of the great historic city on the Thames: but they form in Milan. And it is said that he laid city on the Thames; but they forget that the destroying angel promised to spare the doomed cities of Sodom and Gomorrah if only ten just persons could est left hand pillar of the canopy that be found within their walls. This covers the high altar as you go up saving clause, if mercifully applied from the door. Constantine's church in the present or in the future, will was found on the south side, within the always keep London from destruction lines of Nero's circus, outside of it on the north side, and parallel with its devout Catholic communicants who length. Most churches are built with the apse to the east, but Constantine's, like the present basilica, looked west, because from time immemorial the Bishop of Rome, when consecrating, stood on the farther side of the altar from the people, facing them over it. And the church was consecrated by

Pope Sylvester I., in the year 326. It needs 50,000 persons to make crowd in St. Peter's. It is believed that at least that number have been present in the church several times within modern memory : but it is thought that the building would hold 80,000 - as many as could be seated on the tiers in the Colosseum. Such a concourse was there at the opening of the Æcumenical council in December, 1869, and at the two jubilees celebrated by Leo XIII., and on all three occasions there was plenty of room in the aisles, besides the broad spaces which were required for the functions

themselves. The building is so far beyond any familiar proportions that at first sight all details are lost upon its broad front. The mind and judgment are dazed and staggered. The earth should not be able to bear such a weight upon its crust without cracking and bending ike an overloaded table. On each side the colonnades run curving out like giant arms, always open to receive the nations that go up there to The dome broods over all, worship. like a giant's head motionless in medi-

The vastness of the structure takes hold of a man as he issues from the street by which he has come from Sant' Angelo. In the open space in the square and in the ellipse between the colonnades and on the steps, 200,000 file, horse and foot and guns. Excepting it be on some special occasions, there are rarely more than 200 or 300 persons in sight. The paved empti-

big for convenient sight. The impression itself moves unwieldly in the things as for the things themselves. magnified beyond humanity's common neasures, it may acquire an element approaching to terror. The awestriking giants of mythology were but magnified men. The first sight of St. Peter's affects one as though, in the everyday streets, walking among one's forty feet high.

Nothing, perhaps, is more striking as one becomes better acquainted with St. Peter's than the constant variety of detail. The vast building produces at first sight an impression of har mony, and there appears to be a re-markable uniformity of style in all the

objects one sees.

There are no oil paintings to speak of in the church, and but few frescoes. The great altar pieces are almost exclusively fine mosaic copies of famous pictures which are preserved elsewhere. Of these reproductions the best is generally considered to be that of Guercino's "St. Petronilla" at the end of the right aisle of the tribune. Desbrosses praises these mosaic altar pieces extravagantly, and even expresses the opinion that they are prol ably superior in point of color to the originals from which they are copied. In execution they are certainly won-derful, and many a stranger looks at them and passes on believing them to be oil paintings.

They possess the quality of being imperishable, and beyond all influence of climate or dampness, and they are masterpieces of mechanical workman a Bishop called Anacletus, who had decidedly crude in color. Much wit has been manufactured by the critics at the expense of Guido Reni's "Michael," for instance, and as many sharp things could be said about a good many other works of the same kind in the church. Yet, on the whole, they from a little distance they sink into mere significant patches of color, all

The strangest, most extravagant, most incomprehensible, most disturbing sight of all is to be seen from the upper gallery in the cupola looking down to the church below. Hanging in mid air, with nothing under one's feet, one sees the church projected in perspective within a huge circle. is as though one saw it upside down and inside out. Few men could bear to stand there without that bit of iron railing between them and the hideous fall, and the inevitable slight dizziness which the strongest head feels may make one doubt for a moment whether what is really the floor below may not be in reality the ceiling above, and whether one's sense of gravitation be not inverted in an extraordinary dream. At that distance human beings look no bigger than flies, and the canopy of the high altar might be

an ordinary table. And thence, climbing up between the double domes, one may emerge from the almost terrible perspective to to the open air, and suddenly see al Rome at one's feet, and all the Roman mountains stretched out to south and east, in perfect grace of restful outline, shoulder to shoulder, like shadowy women lying side by side and holding hands.

And the broken symmetry of streets and squares ranges below, cut by the winding ribbon of the yellow Tiber; to the right the low Aventine, with the dark cypresses of the Protestant ceme tery beyond, and the Palatine, crested with trees and ruins; the Pincian on the left, with its high gardens, and the mass of foliage of the Villa Medici behind it; the lofty tower of the Capital in the midst of the city; and the sun clasping all to its heart of gold, the just and the unjust, the new and the old alike, past and present, youth, age and decay—generous as only the sun can be in this sordid and misery world, where bread is but another name for blood, and a rood of growing corn means a pound of human flesh. The sun is the only good thing in nature that always gives itself to man for nothing but the mere trouble of sitting in the sunshine, and Rome without sunlight is a very grim and gloomy town to day.

It is worth the effort of climbing so Four hundred feet in the air, high. you look down on what ruled half the world by force for ages, and on what rules the other half to day by faiththe greatest centre of conquest and of discord and of religion which the world | chapel and the confession. has ever seen. A thousand volumes have been written about it by a thousand wise men. A word will tell what t has been—the heart of the world. Hither was drawn the world's blood by all the roads that lead to Rome, and hence it was forced out again along the mighty arteries in the Caesars' roads to be spilled in the Caesars' battles-to men could be drawn up in rank and redden the world with the Roman rile, horse and foot and guns. Except-name, Blood, blood and more blood that was the history of old Rome—the blood of brothers, the blood of foes, the blood of martyrs without end. ness makes one draw a breath of sur- flowed and ebbed in varying tide at

the unseemly disclosures of the divorce ABOUT ST. PETER'S IN ROME. prise, and human eyes seem too small the will of the just and the unjust, but F. Marion Crawford's Vivid Description of the Great Cathedral.

to take in all the flatness below, all the there was always more hands to shed it. And so it may be again hereafter; for the name of Rome has a heart-stirring Taken together, the picture is too ring, and there has always been as

cramped brain. A building almost 500 feet high produces a monstrous effect upon the mind. Set down in words, a description of it conveys no clear conception; seen for the first side by side; men who came from far time, the impression produced by it lands to die the holy death in Rome cannot be put into language. It is something like a shock to the intelligence, perhaps, and not altogether a pleasant one. Carried beyond the limits of a mere mistake, exaggeration limits of a mere mistake, exaggeration and Henry IX.: the Emperor Otto II. becomes caricature; but when it is has lain there a thousand years; Pope Boniface VIII. of the Caetani, whom Sciarra Colonna struck in the face at Anagna, is there, and Rodrigo Borgia Alexander VI. lay there awhile, and Agnese Colonna and Queen Christina of Sweden, and the great countess and many more besides, both good and bad-even the Caterina Cornaro, Queen of Cyprus, of romantic memory.

One of the best tombs in the basilica is that of Sixtus IV., the first Pope of the Rovere family, in the chapel of the Sacrament. The bronze figure, lying low on a sarcophagus placed out upon the floor, has a quiet, manly dignity about it which one cannot forget. in the same tomb lies a greater man of the same race, Julius II, for whom Michael Angelo made his great great Moses" in the Church of San Pietro n Vincoli, a man who did more than any other, perhaps, to make the great basilica what it is, and who, by a chain f mistakes, got no tomb of his own He who solemnly laid the foundation of the present church and lived to see the four main piers completed, with their rches, has a little slab in the pavemen to recall his memory. The protector and friend of Bramante, of Michael Angelo and of Raphael-of the great architect, the great sculptor and the great painter-has not so much as the east work of any of the three to mark his place of rest. Perhaps he needed nothing but his name, which must

always stand among the greatest.

After all, his bones have been illowed to rest in peace, which is more han can be said of all that have been uried within the area of the church Irban VI, had no such good fortune He so much surprised the Cardinals, as soon as they elected him, by his vigor ous moral reforms, that they hastily re ired to Anagni, and elected an anti Pope of milder manners and less sens tive conscience. He lived to triumph over his enemies. In Piacenza he was besieged by King Charles of Naples He excommunicated him, tortured seven Cardinals whom he caught in a conspiracy, and put five of them to death, overcame and slew Charles, refused him burial, and had his body exposed to the derision of the crowd The chronicler says that "Italy, Germany, England, Hungary, Bohemia Poland, Sicily and Portugal were obedient to the Lord Pope Urban VI." He died peacefully and was buried in St. Peter's in a marble sarcophagus.

But when Sixtus V., who also sur prised the Cardinals greatly, was in a fit of haste to finish the dome, the masons, wanting a receptacle for water laid hands on Urban's stone coffin pitched his bones into a corner, and used the sarcophagus as they pleased, leaving it to serve as a water tank for many years afterwards.

In extending the foundations of the church, Paul III. came upon the bodies of Maria and Hermantia, the two wives of Honorius, the Emperor who "disestablished" paganism in favor of Christianity. They were sisters, daughters of Stilicho, and had been buried in their imperial robes, with many rich objects and feminine trinkets; and they were found intact, a hey had been buried, in the month of February, 1543. Forty pounds of fine gold were taken from their robes alone, says Baraccomi, without counting al the jewels and besides a great number of precious stones. The Pope melted down the gold for the expenses of the building, and set the gems in a tigra, where, if they could be identified, they certainly exist to-day-the very stones worn by empresses of ancient Rome

From time immemorial the well con taining the marble staircase which leads down to the tomb of St. Peter has been called the "Confession." The word, I believe, is properly applied to the altar rail, from the ancient pracice of repeating there the general confession immediately before receiv ing the Communion, a custom now somewhat modified. But I may be wrong in giving this derivation. deed, a marble balustrade follows the horseshoe shape of the well, and upon it are placed ninety-five gilded lamps which burn perpetually. There is said to be no special significance in the number, and they produce very little effect by daylight.

But on the eve of St. Peter's day, and perhaps at some other seasons, the Pope has been known to come down to the church by the secret staircase leading into the Chapel of the Sacrament, to pray at the apostle's tomb. On such occasions a few great candlesticks with wax torches are placed on the floor of the church, two and two, between the attended only by a few chamberlains and Noble Guards, and dressed in his customary white cassock, passes swiftly along in the dim light, and descends the steps to the gilded gate beneath the high altar. A marble Pope kneels there too, Pope Pius VI., of the Braschi family, his stone draperies less white than Pope Leo's cassock, his marble face scarcely whiter than the living Pontiff's alabaster features.

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London, Saturday, August 8, 1896

GENERAL, VERSUS PAN DE NOMINATIONAL COUNCILS.

The various sects of the world which have a Church government similar to that of the English speaking Presbyterians assembled recently in Glasgow, Scotland, to hold a Pan-Presbyterian Council, which is a kind of imitation of the General or Ecumenical Councils of the Catholic Church.

There were representatives present from the American Presbyterian Churches and from those countries where Presbyterians have established missions in Asia, and also from the European countries which have Churches whose ministries are similar in form to that of the Presbyterians, as distinguished from those which have Bishops. There are several such Churches throughout Europe, such as the Colonists of Switzerland, the French and Dutch Reformed churches, the Waldenses of Italy, which constitute a small fraction of the population, and some others; but between them there is no bond of unity beyond the denial of the Pope's supreme authority over the whole Church, and a mutual resemblance in the form of Church govern ment arising out of the fact that only one order of clergy is recognized by them all, as they all maintain that there was no distinction between Bishops and Presbyters in the primit ive Christian Church. But between these various bodies there are the greatest imaginable differences on all points of Christian doctrine, even as regards the existence of the Trinity, the Divinity of Christ, the efficacy of His blood shed on the cross for the redemption of mankind, the value of the sacraments and other most important matters of Christian belief.

The type of a General Council is laid down in the 15th chapter of the Acts of the Apostles. The gospel had been spread among the Gentiles to such an extent that there was great joy created wherever the success of the preaching of the apostles was announced in the cities where the Church had already been established in Phoenicia and and Samaria. But certain converts from the Pharisees were insisting that the Gentile converts must be subjected to circumcision, and that other wise they should observe the law of Moses. The first Council of Jerusalem was held to decide this dissension, and the Apostles there assembled decreed that no such burden should be imposed, but only that they should give up the idolatries and obscenities to which they had been accustomed in their paganism, and observe certain penitential practices which were prescribed, namely, abstinence from things strangled and from blood. In thus decreeing they declared that they spoke in the name and with the authority of the Holy Ghost: "It hath seemed good to us . . . and to the Holy Ghost."

A general council of the Church has. therefore, authority to define the doctrine which must be believed, and decree the practices which Christians should observe, and all are bound to accept these decrees.

The Pan-Presbyterian Council neither had nor claimed any such authority. It assembled, not to bring about any unity of faith, but merely to interchange views on certain subects, and to create a social feeling among the members of the different communities represented. We do not find that it made any authoritative dequestion of instrumental music, which not long ago threatened to create a schism among the Presbyterians of Scotland, young Presbyterianism havpublic worship, while those who clung to the old tradition denounced the kist o'whistles" as an abomination.

consisted in the reading of numerous papers on different subjects by individual members, wherein their private views were set forth regarding the worship, and the utility of Confessions of Faith, Catechisms and Standards. It was agreed that these are very necessary, but there was no attempt to make the standards of the different churches represented consistent with each other.

The first Pan-Presbyterian Council was held in 1875. It was merely an experiment, but it was found to have no evil result. On the contrary, the bringing together of the representatives of the various Presbyterian bodies seemed to promote a good-fellowship among them and so the experiment has been repeated, but it cannot have any further result than we have indicated. A Pan Presbyterian council is something altogether different from a General Council of the Catholic Church, which speaks with the same authority with which the Apostles issued their decrees at the first council held at Jerusalem.

It is not surprising that the Pan-Presbyterian Council, made up of so many incongruous sects, should be barren of substantial results, for even those more homogeneous bodies, the Pan-Anglican Councils of the past, were just as barren, for the same reason, because they had no authority to decide anything.

THE A. P. A. FIZZLE.

The United States A. P. A. has been completely demoralized by the contempt with which their organization has been treated by both part ies during the political campaign which has been for some time going on in preparation for the Presidential election.

In the beginning the dark lantern society made itself sure of securing an alliance with the Republicans, and with this object in view it endorsed ex-Governor Major McKinley's candid ature. But Major McKinley fought during the Civil War under the Catho lic Colonels Rosencranz and Sheridan before they became Generals, and knowing the bravery of these Catholic soldiers for whose memory he retains the greatest reverence, he absolutely would not accept the A. P. A. platform which would exclude Catholics from any official position under the government of the country, and though he did not utter any positive public con. demnation of Apaism, by his refusal even to answer their demand that he should pledge himself to their principles, the A. P. A. rightly con cluded that they were treated contemptuously by him, and this was the cause of their issuance of a mandate directing the members of the order to oppose the major both at the St. Louis convention and at the polls in November next.

This order was revoked afterwards when it was discovered that Major McKinley would surely be the Republican nominee, and though the threat was freely made, and publicly announced that there would be a straight Apaist ticket for the Presidential and Vice Presidential offices, it has been finally decided that there will be no such ticket placed before the people. Thus while there are Republican, Democratic, Populist, and Prohibition candidates announced for the coming contest, the A. P. A., which made so much bluster, is the only party which does not dare to proclaim a policy and announce a ticket.

It is already known to our readers that the Apaists endeavored unsuccess fully to force a plank into the Republican platform. It is gall to them that it was Archbishop Ireland who exposed their plans, and caused the St. Louis convention to repudiate the

A. P. A. plank. The intention of the proscriptive order was announced to be to force their platform on both the Republicans and the Democrats, so that it might be said that their influence extends over both parties, and inferentially that Americans generally are in sympathy with their brand of patriotism. But cision on any subject-not even on the the Democratic convention at Chicago never even for a moment took the A. P. A. plank into consideration. Or the contrary, a declaration was inserted into the Democratic platform to ing been in favor of such music in the effect that the party will continue to maintain as heretofore that citizens of all creeds should be treated equally in regard to all civil rights, and thus We are informed that the Pan Presby- the A. P. A. have been compelled to terian Council agreed to forego the keep in the background, instead of discussion of such a point as there are being a prominent factor in the eleccomparatively few members whose con- tions, as they had announced their insciences are wounded by the introductention to be. With this abject contion of instrumental music. The only fession of impotency, it may be taken

vive the coming Presidential contest, in which it promised to be so important a factor. A Presidential election killed Know-Nothingism in the middle of the nature of the Church and its forms of present century, and to day's offspring of the Know Nothing spirit is quite likely to be strangled from the same cause during the present year.

Seeing that the American public have grown tired of their intolerance, and will not endure any interference with the religious convictions of American citizens, leading Apaists are at present engaged in trying to make it appear that the society is not proscriptive, and is not fighting against any religious denomination. This was the course adopted a few days ago by the Supreme President of the organization at a meeting held in Laurel, Maryland. Mr. Echols, the Supreme President, said

"I wish to say that the charge has been made against us that we are fighting one sect. I deny it emphatic-

The American public are not to be deceived by these lying pretences. The secret oaths and the constitution of the society have been published so often that this false pretence will deceive no one. The fact cannot be blinked at, which was already proclaimed by the late Supreme President Traynor, who stated in one of his manifestoes:

"A well meaning and by no means unimportant section of the order has arisen which advocates peace with the priest and his subjects, and harmony between them and the members The key of the order.

stone of the A. P. A., in fact, is that a Papist, no matter how liberal nominally, is not a consistent citizen of the United States. Entire renunciation of the Papacy must precede his acceptance of our association as a can didate worthy of its suffrage.

Traynor speaks here for the Cana dian P. P. A. equally with the Ameri can society, for he was at the head of both, which were formally amalgamated under his leadership. Neither Canadiansnor Americans can be deceived by lying speeches delivered now to conceal the real objects of the association.

#### A DON QUIXOTE COME TO GRIEF.

Mr. Robert Watson, M. P. P., of Portage La Prairie, Manitoba, has constituted himself the special champion of the Greenway school system, and in his public addresses and letters he has spoken contemptuously of the Catholic separate schools of that Province, maintaining their inefficiency, and that for this reason they were justly abolished by the Local Legislat ure. This gallant Don Quixote, how ever, to his utter confusion, has encountered, in an unexpected quarter, a knight who has undertaken to try the case by the ordeal of a battle from which the doughty champion of Green wayism recoils with all the discretion of a Sir John Falstaff.

A half-breed boy named Clement Gladu, who was educated entirely in one of the Manitoba Catholic Separate chools, has publicly challenged Mr. Watson to test the efficiency of the schools in which the two have been respectively educated by a contest in the following subjects: reading, grammar and spelling in French and English, the history of England, Canada, and the Middle Ages, geography, arithmetic, algebra, euclid, book keeping, writing, music vocal and instrumental including voice culture and playing on the organ; also written composition and translations from and into English, French, Latin and Greek.

Mr. Watson very prudently abstains from accepting the challenge, which as the aggressor he ought certainly to take up, either by meeting thehalfbreed boy himself, or at least by finding some pupil of the Manitoba Protestant schools, who, being of equal age with Gladu, would enter into the contest as Mr. Watson's knight, unless he publicly withdraw his wholesale accusations defamatory of the Separate schools.

The courageous young Indian champion of the Separate schools has suddenly become the hero of the hour by the issuance of his spirited challenge, while Mr. Watson's cow-his prudence, we mean-has made him the laughingstock of the Province.

Is there not some lad now to call a halt to Mr. Dalton McCarthy who has been performing a role similar to that taken in the West by Mr. Watson We feel assured, from the preposterous arithmetical computations and historical incongruities uttered by the sharp lawyer regarding the state of education in various countries during the campaign preparatory to the recent elections, and which we from time to time pointed out, indicate that he too would fall an easy victim to the intellectual lance of any one of the fairly advanced

OF IMPERIAL BURDENS.

A recent report of a special commission on the financial conditions of Ireland and its relations to England in regard to the amount contributed by both nations to the Imperial treasury, reveals the fact that under the present system of government Ireland is greatly overtaxed. A majority of the commissioners state that the tax capacity of Ireland is less than one-twentieth of that of Great Britain, nevertheless the actual revenue contributed by Ireland to the Imperial Treasury is £7,500,000, while Great Britain contributes £88,500,000, so that Ireland contributes more than onetwelfth instead of less than one twentieth, which would be her proper share if she were treated justly.

A minority of the commission, including Messrs. Blake, Sexton and Slattery, place the ability of Ireland at a still lower figure than that given by the majority - namely, one thirtiethand if this be correct the discrepancy between what Ireland pays and what she ought to pay to the Imperial exchequer is still greater than is shown by the estimate of the majority of the commissioners. Ireland is, therefore, annually robbed of about £3,000,000 or perhaps over £4,000,000 sterling. under the present arrangement, and it is evident that the effect of such an excessive and oppressive drain on the resources of a country already poor must further impoverish the people and keep up a condition of industrial depression.

This report of the commissioners constitutes a strong argument for Home Rule for Ireland, and no doubt when the report will be read in the House of Commons it will cause a lively debate, as the Nationalists will certainly demand a more equitable apportionment of the taxes levied on the various por tions of the Empire for the replenish ment of the treasury.

This excessive charge upon the peo ple goes to sustain the costly military and civic establishments, the Lord Lieutenancy, Dublin Castle, and a constabulary which is about two and a half times larger than that of England in proportion to population, notwithstanding the fact that the criminal statistics prove that crime is much less frequent in Ireland than in any part of Great Britain.

THE MANITOBA SCHOOL QUES-TION.

Several of our non-Catholic or anti-Catholic contemporaries delight in asserting that the elections of June 28 are a death-blow to the claims of the Catholic minority in Manitoba for a redress of the grievances of which they complain in regard to education. Mr. Dalton McCarthy said a few days before the election that the main point which was to be attained was to defeat the late Government, and if this were gained, he added that after the defeat of one administration on this question no other administration would presume to deal with it favorably to the Manitoba Catholics. This opinion was reiterated after the decision of the electorate, and Mr. McCarthy took considerable credit to himself for the share he had in bringing about the defeat of Sir Charles Tupper's Government, declaring that viewing the whole matter from his own standpoint he is quite satisfied with the result.

Mr. McCarthy's opinion seems to be accepted by a portion of the anti-Catholic press as if an oracle had spoken, and we read much in the columns of several of the papers we may justly include under the category about the verdict of the people having been recorded against remedial legislation and Separate schools.

We have no hesitation in saying that no such verdict as this has been rendered. We admit that the general policy of Sir Charles Tupper and his Government has been declared by the people to be unacceptable, but we deny emphatically that his policy on the school question has been condemned. or that the result of the elections must be interpreted as signifying that the grievances of the Catholic minority in Manitoba are not to be redressed. So far is this from being the case that only a miserable minority of the members of Parliament have been elected on an anti Separate school platform, and it would be a strange interpretation of the actual result to assert that the views of this insignificant minority should prevail.

What were the respective policies of the two parties which chiefly figured during the electoral contest? The majority of the Conservatives declared themselves in favor of the Re-

THE UNEQUAL DISTRIBUTION late Government. Some of themabout thirty, and these all in Ontario, except Dr. Weldon-declared them selves to be supporters of the Government except on this question. Among the Reformers there were a very few who declared against the restoration of the rights of the Manitoba Catholics but even in Ontario nearly every Reform candidate, following the pronouncement of Mr. Laurier, promised that the matter would be dealt with in a way satisfactory and just towards all, whether Catholic or Protestant, and it was on the issue thus presented that the people pronounced their verdict. In Quebec it was that Mr. Laurier obtained his majority. In the Protestant Provinces, though the straight Conservatives did not secure a majority over all other parties combined, they did obtain a majority over Mr. Laurier's supporters, but it is to the vote of Quebec that the new Government owes the majority on which it depends; for Quebec gives the new Government a majority variously estimated at from twenty - five to

> twenty nine against all opponents. It would be a work of supererogation to show by a long and tedious argument that Quebec did this in the confi dence that Mr. Laurier will settle the school question satisfactorily. One thing appears evident from the course taken by the people of Quebec, that they are anxious for an amicable settlement of the school question on the lines advocated by Mr. Laurier.

We beg to remind our non Catholic contemporaries of the press which are opposed to the Catholic claims, that the decision of the people of Canada, far from being adverse to a settlement favorable to the restoration of Catholic rights, is overwhelmingly favorable thereto: and if it be still found that Manitoba refuses an amicable settlement of the question, Mr. Laurier stands as strongly pledged to introduce Remedial legislation as was Sir Charles Tupper.

As far as Quebec is concerned there s no mistaking the attitude of the members who constitute Mr. Laurier's majority. They are to a man in favor of redressing the grievances under which the Manitoba minority have been suffering now for six years, and the L'Electeur, Mr. Laurier's chief organ, has declared, over and over again, that the Liberal candidates of that Province are, one and all, pledged to support a Remedial Bill such as the Catholics of Manitoba require, if conciliatory methods fail.

The opponents of Remedial legislation were generally defeated at the elections of June 23, and it is a piece of marked effrontery on the part of those who oppose such upon them, were passed over solely on legislation to demand that their opinions should prevail. Of all the candidates who presented themselves for election on the anti-Government and anti-Remedial platform, only five succeeded in securing seats, it being necessary to count Mr. McCarthy himself twice, and to give him Messrs. N. Clarke Wallace and John Ross Robertson to make up this number. Possibly certain causes which we need not enumerate here may operate to induce some other Ontario members to unite with the five anti-Remedialists in their endeavor to keep this question open, but it is evident to the most cursory observer that altogether the opponents of the Catholic claims will be few in number. The good faith of the Dominion is pledged to grant the demand of the new Parliament is just as much bound to grant it as was the preceding one. It may be said that Manitoba itself will now settle the vision in the city charter whereby question. This may or may not be the rights of Catholics would be adtrue, and we shall be perfectly satis-The grievance is a practical one, not but we shall continue to insist upon obliged to give way. such a remedy, whether it be granted by Manitoba or by the authority of the Dominion Parliament.

It has been stated that Mr. Laurier of the city will be greatly increased, has already consulted with the Mani- and they will be able to work harmontoba Government in regard to the measures to be taken in order to citizens for the city's welfare. The settle this difficulty, and that the result of the conference is the announcement recently made that it will be settled within six months. We have than was hitherto possible under the only to remark regarding this that exclusive regime which has prevailed. only a settlement perfectly satisfactory to the Manitoba minority can be accepted as a finality. The Privy Council of Great Britain has shown by its has been done is an earnest of what is decision wherein a wrong has been still to be effected, and at some future perpetrated in violation of the time, probably, the elections will not

be completely redressed. The rights of Catholics to teach religion in their schools must be recognized as a matter of course, but this is not all. The injustices already inflicted on the Catholic minority must be remedied by restitution, and their right recognized to devote their own share of taxation to Catholic eduation, and to receive their due apportionment from all public grants for educational purposes.

These things were not all provided for in the Bill introduced by the late Government, but it was accepted by the Catholics of Manitoba as an instal. ment of justice. As the case is now to be considered anew, we trust that Mr. Laurier and the Quebec representatives in Parliament will see to it that the remedy to be adopted be more complete than was the recent Remedial

bishop Tache was accustomed to say in regard to this question, "What we want is justice-complete justice, nothing more and nothing less."

ERATION IN BELFAST.

The determined stand taken by the Catholics of Belfast to obtain a fair share of representation on the city council has at last been crowned with success, and in a bill which is to be brought before Parliament for the extension of the city limits, clauses have been introduced whereby two out of the fifteen wards of the city will have Catholic majorities of the electorate, and thus Catholics will be able to secure eight councillors out of sixty, this being the total number of members constituting the City Council.

The Catholics are about one-fourth of the population of Belfast, but owing to the manner in which the wards have hitherto been gerrymandered no Catholic could be elected to a seat on the council, which was in consequence always in complete sympathy with the most rabid Orange and anti Catholic elements of the city, and as a rule no Catholic could obtain any civic employment, or if once in a while a Catholic might be employed it was always in some minor office in which the emol uments were insignificant. In the case of promotions, when any vacancy occurred there was invariably the most shocking partizanship, as it was always the case. If a Catholic were the most eligible candidate for the office. his claims were passed over, and thus there are scores of cases when incompetent applicants were appointed or promoted to official positions merely because they were Protestants, while Catholics who were known to be fit for the positions, and who had just claims

account of their religion. The proper proportion of Catholics on the city council, according to population, would be fifteen, so that even the new bill which has been agreed to by the council will not give Catholics adequate representation. It is nevertheless a step in the right direction. It is needless to say that it met with violent opposition from the Ascendancy Party, which has hitherto dominated the council, but the progress of the spirit of toleration has been felt even in Belfast, and a majority was obtained for the new bill, in a great measure because it was discovered that the Bill for the extension of the city limits would meet with strenuous opposition in Parliament, and would even be likely to be defeated unless it were modified to meet the Manitoba minority for justice, and to some extent the more tolerant spirit of the age. Hence those members of the council who have been declaring that they would never consent to a promitted have been forced to come down fied should this prove to be the case. from their haughty position. Even the Government informed the promotmerely sentimental; and what we ers of the new Bill that this step must require is a practical, not a be taken in order to secure Governsentimental redress. If Mani- ment support to the measure, and so toba grant the practical remedy we the advocates of a permanent Orange shall have no reason for dissatisfaction; ascendancy in the council were

Under the new law if the Catholic members are wisely selected by the people the influence of the Catholics iously with their Protestant fellowresult will no doubt be increased prosperity, and a more brotherly and better feeling will arise between all classes The principle of Catholic representation has been recognized, though it will not as yet be adequate. But what serious matters which were brought up as a certainty that Apaism will not sur- pupils of our Ontario Separate schools. medial legislation proposed by the Constitution, and the two must take place on a religious issue at all,

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PROGRESS OF RELIGIOUS TOL.

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EDITOR. MR. JOHN AND

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Mr. John Ander at an Orange cel this same speed arrived at by a that Mr. Joh a fit person he occupies. in the course that his office that he should b would not, the domain of pol proper, noweve thought, to open on what he ca " Doganism," that wherever power, its name tyranny and p Anderson may -and worsebe so minded, h Catholics should bread and butt son, when he giving public opinions. W Government tion in this Mr. John And misfit: he shot pointed; but office it is the to compel him

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ANGLICAN ORDERS.

According to the most recent intelligence the commission appointed by the Holy Father to examine into the question of the validity of Anglican orders has finished its labors and given its report. The Abbe Duchesne, who was one of the commissioners, had given publicity to views favorable to the validity of the orders before the commission began its work, but it is stated now that the researches of the commission have caused him to change his views, and at the close of the investigation he gave his adhesion to the almost unanimous decision reached by the commission, to the effect that the orders are not valid.

It is stated that there was one commissioner for validity, an English for the fact that the inscription is unpriest whose name has not been made public; but it is believed that the Holy Father will now soon pronounce definitely that the Anglican orders must be considered null. This decision, if promulgated by the Holy Father, will be in accord with the almost universal belief hitherto entertained by

Catholic theologians on the question. Dr. Lingard's history has been sometimes quoted as being favorable to the validity of these orders, for he states as the result of his historical investigations that Matthew Parker and the other Bishops appointed by Queen Elizabeth to inaugurate the newly-made Church of England were consecrated by some rite; but while the learned historian was still alive, when he was quoted as being favorable to the validity of the orders, he wrote a letter to the Times to the effect that in making his statement he merely pronounced a consecration of some sort, but he by no means intended to assert the valid ity of that ceremony. This theological question he did not enter upon at all

in his history. If the decision of the Holy Father be adverse to the English Church ordersas it is expected to be-there will be no Church toward Anglicanism; for it has always been the practice, when Anglican clergymen were admitted to become priests, to ordain them in the usual way, their Anglican ordination

#### EDITORIAL NOTES.

West Wellington. On the 13th July wisely both in placing an Ablegate in Mr. John Anderson delivered a speech at an Orange celebration, and on read nitary to fill the high position of the this same speech the conclusion is Pope's representative in North Amerarrived at by all fair-minded people ica. that Mr. John Anderson is not a fit person to hold the position he occupies. Mr. John Anderson, a no-Popery agitation in the fact that in the course of his speech, said a few weeks ago the Catholic sailors of that his office rendered it necessary the British Mediterranean squadron that he should be non-political, and he were allowed by their officers to pay would not, therefore, touch upon the their respects to the Pope, on which domain of politics. It was quite occasion they received the Holy thought, to open the vials of his wrath on what he called "Romanism" or "Doganism," expressing the belief But Harold Frederic, the London corthat wherever Romanism had the power, its name was synonymous with tyranny and persecution. Mr. John Anderson may hold all these sentiments -and worse-against Catholics if he be so minded, but it is not right that Catholics should be asked to help buy bread and butter for Mr. John Anderson, when he is in the habit of giving public expression to such opinions. We trust the Ontario Government will take some action in this matter. As Registrar Mr. John Anderson is a tremendous misfit: he should never have been appointed; but now that he holds the office it is the duty of the Government to compel him to behave himself-failing which there should be an opening made for a person more worthy the

THE people of Kansas are in a great quandary owing to the fact that the Supreme Court of the State has decided that the divorce law which has been twenty five years in operation there is unconstitutional. Fifty thousand divorces have been granted under this law, and in most cases new marriages have been contracted, which are void according to the Supreme Court decision, and thus the titles to a very large amount of property have been upset, the rights and duties of parents in regard to the custody of children have been disturbed, and there are thousands of men and women who are puzzled to rectify their relations to each other as husbands and wives.

State, and had kept the Christian law: tries "the same liberty of conscience no man put asunder."

excavating the sites of several ancient control over the laws of the countries temples in Egypt, has placed his dis- named, enquiry would be made into coveries in the museum of Univers- the circumstances alleged. The New ity College, London. The most York Tribune now announces that an interesting of these discoveries is answer to the representations made by a tablet of five tons weight, on the ministers has been sent by Cardiwhich there is a detailed account of nal Rampolla in which the following the sojourn of the Israelites in Egypt. The peculiar interest of such a discovery lies in the fact that it is a new confirmation of the truth of the biblical account of the Israelitish history in that country. Egyptian monuments bearing directly on this subject have not been numerous, and the present find is all the more valuable on this account. The tablet has not yet been entirely deciphered, but with due allowance doubtedly from the Egyptian point of view, we may anticipate that it will give a strong confirmation of the biblical narrative.

THE Roman correspondents of the Associated Press have been busily engaged in giving intelligence to the effect that His Eminence Cardinal Satolli is to be recalled to Rome, and that his successor as Papal Ablegate to the United States has been already appointed. It has been hitherto very positively stated that the new Able gate will be Monsignor Falconio, of the Franciscan Order, who was ordained a deaconesses was held this past week priest in Buffalo in 1866, and who beat Asbury Park, New Jersey. Papers came President of Bonaventure College, and, later, Vicar-General of Harbor Grace. He subsequently became Procureur General of the Franciscans, and later Bishop of Macedonia and Archbishop of Acerenza. It appears, upon the historical fact that there was however, that his appointment as American Ablegate was a mere supposition, and now the correspondents assert that Mgr. Martinelli has been actually appointed. Father Martinelli is Superior-General of the Augustinians, but Cardinal Satolli has stated that he has no official notification on the subject, and he considers it un. change in the practical attitude of the likely that the appointment of a successor has been made at the present golden opinions by his able and just been on this continent, and though in never having been recognized as the beginning there were some who thought the appointment of an Ablegate not opportune, these opinions have been changed and it is now ad-MR. JOHN ANDERSON is Registrar for mitted that the Holy See acted most this country, and in the choice of a dig-

THERE is certainly no just reason for proper, however, Mr. John Anderson Father's blessing and were exhorted to we read their cornect defence of days fulfil faithfully their duty to their country, and to adhere to their faith. respondent of the New York Times, writes that this, and other events, which have recently occurred, have caused a great flutter in all the anti-Catholic organizations throughout England; and these associations propose to demand a pledge against Romish aggression from all parliamentary candidates for the future. We do not for a moment imagine that this movement can have any success, as there is more intelligence among the masses than there was in the last century when Lord George Gordon and John Wesley could influence a riotous mob of 100,000 men to destroy Catholic property, and even to invade the House of Parliament to terrorize the members so that they might not vote for a relaxation of the great flutter in all the anti-Catholic might not vote for a relaxation of the penal laws against Catholics. We believe that the movement predicted by Mr. Frederic will prove to be as great a fiasco as A. P. A.ism and P. P. A.ism in the United States and Canada. The Catholic movement within the Church of England is said to be another of the causes for the anti-Catholic agitation. This shows that the blatant bigots who are so loud in declaring that they are the friends of civil and religious liberty are in favor only of having themselves the liberty to force their will upon others, Protest-

It is about two years since the Methodist ministers of Chicago corresponded saw our mean and profligate Congress with the Papal authorities complaining at Mass for the soul of a Roman Cathothat Protestants in Peru, Equador, The State would not have this difficulty on hand if it had been a Christian secure for Protestants in those coun-less referred to are supposed to have

ants as well as Catholics.

'What God hath joined together let which Roman Catholics enjoy in this country." An answer was returned soon after through Cardinal Gibbons, PROFESSOR PETRIE, who has been that though the Holy Father has no

statement is made: "The Protestants in Peru, far from

being restricted in the free exercise of their worship, are rather accorded a larger degree of toleration than is compatible with a strict construction of the political constitution of these coun-This is evidenced by the fact that in Peru, especially in the cities of Lima and Callao, there are several Anglican and Methodist chapels where weekly conferences are held. As to the solemnization of marriages, the delegate informs me that, while the constitution of Peru recognizes no other form (as valid) than that prescribed by the Council of Trent, Protestants do, as a matter of fact, wed with religious ceremony in the presence of their ministers, and civilly be fore the consuls and ambassadors of their respective countries. The same condition of things, relative to marri ages, exists in Bolivia and Ecuador, where the exercise of religious wor ship is regulated by special constitutional enactments with which, how ever, the Holy See cannot interfere.

#### CATHOLIC PRESS.

A national convention of Methodist were read on the work of consecrated women in that denomination, and the deaconesses were encouraged to perservere in their beneficent vocation. Their existence is an incarnate proof that the horrible falsehoods about convent life circulated among Protestants are losing their hold on our separated brethren. - Catholic Review.

Emperor William is reported to have ummarily ordered that the rite of Christian burial be accorded a certain alleged insane suicide, contrary to the parson's decision. The Emperor is evidently supreme not only in temporal but in spiritual things. Pope as well as King. The circumstance illustrates how the so-called Reformers withdrew matters of conscience from the rule of the Pope, only to time. Cardinal Satolli has gained be dominated by temporal princes. administration during the years has for the yoke of Caesar. It has been the same with all those communities who separated from the Mother Church -New World.

> A New England Unitarian minister bearing, curiously enough, the name Phalen, declares that "The time has come when the Protestant pulpit should speak out in condemnation of these individuals and societies who are misrepresenting the Roman Catholic citizens of this republic." A very small portion of the Protestant pulpit has spoken out nobly in defense of justice to Catholic citizens, but we fear the time will never come when the preachers as a body will be fair enough and courageous enough to denounce the spirit of persecution that inspires these misrepresentations. - Cleveland Uni-

We can almost forget the inconsisttrines and devotions which other Protestants would still cover with a crust of mendacity. The Catholic Champon (Anglican), reviewing a book by Dr. Paret, takes the Episcopalian Bis

hop of Maryland to task in this brish The two most serious blemishes in th

If our Anglican friends were rea Catholics they would not take this sor of thing so seriously. We are used to Dr. Paret (though he doesn't spell it correctly) is a queer bird—the sort of bird that talks but does not think. -Ave Maria.

The A. P. A. should adopt Benedict Arnold as its patron saint, or sinner After his treasou, in justification of it. Arnold addressed an appeal to the Continental Army. A writer to the Mem phis Commercial Appeal quotes the following part of it: "And should the following part of it : parent nation cease her exertions to you for the enjoyment of the consolations of that religion for which your fathers braved the ocean, the heathen and the wilderness? Do you know that the eye that guides this pen lately lic in the rites of a Church against whose anti Christian corruptions your

een those of some French officer of Lafayette's army, who lost his life in the service of the Continental Con-A picture of the traitor should adorn every A. P. A. den. He is the much about .- Freeman's Journal.

Writing to an English Catholic paper, a correspondent says:

aper, a correspondent says:

"As I read your paper every week I ave noticed the various letters referring to be conversion of English Protestants and unglicans. May I, a convert of some years' anding, and ot many years' experience mongst good whole hearted Protestants, nietly Ritualists, point out one great hintance to their conversion? It lies in the tample so many Catholics set by their cares indifference and irreligious lives, giving le lie, as it were, to the sacred truths of the atholic faith which they profess with their ps. If Catholics only realized the harm ley do their Protestant neighbors in this ay, surely they would try to prove by their y, surely they would try to prove by theis the beauty of the faith! Then, and no then, will there be the great conversion which we so earnestly pray.

This good advice is as timely in this ountry as in England. The Catholic Church is making many converts in the Inited States. Thousands of non-Catholics are constantly seeking in ormation about Catholic doctrine. When they learn the truth they admire the beauties of our faith, but the example of this or that so-called Catholic who does not live up to the teaching of the Church perhaps keeps many an earnest soul out of the true fold. -Catholic News.

That New York preacher who achieved notoriety by visiting dens of vice in the metropolis in order to ecure evidence for the conviction of the unfortunate inmates, has had, we regret to notice, many imitators. Chicago, Denver, Cincinnati, as well as many smaller cities, have their Parkhursts, who do evident evil that uestionable good may come of it. Two of these notoriety-hunting minsters, who had played detective in a malodorous case in Cincinnati, were thus rebuked by Judge Sage:

maiodorous case in Cincinnat, were thus rebuked by Judge Sage:

Jesus Christ lived in this world at a time when there were about as many bad laws and as few good laws as at any time in the world's history. It does not appear that He ever asked for the repeal of any existing law, or for the enactment of any new law. Certainly, if He made any proposition clear and distinct it was that His kingdom was not of this world. I have sometimes thought that in these modern times some of His followers, some even of His ministers, have practically committed themselves to the proposition that it will be impossible to evangelize this world without an Act of the Legislature. I do not believe it. I believe exactly what was said by the Saviour of the world Himself: that the devil is the prince of this world. I believe that Christianity is the exhibition in this world of the power of the love of God Almighty through Jesus Christ His Son; and it is my opinion that whenever one of His ministers appeals from the Bible to a statute book, or from the Almighty to the governor of a state or the mayor of a city or the judge of a court, the makes a mistake and lowers his standard. History teaches us that the most wonderful—nay, miraculous—progress of Christianity was achieved in the first centuries after Christ, when the power and the wealth and the learning of the world were opposed to it, and the strong arm of its governments was applied to persecute its disciples even to torture and to death.

It has always been the mistake of

It has always been the mistake of these clumsy clerical reformers that they trumpeted legislation before the world as the great moral "cure-all." Legislation, loosely or stringently enforced, never made anybody moral and the evil results of Parkhurst's policy are a byword in the land. If these pious men would preach religion and morality from their pulpits instead of discussing politics, history and bicycles, there would be less need of stringent legislation. In any case, a clerical detective is a stench in the nostrils of Christendom. -Ave Maria.

During the past twenty-three years the Union and Times has often felt it Irish Nationalists could have been ex garding the Catholic Church. But all controversial acrimony should be for gotten in the dread presence of death none but kindly, charitable memorie are worthy to cluster round the tenderness of the tomb. And so we have naught but words of respect and eulogy for the career and character of our quondam opponent; expressions of sincere sympathy for his bereaved relatives and Church, and the flowers of Christian love and hope for his new made grave. - Union and Times.

#### August Thoughts.

The summer months are passing and on every side we see the beauties of nature as they stretch out before us in the landscape. The fields are teeming with the fruits of the earth; the orch ards are bending beneath the fruit the meadows are aglow with the daisies and the fragrance of garden and wood is wafted to us by the gentle summer breeze. Here and there a tinge of red and gold warn us that autumn is near and that soon the rainbow hues will deck tree and shrub, and the gold of the harvest days will be in meadow and wood. How sweet the thought which places in this golden month the devoion to our Lady's Immaculate Heart The fulness of grace is hers, as nature is full of God's blessings; and all the beauty of the King's daughter shines from out her life. Like bright and from out her life. ragrant flowers are her virtues, which exhale the sweetest odors. The Im maculate Heart is the well-spring of her spotless life, and fair is she among deliver you, what security remains to all the daughters of men. "The beauty you for the enjoyment of the consolation of the King's daughter is from within." In all nature there is nothing so pure, so beautiful, so fragrant. While Nature rejoices in its bounty from the hand of its Creator, while summer wind wafts to us the fragrance of chosen one of God, Mary, the Mother and Bolivia are unfairly treated, and pious ancesters would have witnessed they requested that the Pope should with their blood?" The funeral serventhal that brings us comfort and soothes us

that as it cools and refreshes weary and he had met Irishmen and Iris nature so Mary brings us refreshmen sin has made. Oh! Immaculate Heart of our Blessed Mother, love us for Jesus' the heats and burdens of life we may find comfort and rest for our poor souls Teach us virtue and help us possess, it, that our lives may be lives of purity and innocence .- [Rev. T. J. Conaty in Catholic School and Home Magazine

#### THE IRISH CONVENTION.

John Dillon, M. P., Makes a Plea fer Unity-A Hopeful Outlook.

At a recent meeting in London John Dillon, M. P., leader of the Irish parli-amentary party, made an eloquent ad-dress on the subject of the Irish convenion. He said that the power of th Inionist government was crumbling before their eyes without any assistance being required from the Irish party to help their fall. The wickedness of their own policy was preparing their fall, and all the Irish party had to do was to stand by and watch them digging their own grave. But they had got to see that Ireland's arm was ready to strike when the time arrived, and for his part he had for some time devoted, and he intended for the future to devote, whatever ability or energy he was possessed of in endeavoring to reconstitute the Irish movement, that when the hour arrived they would be able to strike together and act to gether, or else Ireland's opportunity would again be lost.

He had heard some allusion made to the question of leadership. He thought the question of leadership was, so far as he was personally concerned, a small question compared with the question of unity. What he wanted to see in Irish politics was union. Let the Irish people, in the name of common sense and in the name of the long suifering of their country, elect as leader whomever they cared to elect as leader, provided they would follow him. What he claimed and hoped was this-during the next year or two, during which they would have time to prepare and drill their ranks-that it would be the earnest endeavor of every Irish Nation alist to reunite the Irish ranks.

What was ahead for the Irish cause In two or three years the present Gov-ernment would break to pieces, and the very magnitude of their present majority would be the measure of the majority against them at the next election because it would lead into all kinds of follies and all kinds of political crimes, and then would come th hour for Ireland's victory. If Ireland was provided with a united, a disciplined and resolute party in the House of Commons no power left in this coun-try could stand in the path of Irish liberty. If, on the other hand, when the power came, the people of Ireland were still found devoting the best part of their energies, as they had been for the last six years, to quarrelling among themselves and abusing each and if the opportunity passed by and Ireland was still found hesitating, then the civilized world would say that the fault was Ireland's own and that nobody was to blame if she was still in servitude except her own children. For his part, and he said it honestly, he did not care under what leadership union came if it was that of a man who could obtain the suffrages of the Irish Let Ireland follow him and race. make the best of him.

They had summoned a great conven tion, which was to meet in Dublin on Sept. 1, 2 and 3. The constitution and regulations had been so arranged that it was impossible that any body of cluded from representation. It would be open to every section of Irishmen, to whom the floor of the convention would be open to express their views. The idea of the convention sketched out by Most Rev. John Walsh, Archbishop of Toronto, a most patriotic Catholic prelate, who himself ing to the convention as a delegate. Canada, the United States, he hoped. Austria, New Zealand, and even South Africa would be represented at the onvention, and he had this assurance from Irishmen entitled to speak with authority for the United States that if they succeeded in restoring unity to the national ranks in Ireland itself they could confidently look forward to the renewal of that immense overflow ing stream of contributions and of moral assistance which constituted the

greatest strength of their movement in the old days. They had this horrible condition of things-that the old race was being steadily and rapidly exterminated. In the days of O'Connell he could summon forty or fifty thousand as fine men as ever stepped on the face of God's Church of Rome of late to make it apearth where five thousand men could pear credible to them that she was disnot be got now. He made a calculation some time ago that from the starting of the Land League to the present hour a eft Ireland. The population of the whole of Ireland was no whit greater than the population of London alone, and it was declining. They could not, therefore, afford to wait for Home Rule, because if they had to wait the landwould drive all the good blood out of the country. They had pared the them. People have believed many would drive all the good blood out of claws of the landlords, but they were extraordinary things, but an effort should be made during the fallible Church was going to give up depredations.

Referring to the question of Catholic education in England, Mr Dillon said Christianity. They know now that it earth, the Christian heart rejoices in the Mother of Immaculate Heart, the head heard some one say that even the Mother of Immaculate Heart, the head heard some one say that even to say a remnant by giving

Catholics all the world over, and h and life amid the dreary wastes which had discovered this to be the rule-the better the Irishman the better the Catholic and the better the Catholic adorn every A. P. A. den. He is the of our Biessed Mother, love as love Jesus that amid the better the Irishman. Father purch about — Freeman's Journal. the heats and burdens of life we may Ring and the people of that district might feel confident that the religious interests of the Catholics of England would be safe in the hands not only of the Catholic but of the Protestant members of the Irish party. He believed that the people of Great Britain had got accustomed to the idea, and that when in the swinging of the political pendulum the Radicals came again into power the Irish and the Radicals would sweep the Home Rule bill over all obstacles.

#### While the Heart Beats Young.

JAMES WHITCOMB RILEY.

While the heart beats young !- O the splendor of the Spring. With all her dewy jewels on, is not so fair a thing—
The fairest, rarest morning of the blossomtime of May

time of May
Is not so swert a season as the season of to-day
While You h's diviner climate folds and holds
us, close caressed.
As we feel our mothers with us, by the touch of
face and breast
Our bare feet in the meadows, and our fancies
up among
The airy clouds of morning — while the heart
beats young.

While the heart beats young and our pulses While the heart beats young and our puises leap and dance.
With every day a holiday and life a glad romance.—
We hear the birds with wonder, and with wonder watch their flight—
Standing still the more enchanted, both of hearing and of sight,
When they have vanished wholly—for, in fancy wing to wing.
We fly to heaven with them; and, returning, still we sing.
The praises of this lower heaven with tireless voice and tongue. voice and tongue. Ev'n as the Master sanctions—while the heart beats young!

While the heart beats young !- While the heart, O green and gold old earth of ours, with azure overthing
And looped with rainbows!—grant us yet this
grassylap of thine—
We would be still thy children, through the
shower and the shine!
So pray we. lisping, whispering, in childish
love and trust,
With our beseeching hands and faces lifted
from the dust,
By fervor of the poem all unwritten and unsung. Thou givest us in answer, while the heart beats young.

-August Ladies' Home Journal.

#### WHAT LEO XIII'S, LATEST EN-CYCLICAL MEANS TO THE AN-GLICAN CHURCH.

We can confidently recommend all who like to read a clear, coherent state-ment of a great doctrine, and of the position of what is still the mightiest organization in the world, to procure copy of the Pope's Encyclical De Unitate. Of course there is nothing new in it. Would it be an accurate account of the pretensions of Rome if there were? It is a foremost part of the case of the Church that it has never varied. When Leo XIII. speaks to Anglicans he can only say what Leo the Great or Leo the Saint said, or would have said, to the Greeks. The substance of it is to be found on innumerable pages, ranging from scrubby pamphlets up to the magnificent work of Bossuet. Somebody put it into the papers which were found in the strong box of Charles II. Still, old as it is, a good restatement is worth reading, if only because it will remind some who have forgotten the fact that the Church of Rome does not

The curious feature of it all is that there are people who require to be re-minded of this sufficiently manifest truth. There has been not a little talk of late of the " reunion of Christendom," of corporate reunion, and what not. Quite a little flutter has been created by the report that the Pope was causing inquiry to be made into the validity of Anglican orders. Vague hopes were entertained by some good people that in some astonishing way the differences of all who claim to be true believers were to melt away, and they were all to become united while remaining separate. The RomanCath olie Church, the Church of England, the Orthodox Church of the East, and various Non-conformist bodies, were to coalesce in order to present a common front to the enemy, and yet each was to retain its individuality. Encyclical will, we are afraid, give these good people a shock. They will awake, on reading it, from their dream to find themselves looking ridic-

What the Pope tells them, in the politest but also in the most convincing terms, is that there is only one way of effecting a reunion. Let them all confess their error, display a truly contrite spirit, and return humbly to the feet of their mother the Church. It is hard to say what the Archbishop of Canterbury and Lord Halifax, and the less distinguished persons who have entertained "vague and hazy theories," have seen in the conduct of the posed to abate her demands. We live in a time of many sentimental delu sions: but none of them has been more marter of a million of young men had extraordinary than the dream of some Anglicans and English Dissenters, who are all at sixes and sevens on fundamental points, that this mighty united organization, which claims to be the sole repository of divine truth, and stultifies itself utterly if it which lords and the police between them abates one jot of that pretension, was still able to torment a good deal, and more wonderful than this - that the inoming year to put a stop to their what it has declared to be integral parts of its creed in order to join with Anglicans and Calvinists in defence of ing that he was a Catholic before he attempt to save a remnant by giving was an Irishman. He never liked to up the rest, and the sooner they awake

ve Catholics ade-It is neverthet direction. It is met with violent scendancy Party ninated the counof the spirit of t even in Belfast. obtained for the measure because t the Bill for the imits would meet sition in Parlian be likely to be e modified to meet re tolerant spirit hose members of been declaring consent to a procharter whereby es would be adced to come down position. Even med the promotat this step must secure Governmeasure, and so ermanent Orange council were

w if the Catholic selected by the of the Catholics reatly increased, to work harmon rotestant fellow 's welfare. The e increased prosotherly and better tween all classes ossible under the ch has prevailed. tholic representanized, though it quate. But what earnest of what is

nd at some future elections will not ious issue at all,

#### CHATS WITH YOUNG MEN

Catholic Columbian

Now that the commencements have ended, and while our college graduates are enjoying their last vacation, the parents of most of those young men are asking the annual question :

What Shall We do With Him?" Years ago that question was not asked so uncertainly. The young men were not so highly educated and the openings before them were more limited. The father and the mother would discuss the future of their son, at odd times as he grew up, and if he showed no certain bent for any one calling or no application came for his services, they would, as soon as he had made his first Communion and ceived confirmation, about his twelfth to his fifteenth year, determine that John should be a printer, Frank a shoemaker, Edward a tailor, and Raymond a cabinet-maker, and at once they sought masters to whom the lads e indentured.

The apprentice system may have been a good thing for all concernedmay have given employers steady help and produced workmen who were masters of their trades—but it has gone, never to return. The conditions of the present must be faced, and those conditions give no certainty of employ ment except to superior skill.

It still remains true that to start right is half the battle. If a boy goes out into the world and "knocks about," as the phrase is, for five or six years, and then has to begin all over again. take the hopeful view of it and say we take the hopeful view of it and say:
"Well, he is only twenty two and he'll soon make up for lost time." In truth nobody ever makes up for lost time. We can make the best of 1896, but if we lost 1895 we may offer the biggest reward for it that we please and it never will be returned. We may get a dog back that way, but not time. "If I only had my life to come over again" is an expression that has been heard millions of times, but the sun only rises once a day, and after the gun is fired it is no use to try and re-

call the daybreak. When a boy packs away his schoolbooks and starts out to find employ ment he is just going to hear the sunrise gun of his life fired. His mind is full of hazy but rosy expectations. It he is a healthy, wholesome, well bred boy, he sees great things ahead. He knows but little, but expects every-He is a bankrupt in experi

imagination turns the city streets into a fairy land; the hustle and whirl of business, which to many an older wiser soul merely signifies so much weariness and vexation of spirit, are music to him. There is rich motive power in these sanguine anticipations of our boys as they come to life's start ing point. A magic wand is in their hands for a moment; whatever they look at is transformed in the aurora lights that fill the daybreak skies. The blush of morn is here, wet with the dews of enchantment and fragrant with the odors of a myriad roses. whose thorns are as yet unsuspected.

but a millionaire in hope.

If our boys start right they may get a long way on the road to success be-fore they realize that the grade is upward and catch sight of a signpost that says: "Walk your horses going up says: "Walk your norses good hill." This first enthusiasm of youth is a propelling power of immense value. "Youth is the time of enter-prise and hope," says Dr. Johnson. The first repulses rather inflame vehemence than teach prudence; a brave and generous mind is long before it suspects its own weakness or submits to sap the difficulties which it expected to subdue by storm." Cowper lays it down that "the color of our whole life did not have \$1,000. There did not have \$1,000. There have \$1,000. There have \$1,000. There have abundant; men here more in the color of our whole life did not have \$1,000. is generally such as the first three or four years in which we are our own masters make it," and Montague, in one of his essays, declares that nearly all the great human actions of every age have been done by men under thirty years of age. He instances Hannibal and Scipio to support his declaration. But we need not go back so far. There has been hardly a man of mark in American affairs for the years who has not distinguished himself in his twenties or at least in his thirties. What is true of large fames is true also of smaller The path of success is, as a rule, entered, if ever, while the inspirations of youth retain their force. Byron never wrote anything truer than

"Years steal?
Fire from the mind as vigor from the limb,
And life's enchanted cup but sparkles near the

It being agreed, that the first step is all important, how can the average boy be sure that he is starting right, and what can his father do to help him make sure of it. Every boy has some natural faculty. One has a taste for mechanics, another for art, and a third for trade. It is folly to split wood against the grain, and worse than folly to put a boy to doing something that he has no inclination to do. have a good many poor dectors in the world who might have been first-rate carpenters, and plenty of indifferent, half-starved lawyers who might just as well have been prosperous trades men. Putting round pogs into square is poor judgment. said that the professions are over crowded; that we have more lawyers than there are clients for ; more doc tors than our sick can keep busy, and that if you advertise for a clerk or a book keeper in the morning newspaper, you will have from two to three hundred applications in the course of a One thing should be clearly apprehended-it is just as socially reputable to be a thriving tradesman or | twenty. If you keep this up for a few

a skillful mechanic as to be a lawyer without clients on the sixth floor of an elegant building, or a doctor with too little practice to keep his horse from getting stiff in the joints waiting for a

Supply and demand is a cold, hard law, pitiless as the northeast winds of winter. It is a law, however, and we cannot argue with law. Boys choosing a career should not cavil at this law, but get out of its way. If common report says that mere clerical service is a drug in the market-which it isavoid that and take up something else. The thing that is plentiful is cheap. The thing that is scarce is dear. make yourself as scarce as possible is the way to make yourself high-priced Mere writing, reading and ciphering are now a days like peanuts, to be got for a song on every corner. But how about verbatim shorthand reporting, or expert electrical work, or fine drawing and etching for the press, or applied art in designing houses or house decorations? How about all sorts of work that rises above the commonplace ever so little? No, this is not like peanuts at all; that is like Penobscot salmon in February, which cost one dollar per square inch, and it will make a great deal of difference to a boy whether he starts out to sell the world peanuts or salmon.

But some one may say : "That is well to talk, but we can't all have a specialty in our fingers, can we?" Yes, nearly all of us. What is a Yes, nearly all of us. What is a specialty? It may be doing something not commonly or generally done, or it may even be doing something that is very commonly done in such an uncommonly good way that people prefer you to do it rather than somebody else. Quick-brained boys can make them selves into specialists more readily than is usually believed. Even an inferior kind of service performed in a superior manner makes the man who performs it head and shoulders above his fellows who perform the same kind of service in a slip-shod manner.

Now, what about a father's share in starting a boy right? A good father, who is neither too exacting or too in dulgent, is a great factor in any boy' He does, not expect too much boy. Being his son he realizes of his boy. that possibly the boy has acquired some of his defects by the right of inherit-He does not crowd him too hard. He is not forever comparing him unfavorably with other boys, be cause that is apt to break a boy's spirit and wither his ambition. A wise, helpful father protects his boy; builds him up on his weak spots; lets him feel that his father is back of him; that if he plunges in and strikes out the best he knows, his father is not going to let him sink, even if he has to push a pole out to him. He does not fret overmuch if he is a little bit slower than some other boys, for precocious boys are not always nor often the most successful men when they come to ma ture manhood. He does not give his boy the idea that money is the only end and aim of existence; yet he teaches him thrift, and practically encourages him thereto by adding, say a \$5 bill to every \$50 he puts into the savings

bank himself.

neeringly to the frugal maxims of Franklin, vet it is the fact that more opportunities for advancement come to young men who manage to get a few hundred dollars ahead instead of behind their creditors. How many times have we heard men say: "The biggest chance I ever had came to me when I was a younger man, and if I had only had \$1,000, I might had only had \$1,000, fore our boys, who are just now rolling up their sleeves for a tussle with this very matter of fact world, will make no mistake in saving something as they go along week by week. If they save a little, they will find it easy to add a little more. And the man who has some money of his own may, and he often does, persuade other men who have much more, to trust him with theirs-and that is the way so many men of small pecuniary beginnings become men of large monetary develop-

It has become fashionable to refer

And there you are, boys. If we have written anything that gives any of you a helpful hint, we are glad of it. And may you all live long and prosper!

Bible Facts.

Young men who read the bible should know these facts: A day's journey was about twenty-

three and one fifth miles. A Sabbath day's journey was about

an English mile. A cubit was nearly twenty-two inches.

A hand's breadth is equal to three and five eighths inches A finger's breadth is equal to one

A shekel of silver was 50 cents.

A shekel of gold was about \$8. A talent of silver was \$538.30.

A talent of gold was \$13,809. A piece of silver, or a penny, was

A farthing was 3 cents. A mite was less than a quarter of a

A gerah was 1 cent. A Breathing Exercise.

Prof. Robert J. Roberts writes When you go upon the street, practice the outdoor breathing work; inhale and hold your breath while you walk five steps, exhale, inhale, and once more, and hold your breath while you walk ten steps, and so on up to

days, it will become automatic, and your breathing will become deeper and fuller without any effort upon your part. As you walk always carry your chest further to the front than part of the anterior body, and keep the back of your neck close to the back of your collar at all times.

Men's Hearts are Tough. Kate Douglass Wiggin, in one of

her recent magazine stories, put the following in the mouth of a pretty

woman : "I've lived thirty-six years, and have never seen a man's unhappiness last more than six months, and I have never seen a woman make a wound in a man's heart that another woman couldn't heal. The modern young man is as tough as-well, I can't think of anything tough enough to compare him to. I've always thought it a pity that the material hearts is made couldn't be utilized for manufacturing purposes; think of its value for hinges or for the toes of little boys' boots or the heels of their stock-

An Electric Lamp. The new Eclipse bicycle lamp seems to have solved the problem of a small, light, simply constructed, easily oper size for bicycles is 31 x 4 x 3 inches and weighs a pound. The case contain a primary battery, charged with "Eclipse electric sand," and generating current for a small incandescent bulb. The reflector projects a bright light for 75 or 100 feet. It is said that the lamp will not jolt out under any circumstances, nor is it influenced by rain or the speed of the wheel.

Always Needed. There is nothing that a man can les

afford to leave at home than his conscience and his good manners.

#### SYSTEM OF TRINITY COLLEGE.

W. F. P. Stockley, M. A., in Donahoe's. Attendance on lectures is not com pulsory ; some students simply present themselves at the dates of examinations, and pass the rest of the year i may be in teaching. As to life within college it is like such life elsewhere. with, however, all the comparative absence of American camaraderiemen not necessarily speaking to each other in the world, though at lectures together, and with an ignorance of any such entitles as "students" and "faculty," with a like ignorance also of what a "class" means to an Ameri

One of the things most to be valued about such an individualistic system is the way in which character has at opportunity of preserving its independ ence; and this, it seems, American colleges must have a comparative tendency to repress.

In the matter of study the same

freedom is seen. Lectures are held for both eighteen weeks in the year; and an ordinary undergraduate has to attend only about two hours a day for half or a third of this time. cases attendance at lectures suffices for keeping a term, without any examina tion. The result is that a man anxious to study or to read what he most affects has long spaces, harried by neither classes not papers. But one cannot help wishing that the University of Dublin (with its material, in men anxious to be guided in study, men with leisure and with readiness to use leisure) were more awake and paying attention to the best among its students undergraduate and graduate, and giving them help, such as is being given more and more (to the admirastinctively hurry away from college

to set about active work. The same contrast between Europe and America is seen in the position of professors. Some professors in Dublin deliver only some thirty or forty lec tures a year : yet such a professor may be one of the hardest working, though not constantly teaching, and though in his lectures he pays no regard to pos sibly approaching examinations and their subjects. In America, do we entice students to hang on too much to the helping hands of professors?

The word "professor" there has, in fact, a meaning such as it has at Oxford or Cambridge; "fellows" mean more or less American "professors;" but the fellowships, unlike those in England, are held for life, with grad-ually increasing incomes. The ideal at the close, then, is immense learning great past experience in teaching, and consequent power to take part wisely in the chief examinations—for the sen ior fellows no longer teach-and leis ure for study and for enriching the world by imparting of knowledge, while the wise men of old direct the busy college of younger teachers and taught-a beautiful ideal, which both succeeds and fails.

Nervous debility is a common com plaint, especially among women. The pest medical treatment for this disorder is a persistent course of Aver's Sarsap erilla to cleanse and invigorate the blood. This being accomplished, nature will do the rest.

nature will do the rest.

Bickle's Anti-Consumptive Syrup stands at the head of the list for all diseases of the throat and lungs. It acts like magic in breaking up a cold. A cough is soon subdued, tightness of the chest is relieved, even the worst case of consumption is relieved, while in recent cases it may be said never to tail. It is a medicine prepared from the active principles or virtues of several medicinal herbs, and can be depended upon for all pulmonary complaints.

Are your corns harder to remove them.

Are your corns harder to remove than others have had? Have they not been cured by using Holloway's Corn Cure? Try a bottle.

#### INTEMPERANCE.

ething of this Besetting Sin-Plain Duty of those Addicted to it Remedy Within the Reach of all.

It is the plain duty of every man or regard to drink to make a serious and constant effort to avoid occasions and opportunities. There are places, and persons, and acts, which may be innocent in themselves, but which to cer-tain characters are deadly sin. This is a principle which you learn as chil dren with the first elements of your religion. If a man has within himsel the drink craving, he can only keep it quiet by shunning, like a pestilence, the presence of drink. To such a man, to enter a public house is like putting his head on the railroad netals before the rush of the express he cannot hope not to be killed. To such a man, the presence of alcoholic liquor within the four walls of his dwelling is like the presence of a rattlesnake: only a miracle can save him from death. To such a man, to join a friend in a drink is to touch the shaft that is charged with lightening: his fate is instantaneous and inevitable. Therefore, such a man-and there are hundreds of this temperament - is bound, even under pain of deadly sin to avoid such occasions. All those who know by experience that it is more or less certain that if this temptation is put before them they will fall, must avoid the places, the the acts, and the occasions, that will cause the temptation. And, speaking generally, it is the duty of everyone, however safe he may seem to be, to keep away from the company of drinkers, to avoid unnecessary visits to the public house, and to exercise strict temperance even in the lawful use of stimulants. Not to speak of men, it is a well known fact that many women, both among the poor and the well-to-do, bring themselves to degradation and ruin, in soul and body, by the practice of taking small quantities Common-sense and religion should be strong enough to put a stop to this dangerous and insidious habit, which medical science denounces as strongly as Christian principle. "It goeth in pleasantly," says the Wise Man, "but in the end it will bite like a snake, and will spread abroad poison like a basilisk." (Proverbs xxiii., 31.) Alas how many of these snake bitten and poisonous ones-these women who disgrace their womanhood-are known to the pastors of souls.

In the next place, it can never be too strongly insisted upon that one grand means to lessen drunkenness among the poor is to give them decent houses to live in, and see that they have enough to support life in frugal It may be replied that the worst and most incorrigible drunkards are amongst those who earn good wages, and who spend them periodically in a burst of reckless dissipation All priests know of how much truth there is in this. But, for all that, it is more hopeful to reform those who are in a position to be fairly comfortable the destitute and the starving. Every Christian, therefore, who labors to better the material condition of the dregs of our population is working in the cause of temperance. It need not be added that a mere increase of wages or donation of clothing is not what is here meant; but chiefly the inculcation of that spirit of decency, the respect for soul and body, that Christian prudence, and temperance, and resolution, without which you raise men out of the mud only to see them roll back into it as soon as you let them

alone. And here we approach the considerthe endeavor to obtain God's help and grace through prayer and the holy sacraments. Temperance and sober ness are spiritual virtues-and virtues, more than other good gifts, depend upon spiritual help. It is vain, there-fore, to hope to reclaim the drunkard or preserve the sobriety of young or old unless you can bring them to the practice of Christian prayer and religious duty. Even if a man re-forms through natural motives and native strength of character, the vices of his sobriety are sometimes more disagreeable than those of drunkenness. But the Christian is, first, humble knowing that he can neither rise from evil nor remain constant in good with out the help of God. Next, he is hopeful and full of faith, for he knows that he has a Heavenly Father who has nothing nearer to His desires than to draw him to Himself. And, thirdly, he is obedient-resolutely adopting the means intended by his heavenly Father to save him, and making use of those d vine sacraments which convey the Precious Blood to his weak and sinful soul.

Finally, among the remedies for intemperance, there is that well-known resolution, pledge or promise, by which a man endeavors to bind his infirm nature and to strengthen his wavering purpose. This pledge is not a but a good resolution made aloud and with bended knee, accompanied by a promise to a minister of God. It is obvious that a person who is constantly taking the pledge and con-stantly breaking it, should not be encouraged in what seems to be mere mockery. But as long as there is a serious intention to keep such pledges the external promise is a help and an encouragement. As regards the resolution of total abstinence, it is one which, for some people, is absolutely necessary, because there are some who cannot save their souls without it. But it is also in the highest degree meritorious in those who do not require it. It is a most admirable practice of Christian self-denial. Like all other extraordinary mortifications,

it should not be undertaken without consideration and advice. But when prudently taken up and faith-fully practiced, with interior acceptance of such inconveniences as it carries with it, and without pride, self-suffic iency or the habit of reflection upon other people, it cannot fail to draw the heart nearer to Christ. Moreover, it is, in this country, a work of splendid brotherly love. It is a most precious encouragement to the weak and the tempted. It is a witness, a profession a rallying to the side of Christ in matter in which the enemies of the Cross of Christ are counted by the hundred thousand. Therefore, may God bless all priests and people who join the League of the Cross and take part in battle against drink .- Catholic Witness.

#### BITS OF COLORED GLASS.

AUSTIN O'MALLEY IN AVE MARIA.

In a wheat field the full ears bend lov with weight of wealth, the empty ears stand erect; and the humble man bows low under weight of grace, but the proud man is erect and empty.

Delicacy of conscience is intended solely for house-use.

The poblest souls are sad, the ig oblest are melancholy; and some men are never sad.

Whittier was fond of this Chinese roverb: "You can not prevent the roverb: pirds of sadness from flying over your head, but you may prevent them from stopping to build their nests in your hair.

Persecution is the shadow of sanc ity, and therefore the shadow of the

Thomas a Kempis says the gate o neaven is so low that only children enter there. I saw a robin the other day withdraw

herself from her little ones to provoke them to fly after her. God does the same thing with us; and then we fool ishly call our state, Desolation. We are outside the garden of God's

will when we begin to find the thorn, Disappointment. If we practically believed in the pres

ence of our Guardian Angel there would be more ladies and gentlemen in the world. Saint Benedict in the Terra di Lavoro

threw down an idol in a shrine and set up an image of Christ. If the Saint came into our hearts he would find a Pantheon to be overturned; yet we resent the charge of idolatry, and sub scribe money to convert the heathen in Asia.

Sorrow is like rain-it makes roses and mud.

Archimedes said that if he had a fulcrum whereon to set his lever he could move the earth. We have that lever -prayer. We have the fulcrum also -Christ's promise. And we can move not only the world, but God Himself.

There are void spaces in the night sky, but if we gaze patiently the stars will float out and fill them; and if we gaze patiently at our sorrow, God Himself will come into it with His beauty It is well to be humble : the gale

which breaks the pine does not bruise the violet. In the cool mornings two drops of

dew upon a grass blade will slip glisten ing into one at the touch of the wind Thus should our hearts slip into God's Heart at the touch of His grace. In Lacedæmon they threw misshapen

babes into the cavern Apothetai; we should find an Apothetai for our mis shapen thoughts, and preserve only those that are fair. On Chiabrera's grave in Sagona are these words: "Friend, while living, I sought consolation on Mount Parnass-

is; do you, better advised, seek it on Mount Calvary. There is only one thing in the world more contemptible than a nagging

woman, and that is a nagging man. Some men will not lend their love to wife or to God unless they get twentyfive per cent. interest upon the invest

ment. Beauty of soul is as attractive as beauty of face or form, and it flowers in the woman who is pleasant. She makes her path bloom with gentle deeds

and kindly remembrance of others.

I have little belief of true vocations being destoyed by contact with the world. I don't mean the contact with sin and evil, but that contact with the world which consists of such intercourse as is natural and necessary. Many boys seem to have a vocation, in whom it is but appearance. They go to school, and the appearance fades away; and then people say, "They have lost their vocation," when, in truth, they never had one.—Cardinal

Manning. They do not Despair. "An utter loss of hope is not characteris-tic of Consumptives, though no other form of disease is so fatal, unless its progress is ar-rested by use of Scott's Emulsion, which is

Cod Liver Oil made as palpable as cream.



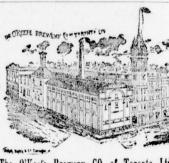
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When the publication of the Canadian Freeman nessed, a large amount of money was due by subscribers. Up to this time, the publisher did not trouble them with accounts or ask for words. The financial circumstances of the undersigned oblige him to appeal to those who were in arrears for the Freeman to pay part, at least, of what they owe. Though the indebtedness of all is long since out-lawed by lapse of time, the undersigned ventures to hope that a large number of his old triends and supporters—or their children—will be led by a conscientious sense of justice and a recollection of the Freeman's usefulness, in trying times, to come to his aid and respond to a call patiently delayed for a quarter of a century. The books of the Freeman having been lost, the matter of payment is left entirely to the discretion and honesty of the subscribers.

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FIVE-MINUTE Eleventh Sunday

AUGUST 8, 1896

BACKBI And he spake rightly.' The Gospel tells t that no sooner had the tongue of the du

began to speak right How often He tongues by coming ion, and yet how speaking rightly! need healing more whom the Gospel tell use of his tongue, could not employ it sin; we are blessed yet, perhaps, we direalize that God wa speak rightly. The tongue wrong

of effecting a great James calls an evil of iniquity." Calur backbiting are but sins of which it is the indeed, come so quarrels, and as much animosity b were formerly, or w terms of intimacy? perience if charity while you guarded versation, vain dispremarks. You may the tongue be care sins against charity I am far from th

faults are to be fou generally among has sinners. Some per themselves very pio fect, who find it ha ient matter for con ways shun uncharit Let them remembersays: "He who of tongue is a perfect solid and genuine u upon charity, which virtues. We dece supposing that we a really pious, if we about our neighbor Sins of the tong grievous, and ar irreparable in the Let us dwell upon

offend God by re which they do to made according t speak badly of a pe we entertain an u seem to some people only venial. This if what we say do him. It is no less our neighbor in his his property. To not very difficult them or have the others of the same there is question of jury which we hav falsely about him, sumes a much grea about as possible t of a forest fire as to an evil tongue fro Neve directions. bound to make e power to repair the ot hope that God v

we are so disposed. But some one w cribed. I never sa untrue of my ne mention to others he is guilty." To you do so in a gr necessity, and to concerned about question the sin of slande you been authorize his failings? Are Would it pl were to make you not then treat other

you are unwilling If you have be past, let the fut guarded. Cultiva disposition toward offend you. Weight care, think of you idle conversations

President Schu University, has notice of Agnost correctly characte ing fever of juve transitional and thought." His "blindness from witty but mislead sult of a monstr knowledge, in wh noble specialty of higher branches ticism was comp and indolence. was simply the r on its best it was which the crass I

ment of his implet Something V Surely there is con r climate might s our climate might s not find means of comfort. It was lor to be a perfect not cold before any on uses in clothing, bu of this fact. Wood silken fibres and the known as Fibre Cha fect protection from makes healthful weathers to every bo tection that never

his way back to

reason without a

has the largest sale

### FIVE-MINUTE SERMONS.

Eleventh Sunday after Pentecost.

BACKBITING.

And he spake rightly." (St. Mark vii. 35.) The Gospel tells us, dear brethren, that no sooner had Our Lord touched the tongue of the dumb man than he

began to speak rightly.

How often He has touched our tongues by coming to us in Communion, and yet how far we are from speaking rightly! It may be that we need healing more than the man of whom the Gospel tells. He had not the use of his tongue, and consequently could not employ it in the service of sin; we are blessed with its use, and yet, perhaps, we do not sufficiently realize that God wants us always to

speak rightly.

The tongue wrongly used is capable of effecting a great deal of evil. St. James calls an evil tongue a "world of iniquity." Calumny, slander, and backbiting are but a few of the many sins of which it is the cause. Whence, indeed, come so many disputes, quarrels, and as a consequence so much animosity between those who were formerly, or who ought to be, on terms of intimacy? Ask your own ex-perience if charity was ever wounded while you guarded against idle conversation, vain disputes, and unkind remarks. You may be certain that if the tongue be carefully watched over sins against charity will be fewer.

I am far from thinking that such

9 parilla

wn Doctor

that I have aem all, is so ects so many saparilla."—

Mustard

PURE

Mustard

Hopped Ales;

G. GIBSON, Sec-Trea

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utation.

faults are to be found only or indeed generally among habitual or hardened sinners. Some persons who consider themselves very pious and nearly perfect, who find it hard to collect sufficient matter for confession, do not always shun uncharitable conversations. Let them remember what St. James says: "He who offends not with his tongue is a perfect man." No piety is solid and genuine unless it be founded upon charity, which is the queen of virtues. We deceive ourselves in supposing that we are perfect, or even | Machines cannot sew up rips in gloves really pious, if we continue to gossip

Sins of the tongue are often most grievous, and are often likewise irreparable in their consequences. Let us dwell upon a few such sins as offend God by reason of the injury which they do to our brother, who is made according to His image. To speak badly of a person against whom we entertain an unkind feeling may seem to some people trifling or at most only venial. This is a great mistake if what we say does notable harm to him. It is no less grievous to injure double hinges. The frame may be our neighbor in his good name than in his property. To restore his goods is paints or stained and varnished. If a not very difficult if we still possess paper-covered screen is to be made, first them or have the means of procuring others of the same value. But when tightly over the folds, and cover with there is question of repairing the injury which we have done by speaking falsely about him, then the task assumes a much greater difficulty. It is about as possible to stay the progress an evil tongue from spreading in all directions. Nevertheless, we are bound to make every effort in our power to repair the injury. We are to be used in a hall or for a piazza, burlap in an olive green, in a frame state of the power to repair the injury.

we are so disposed.

But some one will say: "I do not belong to the class you have now described. I never say anything that is untrue of my neighbor, but simply mention to others those faults of which he is guilty." To this I answer: "If you do so in a grave matter, without you do so in a grave matter, without pour do so in a grave matter, without necessity, and to those who are not concerned about the welfare of the concerned the sin of slander. you been authorized to make known his failings? Are you perfect in vir-Would it please you if some one were to make your faults public? Do not then treat others in this way, since you are unwilling to suffer it yourself.

If you have been thoughtless in the past, let the future find you more guarded. Cultivate a kind, charitable disposition towards all, even those who offend you. Weigh your words with care, think of your own sins, avoid idle conversations and gossip.

#### Agnosticism.

President Schurmann, of Cornell University, has written an obituary notice of Agnosticism, in which he correctly characterizes it as "a passing fever of juvenile freethinking, a transitional and temporary phase of thought." His reference to it as "blindness from excess of light" is witty but misleading. It was the result of a monstrous one-sidedness of knowledge, in which the relatively ignoble specialty of empiric science predominated to the exclusion of the higher branches of learning. Agnosticism was compounded of ignorance and indolence. On its worst side i was simply the negation of thought on its best it was a middle ground over which the crass materialist might fee his way back to the path of right reason without a direct acknowledgement of his impiety. - Church Progress.

#### Something Worth Knowing.

Something Worth Knowing.

Surely there is compensation or an antidote for every pain and sting which nature imposes on us. The sharp bitter weather of our climate might seem unbearable could we not find means of er joying it without discomfort. It was long after wood was known to be a perfect non-conductor of heat and cold before any one thought of its possible uses in clothing, but now we take advantage of this fact. Wood is reduced to its strong silken fibres and then made into the fabric known as Fibre Chamois, which offers a perfect protection from wind, cold or sleet that makes healthful warmth possible in all weathers to everybody — and a durable protection that never fails till the garment is worn out.

worn out.

THE BEST is what the People buy the most of. That's Why Hood's Sarsaparilla has the largest sale Of All Medicines.

"There is no girl, however plain,

#### OUR BOYS AND GIRLS.

'Tis Such a Little While.

Tis such a little while we walk together,
Along life's way.
Some weary feet that march beside us falter
Each passing day.
Dear friends that greet us in the morning
vanish
Ere it is noon,
And tender voices melt away in silence—
A broken tune.

A brief sweet time we journey on together
Through fields of green,
And then our voices break the silence never
That falls between.
No loving can reach them through the

distance—
No kindly deed—
We call to them in tender loving accent—
They take no heed.

We long to see the dear familiar faces.
But all in vain;
The footsteps that kept pace with ours so bravely
Come not again.
We catch the echo of a voice grown silent,
Faint and afar,
A dim white face gleams out among the shadows shadows Like some pale star.

'Tis such a little while for loving kindness Or cold disdain, To smooth the way for weary feet that fal-

ter,
Or chide and blame;
A little while, and it were unavailing
Kind words to say,
For those that walked yesterday beside us,
Have passed away.

Longfellow sold his early poems for a song, but he lived to receive \$4,000 or \$20 a line, for "The Hanging of the Crane," and when he died he was worth \$350,000.

Girls, do You Sew'? Sewing is a most womanly art. A woman never is more feminine than when she has a needle and thread in her hand. It is the right of every little girl to be taught to sew neatly, even if it costs the mother some self-sacrifice. Very few women are wholly exempt from the needle. On the contrary almost every woman must take more o less care of her own wardrobe, even it she has no family responsibility. replace buttons, or mend. Some stitches must be taken, and how to sew neatly is an accomplishment quite as necessary, if not more so, to the happi ness of a majority of women than any other. If a little girl be taught early how to use her needle, sewing will soon

become a sort of second nature to her Home . Made Screens.

Inexpensive but very good-looking screens may be made from a clothes horse. If a fourfold screen is desired, double hinges. The frame may be painted with ordinary paints, enamel glue size to shrink it. The paper is then put over the cloth. Cartridge paper, either plain or figured, matting cretonne, denim, silk, art muslin, bolt ing cloth, leather, and Lincrusta Wal power to repair the injury. We need not hope that God will pardon us unless. The weave, is a suitable covering. The burlap, leather, or carved wood or metal may any of them be used in a dining room or hall. Bolting cloth in dainty frames, and embroidered or painted with an all-over tangle of leaves and flowers, is used to cover both window and fire-screens in rooms that are furnished in light colors. If in question, you are guilty of n of slander. By whom have the side towards the fire with zinc or tin. Cover the side towards the room with any material suited to its surroundings. The most beautiful fire screens to be had have brass frames holding a panel of stained or jewelled

Be Cooks First.

Kate Field, the clever writer, ad dressed some remarks not long ago to a girl graduate, which are especially timely at this season. To be sure they are to be taken with a grain of salt but they are none the less valuable and suggestive.

Dear graduates, cooking is the alphabet of your happiness. I do not hesitate to affirm that this republic, great as her necessities are in many directions, needs cooks more than all else The salvation of the national stomach depends upon them. We are a nation of dyspeptics because they eat the wrong foods, badly cooked, which they drown in ice water. They are dyspep-tics because our women don't know the rudiments of their business and resign their kitchens into the hands of incompetent servants, of whom they are afraid. Be cooks first and anything you please afterwards. On you

posterity waits.

A Sweet Expression. The beauty and value of a sweet expression is a treasure far surpassing regularity of feature or freshness of coloring, and is an addition to charms in that it bespeaks the sweetness of disposition which gives it birth. Hear and all for want of faith in Him Who what a well-known writer says of the provides for the tiniest insect in the

"Half the beauty of a face lies in its expression. No face is really beautiful or attractive unless it has a pleasant, lovable expression. How many faces we see, perfect in outline, beautiful in every feature, and yet lacking that most potent of all charms, Why can

a sweet expression. I have seen many a pretty girl passed by for her plain sister — and why? Because the plainer face had more expression in it, was more at-

who may not enter the lists with he prettiest compeer if she tries to cultivate a pleasant and happy look. She will possess, then, an attraction which is doubly strong because felt rather than known. Beauty attracts all, than known. Beauty attracts all, but when we find a plain girl fascinating, the charm is far greater, because we cannot tell why she attracts us And this facial expression is a beauty which does not fade with years, but goes on increasing. And a kind, sweet expression is the outcome of a sweet life.

For the Book Borrower.

Speaking of borrowing books, says Bab, arent they cheap enough and isn't our civilization old enough for that sort of thing to cease. You or I love a book, we spend many happy or un-happy hours over it. Here a passage is marked by a pencil, there a speci-ally beautiful description is emphasized by some rose leaves between the pages and there, well, there where there was something that appealed to your heart or mind, a tear fell, and tears never fade. This book becomes a part of one's self. Some day Miss Rosalind Flighty appears and after the manner of her kind picks up this special book and asks you for it. You are kind-hearted and you don't know to refuse, and she has in her possession what is a part of your life, and the chances are ten to one that she pencils certain passages as "lovely," "too sweet for anything," and when the book comes home, if it ever does, it is so inoculated with the insipidity of the borrower that you catch it up with a pair of tongs and

A Threefold Offering.

A Threefold Offering.

Mother of grace and mercy,
Behold how burdens three
Weigh down my weary spirit,
And drive me here—to thee.
Three gifts I place forever
Before thy shrine;
The threefold offering of my love,
Mary, to thine!

The Past: with all its memories Of pain, that sting me yet; Of sin, that brought repentance; Of joy, that brought regret, That which has been;—forever

So bitter sweet— I lay in humblest offering Before thy feet.

The Present: that dark shadow
Through which we toil to day;
The slow drops of the chalice
That must not pass away.
Mother! I dare not struggle,
Still less despair;
I place my Present in thy hands,
And leave it there.

The Future: holding all things
Which I can hope or fear,
Brings sin and pain, it may be,

Nearer and yet more near. Mother! this doubt and shrinking Unless I trust my tuture To thy dear Heart.

Making the Past my lesson,
Guilding the Present right,
Ruling the misty Future,—
Bless them and me to-night,
What may be, and what must be,
And what has been,
In thy dear care forever
I leave, my Queen!
—Adelaide A. Proctor.

Among the various measures for inreasing the number of independent occupations for women, the opening of horticultural schools for girls is obviously one of the most sensible and promising. Many of our agricultural colleges admit girls to their classes, but without very seriously attempting to turn out theoretically and practically-trained gardeners. In Germany, the first Gartenbauschule für Frauen was opened by Fraulein Dr. Castner least eighteen inches from the abdomen tution next fall, when one of the graduates will enter as teacher a similar school recently established at Riga, in On October 1 second institution of the kind in Germany will be opened on the estate of the Baroness van Varth-Harmating, near Plauen, in Saxony. The courses of study, extending over two or three years, include not only the most varied branches of gardening and horticulture, but also such scientific and commercial instruction as is needed for the successful pursuit of the business. Two students of the first-mentioned school have already established themselves on rented land and proved the profitableness of the occupation. It is also said that there is a demand for thoroughly trained female horticulturists as superintendents of the gardens on large estates. The fact that these new institutions are intended for gebildete Frauen und Madchen "is emphasized. In January last a society for the promotion of the support of women by means of fruit culture and gardening was formed, of which Frau-lein Anna Blum of Spandau is secre-

#### Useless Forebodings.

tary. -The Nation.

What a vast proportion of our lives most unfortunate. is spent in anxious and useless forbod-ings concerning the future—either our

own or that of our dear ones! Present joys, present blessings, slip by, and we miss half their sweet flavor, sunbeam

so irritable, so unjust, and He Who is so watchful, so pitiful, so loving, so Why cannot we, slipping our hand into His each day, walk trustingly over that day's appointed path, thorny or flowery, crooked or straight, knowing

trust in God that our children teach us

-we, who are so mutable,

and home.

### Best for Wash Day

For quick and easy work For cleanest, sweetest and whitest clothes Surprise is best

For every use about the house Surprise works

UNDER OUR LADY'S CARE.

Manner.

The monks of Mt. Carmel are per haps the oldest religious order in the Church, as they are said to have been founded by Elias the prophet, and to have embraced Christianity under the apostles, devotion to the Blessed Virgin being one of their chief rules. It was to St. Simon Stock, an English member of the order, that Our Blessed Lady revealed her desire for the institution of the Scapular in 1251, appearing to him in a vision holding the scapular in her hand. "My beloved," she said, "receive this scapular as the livery of my confraternity. It is a privilege granted to you and to all Carmelites: it shall be a mark of predestination, a safeguard in danger, a pledge of peace and of eternal alliance. Whoever shall be so happy as to die wearing this garment shall not suffer the eternal flames of hell." Since St. Simon preached its adoption many Popes have especially favored the devotion, and many miracles testify to the power of Our Lady's protection against evil spirits in the hour of death. None. however, could be more wonderful nor more merciful than the incident which

What we are about to relate was told to Manly Tello, Esq., some few years ago by Rev. Edward J. Conway, now pastor of St. Mary's, at Painesville, O. In 1872 the Youngstown and Pittsburg railroad was being constructed from Ashtabula, O., to Ashtabula Harbor. Engaged in the construction of this stretch of road, was one Finnell about fifty-six years of age. He had been quite well-to do somewhere in the neighborhood of Pittsburg, but became reduced in circumstances owing generous indorsations he had extended to friends. In those more prosperous days he had held a higher position on

When Finnell first came as superintendent, he at once introduced himself and a nephew to Father Conway, then pastor at Ashtabula, informing him their respects to the priest, and to subordinate themselves as new members of

One Saturday, about noon, in June (or possibly July), Finnell's nephew came rushing in hot haste to Father Conway. Finnell had seen a man fall off the construction train, had rushed back to aid—taking the parallel track of the Lake Shore R. R., had been run

down by train; was dying.

The distance to be covered was a good half mile, and Father Conway and his companion made it in their best time. Arrived at the place of the accident the priest found from thirty to orty men standing around-what shall we say? the remains of poor Finnell on the track. He had been cut in two by the cars. The trunk of the body lay at and lower limbs.

Father Conway turned to the nep-new: "The sacraments are for the iving, not for the dead. I can do nothing here." Then after mental prayer for the deceased and some words of commiseration, the priest prepared to go, when a by-stander re-marked that the doctor was coming, and Father Conway, through an imand Father Conway, through an impulse of curiosity, waited as a locomotive came thundering along, bearing Dr. William Ames, a leading practitioner of Ashtabula. (The doctor s since dead; the present Dr. Ames

f that city is his son.) The doctor and the priest had often net at sick calls. Dr. Ames saluted Father Conway ; picked up one of the organs of poor Finnell, from where it lay detached on the ground, then tooped over, placed his hand upon Finnell's breast, and removing from it a Scapular of Mt. Carmel, held it up, saying: 'Father Conway, what's this?' The priest cared to make no further explanation under the circum-stances than it was a Catholic article of devotion. And then Dr. Ames, kneeling, placed his ear over Finnell's

#### unfortunate

Cod-liver oil suggests consumption, which is al-

Its best use is before you fear consumption; when you begin to get thin, weak, run down; then is the prudent time to begin to take care, and the best way to take care is to supply the system with needed fat and strength. Scott's Emulsion of cod-liver oil, with hypo-

phosphites, will bring back olumpness to those who have lost it, and make that evening will bring us sleep, peace, strength where raw codliver oil would be a burden. You need Hood's Sarsaparilla to enrich and purify the blood, create an appetite and give sweet, refreshing sleep.

Anothitute only imitates the original.

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### THE WESTERN FAIR

LONDON, SEPT, 10th to 19th, 1896.

Canada's Favorite Live Stock Exhibition. Oldest Fair in Canada--Established 1868. Going ever since Exhibitors find it pays to show here. Futries close Sept. 3rd. \$30,000 expended on rew buildings; best on the continent. Every pure bred represented in the Live Stock. Every improvement to Agricultural Implements on exhibition. The centre of Dairying. The best new buildings to show in. A perfect sight and will repay a visit to the Fair.

PAWNEE BILL'S WILD WEST AND MEXICAN HIPPODROME

80 actors, 60 animals and a village of 50 tents; the greatest Fair attraction in America to-day.

SIE HASSEN BEN ALPS MOORISH ACROBATS — TWELVE IN NUMBER.

EN ALPS MOORISH AURODA Send for Prize List and make your entries. THOS. A. FROWNE, Secretary. CAPT. A. W. PORTE, President.

heart, looked up quickly and said: Why, Father Conway, the heart is

beating!" "Impossible, doctor," was Father Conway's instant reply. "That man has been cut into halves for three-

quarters of an hour.

Dr. Ames, who was a man of great that as Catholics they had come to pay | dignity and force of character, (though unhappily an infidel), resented the remark and answered with some asperity:

"I'll count the beats for you, sir. One, two, three, four, five-"
"Enough, doctor," said Father Conway, hastily. "I'll anoint that man." Instantly all heads were uncovered as Father Conway donned his stole and

proceeded to absolve and anoint the dying Finnell. The heart that was true to Mary had never ceased to beat until that was consummated which every faithful Catholic prays for-the priest and the Sacra ments at the last moment of life. - Cath-

lic Columbian. Vacation Time

Vacation Time

Is at hand and is gladly welcomed by all, especially those whose duties in life have caused them to greatly run down their system to meet the requirements, physical and mental, forced upon them. With these and others, it is important, whether at home, at the sea shore or in the country, that some thought be given to diet, and as further assistance to Nature, a good building up medicine like Hood's Sarsaparılla had best be resorted to. It the digestion is poor, liver deranged and frequent headaches seem to be the rule, Hood's will change all this and business in a refreshed state of mind and business of the restriction of the restriction of the strange words he uttered in his sleep, and Signor Zola told her of his dream. While he was speaking, he felt a strange tingling in the injured member, and on examination every trace of the accident had vanished. He stood up and experienced no pain; then falling on his knees, he wept and private to the strange words he uttered in his sleep, and Signor Zola told her of his dream. While he was speaking, he felt a strange tingling in the injured member, and on examination every trace of the accident had vanished. He stood up and experienced no pain; then falling on his knees, he wept and prayed. The writer declares that this incident is attested by the physicians, the neighbors and intimate friends of

bodily health.

"It is a Great Public Benefit."—These significant words were used in relation to DR. THOMAS' ECLECTRIC OIL, by a gentleman who had thoroughly tested its merits in his own case—having been cured by it of lameness of the knee, of three or four years' standing. It never fails to remove soreness as well as lameness, and is an incomparable pulmonic and corrective.

Incident is attested by the physicians, the neighbors and intimate friends of Signor Zola.—Ave Maria.

The healthy glow disappearing from the cheek and moaning and restlessness at night are sure symptoms of worms in children words were used in relation to DR.

To not all the physicians, the neighbors and intimate friends of Signor Zola.—Ave Maria.

The healthy glow disappearing from the cheek and moaning and restlessness at night are sure symptoms of worms in children.

Worm Exterminator; it is an effectual medicine.

How He Was Converted.

A writer in La Vera Roma tells a remarkable story in connection with the conversion of the ex-Mason, Solutore Zola. According to this accountwhich the writer states he received from the lips of the convert himself-Signor The doctor bent and again applied his ears: "Father Conway, the heart is beating." "Impossible, doctor," was again the involuntary reply of the lips of the convert himself—Signor Zola had a serious fall last year, and as a result one of the bones of his leg was late, for the leg was so swollen that late, for the leg was so swollen that they could not reduce the fracture. The pain was excruciating, and the swelling remained. On last Christmas Eve, Zola dreamt that, in spite of his suffering, he had gone in a carriage with sight seers—friends of his—to visit a shrine
of the Madonna. As they looked idly
about, a majestic woman, holding a
Child in her arms, and wearing a blue mantle, appeared to Him and said : ' You came once before to see me, but

you did not pray to me; you even laughed. Have you nothing to ask me to-day? You are suffering from your leg; throw away your crutches and walk." He made the attempt and walked without difficulty; and, wishing to thank the Lady, he uttered the only pious words he could re-member: "Dominus vobiscum!" This was his dream, but a re-

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CATHOLIC SOCIETY REGALIA OF ALL KINDS C.M.B.A. REVERSIBLE BADGES FOR EASTER COMMUNIONS A SPECIALTY

T. P. Tansey, 14 Drummond-st., Montreal, Que. ESTABLISHED 1879.

#### A. O. H.

At the last regular meeting of Div. 3, A. O. H., the following resolution was unani

O. H., the following resolution was unanimously adopted:
Whereas it has pleased Almighty God, in His wisdom and mercy, to call from this world unto Himself, after a long career of usefulness, the father of our respected Brother, Joseph P. ONeill.
That the members of this Division extend their condolence and sympathy, and that these resolutions be entered on our minutes, and published in the CATHOLIC RECORD and Register. Hugh McCaffrey, Rec. Sec.

#### DIOCESE OF PETERBOROUGH.

Bishop O'Connor's Narrow Escape recked on the Rock of Missis. soqua.

His Lordship Bishop O'Connor left Sault Ste. Marie early on Wednesday for Mississoqua, and arrived at Blind River early in the afternoon, where he took a sail boat for Mississoqua. No sooner was the boat launched in the lake than a terrible windstorm come up, turning the lake into mountains of water, and lashed it into foam. The boat became unmanageable, and only after the narrowest escape from being capsized it drifted ashore on the rocks of Mississoqua. His Lordship resolved to pursue his journey by land, or, rather over the rocks, to Missisoqua. The Indians, however, fearing that an accident had happened, started out to find the wrecked. They found them about a mile from the village, and took them on board of their cances, and landed all safe at Mississoqua. The people now became enthusiastic their cances, and landed all safe at Mississo-qua. The people now became enthusiastic and flocked to the divine service in large numbers. Many were confirmed; and in the evening a concert was given in honor of His Lordship's visit. Thessalon was the next town to visit, which is a thriving village, and inhabited by industrious people. From here His Lordship took train to Massey, where he was met in procession by the Catholic Fores-ters, accompained to the church and pre-sented with addresses. The English address is as follows: is as follows :

Massey, Ont., July 27, 1896.

To His Tordship the Rev. R. A. O'Connor, D. D., Bishop of Feterborough:

May it Flease Your Lordship — My Lord — With great pleasure we hall your presence in our midst, and we beg to congratulate you on your happy journey to and return from the Eternal City. With joy we expect to hear from your lips news from the Holy Father, the Victar of Christ on earth, the Frisoner of the Vatican, the pacifier of nations, the immortal Leo XIII.

To yourself, My Lord, we own a great data.

Leo Mill.

To yourself, My Lord, we owe a great debt of gratitude. Although we are here but a small community you have succeeded in giving us a resident pastor; you have furnished us with the means of building this neat church; every day we have boly Mass offered; our children are taught and imbued with Christian doc trine; the sacraments are administered to us in health and sickness. Under your vigilant and paternal solicitude, we possess every means of becoming a vigorous and devout people. May we become every day worthy of all the love you have bestowed on us!

Well may we love to see you and always be happy to welcome you in our midst. Welcome. My Lord, a thousand times welcome in Massey!

His Lordship happily and appropriately replied. arself, My Lord, we owe a great debt o

#### OUR SEPARATE SCHOOLS.

RALEIGH SEPARATE SCHOOL. At the recent entrance and public leaving examinations Separate school No. 6, Raleigh, staught by Miss M. B. Clifford, St. Mary's, sent up nine candidates, seven of whom were successful, four taking entrance and three leaving certificates. This record was surpassed by few Public schools in the county.

KINGSTON SEPARATE SCHOOLS.

The Sisters of the Congregation de Notre
Dame, Kingston, sent up 16 girls and 13 of
them, or 81 per cent., were successful. Their
average mark was 501, and one of them, Miss
Lillie Whelan, stood second, with 660 marks,
St.Mary's school for boys, under the charge
of Mr. T. D. Henderson, sent up 22 candidates, of whom 17, or 77 per cent., passed, with
an average of 472 marks. One of these,
Leon Richards, stood fourth, with 647 marks.
The total number from the Separate schools
was 58, of whom 30 passed, with an average of hom 30 passed, with an average o

484 marks.

The total number from Public and private schools was 149, of whom 109 passed—73 per cent., with an average of 462 marks.

#### PARISH OF ST. JOSEPH.

Toronto, August 3, 1896.
The parishioners of St. Joseph's have Toronto, August 3, 1896.

The parishioners of St. Joseph's have about completed arrangements in connection with their annual picnic, which takes place, as usual, on the Civic Holiday, Monday next, August 10. The committee have been fortunate enough to secure Leslie's Grove for the occasion. The grounds are prettily situated on the corner of Caroline avenue and Queen street, east, the King street cars stopping at the gate. A long list of attractions has been provided, among them being a first-class brass-band. Glionna's orchestra, the fife and drum band of St. Patrick's school, and the tug of war between Longshoremen and Builder's laborers. One of the best pipers in the city, Mr. Sullivan, has kindly consented to appear. In connection with this feature a valuable prize will be given for the best exhibition of step dancing. A large number of valuable prizes have been secured. The games promise to be highly interesting. A new feature will be a series of races, in which the sanctuary boys of the city will take part. Great interest is being manifested in the bicycle competition. Besides the above a drawing will take place for all married ladies, for which a valuable prize is offered.

The railways and steamboats have made

all married ladies, for which a valuable prize is offered.

The railways and steamboats have made special rates for the day. As Father Mc-Entee is well known, a large number of his friends from the outlying districts are ex-pected to be present, and special preparations have been made to give them a hearty re-ception.

ception.

The parishioners of St. Joseph's have always been noted for the enthusiasm they display in connection with their annual picnic, and as this year promises to be no exception to the rule all desiring a happy day's outing could not do better than attend, and in doing so bring their friends with them

#### OSCEOLA.

A GOOD BUSINESS OPENING HERE.

Mr. B. Teacy, an esteemed merchant, has decided to go out of business. Oscoola is a village in the heart of a good farming country in the township of Bromley, Renfew county. It is three miles from the main line of the C. P. R. Mr. Teacy has always done a good business here; and his leaving will be considered a loss by the community, for, apart from the fact that he has always proved himself a strictly honest man, he was much appreciated for his activity in handling farm products of every kind. The property for sale consists of a large brick building suitably arranged for dwelling and business, a store-house and out-buildings, all in good repair. The price asked is very reasonable. The terms are favorable and the opportunity a good one. Anyone desiring

further information regarding this business opening for the right man may address him-self to Mr. Teacy, or to Rev. F. M. Devine, P. P., Osceola, Ont.

#### LORD RUSSELL.

A correspondent writes us:

"Am I not correct in supposing that Lord Russell is an Irishman? I know that the Rev. Matthew Russell, S. J., who has edited the delightful little Irish Monthly for many years, is his brother.

Lord Russell will sail for this country on August 8. Unusual interest attaches to his visi thy reason of his high position as Lord Chief Justice of England and because he is a Catholic.

Lord Russell is an Irishman, the eldest son of Arthur Russell, of Newry and Seafield House, on the shore of Carlingford Bay. He was born in 1833 under the shelter of the Killowen Mountains, and spent his early years in climbing their sides or sporting on the bay or cultivating the good-will of the peasantry of the neighborhood, who still delight in the memories of his prankish boyhood and love to merge his present eminence in affectionate recollections of "Charley Russell."

The mother of Lord Russell was Belfast woman of remarkable strength of character. A devoted Catholic, she brought up her five children to love and reverence the faith of her country and ancestors. The three daughters entered the order of the Sisters Mercy, and the only brother of the Chief Justice is Rev. Matthew Russell, S. J., who is mentioned by our correspondent in his note of inquiry. In the little chapel of Killowen a beautiful marble altar erected by Lord Russell commemorates the virtues of the noble mother whose life made possible the glory which has descended upon her In 1894 Sir Charles Russell was At-

torney General of Great Britain and stood in the front rank of the English bar. He had been thirty five years in practice, and had worn "silk" for twenty two years. As a lawyer there was no man more widely known in England, and in the popular estimation he was in the law courts the first man of his time. In America he was better known than all the other members of the English bar put together, if for no other reason than for the tears—genuine tears—which he shed in his reply at the close of the Parnell commission. Sir Charles Russell was a many-sided man, and each side was at There were clients who tractive. swore by him for his commercial abil ity : others for his extensive range of common law jurisprudence; others for his all round forensic ability and subtle grace of manner when it was wanted to convert a judge or convince a jury, but above all for the audacity of the orator, scholar and jurist who knew his racing calendar by heart, went to Epsom and dearly loved a rub ber at whist.

This was Sir Charles Russell in the beginning of 1894, when destiny stepped in and closed his career at the bar. Lord Chief Justice Coleride was dead. The political life of Lord Rosebery's administration had begun to flicker. By long usage it was the privilege of the Attorney General to have the refusal of a judicial vacancy. The Lord Chief Justiceship of England was vacant. Sir Charles was the Attorney General. Would he accept or refuse the office? The situation was full of interest in the Royal Courts of Justice and in the Houses of Parlia. ment at Westminister.

Sir Charles had an ambition-he wanted to sit on the woolsack; to have the mace and purse carried before him; to be the head of the legal profession and to be the first Cath-olic Lord Chancellor of England and Ireland since the days of the Stuarts. This would be immortality in history. Lord Rosebery was will ing; but there was a difficulty. Lord Herschell was already on the wool sack and intended to stay there There was no precedent for two Lord Chancellors. Would Sir Charles wait until after the next general election and take the chance? He thought A bird in the hand is worth two not. in the bush, every lawyer knows. The Lord Chief Justiceship of England was Sir Charles looked toward the woolsack and sighed, and then he sat down in the vacant chair. History may tell more, but that is how Sir Charles Russell became Lord Chief Justice of England, with a seat in the House of Lords as Baron Russell, of Killowen.

The outside world does not know what it means to a man like Lord Russell to be translated from the bar to the bench. In England a man of small practice is seldom elevated, and a man in large practice, although he may have the cleverest of men to devil" for him, has to work hard himself. For years Lord Russell had had an enormous practice. His briefs made professional lips water, and the 'fees" and "refreshers" were splen It was said that his fee showed an average income of £30,000 And he never spared himself. He met his juniors in consultations night and morning; the lamp burned in his chambers until the early hours, and sometimes he would sleep there Lady Russell, with wifely solicitude, saw that his chambers in Lincoln's Inn were filled with domestic comforts. The walls were relieved with water color drawings full of sunshine, some bits of blue china and pieces of statuary, most if not all of which called up gentle thoughts and pleasant recollections. When at the bar it seemed as burial. him. To speak all day seemed rather to invigorate him, and when he flagged he would take a pinch of snuff.

who carried a box. It was said that there was some history attached to this box. Perhaps the story arose because the box was so plain. It looked like an oblong piece of horn, and flew open when pressed at the ends. Sir Charles often consulted his friendly box when the unexpected occurred; and he would sometimes keep it in his left hand, opening and shutting it and tapping it with the forefinger and thumb of his right hand, as if keeping up some kind of rhythmic movement with his thoughts. Then he carried the cld-fashioned bandanna handkerchief, specimens of which are now rare among those practicing in the high

To professional work bringing in an income of £30,000 a year Sir Charles added the luxury of being an M. P., and was in the House of Commons during years when that in itself was labor which told on the strength and energies of many men. He was a frequent speaker at political meetings, and passed a great deal of time at his club. Some people thought he must have found out the secret of doing without sleep.

Now that His Lordship has risen to the dignity of being Lord Chief Justice, he may look back with some wonder at the amount of work which he got through every day for nine months in the year — that being about the length of the legal working year. An English judge does not have an idle There is his attendance in court life. and in chambers; there are frequent consultations on questions of law there are meetings of the judges to frame rules for insertion in the "white book "and fixing circuits, and, finally, there are the Assize courts to be attended to. Lord Russell attends the House of Lords when any bills are before it in which as a lawyer he feels particular interest, but the glamor of

cratic glow of the other House. In losing Sir Charles the English bar lost its finest orator. He stood alone. There was no one like him, and no one of equal merit. Some people praised his oratory at the expense of his legal knowledge, and they said he was no lawyer. Some people find it difficult to praise a man highly as the possessor of two qualities. It draws too much on their generosity. But Sir George Lewis-no mean Judge-said Russell was a great lawyer and the best ver dict-getter in the kingdom.

Parliamentary life apparently ceased

for him when he lost the more demo-

In his early days he had a good deal to put up with from older men and Judges who thought to prune down his exuberance, and he might have been snuffed out as so many men have been but for the splendid combative element with which he was endowed. could help it he would not be sat on and was often very irritable when in terrupted. His native wit made him formidable. One day Sir Digby Sey mour, Q. C., kept up a flow of smal talk when Russell was speaking.

"I wish you would be quiet, Say-more," said Russell, with his Irish "My name is Seymour, if you

please, replied the learned gentleman, with mock dignity. "Then I wish you would see more

and say less," was the rejoinder. Russell was always kindly natured, and when he stung it was simply in self-defense.

It is not perhaps generally known that the Lord Chief Justice at one time practiced as a solicitor. He was arti-cled to a firm in Newry, where he was born, but finished his articles with another firm in Belfast, where he prac-ticed for a short time before entering himself in Lincoln's Inn. where he had nothing to do but to eat his dinners in order to secure a "call." Everything is different now, and the examination becomes stiffer every year or two. Russell's training in a solicitor's office gave him many advantages in early days, and it is ob-served that the Lord Chief Justice will not listen to any appli-cation for delay made in court if there is the slightest suspicion that the delay has been occasioned through the laziness or carelessness of the solicitors. He does not spare himself nor claim any privilege on account of rank. Formerly the sittings in his court were very irregular, and Lord Coleridge was seldom punctual-except in being half an hour late. Now business com mences at 10.30 sharp, and if there is any delay through the absence of counsel, explanations must be given or the case sent to the bottom of the list. Since Lord Russell's elevation he has

not had before him any cases for trial which have called forth his highest qualities as a Judge, but it is generally believed that when he is tested he will not be found wanting. Should he go wrong, the Court of Appeal and the House of Lords are behind him. far his judgments have been confirmed.

#### The Wreck of the Drummond Castle.

The following well-merited tribute is taken from our esteemed contempor-

ary, the Living Church Our readers have had in the secular papers full accounts of the appalling creek of the Drummond Castle off Ushant. But the story of the beautiful religious charity of the Christian inhabitants of the island and their priest has not found its way into the ordinary channels of news. the old charity which, in the absence of knowledge, assumed that all the dead were baptized members of Christ's Church, and gave them Christian burial. The drowned bodies were if no amount of work could fatigue reverently laid in graves which had received the benediction of the Church. The people brought crucifixes to be Sir | placed near the dead, and surrounded Charles was one of the very few Q. C.'s the body of an infant with roses.

After the rites of sepulture been performed, the good priest said, with reference to the bereaved friends far away: "They will will at least have the consolation of know ing that those they mourn rest here in peace, under the shadow of the Cross." In a graceful letter to the cure of Molene, the Archbishop of Can terbury thanks him and his Breton parishioners for their loving care for the bodies of those whom the sea cas up upon their shores, ending with these words: "May the best blessing of God ever be upon your kind island." As a companion to this we may mention the requiem celebration in the English parish of Poplar, of which many of the sailors lost upon the ioomed vessel were parishioners, at beautiful and affecting address. In these things the light of heaven illuminates the dark and sorrowful scenes of this earthly life.

#### Baptismal Vows.

How seldom we think of our hap tismal vows, of the solemn promise made to God before His altar.

Some time ago I had the happiness to witness the baptism of a convert. How grand it was!

When the priest asked him: "Dost thou renounce Satan?" with what feeling he said: "I do renounce him;" and "Will thou be helped?" how clearly and firmly he said: "I will." Now, that man really and truly wished to be baptised. What holy thoughts were in that man's mind and what thoughts came into my mind!

I thought of how many people had made those same vows, how they had promised at their baptism, many, of course promised through sponsers, and how many at their first Holy Communion had renewed those vows, promising to renounce Satan and all his works

But now how few, how very few, remember that time : what innocent children they were and with what joy, what happiness, they renewed them when they received for the first time their Lord and King in the Holy Sacrament of the altar!

Now, does not the memory of that time come back to you, how innocent, how spotless you were when you made those self-same vows!

Try, then, to renew those vows your self and say: "Yes, O Lord, I do renounce Satan; I will be baptized anew by Thy bitter passion."

It seems that if a man, as the con-

vert was, if he, after living the life of a non-Catholic-nay, even more-of an infidel-if he was willing to go as an innocent babe and renounce Satan: if he was willing to "believe" and be a Catholic, ought not we who are Catholics be more willing to believe and wish to be as innocent as the little babe after it has been baptized and receive Him once more in our bosoms who says, but "Ask and ye shall receive seek and ye shall find ?"-New World

### NEW BUILDINGS FOR THE WEST-ERN FAIR.

The Western Fair in London, next September is sure to take a leap forward in the number of exhibitors and visitors, should the weather prove as favorable for them as in the past twenty-nine years. The New Buildings, which have been erected by the citizens of London, are the best on the continent for exhibition purposes, and will be a grand sight in themselves, and worth a visit to the Fair to see.

machines.
The Carriage Building is very fine, 180 feet long and 50 feet wide, also adjoining the Railway, and without a single post to obstruct the view, splendid light.
The Horse Barn is simply immense, being 1,110 feet long, with three large towers. It has box stalls on one side and single stalls down the other. Every care has been taken in the light, ventilation and comforts of the exhibitors in this building.
The Foultry Building is the best of the kind, and furnished throughout with light, airy wire coops, all sizes, to suit the requirements of the different kinds of Poultry and pets.
The Double Decked Grand Stand, 300 feet long and 45 feet wide, will greatly increase the pleasure of witnessing the Special Attractions and fill a long-felt want. The Pawnee Bill Wild West with 80 people, 59 animals, and 50 tents, will be the principal feature; this, and Sie Hassen. Ben Aiis. Bong Bong, Moorish Acrobats will make the strongest attraction ever presented in London.
The rest of the Exhibition Buildings are being remodelled and arranged so as to keep abreast of the times, and everything is shaping for a most successful Fair. Already quite a number of Exhibitors have made application for space.

#### Business Education.

We reter our readers to the card of the Peterborough Business College, which appears in this issue. This institution has been most successful, and young men who are sent there may feel assured they will receive a a first-class business education.

#### BENT NEARLY DOUBLE.

The Story of a Well Known Delhi Man. -Tortured with Rheumatism for Nearly Twenty Years-Spent Large Sums in a Vain Search for Renewed Health-How he at Last Found it.

From the Delhi Reporter There are very few troubles more widespread and none more difficult to eradicate from the system than rheu-The sufferer is racked with pains that seem unbearable, and frequently feels that even death itself would be a relief. Among those who have found much of their lives make miserable by this dread trouble is Mr. Michael Schott, of Delhi, and having found a means of release from its agonies he is anxious that other sufferers should profit by his experience. Mr. Schott is in the employ of Messrs. Quance Bros., millers, and has a re-

had putation for sterling integrity among all who know him. When one of the staff of the Reporter interviewed him, Mr. Schott gave the facts of his illness and recovery as follows: He had been a sufferer from rheumatism since about eighteen years of age. At times he was confined to bed, but obtained no rest day nor night from the excruciat ing pains he was undergoing. Again he was able to go about and follow his employment, but even then frequently walked about in an almost doubled-up condition. Then again he would have another relapse, and would be forced to take to his bed. During all these years he was almost continually doc toring, but never obtained anything more than temporary relief for the large sums he expended in this way. Having failed to obtain relief at home he went to Simcoe for treatment, but received no permanent benefit, and soon after coming home was as bad as ever. It will be readily understood that he wa seriously discouraged, and had come to look upon his case as hopeless. Fin-ally he was urged to try Dr. Williams Pink Pills, and after hesitating at spending any more money, in what he now considered a vain pursuit of health, he at last consented to give them a trial. By the time he had used a half dozen boxes there was no longer any doubt in his mind that he was steadily improving, and the treatmen was then gladly continued. When he had taken a dozen boxes he found himself entirely recovered, entirely free from pain and from all stiffness of joints, and he is now able to do as hard day's work as any manin the village. He has now been free from his enemy for so long a period that he feels his cure is permanent, and is consequently an enthusiastic admirer of Dr. Williams' wonderful Pink Pills, and urges all who are similarly suffering to give them a trial, feeling con-

fident that they will prove quite as efficacious as they did in his case. Dr. Williams' Pink Pills strike at the root of the disease, driving it from the system and restoring the patient to health and strength. In cases of paralysis, spinal troubles, locomotor ataxia, sciatica, rheumatism, erysipelas, scrofulous troubles, etc., these pills are superior to all other treatment. They are also a specific for the troubles which make the lives of so many women a burden, and speedily restore the rich glow of health to pale and sal-low cheeks. Men broken down by overwork, worry or excesses, will find in Pink Pills a certain cure. Sold by all dealers or sent by mail post-paid boxes for 82 50 at 50c a box, or six by addressing the Dr. Williams' Medi cine Company, Brockville, Ont., or Schenectady, N. Y. Beware of imitations and substitutes alleged to be "just as good.

#### MARKET REPORTS.

London, Aug. 6.—Wheat. 57 to 60c. per bushel.
Oatts, 19 to 19fc per bushel. Peas, 42 to
4sc per bush. Barley, 262 10 to 28 4 5c per bush. Buckwheat, 29 2-5 to 28 4-5c per bush. Rye, 39 1-5
to 44 4-5c per bush. Corn, 33 -5 to 36 2-5c. per
bush. In the meat market common beef was
sold for 84.59 to 85 per cwt. Lamb so a lb.
dressed. Veals5c a lb. Dressed hogs, 85 per
cwt. A fair supply of fowls and chickens were
offered, at 35 to 60c a pair. Ducks 50 to 60c a
a pair. Apples 15 to 25c a bag. Peaches 25 to
50c a basket of 12 quarts. Pears 50c to 81 per
bush. Blackberries 5c a box or quart. Potatoes 40c a bag. Tomatoes got flow to 4 and 5c,
a lb. flow for the form of the fo

hibition purposes, and will be a grand sight in themselves, and worth a visit to the Fair to see.

They are constructed on the very best improved plans after careful inspection. They are without obstructions to the view, all having circular bents, abundance of light, and especially well arranged for ventilation, and every necessary accomedation and convenience of the animals and exhibitors.

Our readers will be able to form some slight conception of these buildings from the abbreviated description given below.

The Buildings in the first place form the fence on the west, south, and east sides to the Queen's Park or Exhibition Grounds.

The Cattle. Sheep and Swine Building is 735 feet long and 52 feet wide, with five towers, and will furnish ample accommodation for say 1600 Animals, the entire outif being visible from the centre of this building.

The Machinery and Agricultural Hall is 400 feet long and 69 feet wide, fitted with lines of shafting to drive the Exhibits. It is built the same length, parallel to and adjoining the f. T. R. platform, therefore no trouble with heavy machines.

The Carriage Building is very fine, 180 feet long and 60 feet wide, also adjoining the Railway, and without a single post to obstruct the view, splendid light.

The Horse Barn is simply immense, being 1.110 feet long, with three large towers. It has box stalls on one side and single stalls down the other. Every care has been taken in the light, ventilation and comforts of the exhibitors in this building.

#### Latest Live Stock Markets.

pears, sugar, 40c per basket.

Latest Live Stock Markets.

TORONTO.

TORONTO

better at from \$20 to \$32 each. Good milkers will sell.

EAST BUFFALO.

East Buffalo. Aug. 6 — Cattle — Receipts, two cars; market fairly steady. Veals—Receipts, 200 head; prices easier; fancy, 86; common to fair, 84 to 85; heavy fed and buttermilks. \$2,50 to 83.25. Hogs—Receipts, 25 cars; good demand; prices stronger; good to choice Yorkers, 83 50 to 83.55; mixed packers' grades, \$3.40 to 83.45; heavy hogs, 83.15 to 83.20; pigs, good to choice, 83 60 to 83.65; common to fair. \$3.40 to \$3.60. Sheep and lambs—Receipts, 20 cars, market easier for both kinds; yearling lambs, \$2.25 to 84; spring lambs, choice to prime, \$5.40 to \$5.50; culls and common lambs, 83 to \$3.50; good to choice handy weight wethers, \$3.75 to 84; fair to choice mixed sheep, \$2.75 to \$3.50; culls and common sheep \$1.25 to \$2.50.

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tors said he would never hear again, but he is all right now.
Several other persons, that suffered from female weakness and other diseases resulting from this cause took Father Koenig's Nerve Tonic through my advise and were cured.
On my trips as missionary in eastern Kansas the people will ask for advice and I recommend the Tonic as it has the desired effect.

\*\*Rev. J. B. Vornholt.\*\*
Heart Disease and Siepelessness.

\*\*Corsicana, Tex., Oct. 4, 94.

Corsicana, Tex., Oct. 4, '94, My wife suffered from heart disease and sleep-lessness. When Rev. Vendvier of this place re-commenced Pastor Koenig's Nerve Tonic, 2 bot-ties had the desired effect. R. Le Beau.

A Valuable Book on Nervous Dis-cases and a sample bottle to any ad-dress Poor patients alsoget the med-icine free.

This remedy has been prepared by the Rev. Father toenig, of Fort Wayne, Ind., since 1si6, and is now under his direction by the

KOENIC MED. CO., Chicago, III. Sold by Druggists at \$1 per Bottle. 6 for \$5 Large Size, \$1.75. 6 Bottles for \$3. In London by W. E Saunders & Co

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PORT STANLEY, ONTARIO.

(Established 26 years.)

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Was built in 1870, and is now open for the season. It is universally recognized as, in all respects, the best appointed summer hotel in Western Ontario. Every attention to guests that can be suggested by long experience and a thorough comprehension of the public wants is ensured from the fact that it has been conducted since its establishment, twenty-six years ago, under the same proprietorship and management, with the exception of the Phose, which is situated most pleasantly upon a lofty hill, commanding a magnificent view of the beautiful seenory surrounding it on every side, which is situated most pleasantly upon a lofty hill, commanding a magnificent view of the beautiful seenory surrounding it on every side, and the standard of the control of the form a height of the leavns, walks and drives as around, while the lawns, walks and drives as around, while head to be a support of the same than the drives are the lawns and starts. Comfortable bathing houses, with efficient attendants, are provided for ladies and gentlemen, under the direct supervision of the House.

Wm. Fraser, Proprietor. 

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ASSISTANT TEACHER FOR R. C. S. S., Sault Ste. Marie. Moderate salary. State qualifications. Address Rev. J. A. Primeau. Sault Ste. Marie. Ont.

FOR THE SEPARATE SCHOOL, KINGS-Ton. Must have at least a second class pro-fessional certificate. Applications must be in before August II. Apply tating salary ex-pected, and enclosing reference, to J. J. Behan, Sec. S. S. Board, Kingston.

TEACHER WANTED FOR R. C. SEPAR-are school. No. 3, Dunrobin. A female, holding a 2nd class certificate. Apply. station salary, to Edward kirwan, Sec., Dunrobin. Ont. 222

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VOLUME X

Feast of the A "A NIGHT P

Dark! Dark! In The sun is set; the day
Thy Feast has fi
My eyes are wet with te
I bow my head;
Where the star-fringed
I bend my knee
And, like a homesick ch
Mary, to thee.

Dark! Dark! I And, all the day—since In farthest East In dawn's first ray—beg I—I the least— Thy least, and last and I called on thee Virgin! did'st hear? m Did'st think of

Dark! Dark!
Alas! and no! the ang
With wings as
As a dream of snow in I
Flashed on thy
They shone like stars a
I knelt afar—
A shadow only dims th
Where shines Dark! Dark!

And all day long, beyon Sweet, pure an The angels' song swept Triumphantly And when such music Rose round the How could I hope that My far, faint Dark! Dark!
And all day long, whe
Or poor or gra
A countless throng Iro
With lifted ha
Winged hymns to the
In glad acclai
How could'st thou hea
Thy sweet, pt

Dark; Dark!
Alas! and no! Thou o
Nor bend thy
To prayer of woe as n
For hearts m Hid me from hearing.
This bright F
Wilt hear me, Mother
I kneel and p

Dark! Dark
The sun is set, the da
Thy Feast he
My eyes are wet with
I bow my hea
Angels and altars hai
All day; ah
To-night what thou h
A mother to the

Dark! Dark
Thy queenly crown i
Is fair and b
Ah! lay it down: o
Its jewelled
Shines not as the ten
O Mary! mi
In the mother's eyes
For poor, los Dark! Dark Sceptre in hand, tho Fore er and
In angel·land; but,
Lay it away
Let thy sceptre way
Where ange
But, Mother! fold in
Thy child at

Dark! Dark
Mary! I call! Wilt
My por lip
Yea! be to all a Que
Crown, seep
But look on me witt
From heave
And waft to me fron
A mother's

Dark! Dar The sun is set—the Her Feast! Can she forget the s The last wo That evening—"W
Oh! pricel
Of all His children

**JESUITS** The New Catho

That a late f

John's College, the head of

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It would have under graduate middle of the university wou sanguine visio S. J., the new ! the happiness not anticipate ing to the l "Catholics go inal Manning made Dr. No approved Dr. that "Catholic bones to live." changed. Th changed. sixty Catholics has of late year free thinkers. opinion is rep -what is mor now very littl Catholic religi a cramped n The question

> faith, which a Every Oxf great majorit may instantly New, Magd Christi—have upon them; Mary's, St.

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