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Creator, God Immense and Wise. BY CARDINAL NEWMAN. O God from God, and Light from Light, Why art Thyself the day, Our chants shall break the clouds of night; Be with us while we pray.

Chase thou the gloom that haunts the mind, The througing shades of hell, The sloth and drowsiness that bind The senses with a spell.

Lord, to their sins indulgent be, Who, in this hour forlorn, By faith in what they do not see, With songs prevent the morn.

Grant this, O Father, only Son And Spirit, God of grace, To whom all worship shall be done In every time and place.

PRIESTHOOD AND SACRIFICE.

Recently His Eminence Cardinal Vaughan delivered an instructive sermon on "Priesthood and Sacrifice." He took for his text "Semper vivens ad intepellandum pro nobis." ("Always living to make intercession for us." In the said, is always living to make intercession for us. From the Jesus Christ, he said, is always fiving to make intercession for us. From the beginning there had been sacrifice. From the days of our first parents we read that sacrifice has been offered to God; and there were sacrifices of various kinds offered to Him. Through the whole length of the Old Testament the people of God were never without sacrifice. God willed that His people sistance of a human creature. He sought for the co-operation and assertifice. the whole length of the Old Testament the people of God were never without sacrifice. God willed that His people should always offer sacrifice, but sacrifice should be the one only full and adequate worship that God would accept. We may therefore say that sacrifice is the sign of the people of God, so that if we find any group or multitude of people who do not worship God by sacrifice we may conclude therefrom that they are not the people of God. Now, sacrifices, as he had stated, were of many kinds in the Old Law, and where there was sacrifice here was also a priesthood. The sacrifices offered by the priests were correlative sacrifices, and the priest offering sacrifice stood always between God and His people. It is a very common thing in ordinary public life that the people should elect certain large to send His Eternal Son into the world He sought for the co-operation and as stature. He sought for the co-operation and as stature to a human creature. He sugnet to Mary, and when Mary had consented to it, pronounced the fiat, then, and then only, that great work, that most stupendous and miraculous work of the Incarnation was performed. It was the work of the Holy Ghost, the work of the Holy Ghost, the work of the Holy Ghost, the work of God. "And the Word was made flesh and dwelt was made flesh and life that the people should elect certain persons to represent them—person other stupendous miracle, the changpersons to represent them—person who speak in their name; persons who make themselves responsible for the welfare of those whom they are elected to represent, so that in civil and political life we are accustomed to have persons who shall represent us and who shall stand between us and the object which we desire they should at tain for us—between ourselves and the objects of our desires are representatives. And so it was in the matter of religion. The priests of the Old Law stood between God and the people. They, the people, were dependent on their priests; they were forgiven by the people and their priests; they were forgiven by their priests; they were forgiven by the people and their priests; they were forgiven by their priests; they were forgiven by the people and their priests; they were forgiven by their priests; they were forgiven by the people and their priests; they were forgiven by their priests; they were forgiven by their priests; they were forgiven by the people and their priests; they were forgiven by the people and their form the character the charts the chards when this own Body and Blood. The Eucharist was the character the charist was in the forgiveness of the work of God, man co operating, and so of them are character the social conditions of the multitudes who lie cutside the influences of organized Christian worship the work of God, man co operating, and so of the mark. They had the our Priest is Jesus Christ is and the character and so it was in the forgiveness of the mark. They ha their priests; they were forgiven by their priests. Sacrifices of all kinds were offered for them by their priests so that without the intervention of that without the intervention of the priests and victim. On Calvary He was the priest that offered Himself for our redemptions of the priests have could attain but little. their priests they could attain but little in the spiritual order. The priests stood between the people and their God, and this was revealed to Moses, God's people in the spiritual order. The priests stood between the people and their God's people in the spiritual order. God's people in the spiritual order of the spiritual offered Himself for our that Green Himself for our that offered Himself for our that Green Himself fo the great legislator of God's people. Hence we were brought to this fact left to flow as in a bath in which we that there are sacrifices and that there would cleanse ourselves of our imthat there are sacrifices and that there are priests who offer those sacrifices, mot so much for themselves as for the people. Great objection was raised to the offering of sacrifice. Men thought it unworthy than any thought it unworthy than about the fellow - creature should stand bethought it discovered the should stand be in this Sacrifice of the Altar He is tween them and their Maker, and Priest and Victim just the same as on tween them and their Maker, and these were the people who extol the doctrines of the "reformers" of the sixteenth century, who tried to do away with priesthood and sacrifice. That was, they (the congregation) knew, the cardinal doctrine of the Protestant "Reformers." Now let us see where the Catholic Church stands in respect to this doctrine of priesthood. see where the Catholic Chutch stands and can see each one of us as clearly as if He and sacrifice. There were many priest-hoods in the Old Dispensation, and there were consequently many there were consequently many consequently kinds of sacrifice, but when Our Lord hears each one of us as distinctly Jesus Christ came He came not only as if there were only one person in Jesus Christ came he came to but the First the Church, so that Our Blessed Person of all creation; He came to be Lord, our Priest and our Victim, Redeemer, and He came to be our hand, but He was anointed priest at can obtain these graces by our prayers the very moment of the Immaculate and our efforts. All we have to do is Conception, and He came into the world clothed with the Priesthood, and after He came no priesthood existed mind and heart we will obtain the before God but the Priesthood of Jesus blessings of the Sacrifice by that union Christ. The priesthood of the Old Testament passed away, died out, and whatever priesthoods may exist, they were the priesthoods of the devil, doing the work of the devil, for they were not the priesthood of God. There is

almost every act performed by His visible minister at the altar. The priest stands at the altar to consecrate, and he says "This is My Body." Did any-one think, as soon as the words were pronounced, that it was his own body that was upon the altar? Could any priest pronounces the words of absolution, who would think that a man composed of flesh and blood like the sinner could work such a miracle?

altar of the Cross, and that Blood He

our representative; He came to be our knew each one of us. As we feel laden with the burden of our sins and bowed priest. He was anointed priest not by down by our miseries, we come to Him the oil administered by any human for help and assistance. We feel we

#### with Jesus Christ. An Indian Priesthood.

to associate our minds and Hearts with

Him, and by our union with Him in

Very strong differences of opinion seem to exist between Catholic missionbut one priesthood since Christ came aries as to the possibility of raising up into the world, and this is the Priest a native priesthood among the Ameri hood of Jesus Christ. Formerly men can Indians. An anonymous writer stood between their God and their who clearly, however, knew the field prolifically formed to meet their every thoroughly, explained to the public, want. Steady work in these confrastands between us and the Eternal through the pages of the Catholic World Father. When we see a man stand at Magazine in June, that the policy of the foot of the altar, a man clothed in American missionaries has been to disthe sacrificial vestments, our eyes be courage all Indian vocations. This hold the outward form of a man whose month Rev. Frederic Eberschweiler, S. appearance and voice we J., proves quite as conclusively that know. He is one of ourselves, but his missionaries are always longing to dispriestly powers are no other than cover among the Indians vocations, those of our Lord Jesus Christ Himself, which God does not, however, grant! who is priest for ever, always making intercession for us. He has taken upon blast with some interest, especially as Himself all our trials, representing us as Head of our race. He is our Redeemer and our Elder Brother. And what is the proof of this strange asser-

passing attention was that on "Sub-merged Catholics," by the Rev. Father Berry of Liverpool, read at the Young Men's Socities' Conference in Glasgow such great cities as London, Liverpool and Glasgow, but his description of the present evils and the remedy he suggests are as applicable to the United States as they are to Great Britain. In his opinion the idea of No; it was Jesus Christ Himself,
Who uses the lips of His minister to
pronounce the words of forgiveness
over the penitent's soul; and if further

States as they are to Great
Calling certain classes of the population "submerged" arose from their
social condition being like the condi-

Berry inquires, first, who these sub-

they are the victims of drink, the do Catholics in Lavelet to a certain who are unable to obtain employment. Harge class of Catholics in this country father Berry dwells at some length on the condition of each of these classes, there is only too much reason to admit the condition of the large class of Catholics in this country of the kind described as well to do, there is only too much reason to admit the condition of the large class of Catholics in this country of the kind described as well to do, there is only too much reason to admit the condition of the large class of Catholics in this country of the kind described as well to do, the condition of the large class of Catholics in this country of the kind described as well to do, the condition of the kind described as well to do, the condition of the kind described as well to do, the condition of the kind described as well to do, the condition of the kind described as well to do, the condition of the kind described as well to do, the condition of the kind described as well to do, the condition of the kind described as well to do, the condition of the kind described as well to do, the condition of the kind described as well to do, the condition of the kind described as well to do the condition of the kind described as well to do the condition of the kind described as well to do the condition of the kind described as well to do the condition of the kind described as well to do the condition of the kind described as well to do the condition of the kind described as well to do the condition of the kind described as well to do the condition of the kind described as well to do the condition of the kind described as well as the condition of the kind described as well as the condition of the kind described as well as the condition of the kind described as well as the condition of the kind described as well as the condition of the kind described as well as the condition of the kind described as well as the condition of the kind described as well as the condition of the Leo XIII. Let us quote Father Berry; be sought and led by the hand. 'Com-pelle intrare.' force them to come, it was said. Not merely let them come, but make them come. And by taking interest in them and helping them to better material conditions of life, to better dwellings, to better sanitation in those dwellings, to more constant, more remunerative employment, you will

foundations of his natural life, that upon its raised surface you may erect the supernatural edifice of the Faith. But how shall all this be done? some will ask. Father Berry comes right to the point. "To do this," he says, "an increase in the number of city clergy is the first want, and the hard est to meet. But you cannot do much unless it is met. Many priests in cities have 2,000 or even 3,000 people in the district assigned to them, and anyone who will calculate the demand made upon a priest's time by Church services and sick calls, and the numberless, useless visits, with their vapid variety of small talk-visits that steal so much of his precious time-will see at once how little leisure he has to throw himself into the questions that so deeply affect the material existence of the people whose spiritual wel-fare is his primary care. Bu fare is his primary care. But it is pleasant to know that there are in

deal with him as the missionary deals

with his flock; you must by every

civilizing influence build up the

places Bishops who are giving to the young seminarists a knowledge of social economics, in the hope that they may thus be fitted to take their place in those social movements which are everywhere in vigor to-day. And when the people are lifted up they can be won and held by confraternities and associations, which the Church has so effective among the submerged than missions, which, like revival services, are then really valuable when the passing emotions are changed into lasting convictions. And with profit could it be legislated, as is the case in the United States, that at every low Mass a five minutes' sermon should be preached throughout the land. At present it is the smallest part of

LICS.

And as the priest, better than any other, knows the needs of his people, he must be free to meet them. Formalism and regimentation have had not a little to do with the alienation of the people from the clergy in countries among the faithful followers of the like France where so many social and Crucified One. There is no more imone imagine that the lips of man could work such a wonder and a change?

Also in the confessional, when the ecclesiastical problems are moving to a portant truth than this to be impressed

> Father Berry lays most emphasis, is to deal with the abuse of intoxicating social condition being like the condi-tion of a man who, having long buffeted with the waves of the sea is forced to give up the struggle and to sirk beneath the waters. It is by an effort-a combined and universal effort-to crush the demon of drunkenness, not much to elevate, to humanize, to Christianize the multitudes of nominal Catholics who are so pathetic ally called "submerged," will be done successfully, or be done at all .- Cath-

#### DILUTED RELIGION.

and why they are submerged, it is unnecessary to detail. We all know that they are the victims of drink, the do Catholics in favor of religion An English exchange wants to know and shows how it is that such people a tendency—a strong one—toward fall away from the Church. Next he comes to the question, How shall the submerged be lifted up? This question, he says, has been answered for us, and the answer has been given by Leo XIII. Let us quote Father Berry:

What they are pleased to but, and the eyes of non Catholics; to put, in the eyes of non Catholics; to put, their faith; in short, to manifest a "liberal" spirit to the world. These "First of all, we must humanize are the people we find always apolo-their conditions of life. We must getic and always ready to explain make their lives more human, that we may make them more humane. And the Vicar of Jesus Christ tells us in his immortal Encyclical on Labor that this is a work peculiarly demanded in press a balief, that one reliable to explain away, if possible, the unpalatable truths that have to be spoken in the way of salvation. These are the ones is a work peculiarly demanded in press a balief, that one reliable to explain away, if possible, the unpalatable truths that have to be spoken in the is a work peculiarly demanded in press, a belief that one religion is as these days from the ministers of the good as another, and who make use of Gospel. Priests must be allowed to other and similar means to prove that emerge from the shadows of their sacristies and take part, take a symfavor of the religion they profess. It this class, with firm convictions of their own superiority, satisfied with a mere superficial knowledge of the doctrines and ceremonial of the Church, are utterly incapable of the convictions of their own superiority, satisfied with a more superficial knowledge of the doctrines and ceremonial of the Church, are utterly incapable of the convictions of the convictions of the convictions of the conviction of the conviction of the vigorous length of the procession and their disciplined skill and precision to the splendid linear display of its because all who live there are not three suicides in ten years, and the reason is because all who live there are not three soldierly exactitude contribution. pathetic part, in all movements which too frequently happens that persons of aim at elevating the social conditions this class, with firm convictions of ship. It is for these multitudes, and trines and ceremonial of the Church, not merely for a few pious people, that are utterly incapable of meeting are utterly incapable of meeting and replying to the objections brought by Protestants against prac the stained-glass window tells its story of sanctity, that the altar blazes with lights, and the organ peals, and the voices of singers stir to their depths the emotions of the human heart. And the emotions of the human heart. And the multitudes who hunger for the multitudes who hunger for the continuous of the Church in a purely confused with the re-quirements of the Church in a purely confused with the re-quirements of the Church in a purely confused with the re-quirements of the Church in a purely confused with the re-quirements of the Church in a purely confused with the re-quirements of the Church in a purely confused with the re-quirements of the Church in a purely confused with the re-quirements of the Church in a purely confused with the re-quirements of the Church in a purely confused with the re-quirements of the Church in a purely confused with the re-quirements of the Church in a purely confused with the re-quirements of the confused with the re-quirements of the church in a purely confused with the re-quirements of the church in a purely confused with the re-quirements of the church in a purely confused with the re-quirements of the church in a purely confused with the re-quirements of the church in a purely confused with the re-quirements of the church in a purely confused with the re-quirements of the church in a purely confused with the re-quirements of the church in a purely confused with the re-quirements of the church in a purely confused with the re-quirements of the church in a purely confused with the re-quirements of the church in a purely confused with the re-quirements of the church in a purely confused with the re-quirements of the church in a purely confused with the re-quirements of the church in a purely confused with the re-quirements of the church in a purely confused with the re-quirement with the re-quirem perfunctory manner. They are Catholics because they can not be anything And that is the reason they would have their religion watered down, so there would be nothing uncomfortable or inconvenient to themselves in a practice of it. They do not want the trouble of looking deeply into the subjects of religious teachings, even if they are willing to recognize the vital importance of it. It is unpleasant for them to be forced to comply with the requirements of the Church. They would much prefer that win their confidence and hold their hearts, for they will then begin to feel Religious exercises, such as form a

part of the domestic life and habits of the true Catholic home, are unknown to this would-be "liberal" Catholic. He would discountenance, as far as possible, the carrying of religion into private and social circles. It is well enough to say a few night and morning prayers in private, but as for having such a thing as family prayers, or the institution of special devotions in the family circle, or the presence of devotional articles, such as religious pictures, etc., among the decorations, he is decidedly opposed to it all. He will hear Mass as he is commanded to do, and conform, after a certain fashion, to the other exactions laid upon him by the Church, whose authority he is perfectly willing to acknowledge, but he cannot get up any interest or enthusiasm on the subject. And he cannot do so for the sole reason that he He sees his Protestdoesn't want to. ant friends getting on without any religion, or as little as it is possible to have and be recognized as Christians, and he refuses to see the necessity of "lugging religion into everything." Leave it in the Church where it longs, and for Sunday, which is set apart for the business of salvation. That is his motto, and it is characteristic of the class of Christians who live

on the verge of Agnosticism. Six days of the week to work and play for the benefit and pleasure of material nature, and on day devoted to the spiritual needs. The undue portion existing between the attention given to pairry interests of the flesh and the vital ones of the spirit is patent, but it seems to satisfy the class of Catholics to which we allude. This is unfortunate-unfortunate for the Catholics themselves, who think they minimized acts of faith and charity to meet the spirit of irreligion and indifmost congregations in cities that ference that prevails outside of the frequent the last Mass and hear the Church. Religion, true religion, is a

tion? The proof is to be found in TO LIFT UP SUBMERED CATEO. instruction of that particular day, the sort of faith that Christ and the vation. It may answer very well to reconcile the "liberal" Catholic to the fashionable unbelief to the times, but among the faithful followers of the

# General Olmstead of New York Study-ing for the Priesthood.

General W. A. Olmstead, of New ork, famed in eastern military circles, s preparing himself for the priesthood the Catholic religion at the age of sixty, he will devote his declining years to the work of a Catholic priest, and when formally ordained will be assigned a

His presence at Notre Dame, Ind., has not been generally known. Here candidates for the priesthood spent years in preparation for their life-work, and General Olmstead, under the guidance of the faculty of the college, has assiduously devoted himself to the preparatory work and retreat which are exacted from those who seek hely orders.

General Olmstead won distinction in the civil war. He raised, at Troy, N. Y., the first company of volunteers sent to the front from the Empire state. At the close of the war he was in command of the second corps of the army of the Potomac, and was mustered out July 1, 1865, at New York city, as brigadier general. General Olmstead received a brevet promotion for gallant and meritorious conduct at Richmond, Va., Glendale, Mount Vernon Hill, Hatcher's Run, Va., and Petersburg.

### ARMY OF BOYS.

Father Lambert, S. J., has one in Chicago.

Marching valiantly through the streets of Chicago in the military page 22nd of July. Boys ranging in age from eleven to sixteen years tramped in orderly rhythm through the streets of Chicago, keeping heads erect and helmet motionless, keeping shoulders squared and chests expanded, their faces glowing with the inspiration of courage and patriotism. The battal ion of four hundred is known as the United States Juniors. The uniform of the regiment is the regular full dress uniform of the Government troops, and in their helmets and dark blue coats and lighter blue trousers the boys of the United States Juniors resembled in miniature the men of the United States senior army.

TO KEEP BOYS FROM STRAYING. The United States Juniors is a military organization started in November, 1895, and is a result of the watch and order, a deference for authority, and a loyal respect for the government of the country and the country's flag. The organization is non-sectarian in its religious try's tendencies—Catholic and Protestant alike are cordially welcomed into its hospitable military fold.

The Jesuit Father whose practical mind planned the association, whose practical vision saw the vital necessity of counteracting in the boys of the working classes the pernicious in-fluences of dissatisfied socialists and saloons, and whose practical methods of charity realized by experience the importance of replacing an interesting vice with an equally captivating virtue, was Rev. A.A. Lambert, the noted chemist and preacher. A life spent in the service of teaching boys has given Fr. Lambert exceptional in sight into their character and the effect upon it of environment. He deter-mined to reach the working boys before the evils of loose living and the anarchistic doctrines of agitators would have time to leave an impression upon their youthful bodies and minds.

STRICT DISCIPLINE BENEFICIAL.
"You may ask why I chose the form of a military company to work out my ideas instead of playrooms or gymnasums," said Father Lambert. military organization the boys must come together to drill, and, besides the strict discipline necessary, they are taught to respect the virtues which have raised one of their own number in authority over them and to desire to emulate an example that results in the practical reward of an officer of trust. Soldierly and gentlemanly behavior becomes general among the members. Docility is the pleasurable rule, and as we have boys in the ranks from every quarter of the city the moral and physical benefits of the United States Juniors will soon be apparent in every section of Chicago, affecting in time even the welfare of the State and counset sermon on the gospel mes-sage appointed by the Church for their watered. Faith diluted ceases to be

Bear Up.

Time rolleth on; and with our years Our sorrows grow and multiply, Our visions fade; With late remorse and withering fears, We look for light to days gone by,

We look for light to days gone by,

But all is shade.
Our dear fond friends have long been gone,
No moon is up in heaven above,
The chill winds blow;
The dolorous night of age comes on,
The current of our life and love
Moves low, moves slow.

Yet earth bath still a twofold dower;
On desert sands the palm trees rise
In greenest bloom;
The dawn breaks at the darkest hour;
Stars brightliest shine when midnight skies
Are palled in gloom.
The deep hath treasures unrevealed
Of gold and gems and argosies
And gallant ships;
The sword strikes hurtless on the shield,
And from the once plague laden breeze
Health greets thy lips.

Thou, therefore, man, shalt never droop, Shalt never doubt, shalt always trust The power of God.

The power of God.
Thou art not heaven's or nature's dupe;
This fleshly hull shall rot in dust,
A trodden clod;
But wilt thou cower, tho' death draw nigh?
The mouldering frame, the eternal soul,
Which, say, is best?
Thou canst not live unless thou die,
Thou must march far to reach thy goal
Of endless rest.

Of endiess rest.

Bear up, even tho' thou be like me
Stretched on a couch of torturing pain
This weary day;
Tho, heaven and earth seem dark to thee.
And thine eye glance around in vain
Tho' overborne by wrong and ill,
Tho' thou hast drained even to the lees
Life's bitter cup.
Though death and hell be round thee, still
Place faith in God; He hears, He sees.
Bear up! Bear up!
—James Clarence Mangan,

# Freethinking and Suicide.

Dr. Dumontpallier, of the French Academy of Medicine.

Education is mainly to blame for it. We have no longer any religious be-lief, we educate our children to become freethinkers and, as a result, they are tired of life before they know what life really is. Nothing retains them to this life. They have no hope, no fear, and they fancy that only through suicide can they obtain relief from their petty troubles. In those countries where religion has not yet been replaced by infidelity suicides are

Oliver Wendell Holmes was once asked by a minister his opinion as a physician on the effect of beliefs on he minds of those approaching death. He replied:

So far as I have observed persons nearing the end of life, the Roman Catholics understand the business of dying better than Protestants. I have seen a good many Roman Catholics on their dying beds, and it always appeared to me that they accepted the inevitable with the composure which showed that their belief, whether or not the best to live by, was a better one to die by than most of the harder ones that have replaced it."

# FROM THREE RIVERS, QUE.

Monastery, to find Canada's pulpit orator, Mgr. Lafleche, Bishop of Three Rivers, delivering an allocution on the Gift of Faith. The occasion, I learned, was the Feast of St. Augustine, the Patron of the Monastic Orders. High Mass had been solemily celebrated in the morning, and at its conclusion the Most Holy Sacrament was exposed. His Lordship gave solemn Benediction of the Sacred Host at the termination of his address, assisted by deacon and sub-deacon. This is certainly a most interesting old town, and one well worthy of a visit from those who would wish to visit the Europe of two or three hundred years age, reproduced at the end of the nineteenth century. A day or two may be pleasantly spent here; and during the coming month there will be the additional attraction of the "Valley of the St. Lawrence Exhibition," which will take place between the 2nd and 11th of September, on what is really one of the finest, if not the finest, sit for such in the Dominion. I am only sorry that my limited time will not allow me to enjoy it.

Three Rivers, Que., Aug 28, 1887.

A Visitor. Three Rivers, Que., Aug 28, 1897. PRINCIPAL MacCABE'S ADDRESS.

PRINCIPAL MacCABE'S ADDRESS.

The formal opening of the Ottawa Normal school took place on Monday afternoon, when Dr. MacCabe, LL. D., gave his opening address. The doctor took advantage of the occasion to welcome the students to the Capital, and especially to the Normal school. The address was brief and to the point. He said that attendance at the school involved a means and an end: the end was to fit the student for a better position in life. A great many sneered at the student when he started to teach, saying that he was only making the teaching profession a stepping-stone to something better. He had no sympathy whatever with those who looked on the young teacher in that light. The student who made the teaching profession a stepping stone to something beyond was, in his opinion, to be commended. Beyond all the teaching profession moulds character, and this is the most important point in the life of any person. There were three classes of students—those who worked for honors; those who worked not for the gold medal or for a total of 75 per cent. on their examinations, but for the honor of having done their best, and having done this were better satisfied than any of the others. The Archbishop of Paris has pur-

The Archbishop of Paris has pur-chased the site of the late Paris holocaust. A charitable institution will be erected as a memorial to those who lost their lives in the cause of Christian charity.

J. ELLIOTT, Principal. uxer & Co. ading Fashion. Tailors EEN ST. E.

ed first-class and up-to nd you'll stay with us. es Right. N HOUSE

rietor. Lately renovat-hroughout. Home com-ds of liquors and cigars.

manly woman wants one, but she doesn't want too dainty a baby, the baby's checks may be too waxen-white and its body too puny, and when that's the ase, baby's checks won't dimple or its lips

and its body too puny, and when that's the case, baby's cheeks won't dimple or its lips langh, and death is in its eyes.

Above all things a woman wants a healthy baby, and she may have one if she will but use the right remedy for weakness and disease of the delicate and important organs that make baby a possibility. Dr. Pierce's Favorite Prescription is the best of all medicines for prospective or would-be mothers. It makes a woman's distinctive organism Strong, healthy and vigorous. It allays inflammation, soothes pain and heals ulceration. It banishes the discomforts of the waiting time and makes the little newcomer's entree to the world easy and almost painless. It insures baby's health. In writing for advice to Dr. R. V. Pierce, for thirty years chief consulting physician to the Invalids' Hotel and Surgical Institute, at Buffalo, N. Y., a mother, wife or maid writes to one of the most eminent and skillful specialists in the world, at the head of a staff of physicians that has treated over 250,000 women.

230,000 Woitiell.
"When I was taking your treatment, I sent in the names of three ladies who were sterile." writes Mrs. M. A Scott, of Park Rapids, Hubbard Co., Minn. "One had been married seven years and had no children, and after taking Dr. Pierce's Favorite Prescription she gave birth to a big gir linside of a year. The other one was confined within a year and a half, after going six years without having any children. I do not know how the third one came out, for we moved away."

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NARKA. THE NIHILIST.

BY KATHLEEN O'MEARA.

CHAPTER XX.-CONTINUED.

"He is a surgeon, I suppose," said arka. "He does it in the interest of Narka. "Nonsense! How can you talk like that, Narka? It is pure wickedness, and

he is a bad, cruel man."
"I don't want to defend vivisection; I loath it," said Narka; "but it is neces-

loath 1t, said Narka; But it is necessary for science."

"Then science is wicked, and of the devil, and ought to be done away with. It is getting to be the curse of the world."

"What a little medieval bigot you are!" laughed Narka.

"Am I? Well, I don't care. It makes be heart burn when I think of our poor

"Am I? Well, I don't care. It makes my heart burn when I think of our poor gentle old Tempete, and I hate your cruel science that tortures our dumb fellowservants. I think a person who invents a good poultice to relieve a poor aching body of man or beast is a greater benefactor than the man who invents how to blow up ships, or find out secrets by torturing live dogs."

"Then you care more about dogs than about human beings?"

"I care more for any dog than for that man Schenk."

man Schenk. They were close by the house now. A

man Schenk."

They were close by the house now. A carter came round the corner, showering blows on a powerful horse that was straining and panting under a load of stones.

"Oh, why do you beat him like that?" Marguerite cried, piteously. "Poor beast, he is doing his best. If you drive him so hard he will drop."

"He's got to drop some day, like the rest of us." retorted the man, not ill-humoredly. Mais tranquillisezvous, ma seur, he hasn't got a soul to save."

"How do you know whether he has or not?" Marguerite said, and she laid her rough little gloveless hand on the quivering flank of the animal. The meek, strong creature turned his head toward her, and a glance from his drooping eyes seemed to thank her. She watched the man out of sight to make sure he did not begin the blows again. sure he did not begin the blows again.

"I sometimes think those dray-horses may be angels in disguise," she said; "they have such a patient look in their

As they entered the house the children

As they entered the house the children were being let loose from class into the play-ground. The rain had ceased, and the baved court was dry.

"I am just in time!" said Marguerite.
"I am on guard during the play hour. You won't mind staying out-of-doors? We can sit down. I will just fetch my knitting." She ran into the house, and returned in a moment. Her appearance returned in a moment. Her appearance was the signal for a general assault from the children. There must have been nearly three hundred of them, Narka nearly three hundred of them, Narka reckoned at a glance, and they all shouted and gathered round Marguerite, full of discourse of the greatest importance. They caught her by the sleeve, they clutched at her gown, they elbowed and fought to get close enough to attract her attention. Margnerite bore the onset consist well-stread and in some mysterious attention. Margnerite bore the onset quiet unfluttered, and in some mysterious way satisfied the whole flock in a minute and a half, and sent them off to their play

The two friends sat down in a sheltered The two friends sat down in a sheltered spot, but they were hardly seated when a scream from the other end of the court sent Marguerite flying off again. A small child had been knocked down by a companion twice its size, and was proclaiming in lusty yells that it was bady hurt. Marguerite picked up the toddler, and kissed it and made it well, and then with a sharp rebuke sent the delinquent to stand with her face to the wall.

"Now let us have a quiet talk," she

stand with her face to the wall.

"Now let us have a quiet talk," she said, coming back to Narka.

"There is not much chance of quiet

with all these orphans to keep in order, Narka, disappointed, and a little They are not all orphans," corrected

Marguerite, as if the point must be of in-terest to Narka. "There are not more than thirty of them orphans, unfortunthan thirty of them orphans, unfortunately. I mean the parents are so troublesome it is a pity they are not. They drink, and they neglect the poor little things, and maltreat them, and sometimes half kill them. I often think what a mercy it would be if the children of the poor could be born orphans."

"What a pity the parents don't kill them right of! Then the poor little wretches would go to heaven, instead of living to grow up and die and go to hell like their parents, said Narka.

"Oh, what a dreadful thing to say! Their parents generally die much better than they live. They have suffered so much, poor things, that God waits for them at the end."

"On, does He? I have often noticed

On, does He? I have often noticed "On, does He? I have often noticed how peacefully the peasants die with us" "The poor die peacefully everywhere. They have found it so hard to live, you see, that it comes easy to them to die, even when they die as criminals. Death is always a release to them. I am very anxious just now about a poor man.— Mathilde, didn't you promise Scur Lucie you wouldn't scratch your eye if she took the bandage off? If I see you scratching it again, I'll have it put on this minute.— His name is Antoine Drex, Such a

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> W. W. HODGES, Holland Landing, Ont.

sober, hard-working fellow, and so good to his mother! but he married a dread-ful woman who drank, and then he took to drink. One night he came home and to drink. One night he came home and found her dead-drunk on the floor. He went to bed, and in the morning there she lay in the same place dead, with a great cut in her temple. He was taken up for murder. They said he gave her the blow in her head. They have kept him in prison ten months without trying him. I'm afraid they will neither acquit him nor condemn him to death, but let him off with hard labor."

"You would rather he was guillotined?"

"You would rather he was good timed?"
"Why, of course. He'll have to die somehow, and he'll never have so good an opportunity of dying well. He is quite penitent for his sins, and ready to accept death, but the idea of perhaps twenty or district reags, imprisonment with the lowthirty years' imprisonment with the low-est class of criminals drives him to despair."

But the disgrace of a public execu

"But the disgrace of a public execution."

"Bah! When it comes to dying, that matters very little. Public opinion only matters to the living. What consequence is it the sort of death one dies in the sight of men? It is the death one dies in the sight of God that counts. For my part, I can't think of any better, way of coing can't think of any better way of going through the ceremony of death — except martyrdom on the battle-field — than being guillotined. You have a nice quiet time to prepare, plenty of spiritual helps, and you go out to die with your energies of mind and body unimpaired. It would be delightful.

"Your family would not be of the same opinion," Narka remarked, in the same bitter, sarcastic tone she had already

used.
"That is, because they are worldly; they judge things by the standard of the world. Our Sisters tell me the criminals they attend in prison invariably die happy deaths. I suppose it is because our Saviour died on a gibbet that there are such wonderful graces for those who die that sort of death."

She was knitting away diligently, her eye everywhere over the noisy population around her. Suddenly she darted away to separate two children who were quarrelling

Narka could stand this no longer. It had been possible for a moment at first to keep her own trouble waiting; this grimpse into Marguerite's strange life was curious and exciting; but to sit on listen-ing to talk about paupers and orphans and waiting in vain for a chance of speakand waiting in vain for a chained of speak-ing about what her heart was full of, this was intolerable. What a fool she had been to fancy that Marguerite had kept her human heart under that pious cos-tume! It was clear that her vocation for ministering to paupers and orphans had left no room in her symmathies for any left no room in her sympathies for any troubles beyond rheumatism and starva

"Do you ever get to care for any of those dirty brats?" she asked contemptu-ously, when Marguerite, panting and tri-umphant, came back to her. "For any of them?" Marguerite re-

"For any of them?' Mapeated, in innocent surprise. I care for hem all. I love every one of them."
"What a capacious heart you mus

have! "Oh, not half capacious enough! Marguerite sighed, quite unconscious of the covert sneer. "I wish it were ten the covert sneer. "I wish it were ten times bigger. If only I could empty it of selt, then God would come and till it, and make room for everybody!"

"Oh, Marguerite!" Narka burst out,

with sudden vehemence, "why can't you find a corner in it for me? I do so want

a crumb of sympathy Marguerite looked up quickly, and in a

Marguerite looked up quickly, and in a moment her whole heart was in her eyes. She dropped her knitting, and put her hand on Narka's arm.

"You are in trouble? Oh, dear Narka, why did you not tell me that at once? What is the matter? What has happened?"

"I am in tarvible trouble."

"I am in terrible trouble, Marguerite, Narka said, and pride and self-control broke down, and her voi e shook, and her eyes filled, and the tears overflowed.

Scenr Claire! There was no ans wer. "She is not there. Never mind. Come indoors."
"But the children?" said Narka, fear-

ful of getting her into trouble.

"Let their angels look after them What else have they got to do?" said Marguerite, gallantly reckless; "but I can keep an eye on them from the par-

They went into the parlor, whose window commanded a view of the play-ground. It was a square room with white walls, and a polished oak floor, straw chairs, and a round table; a white Christ on a black cross hung over the fireplace. Marguerite stirred up the shabby makeshift of a fire, and drew two shabby makeshift of a fire, and drew two chairs close to it, her own facing the window. "Sit down and warm yourself, dear, and tell me what is the matter," she said, as if Narka's trouble were suddenly her one interest in life. And Narka poured out her story, Marguerite listening as if she had no longer an 'care on tening as if she had no longer an care on earth but to share her sorrow and com-fort it. Never before had Narka realized what a healing balm there is in human sympathy, and Marguerite's sympathy as strong as fire and sweet as a child'

kiss. With extraordinary quickness she grasped the whole case, her shrewd prac-tical sense noted every detail, measured difficulties and chances. The situation was bad enough, but by no means hope less. She said so, supporting her opinion by sensible arguments that carried judg ment with them, if not conviction. Pres ment with them, if not conviction. Free-ently, by the strength of her sympathy and her buoyant nature, she had lifted Narka from the depths of despair and compelled her to take a more hopeful view of everything. Easil's love had already proved itself equal to the pressure of an-tagonistic circumstances; it had stood the test of absence; it was not likely to break down before the opposition of his father he was full of resources and of energy and they were both so young: in fac there were many anchors of hope to cling

"But Sibyl!" Narka exclaimed; "oh, Sibyl!—the thought of her breaks my

heart."

"Dear Narka, you are suffering as much from the destruction of an idol (which is always a good thing for us, darling, however painful) as from the blow that she has dealt you. Half of our misery in life comes from this setting up of idols; for the idol is certain to fall down some day with a crash, and we get crushed under it."

"But I thought I knew Sibyl as I know

my own heart. I never could have be-lieved it."

"There is nearly always something in our fellow-creatures' hearts—and even in our own—that we never know, or could have believed, until some test unexpect-edly reveals it to us."

edly reveals it to us."
"I suppose so, and that is the cruelest part of adversity; it is always applying that test to our fellow-creatures, and compelling us to try them. If only we might go on to the end trusting and believing in those we love without ever having to test

"But it is sometimes good for us to be

tested," said Marguerite.

Narka did not answer. Presently she said, "Do you think if Sibyl knew the truth she would hate and curse me as biterly as she does now without knowing

'It is very hard to say what Sibyl would do, she is so many characters all in one; yet when I remember the agonies of grief she certainly did suffer when you were imprisoned, and how tenderly fond she was of you at Yrakow—I can see her now when we were coming away, clinging to you as if she could never unclasp

me to you as I she could never unclass her arms and let you go."

"Ah, yes; that was just what deceived me. She took me to her arms, but she never took me to her heart; I can see that now. She has been feeding me on false sacraments of love all my life. And to think that I must be dependent on her for the means of earning my bread." On for the means of earning my bread! Oh, if it were not for Basil, I would rather

You need not torment yourself about "You need not torment yoursell about that just yet," said Marguerite; "I may be able to help you; I know agreat number of people. I will speak to several friends of mine, and we will find you some lessons. Try and don't fret over that trouble; and you must stay at home and take care of yourself for a few days. and take care of yourself for a few days, or else you will certainly fall ill. I will come and see you with Sibyl in a day or

two, and—"
"Sibyl!" Narka broke in. "She can't come to me. The baby is ill with small-

"Nonsense! It is nothing but chicken pox. I saw the child this morning. I forgot to teil you. I went there before I went to the Rue du Bac. Sibyl sent yeswent to the Rue du Bac. Sibyi sent yes-terday, imploring me to come at once; she was in an agony of grief, and wanted my sympathy. But I have something else to do besides flying across the town with my sympathy, and as nobody was dead, I suspected it was some imaginary grief, as in factit proved. But this morning came a message saying the baby was dying, so I went. It was nothing at all. The doctor had just been, and laughed at it. Sibyl was lying down, and could not be disturbed, and Gaston had gone out

Gaston is very good to me," Narka said " He has a great regard and admiration

for you, and he would do anything in his power to serve you." "I believe that," said Narka, tighten-ing her grasp of his sister's hand. Marguerite noticed that the hand which

had been shivering with cold a little while ago was now burning hot. "I wonder whether you would do something to please me?" she said, in a

caressing tone.
"Of course I would. What is it?"
Narka answered.

Well, go home and get into bed, and "Well, go home and get into bed, and I will give you something to take that will prevent your having a bad cold." She ran off to the dispensary, and was back in a trice with a small bottle and a mustard plaster. "If your chest feels sore to-night, you must promise me to put this on," she said; " and I am going to send you home in a cab. Nonsense! I have plenty of money, and I can't afford to lose my sister Narka, or to let her lose her voice. Just think what that would her voice. Just think what that would

Narka dropped her head on Marguer ite's shoulder and burst into tears; was not a bitter flood, and it loosened the pressure on her brain. Truly God had entered into Marguerite's heart, and mad Truly God had Marguerite hesitated for a moment; it a Bethlehem, a house of bread, where then quilting her needles, she looked up at a window on the first story, and called that bread of love for want of which so many human lives are perishing

# CHAPTER XXI.

The first thing Narka did on returning home was to give notice to the concierge that she meant to leave that day week. Then, obedient to Marguerite wishes, she Then, obedient to Marguerite wishes, she went to bed. The warmth and rest, or, as Narka preferred to believe, the virtue of Marguerite's cherishing sympathy, which had passed into her remedies, had the effect of staving off the illness which had seemed to threaten her. She rose feeling little the worse physically for the violate and always wights the violent emotions and sleepless nights she had gone through, and the chill of yester-

day.

In the afternoon the concierge brought and the alternoon the condedge brought up a letter from the landlord in answer to the conge. It was a polite but distinct refusal to accept it. He regretted to remind his anniable tenant that she had signed an engagement to occupy, or pay for, the apartment up to the 15th of April. Narka nitered an exclamation of dismay: Narka uttered an exclamation of dismay but referring to the paper in question, she found that this was true; she was bound to her present expensive quarters for nearly three months longer. There was nothing to be done but trust to Provi-dence to bring her safe out of this new difficulty, as out of so many others. In its outward tenor her life remained,

In is outward tenor her life remained, therefore undisturbed, notwithstanding the violent change that had shaken it inwardly. Marguerite's plans, practical like herself, succeeded. Through a kind and wealthy South American lady, who was a benefactress to her poor, she procured at once several rich pupils for Narka, all foreigners, who came to her house twice a week for lessons and a general singing class.

eral singing class.

Sibyl, who was full of zeal and confident of at once gathering a crowd of pupils, was not so successful. The French mothers to whom she applied, and who had seen Narka at that brilliant soirce, generally answered: "She is too beautiful. It might be a risk for my son — for my brother." eral singing class.

my brother."
"How stupid they are!" Sibyl said.
She was vexed at failing, and this made her angry with Narka, of whom she complained to Marguerite. "I warned her what difficulties she would have to en counter, but she would not listen to me. She decided on coming, without consulting me, and then she came against my

advice."
To Narka, Sibyl was affectionate as ever. She took a lively interest in the singing class, and would come and sit and listen to the lesson, and bring out the

superiority of the teacher's method by her clever criticisms, thus raising Narka's value in the eyes of the pupils and of their mothers, to whom the charming and ele-gante Comtesse de Beaucrillon was an gante Comtesse de Beaucrinon was an oracle on art as well as fashion. The singing lessons came in this way to be a pleasant social opportunity. Narka, moreover, might have led a gay life enough if she had been so inclined. for invitations poured in on her; but she refused them all. "I know my value," she said to Marguerite: "these fine ladies said to Marguerite; "these fine ladies would be glad enough to have me to help out their entertainments, but if their so or their brothers were the least bit civil to me, they would put me to the door. I sha nt expose myself to that. Let them stay in their place, and I will stay in mine?

mine."
"Without going to soirees," Marguerite urged, "you might go and see people a little; it cannot be good for you to be always alone, brooding and moping."
"These people would do me no good," said Narka. "No solitude is so irksome

to me as uncongenial company, and they are all uncongenial. They don't care a straw about me; I am simply invited to make myself useful and agreeable. expect me to put on my best clothes and my best smiles, and exert myself for their amusement, and then be grateful to them, because they are rich and I am poor. I am making great progress in the study of human nature. I have discovered that when people are poor they are expected to have every perfection under the sun: to be perfect in manners, in principles, to be perfect in manners, in principles, and in temper; never to make a mistake, to be always in good spirits, and to be useful and amusing into the bargain. If they fulfill these conditions, the world may kindly overlook their poverty, and nvite them to come and cheer up its dul-

"I won't have you turning cynic," protested Marguerite. "You must not let the trials of life embitter you, Narka." "You won't mind if they disenchant

me?" replied Narka.

But indeed sorrow had early disenchanted her with the world, and weaned
her from its vanities before the time had come for tasting them. She was in no danger now of succumbing to such temp-tations as came in her path. Her heart was shielded from them by suffering, and by a love that absorbed her to the exclu-sion of all petty personal cares. She had not had a sign from Basil since that ternot nad a sign from basis since that ter-rible letter from the prince, and there was no one to whom she could even mention his name except Marguerite. Sibyl, as if the subject were too intolerable, avoided it. When she did speak of it, it was to pity her father and herself, and to con-term Basil and wish the woman dead temn Basil, and wish the woman dead

temn Basil, and wish the woman dead who had entrapped him.

The only person who might have given her any news of Basil was Ivan Gorff; but he had left Paris as soon as he had conducted her there, and had never written since, and she did not know his address. There was of late something very mysterious about Ivan. Narka knew that he associated with the most advanced revolutionists, yet he came and went perfectly free, while Basil, for merely conniving at the movement which Ivan was, she suspected, actively precipitating, had been seriously compromised, only escaping imsuspected, actively precipitating, had been seriously compromised, only escaping imprisonment through a lucky chance. Then I van was leading a strange life for a man of thirty, in possession of a fortune, which, since Sophie's death, must be reckoned by millions. His personal appearance suggested biting economy, offensive slovenliness, or sordid avarice, whereas in former days he had been somewhat dandified in his dress, and generous as a king. On the journey from Koenigsberg he had put up at a miserable inn at Berlio, apologizing to Narka for inn at Berlin, apologizing to Narka for taking her there, but pleading as a reason that the people were honest, and that he was in the habit of staying there. What motive could induce a man of his wealth to deprive himself not alone of luxuries but of the comforts that he had all his life been accustomed to? One afternoon, on coming home from

lesson, Narka, who had been thinking a great deal about Ivan, and wishing to hear from him, found that in her absence he had called and left word that he would call again next morning. It was a bitter disappointment to have missed him; he disappointment to have missed him; he was sure to have news of Basil; he had probably seen him. She was too excited to sleep, and counted the hours till morning. But morning came, and Ivan did not appear. He had left no address, so she could not write to him. The singing class was at 1 o'clock, and Narka's terror was that he would call while it was going on and that she should miss him error. on, and that she should miss him again But the singing class came to an end, and there was still no sign of him. Immedi ately after the lesson Sibyl came to take her for a drive. There was no estensible reason for refusing, so Narka had to go It was the longest drive she ever took and Sibyl noticed that she was strangel preoccupied. On returning home she found a note from Ivan saying he had been hindered from coming by an acci-dent, but he hoped to see her in a few days. Narka was too impatient to wait days. Narka was too impatient to wait for his visit. The note contained his address, so early the next moraing she set out to see him. The Rue B—, where he was staying, was a narrow sort of laneway behind the Pantheon; the house a shabby-looking maison meublee.

"Yes, monsieur is at home," the concierce said giving her the number of the

cierge said, giving her the number of the

cierge said, giving her the number of the room on the fifth story.

Narka did not stop to think of the proprieties. She mounted the dark stairs, steep and narrow as a ladder, and knocked at Number 96.

"Come in," said a voice.

She opened the door. It was a small attic room, full of tobacco smoke, with the roof slanting on one side, no fire, no carpet. Ivan was sitting in a high-backed arm-chair, buttoned to his chin in a huge

carpet. Ivan was stung in a ingli-backed arm-chair, buttoned to his chin in a huge furred coat, a pipe in his mouth, his head swathed to an enormous size in a woollen scarf. He looked like some grotesque

caricature of a man.

"Narka Larik!" he said, removing his pipe, and his blue eyes widened and sparkled with that inarticulate laughter which gave to his countenance its peculiar expression of childlike candor and merriment.

'I thought something must have happened, as you did not keep your appointment," Narka replied. "You have met

with an accident?"

"No; only a savage fit of pain that seized me like a tiger. It knocked me over in an hour. I was half mad. But it is gone now. Schenk pricked me with morphine, and killed the pain."

"Schenk?" said Narka, interrogatively.

"He is a doctor, a very clever fellow, and a friend of mine. Sit down, won't you?" He pushed toward her the armwith an accident '

chair he had been occupying, the only one

in the room.

What could have reduced Ivan Gorff to

"When did you arrive in Paris?" Nar-

ka asked.

"The day before yesterday. I have come straight from St. Petersburg without drawing bridle; I took cold on the journey. It was like travelling through Siberia."

Narka bethought herself that if he had travelled first-class he would not have had to complain of the cold.

"You saw Basil?" she said.

"Yes. He is well, but as savage as a pear. He and the Prince quarrel all day. bear. He and the Prince quarrer an day.
Basil has got himself into a fine dilemma.
He ought to have kept his affairs to himself, at least for a while longer."

"It was not he who told the Prince of "It was not he who told the Prince of the was not he who told the Prince of "It was not he who told the Prince of "It was not he who told the Prince of "It was not he who told the Prince of "It was not he who told the Prince of "It was not he who he who told the Prince of "It was not he who he who told the Prince of "It was not he who he who told the Prince of "It was not he who told the "It was not he

our engagement. Some one whom he had trusted with the secret betrayed He ought not to have trusted any

body with it. He ought never to have put a line on paper about it. I warned him many a time to be cautious, that the police had their eyes and ears every where; but it was no use. What did you do with those papers of his?" I have them safe with me."

"That is foolish. You ought to burn them. They may get you into trouble again."
"How so? What do the police know about me here?"

Ivan's round eyes widened and twinkled until it seemed as if they were going to ex-

until these med as it they were going to explode with laughter.

"You fancy the police don't know just as much about you here as if you were in St. Petersburg? You are very naive, Narka Larik."

"Am I? Well, you have something

more interesting to say than that, have you not? Tell me about the Prince and you not? Tell me about the Prince and Basil. The Prince wrote to Sibyl that if Basil did not surrender within three months he would have him sent to Kronmonths he would have him sent to Kronstadt, and consigned to the town until he came to his senses. Do you think he is capable of carrying out that threat?"

"He will try all soft means before he has recourse to the hard. He is trying to bribe

Basil now with the promise of getting Father Christopher liberated and brought oack to bless his marriage with Princess Krinsky

Basil is not such a fool as to fall into

that trap." Narka laughed.
"Humph!" Ivan moved his huge
bundle of a head slowly up and down.
"The Prince is convinced that if he went to the Emperor and told him the whole story, he would grant Father Christopher's release at once. Marie Krinsky is in love with Basil, and Prince Krinsky is in high favor. The Empress, too, is greatly annoyed at Basil's refusing to marry her pet maid of honor. Basil knows all this and maid of honor. Basil knows all this, and then the thought of Father Christopher's captivity haunts him perpetually," Narka grew pale. "The Emperor does

Narka grew pale. "The Emperor does not know about Basil's supposed share in Larchof'sdeath?" she asked. "No; but Basil thinks he does. He

never heard, of course, of that tampering with his letters."
"Does the Prince know who it is that

Basil wants to marry?"
"He did not tell me if he did." "Basil would have told you?"

"Very likely, if he had a chance; but we were hardly five minutes alone. He wanted me to come next day and have a quiet talk; but I was bound for time. I

nad to leave the next morning. What could this business be that drove Ivan from city to city, compelling him to renounce the pleasure of a meeting with his best friend? Narka felt that she must "Why cannot you trust me as Basil does," she said, looking him straight in

Ivan met her challenging glance with a beam of satisfaction. To trust our friends is sometimes the unkindest thing we can do. Basil proved that to you. But now that you are comparatively out of harm's way, I will tell you anything you care to know. I have thrown in my lot with those who want to do away with tyrants and set the nations free. This involves ways and means which those who don't want to risk their heads had better know nothing about. I don't care about risking mine. If it had gone while that tigerish pain was clawing it yesterday I should have been glad enough. But, on the other hand, it would upset a lot of things if I were to drop off now. I am the telegraph between all the centres. There is not a plot hatched anywhere but I am the first to hear of it. I carry messages that can't be written; I organize meetings; I get the pamphlets published; I work the occult machinery of the Socialist press, and direct its underground operations. All this gives me planty to do. operations. All this gives me plenty to do. It is not the work that brings pay and glory, like the work of the hero in livery who serves a tyrant, and calls it serving who serves a tyran, and tails it serving his country; but it is a hero's work all the same. The man who undertakes it must renounce everything and risk everything, and live every day with death dogging him like his shadow."

Narka looked at Ivan with a new interest: no man ever presented a more un-heroic appearance than he did with his ungainly figure and his huge beturbaned head. Nevertheless she began to recog-nize in him a hero of some grand though perhaps dangerous type. "And is Basil perhaps dangerous type. "And is Basil involved in this work," she inquired. "Yes; he has thrown himself into it body and soul." Ah!

They were silent for a moment. Then Ivan said: "Why should not you join us, Narka Larik? You might help greatly, and without the same risk, here in France."

"Show me how. Show me anything this head or these hands can do, and I will do it," she answered, impulsively.

I yan held out his hand to her, and she high least the hand to her, and she high least the head on laid hers in the broad palm that closed on

it with a strong clasp. As they sat thus, hand in hand, the door opened, and a man came quickly in.

Narka recognized Dr. Schenk, and colored violently.

"Oh, I am so glad you have come!"
Ivan said, slowly releasing her hand.
"This is my good friend Dr. Schenk,
Mademoisella Narka Larik, one of ours."
Narka howed and stood up.

Mademoisella Narka Larik, one of ours.
Narka bowed and stood up.
"Pray don't let me send you away,
mademoiselle. I won't detain Gorff a
minute," said Schenk.
"I was just going," Narka replied, her
embarrassment relieved by his perfect
ease and respectful manner. "I hope
there is nothing serious the matter with
M. Gorff?"
"It is exployed,—a case of spicidal mania."

BEPTEME

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Show me anything hands can do, and I wered, impulsively. hand to her, and she ad palm that closed on the second secon sp. As they sat thus, oor opened, and a man

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ad you have come! releasing her hand of friend Dr. Schenk, ta Larik, one of ours." I stood up. me send you away, won't detain Gorff a

nk. g," Narka replied, her heved by his perfect il manner. "I hope rious the matter with

case of suicidal mania," cal man. "If he exer-manity to himself he

would be as strong as a horse, but he mal-treats himself as if he were a dog."
"I should not have thought you cap able of maltreating a dog," Narka said, remembering Marguerite's abuse of the

She gave her hand again to Ivan, and bowing coldly to Schenk, went out.

TO BE CONTINUED.

FIRST FRIDAY. The Monthly Communion of Reparation to the Sacred Heart.

In the second of the great revelations made to Blessed Margaret Mary, the well beloved disciple of His Sacred Heart," our Lord taught her a practice of devotion which she under-

tells us of the revelation: was exposed, my soul being absorbed in extraordinary recollection, Jesus Christ, my sweet Master, presented Himself to me. . . He unfolded to me the inexplicable marvels of His pure love and the extrame to which the day upon which they are to pay "Once when the Blessed Sacrament pure love and the extreme to which He had carried it in loving men, from

whom He received only ingratitude. 'This,' He said, 'I feel more keenly than all that I suffered in My Passion the more so that if they but made Me ome return of love I would esteem as I would wish, if it were possible, to do even more; but they show Me only coldness and scornful indifference in chapel in honor of the Sacred Heart, return for all My eagerness to do them

"Do thou, at least, give Me pleasure

by supplying, as far as thou art able, for their ingratitude. . . I will be thy strength: fear not, but be at tentive to My voice and to what I ask of thee to prepare thee for the accom-plishment of My designs. First, thou shalt receive Me in the Blessed Sacra ment as often as obedience will permit thee in spite of the mortification and humiliation that may come to thee on this account; these thou must receive as pledges of My love. Moreover, thou shalt go to Holy Communion on every first Friday of the month.

This revelation Biessed Margaret Mary made known to her superior, and asked her permission to do as our Lord wished. The superior demanded some sign of approval on the part of our Lord in order that she might act with due prudence. The sign demanded was the complete restoration of Blessed Margaret Mary's health, which was then so poor that the community at was begun the First Friday Communion of Reparation.

This practice of devotion was interrupted for a time by command of a succeeding superior, who wished to prevent what seemed to some a singularity. The prohibition was displeasing to our Lord, and the blessed nunwas thus admonished: "Tell thy superior that she has displeased Me greatly in this, that to please creatures she has not fear d to cause Me displeasure by prohibiting the Commun-ion which I had ordered thee to receive on every First Friday of each mouth to satisfy the Divine Justice, by offering Me to My Eternal Father through the merits of My Sacred Heart, for the faults committed against char ity." Hearing this message the su-

perior withdrew the prohibition. On the first Friday of the month signal favors were always given to Blessed Margaret Mary. One of these, which was repeated every first Friday s thus told us in her own words: This Sacred Heart was represented upon my heart which then felt itself consumed by such a burning fire that t seemed to be on the point of reducing me to ashes. It was especially at that time that my Divine Master taught me what He wished of me and disclosed

o me the secrets of His amiable Heart. In letters that have been preserved to us as among the most precious treasures of the Visitation Order we find Blessed Margaret Mary again and again urging the performance of special practices of devotion on the irst Friday of the month. The followng extracts are given in her own

Writing to Mother de Saumaise, who had been her superior, she says: "It seems to me that you would do a thing very pleasing to God if you would consecrate and sacrifice yourself to the Sacred Heart, if you have not already done so. You should go to Holy Communion on the first Friday of the month and after Communion make the sacrifice of yourself to It, consecrating your entire being to It, service and to procuring It all the glory, love and praise in your power. I think, dear Mother, that the Divine Heart asks this of you to perfect and consummate

the work of your santification.' To Mother Soudeilles of Moulins she wrote: "If you desire to be numbered among the friends of the Sacred Heart, you must offer It the sacrifice of yourself on the first Friday of the month, after holy Communion which you will receive for this intention. Consecrate yourself entirely to It, to give and to procure It all the love, honor and glory in your power."

In another letter she relates that while praying for a person for whom her prayers had been asked she heard these words: "Let him devote himelf to givin r special homage to My Heart by the virtue of patience and of charity, and on every first Friday of the month let him have Mass said or let him hear Mass so that he may place blood are cured by Hood's Sarsaparilla.

himself and all that belongs to him under Its protection ; let him make the little act of consecration every

day."
The practice of the First Friday Communion made such great progress among the faithful during the few years that intervened between the date of revelation and the closing days of blessed Margaret Mary's life that she was able to write as follows of one city in France :

The twenty seven religious houses of Marseilles have taken up this devotion with such ardor that some have erected altars and others built chapels in honor of the Sacred Heart. The people have besought the preachers to explain it fully to them and in less than took and performed during the rest of two weeks it was so widespread that an incredible number of devout persons took and periodic desired to the communion of Reparation. In the story of her life, written by herself at the command of her confessor, she the command of her confessor, she command to the command of her confessor, she command to the command of her confessor, she command to the command to t received Ho'y Communion every First houses of the Reverend Jesuit Fathers and that the First Friday has been

It special honor. One of the greatest pleasures given her toward the close of her life was the homage paid the Sacred Heart by her brothers, one of whom was parish priest and the other mayor of Bois Sainte Marie. Of this she wrote as fol-

by foundation for a Mass which is to be sai. there every Friday forever. This Mass is to be sung with solemnity on the first Friday of each month.

Five months before her death Blessed Margaret Mary wrote. "We receive Communion twice a week, on Sunday and Tuesday, and I have been per-mitted, in addition to these days, to receive on the first Friday of the month.

Having thus studied the origin and history of the first Friday as a day of to which he brought the richest treasspecial devotion and reparation to the ures of the land. To further add to Sacred Heart, we will be prepared to their splendor, he conceived the idea appreciate the promise, which is given of enriching them with the real instruord for word from a letter written in May, 1688, by Blessed Margaret Mary to Mother Saumaise, of whom mention has been made above. "One Friday during Holy Communion He (our Lord) spoke these words to His unworthy slave, if she does not deceive herself this last phrase she used by command of her superior)-I promise thee in the excessive mercy of My Heart that My Paray thought that she was at the all powerful love will grant to all those point of death. The favor was asked and obtained immediately. The desired permission was granted, and thus of final penitence; they shall not die of final penitence; they shall not die in My disgrace nor without receiving sacraments; My Divine Heart shall be their safe refuge in this last moment."-Messenger of the Sacred Heart.

> It is not without a profound mystery, writes a chronicier, that Mary appeared on earth at the time of year when the grapes begin to redden and ripen-and when the grateful laborer sees his hopes at last realized; the vine whose sweet fruits are gathered in autumn-is it not Mary herself, the sweet vintage, giving joy to the world—expected by the patriarchs, announced by the prophets. On the anniversary of a loved mother, children who love and respec their parents offer her the double tribute of their gratitude and affection .- Rev. A. J. Ryan: The

> > Death of the Blessed Virgin.

A great writer says: "Nothing is too high for her to whom God owes His human life; no exuberance of grace, to me as a sun shining with brilliant light and its burning rays fell straight is to be expected there where God has lodged Himself," and those who realize, however faintly, the perfection of her earthly life will feel that something different from the grave should await the stainless body of the "Lily among thorns." As she was obedient in life to all the laws of Church and State ;obedient in the enrollment that the prophe cies might be fulfilled ; obedient in her purification, though well she knew herself to be spotless : obedient to the laws of love in her home at Nazareth, so too in her death she was obedient to the

laws of nature. But surely the perfect body which had never sinned should not endure the corruption of the death of the wicked, and our Lord could not happy in Heaven without His Mother!

Nor Bethlehem nor Nazareth Apart from Mary's care; Nor heaven itself a home for Him Were not His mother there."

Tradition tells us that she died at Je rusalem surrounded by a little company of faithful ones, the apostles, and those gentle woman who were "last at the

They buried her in a stately tomb under a wide spreading Eastern cypress tree, but when they came on the third day, lo! the tomb was empty. spot, strange perfumes lingered in the soft Judean air, and far in the distance floated wondrous sounds as of angelic choirs. - Mary F. Nixon, in Donahoe's.

Surprised His Doctor.

"A little over a year ago I was laid up with bronchitis," says Stanley C. Bright, clerk, of Kingston. "My doctor's bill came to \$42, and altogether my illness cost me \$125. This fall I had another attack. I came across the advertisement in a newspaper for Dr. Chase's Syrup of Linseed and Turpentine for throat troubles. I thought I would risk a quarter and try it. It cured me. After this I intend to treat my own ills." Are you a sufferer with corns? If you are get a bottle of Holloway's Corn Cure. It has never been known to fail.

THE TRUE CROSS.

York Possesses a Bit of Calvary Original Instrument of Torture.

Although the fact is known to but few, there is in New York to day a piece of the true cross upon which Christ was crucifled. It seems almost beyond belief that

this piece of wood should have survived down through the ages of nearly nine teen hundred years, but it is a positive fact, authenticated by the highest known authorities. It has been handed down from generation to generation, each succeeding custodian receiving a document bearing the seals of Emperors and Popes testifying to its authenticity. There is absolutely no question of doubt as to its genuineness. Its record has been clearly traced from the time of the crucifixion down to the present day and is now without a break. The relic is most carefully sealed in

an air tight crystal casket, which is in turn set in the centre of a heavily jeweled cross. Were this casket for a moment opened the piece of wood which has been so carefully preserved for so many centuries would at once crumble away, leaving only a tradition of its existence. It is at present in the treasury vaults of the Cathedral, where it is most jealously guarded.

It is not possible to determine accur ately what nature of wood the relic is as it is so blackened with age that all traces of the grain and fibre are oblit-erated. It is impervious even to losest microscopic examinations.

The finding of the portion of the cross from which the relic was cut oc curred under the most extraordinary circustances. After the crucifixion the cross disappeared, and for three centuries its whereabouts was unknown.

CONSTANTINE'S ORDER.

In the meantime, the Emperor Constantine had come into power and by the strength of his victories had em blazoned his Empire with many struc tures of mammoth size. He erected magnificent temples and churches, in ment of the crucifixion. To this end he charged his mother, St. Helena, with the commission of finding and procuring them, without regard to cost. She was at this time seventy nine years old, but she began prepar ations for the search without hesitancy She became convinced that her only possible chance of success was to jour ney to Jerusalem, and, by identifying the spots connected with the life of Christ, gradually trace up the circumstances of the crucifixion and thus ultimately arrive at a locality where excavations should be commenced.

There is no doubt in the minds of historians that the events surrounding the crucifixion were at that time still fresh in the traditions of the people of Jerusalem, who had already begun to ealize the importance of the mighty historical event that had taken place.

They were of great help to St Helena, who at once set about identifying the holy places. Step by step she traced Christ's pilgrimages, following along in His footsteps until she arrived at the place of execution, where all further trace was lost. St. Helena made many unsuccessful attempts to discover the burial place, and in despair sought the aid of the most learned men of Jerusalem, who then for the first time began in earnest the search for the sacred tomb.

All traditions existing among the people of Jerusalem were greedily gathered up, and by dint of persistent questioning a certain spot was marked out where the Saviour was supposed to have been buried. It proved a myth, but the evidence that had been obtained proved conclusively that they were in the right locality, and by continued excavations the holy tomb was at last discovered. But it did not contain the cross or any relic of the execu-

The search was renewed, and all the ground surrounding the tomb was carefully explored, but without result. Near the tomb stood the Temple of Venus, erected many years after Christ's death by the Emperior Hadrian. From evidence obtained by St. Helena, it was considered possible that this temple marked the site where the cross was buried. The edifice was demolished and under the ruins three crosses were unearthed. The true cross had at last been found! After years of patient search, years of toil and uncertainty, it lay there, once more restored to the world, the most precious of all relics. The title board, which was found close by, served to identify it

This tablet was a thin board, three and a half feet long by a foot wide. The inscription on it was composed by Pilate himself and proclaimed the kingship of Christ. The letters were cut into the board with a sharp instrument and then colored red. It was grew in fragrant loveliness about the carried in the procession conducting Christ to the place of execution, and there fastened with nails to the cross over His head. About one-third of this tablet still exists. It is preserved in the Church of Santa Croce, Rome, and is in a good state of preservation. the letters being still plainly discernible

with Hebrew, Greek and Roman let-

Taking the cross and the Helena journeyed with them to Rome, where they were delivered to Emperor Constantine. So impressed was he with the recovery of the sacred relics that he at once began the build ing of the Church of Sansa Croce, at Rome, for the express purpose of pro viding a safe and suitable abiding place for the long-lost treasures. As a further safeguard it was decided to cut the cross into several pieces and se crete the pieces in different places, so that in event of one being stolen there would be other portions of it still existing.

Accordingly the cross was divided into four pieces, the largest being deposited in a specially prepared vault in the Church of Santa Croce. Another portion was conveyed by Helena to Constantinople, which city had been named after her son, and there placed in a secret vault. Then returning to Jerusalem she built a church over the spot where the cross had been found. Within it she deposited the third portion of the relic. The remaining part holding a soft felt hat, appeared in the was kept by Constantine himself, who doorway, wearing a sad face. I recog-had it cut up and a portion set in the nized him at once as one of my audihad it cut up and a portion set in the altars of several of the great churches he had founded. Not satisfied with and a half I had vainly tried to make this, he caused an immense statue of himself to be erected, and in the head he inserted a piece of the wood, that it might last forever. He also had another piece set in the front of his helmet. All this occurred in the year 26, and within a short time after the finding of the relics.

In order to more safely preserve the title tablet it was likewise cut up into three pieces. The central portion, being considered the most important, was taken to the Church of Santa Croce and deposited in a leaden chest in little niche in the vaulted dome that had been prepared for it. The niche was then bricked up, a small tile being cemented over the centre to mark its location.

So secretly was this done that with the death of Constantine all trace of it was lost, and it lay hidden from the sight of man for over a hundred years. Placidus Valentinian, wholly ignorant of the hiding place of the tablet, then began the ornamentation of the dome. He overlaid it with costly mosaics which completely blotted from sight the tile that Constantine had placed to identify the spot. For ten centuries more the relic lay securely hidden.

In 1492 Consalvi de Mendoza ordered the church repaired and the dome whitened. While doing this one of the workmen touched the tile and it gave forth a hollow sound. It was immedi ately removed, and under it was dis covered the leaden box and the relic, in almost as perfect condition as when placed there. It was removed and placed in a final resting place in a vault under the altar of the church, where it now is.

A LECTURER AMONG THE PHAR-ISEES.

That witty Frenchman of Irish descent, M. Paul Blouet, better known under his pen name of "Max O'Rell." is a very acute observer of men and things. He is not of those who travel about the world with their mental eyes shut. His sense of the ridiculous is probably inharited from his O'Reilly grandmother. We give a few charac teristic excerpts from his entertaining book "John Bull & Co."

"One cannot but be struck," says the author, "by the progres made and the importance acquired by the Catholic religion in the English colonies This importance had also Canada, the United States and the Pacific islands. And yet there is nothing astonishing about it when one thinks how easy it must have been for those charitable and devoted priests who consecrate soul and body to the service of the poor and unhappy and to the education and placing out of their children to win converts among the struggling colonists, hungry sympathy and always ready their hearts to those who lead, like themselves, lives of privations and sacrifices. The life of these priests is so exemplary that Australians of all respect, and when they indulge in of Satan's snares.' criticisms or jokes on the clergy, never at the expense of a Catholic

priest "We arrived at the Samoan Cath edral, a very primitive stone structure, ust in time to see the procession enter, and it was a curious sight, that little bit of Rome lost in the Pacific! The Bishop officiated; there were the acolytes in scarlet and lace trimmed inen, the candles, the incense-noth ing was wanting, and the scene was most impressive. The edifice was crowded with natives in their most gorgeous-colored raiment, and all with | called ? faces full of awe and respect. knelt; the greater number crouched, but all the faces had a religious gravity imprinted on them.
"We went on our way. A few

yards further and we came upon an English missionary singing hymns under a shed. Half a dozen Samoans were joining in, with their cracked, nasal sounding voices. I do not doubt that the good missionary does his best happiness - and who in the way of disand that the Society for the Promulinus re" in Latin. Then the words "Apenoc I.," in Greek, and lower believes that he is making converts religion." strokes of Hebrew characters. The letters are written from right to left, after the Hebrew fashion. It is thought likely by scholars that the Roman soldier prepared the title under Pilate's direction, knowing only Latin, wrote the three inscriptions in Latin by the thousand. The contrast appeared to me as ridiculous as one which so vexes, yet amuses, any artistic visitor to Rouen, where, almost under the shadow of the Cathedral, a master the shadow of the Cathedral, a master piece of stone carving, stands a little query thing recommended, I tried one box of Parmelee's Valuable Pilis. I am now nearly square shanty in brick, with the insquare shanty in brick, with the insqua down on the tablet can be seen a few strokes of Hebrew characters. The peared to me as ridiculous as one which

many Englishmen with a little artistic feeling bave told me the pleasure it would give them to kick it over and hide it under the earth!

"It is impossible to travel on an English boat without having the bore who seeks to convert you, and that before trying to find out whether his victim may not happen to be as good a Christian as he.

" 'Ah, 'said an Australian, 'unco guid,' to me one day, with a deep sigh, you French do not pass the Sunday

in prayer as we do.'
...' No,' I replied; 'in France we have not to pass every seventh day in repenting of what we have done during the other six. Take that !' "Let us take a taste of Presbyter

ianism in a New Zealand town. I had just returned to the hotel after having given a lecture on the Scotch at the Town Hall. I was half undressed when there came a knock at my bed-room door. It was a waiter bearing a card; the Presbyterian minister of the town wished to see me at once on a very urgent matter. I bade the waiter show the reverend gentleman up A man of about fifty, in the usual black ecclesiastical coat and white cravat and ence that evening. For a whole hour him smile. He was on the first row. Those wet blankets always are.

"Excuse my costume,' I began; but you wished to speak to me on urgent business, and I thought best

not to make you wait.'
"'There is nothing the matter with your dress,' he broke in; 'this is not an affair of the body, but of the soul. I have come to pray for you; allow me to kneel.

"I was taken a little by surprise and felt a trifle discountenanced, but I

quickly regained composure.

"Why, certainly, I said, 'with
the greatest pleasure, if it makes you happy.'
"He knelt, put his elbows on the

bed, buried his head in his hands and began: " 'Lord, this man whom Thou seest near me is not a sinful man; he is suf fering from the evil of the century he has not been touched by Thy grace he is a stranger, come from a country where religion is turned to ridicule. Grant that his travels through our godly lands may bring him into the narrow way that leads to everlasting

ife. "The prayer, most of which I spare you, lasted at least ten minutes.
"When he had finished my visitor rose and held out his hand.

"I shook it. "'And now,' said, I, 'allow me to oray for you in my turn.

'He signified consent by a movenent of the hand. "I did not go on my knees, but with

all the fervor that is in me I cried: " 'Lord, this man whom Thou seest beside me is not a sinful man. Have mercy upon him, for he is a Pharisee, who doubts not for one moment, and that without knowing me, that he is better than I. Thou who hast sent in vain Thy Son on earth to cast out the Pharisees, let Thy grace descend upon this one; teach him that the foremost Christian virtue is charity, and that the greatest charity is that which teaches us that we are no better than our brethren. This man is blinded by pride: convince him, open his eyes, pity him and forgive him, even as I

also forgive him. Amen.'
"I looked at my good Presbyterian. He was rooted to the floor, amazement written on his face.

"I once more took his hand and shook it. " 'And now, 'said I, 'we are quits.

Good night He went away somewhat abashed, pocketing the mild reproof as modestly as he could.

The following incident happened in the interesting little town of "A few days before my arrival my manager's secretary had come to X to see the posters put up and make the necessary preparations for our arrival. He went to the bill poster and gave

him the order.
""Before accepting the work, said the man, 'I must know whether this Frenchman's lectures are moral and whether there is to be any music. creeds speak of them with the greatest Music, sir, is, like the theatre, one

"Our agent assured him that there would be no music and that he could stick the bills in all security.
"On the day of the lecture my man-

ager, whom the incident had greatly amused, offered the man a ticket to go and hear me.
"'I should like very much to go, said he, 'but I could not set foot inside

the hall before knowing whether my master could go with me "'Oh, that is all right,' said my manager. 'I will give you another ticket for your master. What is he manager.

" His name is Jesus Christ, sir, replied the bill-poster, drawing him-

self up. "You may imagine the look of his

interlocutor.
"This is the Angle-Saxon potion

that one is obliged to swallow in every quarter of the globe, and these are the people who reproach the French with their gaiety—I had almost said their tractions have, as Sidney Smith says,

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London, Saturday, September 4, 1897.

ANGLICANISM AND ITS OFF. SHOOTS.

Bishop Henry B. Whipple, of Minne sota, who was regarded as one of the most prominent representatives of the American Protestant Episcopal Church at the Lambeth Conference, has written, at the request of the Associated Press, his views in regard to the Conference and its results.

As was to be expected, he paints in strong colors the fraternal feelings existing between the American and English Bishops, saying that, in fraternal love and brotherly sympathy, their hearts and those of the colonial Bishops are as one.

It is no matter of surprise that the feeling between the Bishops of the two countries and of the colonies should be friendly, as the Colonial and American Churches are the offspring of the Church of England, and it is but recently that they have become so many distinct organizations, so that as y.t the offshoots have scarcely had time to diverge much in doctrine from that they inherited from the parent Church. The American Church itself dates back only a little beyond a century, which in the life of a Church, which is supposed to be established for all ages, is but a short time. The Colonial Churches are still younger, as they have all declared themselves to be in dependent only within a few years. As it must occur that, with independ ence, there will be in the future some changes of doctrine, it remains to be seen whether the fraternal feeling will stand the strain of a serious diversity in so important a matter. The experience of the past leads us to the conviction that it will not.

Our readers know that the Anglicans of Great Britain are conscious that in the future divergencies must arise if the various offshoots of Anglicanism remain separate organizations, and it was to prevent this that the proposal was brought forward to elect, the Arch bishop of Canterbury General Patri arch over them all. It was hoped that thus there would be a bond of unity established similar to that which binds all nations in one faith and into one fold in the Catholic Church. But the absurdity of appointing; as Universal Patriarch a dignitary who is named by the Premier of Great Britain was too apparent to be generally accepted, and though the question was mooted at the Lambeth conference, not only the American, but even the Colonial Bishops refused to entertain it. Who knows what kind of a Primate may be next appointed as incumbent to the See of Canterbury, whereas the official who will have the appointment in his hands may easily be a Presbyterian or a Baptist, or even a Catholic, or a

Bishop Whipple touches on this subject in his document on the conference; and he says plainly that no such agreement can ever be reached. He

"The American Bishops have main tained from the first Lambeth confer ence that the American Church must always stand upon its rights and maintain its autonomy as a national Church, and their English and Colonial brethren all recognize that this is their position They know that the American Church does not desire to have any voice in the international affairs or agement of the missions of the Church of England, nor does it desire to as sume any of the responsibilities there of; neither does it (the English Church) expect to take any share of the government or the burdens of the American Church.'

There may be some doubt as to the accuracy of this statement of the case, as far as the expectation of the Eng lish Episcopate is concerned, for the question would not have been brought forward for debate if there had not been some hope, however forlorn, that the step proposed would have been taken, and it is said that most of the English Bishops were in favor of it, among them being the Archbishop of

been under consideration ever since had walked through the streets from the first Lambeth Conference. Why should the American Bishops have so strongly asserted at that Conference their intention to remain independent. if there had not been some plan on the tapis to take away that independence?

It is worthy of remark that the independence of the colonial churches was effected since that first conference, and consequently with the plan of a lasting union fully in view. The fact that the separations took place under such circumstances is proof sufficient that Anglicanism is by its nature as much dominated by the tendency to disintegration as is Protestantism of

THE BAPTIST RELIGION.

"C." enquires of us some particulars regarding the date and manner of the establishment of the Baptist religion, and where and by whom it was first established.

The Anabaptists of the continent of Europe have a different name from the Baptists of England and America, but the fundamental doctrine of the two sects bearing these names is the same, and therefore some look upon them as really the same religion, though there is no historical connection whatsoever between them.

The name Anabaptist, derived from the Greek, signifies "one who baptizes again." The sect was so called because its adherents declared that those who had been baptized by the pouring on of water, as practised by Catholics, and by most Protestants, is no baptism, and therefore they rebaptized by immersion all whom they succeeded in bringing over to their doctrines. This sect had its origin in Zwickun, Saxony, in 1520, and its first propagandists were certain enthusiasts who were commonly called the prophets of Zwickun, Munzer being at their head. Munzer was an advocate of the doctrine of community of goods, and he inflamed the populace of Germany to plunder the ouses of the wealthy, but the peasants who took part with him in the Peasant's war were utterly defeated in 1525, and Munzer was beheaded. His sect, however, spread throughout West-,

Menno Simons reconstructed the doc trines of the Anabaptists, and after him the sect took the name of Mennonites, who are now greatly divided into sects, such as John Jacobites, Buttoners, Hook and Eyers, and others of bewildering names. The Mennonites of to day are, however, generally in offensive and industrious, differing very much from their Anabaptist progenitors in this respect.

The Baptists of England had their origin in the reign of Henry VIII., and probably owed their existence to their tenets being imported by some adher ents of Munzer, but the real author of he sect in England does not appear t be certain. They were persecuted under Henry VIII. and Elizabeth, but James II. and afterward William III, gave them liberty to meet for worship.

The Baptists were founded as a Church in America by Roger Williams at Providence, Rhode Island, in 1640. There are also numerous subdivisions of the Baptists both in England and America, the chief being Particular and General Baptists, Close and Open Communion, English, Scotch, and Seventh Day Baptists, and others who

repudiate all these designations. The Baptists themselves profess to have existed at all times since the days of the Apostles, but it is certain that they had no connection with any religious body previous to the rise of Anabaptistry in Germany, and though they maintain now that only a person who has been properly baptized by immersion can validly administer baptism to others it is certain that the first Baptists had no other baptism than by effusion or the pouring on of water, except when, as in the case of Roger Williams, they had themselves immersed or dipped by a person who had been baptized by effusion only.

SOME PENAL ENACTMENTS STILL LEFT.

A series of questions recently asked in the British House of Commons has brought out the fact that some of the absurd and oppressive penal laws which disgraced the statute books of Great Britain in the early part of the present century are still nominally in force, even though they are not put into operation

Colonel Sandys, an Orange member of Parliament from Lancashire, was says: Canterbury himself. Bishop Whipple the man who called attention to this also, in the above extract from his docu- matter by asking the First Lord of the cens: (A teaching Church). ment, informs us of what has hitherto Treasury whether on a recent Sunday far as mine are concerned I am an of faith and doctrine between the sects.

been unknown, that the matter has afternoon a Roman Catholic procession the Church to the convent at Peckham procession to appear on the streets, or to walk outside of a Catholic building ; and whether the Government intends to institute any legal proceedings against those who took part in the alleged violation of the law.

The Attorney General, in answer to these inquiries, said that the procession to which reference was made was illegal, but he added that the Government are not prepared to take proceedings against the processionists, on the assumption that the statement of the case as presented by Colonel Sandys was correct, but he added that he had no information whether or not the case

Religious processions of various kinds are freely permitted in Great Britain. The Salvation Army has such processions many times every week in all parts of the country. The Bishops who took part in the Lambeth Conference had several processions through the streets of London, Canter bury, Ebbesfleet, and other places which they visited as pilgrims, but no objection was raised from any quarter to these proceedings. Her Majesty the Queen also took part in a Protestant religious procession which went to St. Paul's church as an essential part of the Jubilee celebration. Freemasons and Protestant Leagues also hold processions in all parts of the country, wearing whatever insignia and bearing whatever emblems they please; but it is only peaceable Catholic processions which come under the ban of the law, and for no other reason than because they are Catholic.

It is some mitigation of the intoler ance of this old statute that the Government refuses to persecute the offenders against the majesty of the law, but the law itself ought not to be allowed to remain on the statute books. Unwittingly, bigots like Col. Sandys sometimes do a good work, and such a work has been done in the present instance, as his fanaticism has evoked an official declaration from the Government that this miserable relic which still remains of the phalia, Holstein and the Netherlands. Penal laws is henceforth to be regarded as a dead letter. The colonel's officiousness has only succeeded in marking him out as a fanatic of the worst stamp, and in holding up to public ridicule the Orange lodges of Lancashire which urged him to raise the question in the House of Commons. The incident reminds us of a declaration made by Mr. Dalton McCarthy a few years ago to the effect that under British law Jesuits are not allowed to live in England. Thus, notwithstanding the Emancipation Act of 1829, it appears that there are some relics left of the most Draconian penal code which ever disgraced civilization. They serve the purpose of enabling certain over-bilious legislators to make exhi

> DOCTRINAL DIVERGENCIES IN ANGLICANISM.

bition of their excess of spleen.

A discussion has been going on for some time between two clergymen of the Church of England on the topic has the Church of England a teach ing voice?" The Rev. Mr. Lunn maintains the affirmative, on the ground that Christ established His Church that it might teach all nations all things whatsoever He revealed. As a matter of course, he takes it for granted that this commission given by Christ to His Apostles is transmitted to the clergy of the Church of England, who are claimed to be successors of the Apostles. It does not enter into Mr. Lunn's thoughts that the Church of England, which has all along taught doctrines quite different from those which were constantly taught by the only Church which has a real success sion from the Apostles, and which is as different as possible in every respect from the Apostolic Church which has always existed since its original institution, cannot have the teaching authority given by Christ to the Apostles and through them to their lawful successors.

The Rev. Mr. Fillingham, the other disputant, has a clearer perception of the character of the Church of England than his opponent. He is, as he declares, a firm believer in the Church of England, but for that very reason, seeing that the Church itself does not and cannot decide controversies of faith, to be consistent, he maintains that she has no authority to do so. He

"Mr. Lunn, so far as his parishioners are concerned, is an Ecclesia Do-

Ecclesia Docens. This is to me a most The ultimate object is to make it apdelightful choas, but I fear that Catholics view our position with some amusement. For the diocese the bearing images and singing hymns; Bishop is the Ecclesia Docens; this whether the law permits a Catholic again is delightful, for in that case the inhabitants of Liverpool are bound to believe exactly the opposite of what the inhabitants in Lincoln are bound to believe. . . . No sir, it will not do. We have no teaching voice in the Church of England, we are left to teach and believe very much what we like, and I say, as I have said before, that it is for that reason that I am a member of the Church of England."

> It is a strange reason which is given here for adhesion to the Church, that it leaves its ministers to teach and its members to believe what they please, yet we have known this reason to be given by ministers of the Church on many occasions. We could imagine that a Voltaire or a Tom Paine would think it a desirable feature in a Church that it teaches nothing in particular, but we should suppose that a Christian clergyman would desire to teach only what Christ Himself commanded His apostles to teach the nations they were commissioned to instruct. It is no wonder that many sincere Anglicans who desire to be followers of Christ, and believers in Him, become Catholics that they may know to a certainty what Christ has taught.

It is not only on this question of Church authority to teach that the Rev. Messrs. Lunn and Fillingham disagree; but they have totally opposite views in regard to many important Christian doctrines. One believes in the efficacy of baptism to make those baptized become children of God, the other believes that this sacrament is no more than a kind of outward profession of faith which has little influence for the saving of souls. One believes that the Communion, or the sacrament of the Lord's supper, is merely a memory of Christ, while the other believes it to be a participation of His flesh and blood whereby we receive real graces from our Lord. Notwithstanding all these divergencies of belief, both clergymen claim to be loyal to the Church of England. This discussion, which is attracting much attention in England, reveals a strange confusion of doctrine in the Anglican Church.

WOMEN IN THE PULPIT.

The Southern Presbyterian General Assembly at its last meeting adopted a decree whereby it is prohibited for women to preach in churches. The terms in which this decree is couched are thus given in the Presbyterian Review of August 19:

"Meetings of pious women by themelves for conversation and prayer, thenever they can conveniently be held, we entirely approve. But let not the inpired prohibitions of the great apostle the Gentiles, as found in his pistles to the Corinthians and to Timothy, eviolated. To teach, to exhort, or to lead n prayer, in public or promiscuous assemblies, is clearly forbidden to women, in the loly oracles."

The Review says there have been several misquotations of this deliverance, and remarks further that this resolution "was originally adopted by the General Assembly in 1832, and at the meeting this year it was resuscitated and with other resolutions of similar substance reaffirmed as the finding of the Church. It is generally construed as governing prayer-meetings, Young People's Societies, Missionary and other Church organization meetings."

As the rule is undoubtedly laid down by St. Paul that women must not preach or teach in the Church, that is in the ministry, there can be no reasonable objection to the Assembly's decree. but it is to be remarked that other sects freely ordain women to the ministry, this being done regularly by Baptists, and we believe by Methodists also throughout the United States, and there are now several thousand women preachers regularly ordained. In the face of this fact, how is it to be explained that these denominations so frequently claim to have the unity of faith required by Christ and His Apostles in the Church?

It is only a couple of weeks since the Review contained a lengthy article by the Rev. Mr. Ker, proving, or attempting to prove, that this unity exists, and that the diversities of belief and practice which exist are non-fundamental but here we have the General Assembly declaring that they who permit women to enter the pulpit to preach "violate the inspired prohibitions of the great Apostle to the Gentiles." Surely the deliberate violation of an inspired prohibition is something of a fundamental matter. It is easy to see that the theory of non-fundamental differences between the sects has been invented merely for the purpose of throwing dust into the eyes of the public. in order to make them believe that there is unity

pear that private judgment as the supreme judge of religious matters does not lead to the absurdities and dissensions to which Catholics are ac customed to point as its consequences A principle which leads to absurdities and contradictions is itself absurd. .

MORGANATIC MARRIAGES.

A decision has been rendered by a special tribunal of the German empire which is likely to put an end to morganatic marriages. The venerable king of Saxony who is dean of the sovereigns of the Empire, is president of this court, which has had under con sideration the Lippe-Detmold succession. The judgment of the court, which has force over the whole Empire, is to the effect that morganatic marriages shall be no more a bar against the offspring of such marriages succeeding to the throne or to any noble title belonging to members of the German royal families. This will cause morganatic marriages to be regarded as real marriages in future. This decision was a necessary one, as

seven tenths of the thrones of Germany have passed to their present occupants through a morganatic line, and if any other decision had been reached the succession of all these thrones would have to be regarded as wrongful. It is even said that the Emperor William's own children would have to be regarded as not in the line of succes sion if morganatic marriages had been pronounced to be unlawful, as far as regards succession to regal rights, for it appears that a not remote ancestor of the present German Empress married a servant girl, whom the Empress descended. Notwithstanding this, the Emperor was opposed to the recognition of such marriages, and argued against them before the court. The belief is that he was either not aware of this fact, or that he expected to be able to set aside the law in the case of his own family.

Morganatic marriages exist only in Germany, and are the product of Lutheranism. The Landgrave, Philip of Hesse, was permitted by Luther, Melancthon, and the other leaders of the Reformation in Cormany, to marry a second wife in addition to the one who enjoyed the complete matrimonial rights. This permission was given by a formal document, which is still to be seen in the archives of the Landgraviate, and from it the practice of morganatic marriages arose, and hence it became the recognized law that princes might have wives of low degree whose children would have no right to inherit the status of legitimacy or the right of succession, and the wife so taken did not receive the title or fortune of the husband. This was the morganatic marriage, and the prince was allowed to contract another marriage which conferred on the wife and children all rights to succession and

Though this arrangement sprung out of the formal concession made by the first "reformers" to the Landgrave Philip, it is, of course, contrary to the laws of God, and of all Christian countries except Germany. It was the price paid by Luther for the Landgrave's support to the Reformation movement.

In the last century, Anthony Ulrick, Duke of Saxe-Meiningen, contracted a morganatic marriage, and desired to secure for his morganatic wife the rank of Duchess, and for their offspring the right of succession, but all the princes of Germany united in deciding that there could be no marriage among German princes without equal ity of birth, and thus the law regard ing morganatic marriages was made more definite.

In England there are no morganation marriages recognized by law, but a marriage act passed in the reign of George III. proclaims the marriage of princes null if being under twenty-five years of age they contract marriage without the consent of the sovereign given under the Great Seal, and the marriage of a prince over twentyfive years of age is also declared null if it be disapproved by Parliament.

The abolition of the disqualification on account of morganatic marriages will contribute toward public morality in Germany if it prevent future princes from contracting double mariages, as has been a common practice in the past.

The Papacy is a great social necessity, universal moral power in the world, the bond of union and the principle of order in the midst of all, fixed by the hand of God in the midst of all society for the good of all society; revindicating, wherever its authority is recognized, the natural as well as the Christian dignity of man, maintaining the rights and duties of individuals, classes, and nations.

EDITORIAL NOTES.

BISHOP WHIPPLE, of Wisconsin, and other Bishops of the American Episcopal Church, are claiming great credit for having defeated the project brought forward at the Lambeth conference, to make the Archbishop of Canterbury supreme head of the Anglican Churches of the world-that is, of the world in a very limited sense, as the Anglican Church is an unknown quantity outside of the English-speaking countries, the British Empire, the United States, and a few small missions which have been established recently in one or two heathen countries. The American Bishops seems to wish to conceal the fact that the universal supremacy of the Archbishop of Canterbury was as firmly opposed by the colonial Bishops as by themselves. It was an evident absurdity that a supremacy should be conferred upon an Archbishop over the Church in foreign countries and the colonies, whereas he does not possess such supremacy even in England. where the Prime Minister is the real, though the queen is the nominal, head

THE statement made some months ago by the New York Independent, and which was copied into some Canadian religious papers, to the effect that the Jesuits in Madagascar have succeeded by coercive means and by threats, in securing numerous converts to the Catholic Church, has been refuted sereral times, but recently Father Castet, the Superior of the Jesuit missions at Emyrne, gave a very direct contradiction to the calumny. The story bore on its face the stamp of falsehood, but the contradiction by Father Castet proves conclusively that there is no foundation for it. He says :

"The Holy Spirit seems to be working wonders here almost as great as those of the Day of Pentecost. \* \* \* I know well enough that cur enemies (may God forgive them for saying so, as we for give them) utter all kinds of slander about the conversions, at all kinds of slander about the conversions, attributing them to violence, threats, extortion and tortures and all those iniquitous practices which they call Jesuitical practices. But the truth is that the vast concourse of people come to us in perfect freedom and with the greatest confidence, because they know by instinct that God is with us. Quite recently two Protestant ministers—one an Englishman and the other a Frenchman—presented themselves in a village which had just become converted to Catholicism. The only reply which they got from our numerous adherents was: 'We are Catholics now, and we have become Catholics of our own free will.' It was a hopeless task to try and do anything there, and the two ministers moved away to find fields easier to conquer." find fields easier to conquer

Several other Jesuit Fathers of the Island confirm Father Castet's statements, showing that while it is true the missions are fruitful in good results, this is due to spontaneous conviction on the part of the natives, who are engaged everywhere in building churches so that in the rainy season they may have a shelter within which to worship. This is attested by Fathers Taix and Peyrilhe. During the hot weather Mass is celebrated in the

IT APPEARS that even the Presbyterians of the United States are getting their eyes opened to the disastrous results of secularized or godless education, though that body was one of the most prominent in advocating the original establishment of a school system from which religion was rigidly excluded. They have had a surfeit of their own medicine, as the following extract from the Central Presbytsrian of Richmond, Virginia, shows:

"The theological drift of the times is in some American communities alarming, but there is another drift affecting not so much the theory of Christianity as its practical application, and far more portentous to the spiritual life of the Church. We refer to the evident decline of family relig-So far as regular systematic training of children in devout habits by the precept and example of parents is impressed upon us that this foundation of Christian influence is rapidly failing in our own as well as in other churches.

"The degeneracy has already gone so far that our pulpits, press and admin istrative bodies seem well nigh paralvzed in the presence of its silent en inherited type of piety in its very roots.

RITUALISM, though flourishing in many dioceses in England, Canada and the United States, has hitherto made very little progress in Ireland, doubtless owing to the strong hold which Orangeism has upon Irish Anglicans; for it is well known that the Orangemen have a mortal antipathy for anything savoring of a tendency toward Rome. This antipathy was a serious obstacle to the progress of the Irish clergy toward the ancient faith of the Christain Church such as took place in England owing to the researches of Oxford divines into patristic theology. But of late years even Ireland has been penetrated by Ritualistic sentiment, and there is now an Irish Church Union similar to the Church

Union of Engl done so much to High Church pris Ecclesiastical Gaze this new movemen its columns said re the same sort of those who were the Oxford move Church party in E seven thousand cles the Church Unio factor in the propa ciples. It remai whether the esta Union in Ireland similar success in High Churchism. BARELY two or West was in a fu the wonders said by Francis Schlat

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nade some months

He says: seems to be working as great as those of the mies (may God forgive s we for give them) utter bout the conversions, at-lence, threats, extortion hose iniquitous practices tical practices. But the st concourse of people t freedom and with the t freedom and with the because they know by with us. Quite recently ers—one an Englishman hman—presented them which had just become cism. The only reply our numerous adherents licks now, and we have our own free will.' It has a many describing the control of th our own free will.' It to try and do anything ministers moved away to

esuit Fathers of the ather Castet's statehat while it is true fruitful in good reo spontaneous convicof the natives, who rywhere in building in the rainy season shelter within which is is attested by Fatheyrilhe. During the is celebrated in the

t even the Presbyterd States are getting to the disastrous reed or godless educabody was one of the in advocating the ornent of a school sysreligion was rigidly have had a surfeit of ine, as the following Central Presbytsrian rginia, shows:

ical drift of the times merican communities there is another drift much the theory of its practical applicaore portentous to the he Church. ecline of family religs regular systemat dren in devout habits nd example of parents distressing conviction on us that this founda influence is rapidly wn as well as in other

acy has already gone so pits, press and admin seem well nigh par-esence of its silent enof piety in its very

in England, Canada d States, has hitherto e progress in Ireland, to the strong hold which upon Irish Anglicans; nown that the Orangertal antipathy for anyof a tendency toward ntipathy was a serious progress of the Irish the ancient faith of the ch such as took place ing to the researches of into patristic theology. ears even Ireland has d by Ritualistic sentiere is now an Irish

similar to the Church

done so much toward propagating of high appreciation. High Church principles. The Irish Ecclesiastical Gazette somewhat favors

this new movement, and a writer in its columns said recently: "We want and evidence in the case, and not just the same sort of men in Ireland as Mr. Gladstone wished and advised those who were the pioneers of the Oxford movement." The High Church party in England counts over seven thousand clergymen in its ranks, the Church Union being the chief factor in the propagation of its principles. It remains to be seen whether the establishment of the Union in Ireland will be followed by similar success in the propagation of

High Churchism. BARELY two or three years ago the West was in a fury of excitement over the wonders said to have been wrought by Francis Schlatter, recently residing his public career in Mexico, where he announced, or it was announced for him, that he would cure all manner of diseases simply by passing his hands over the persons afflicted. He did not find that success which he had hoped for in Catholic Mexico, where the people are not apt to be led astray by such fantastical superstitions, and he moved to Denver, where he was soon surrounded by thousands of devotees who flocked to him to be healed, though on investigation it was not found that there were any authentic causes effected by him to justify his claim to be a "divine healer," as he was generally termed. Schlat ter has remained for some time in obscurity, but attention is now again called to him by the fact that his marriage to Mrs. Margaret Ferris, widow of the late maker of the celebrated Ferris wheel of the great Columbian exposition at Chicago, has just taken place. Schlatter was formerly a Catholic, but he appears to have abandoned the Faith, as he was married by the Episcopal clergyman at Pittsburg, Pa. Probably his mind was soured against Catholicism because Catholics did not countenance the "divine healing" fraud. Mrs. Ferris' relatives were opposed to the marriage, as they think his object is to get her money and diamonds, and that when he secures these he may abandon her. They say also that Mrs. Ferris does not really love him, but that he has succeeded in gaining over her something resembling an hypnotic in-

CATHOLIGITY in Norway is making rapid progress under the able administration of the Vicar Apostolic, Mgr. Falline. Until a few years ago only the Lutheran religion was tolerated, but during the whole of the present century the few Catholics of the kingdom have agitated for a repeal of the penal laws and for a number of years the Olaf, a small but vigorous Catholic been passed by a majority of 77 to 34 abrogating the law by which religious orders were excluded from the country. Four Lutheran ministers who have seats in the House voted with the majority. Jesuits are still excluded by a vote of 63 to 48, nevertheless the repeal of the general law is a great step in advance toward complete emancipa tion. There have been several orders of nuns throughout the country doing excellent work, and these were tolerated notwithstanding the existence of the laws proscribing them. They will be now on a more favorable basis, as they will have a status under the law.

MR. GLADSTONE is certainly not the most consistent man in the world as far as religious creed and likes and hands, more than enough for his own dislikes are concerned. He wrote recently to the compiler or author of an anti Catholic pamphlet:

"I derive much satisfaction from every fresh effort to withstand and the air, and storing up in his brain and baffle the incessant efforts of the brawn the energy which will make his Papacy to establish absolutism in the Church of Christ."

A year ago he wrote in reference to Pope Leo XIII., when the question of Anglican Orders was under consider-

"The Pope, as the first Bishop of Christendom, has the noblest sphere of What courage must action. . . . What courage must it require in a Pope, what an elevation above all the heads of stormy partisanship, what genuineness of love for the whole Christian flock, whether separated or annexed, to enable him to approach the huge mass of hostile and

Union of England, which has ments of reverence, of gratitude, and

The reason for so great a change of sentiment is that the Holy Father decided the matter according to the truth on very dubious grounds. It is noteworthy that even while the grand old Pope, he acknowledges that the Pope's authority is exercised in "the Church of Christ.'

A DESPATCH from Chicago a few made with the newly - invented bulletproof cloth prove it to be a complete success, as the cloth is almost impene trable to the most effective weapon known to military men. The inventor of the cloth is a Brother of the religious Order of the Resurrectionists who is at Canton, Ohio. Schlatter commenced a skilful chemist, and invented the cloth by means of his knowledge of the wonderful science in which he is an adept. It has been the belief of United States militarymen that the Krag Jorgensen rifle would send its steel cased bullet through any armor, an election held recently this ordinsteel cased bullet through any armor, as it will penetrate 22 inches of solid oak at 600 yards, and at 500 yards it has pierced the equivalent of eight dead bodies. But in the experiments made at Fort Sheridan the other day by Col. Hall and his aides, four of the best shots of the regiment stationed there, fired at a target of five layers of the cloth, making a thickness of one and a half inches. At four hundred yards the bullet was flattened at the first layer so that it resembled a small toadstool. At three hundred yards the bullet penetrated the first layer and was flattened at the second. At two hundred and fifty yards, it lodged in the third layer, and at two hundred yards it was flattened by the fifth layer of the cloth. As in battle the firing will scarcely ever be closer than four hundred yards, with the present effective weapons, the cloth will be a very great protection to soldiers, if it be adopted by the Government. Brother Casimir Zeglin has become famous by his intention, with which the officers who made the experiments declare themselves to be thoroughly satisfied.

### CATHOLIC PRESS.

Some of her gracious Majesty's subects resorted to strange devices in their zeal to take part in the jubilee celebrations. An enterprising barris ter inserted this advertisement in the Liverpool Courier: "In commemoration of the sixieth year of the Queen's reign, Mr .- will give his services gratuitously to any person of sixty years of age requiring a divorce." Which reminds us that in divorce. reviewing the " progress " made during the last sixty years, the evolution of divorce ought not to be omitted .-

Ave Maria. The late Archbishop of Montreal died poor. He gave away all he posingly, the touching fact is recorded that, remembering the departed prelate's great charity to others, thou-sands of his bereaved flock instead of placing wreathes upon his coffin, de-posited there an offering for a Mass for his soul's repose. This is a lesson that might be copied with profit to the departed in other lands besides Canada -Buffalo Catholic Union and Times.

The poorest of the city poor should colonized in a new country, where their bodies and minds will be purified by fresh air and new conditions and where the star of hope cannot fail to rise above the horizon of their beclouded lives. The blood of a corrupted and de generate race can only be revitalized by restoring it to the bosom of Nature. Cities are the grave of families. They devour men, while the country makes support ; and in such an occupation he is a man and not a thing. At the very moment while he is wresting from the soil the means of preserving his own life, he is absorbing the sunlight and brawn the energy which will make his descendants mighty among men.-Church Progress.

A short while ago various Catholic papers were vigorously denouncing an outrage alleged to have taken place at Iron Mountain, Mich. It was reported that a prisoner suspected of murder at that place had been approached by a detective garbed as a priest who wormed out of the unfortunate wretch a full confession of his crime. The press was very severe on

character on the part of the detective.

The Baptists are excited because one of their ministers has declared that the English Baptists practiced sprinkling Their spirit of intolerance is up-they will, if possible, have the official head of the man, the Reverend Dector Whitsitt, President of the Southern Baptist Theological Seminary, who politician speaks disparagingly of the has dared to state that probable historical fact. They clamor for his resignation and that not being forthcoming, they call for a boycott against the institution in which he lives. If what he has said be the truth, why persecute him days ago announced that experiments for uttering it? If it be not the truth, why not so conclusively refute it that it will do no further harm? Let Doctor Whitsitt alone. Why should he not enjoy free speech? Concentrate attention on the date that he alleges for the adoption of immersion. -Catholic Review.

> Toronto, Canada, is a city that has een, since its foundation, under the domination of Protestantism, the preachers generally having things their own way. One of the amenities of the peculiar civilization enforced there has been that street cars were ance was repealed, and now the clang of the motorman's bell will be heard on the Sabbath, to the great horror of the one-a-week Christians. Toronto is a remarkable town in many ways. is ruled by the Orange faction, and the popular musical taste of the locality is contempt with such lofty themes as "Croppies, Lie Down." It bears about the same relative proportion of Catholic to Protestant as is to be universally found in Montreal. In the latter city, so thoroughly tolerant is the Catholic spirit, that alternate mayors are selected from the two religious bodies; but in Toronto, so intolerant is the Orange ism that rules, a Catholic is never selected for that office. Another curi ous feature of the situation is that the Protestant clergy of Toronto is always in the thick of political campaigns, no matter what the question at issue. Their meddling is never severely criti-But when the Catholic clergy of Montreal give wholesome advice in reference to their schools it is denounced as clerical intimidation. The inconsistencies of public life are quite instructive.-N. Y. Freeman's Jour-

An "amateur tramp," who is writing his reminiscences for a secular magazine, records that in the course of his wanderings he once accepted temporary employment from a benevolent Protestant minister. When Sunday morning came he suggested to "Sam, a stable boy," that he should go to church ; but the suggestion was

received with contempt. received with contempt.

Sam had been watering the horses, and now had an empty bucket in each hand and some tobacco in his mouth. He stood still for a moment, regarding me intently and shifting the tobacco from one cheek to the other. Then he asked me with much direct ness if I took him for a "dude," I said that I should then go alone. "That way?" asked Sam, with an eye to my gear. "It is the best that I can do," I explained. "Then go, and be fired for a bum!" he replied, moving on toward the pump. n toward the pump.

The Protestant Churchman. commenting on this, thanks it is the parlor like appearance of the meeting house that repels the poor, and adds:
"It must be confessed that the church paper published at Christiania, has assisted in this agitation. The recent session of the Storthing has gone far toward the full establishment of complete religious liberty, a bill having the receipt which greatly attracts the poor is the session of the Storthing has gone far toward the full establishment of complete religious liberty, a bill having the touching fact is recorded. testant congregation is simply the weekly parade of church-members poor, who have nothing to parade, simply avoid the procession There is no good reason why a Protestant layman should go to meeting on Sunday; he can pray, read the bible and sing hymns at home. But Christ lives in the Catholic Church. The poor feel His presence there .-Ave Maria.

The need of special pastoral care lads and instruction eave school shortly after their First it. If you fail to prove inspiration by Communion to face the temptation their approaching manhood in the midst of an evil world, induces the Reverend Michael P. Heffernan to propose, by means of an article in the Catholic World, the formation of a society for them to be known as Saint Anthony's Militia. He says: "What we want is an organization which shall take hold of every boy in the parish as soon as he has made his First Communion and has left school, and keep him until he is old enough to join the Holy Name Society, or some other organization for young men attached to the church, a society purely spiritual in its first and fundamental principles yet containing in itself such inducements as are likely to attract the boy and keep him deeply interested in it, a society which shall bring him willingly to his duty once a month, and offer the paster or spiritual director an opportunity to give him, periodically, instruction specially suitable for him. The boys want not only light to see their way-they want strength to push onward; and hence the necessity of monthly Communion and stronger relationship with their natural leadersthe supposed action of the detective, the priests. Without the sacraments proving that the principle "the end all our preaching and all our so called justifies the means "amiably attributed literary societies, amusements and still burning recollections in the spirit, to the Jesuits by ignorant or malicious attractions for the young men, are a and for the purposes of peace. And yet that is what Pope Leo XIII. has done. It seems to me an attitude in the largest sense paternal, and, while twill probably stand among the latest recollections of my lifetime, it will that there is no truth whatever in the largest sense paterns. recollections of my lifetime, it will that there is no truth whatever in the ever be cherished with cordial senti-

## THESE PRELIMINARIES.

N. Y. Freeman's Journal, Aug. 21. We have received another commun ication from Dr. McAllister. It is in the nature of a reply to our reply, but so does the Catholic Church—the idencame too late for consideration in this tical, continuous Church of the Apostles issue of the Freeman's Journal. Since we have been in communication with Dr. McAllister-even prior to the discussion of preliminaries — we have been careful to publish in full what he had to say so that it appeared side by side with our comments. While we have been doing this, and while he has reproduced in his paper, is that organization, which, in its life, the Christian Statesman, some of cognizable through the centuries, carthe Christian Statesman, some of his letters that first appeared in the Freeman he has never as yet permitted his readers to see anything that we have had to say. We have fared no better with the Commercial Gazette, with which he seems to be on familiar terms, and which at first professed a willingness to publish both sides.

We can no longer ignore or tolerate this persistent discourtesy, and therefore must decline to give Dr. McAllister full space in the Freeman, at least until a more satisfactory understanding is arrived at. Next week we shall make some comments on statements in

his last communication. In the meantime we insist that a ommon ground or criterion must be agreed on by which to test and know what are and what are not principles of the Apostolic Church before we can make those principles the measure of any others. He rejects our rule of faith as the criterion, and we reject his. Here we are at a standstill, for it is clear that without a criterion agreed on, without an adequate means to acquire a knowledge of what the Apostolic Church taught we cannot make its teachings the test of the truth of anything. All attempts to evade or skip this necessary prelim-

inary are vain. N. Y. Freeman's Journal, Aug. 28 There appears to be little likelihood that Dr. McAllister and we can come to any agreement on the preliminaries to a discussion. We have insisted, and still insist, that we must agree on a criterion by which we may know with certainty what are and what are not the principles of the Apostolic Church. The nature of his thesis makes a knowledge of these principles essentially necessary, and this knowledge cannot be obtained without a correct criterion. As long as they are not known with certainty they cannot be made the test of the truth of any other principles or doctrines, Catholic or otherwise. He says certain Catholic doctrines are a departure from Apos What are tolic doctrines. We ask, Apostolic doctrines, and how are they to be known? In face of this question he appears to have come to the conclusion that we cannot agree as to what they are or as to the way to know In consequence of this failure to agree, it is clear that the Apostolic doctrines cannot be a common measure

between us to test the truth of Catholic doctrines. We will now, in compliance with our promise, proceed to examine some statements in Dr. McAllister's last letter. He says :

"You take a position the logic of which requires that I should accept the infallible testimony of the Roman Catholic Church to the inspiration of the Scriptures, or else proceed to prove their inspiration independently of the testimony of that infallible authority before going on with the main discus-

sion. Our position is that you must not or documents until you have proved their inspiration. You may select what method you please to proved the their inspiration. what method you please to prove it, but prove it you must, and doubt, for doubt in this matter is fatal. If you wish to prove it by the infallible authority of the Catholic Church we will accept the proof as demonstrative, but as you reject that authority you must have recourse to some other means of proof. Your position requires you to prove the inspiration of the scriptures by your Covenanter rule of faith-the bible alone and your private judgment. To attempt to do it in any other way is to sacrifice your rule of faith and your Covenanterism with

your rule of faith — as you most cer-tainly will—you must reject the script ures as inspired or fall back on the authority of the Catholic Church There is no other alternative. That is our position. If you think you can prove the inspiration of the scriptures y your rule of faith, try it, and you will find yourself in the whirlpool of a vicious circle.

"The principles of your own dialectics show that you hold an illogical and absurd position when you make the infallible definition of the Roman Catholic Church the proof of its own

infallibility. If we did this we would at worst be as well off as you are at best. We would be just as illogical and absurd as you are, because we would be gyrating in the same vicious circle that in-

closes vou. But the Catholic does not make the Church's affirmation of her infallibility the proof of her infallibility. If he did he would be just as viciously circular as is the Covenanter who attempts to prove the inspiration of certain books by those bo ooks themselves. He believes in the infallibility of the Church for reasons distinct from and independent of her affirmation of it, just as he believes in the Divine mission and infallibility of the Apostles, for reasons other than their mere affirmation. The Apostles were logical and they had recourse to testimony Christian belief by an act of intellect. faith or violating his reason. As a ably to serious work.

ual suicide.

Just as the Apostles presented motives of credibility to their hearers be fore they asked them to recognize -present motives of credibility before she asks faith in her affirmation of infallibility. The motives of credibility she offers are identical with those given by the Apostles, because she her self is identical with the Apostolic While we Church. She is not only like that divinely instituted organization; she ries with it its original motives of credibility. It is these motives that convinces the

Catholic of the divine authority of the Church and prepares him to accept her affirmations as infallible, just as th converts in Apostolic times accepted them, and for the same reason. Rest ing his faith on these motives of credi bility, he is prepared to accept as in-fallible every official pronouncement of the Church on questions of faith and morals. Thus, when she affirms her infallibility he receives it as an un-questionable truth, not because of the affirmation, but for reasons back of it, for motives that have been presented by the Church and accepted by him. This is the Catholic's mental attitude There is no vicious circle here. He does not prove the infallibility of the Church by the infallibility of the Church, as the Protestant does, and must attempt to prove the inspiration of the Scriptures by the inspiration of the Scriptures.

If the Catholic did not believe in the divine authority of the Church before she affirms her infallibility, he could not believe in that infallibility, on her mere affirmation, after she affirms it ; for before he believes her to be divinely commissioned she is to him fallible, and her affirmation is to him at best only that of a fallible authority, and as such not competent to induce faith in her claim to infallibility. All this the Catholic understands without a

Covenanter lamp.

The divine commission of the Church once established—as it was in the be ginning, by miracles-and the command of Christ to hear the Church once known, infallibility follows as a necessary consequence; for it rests on the infinite justice and veracity of God, who would not command us under threat of condemnation to hear a teach er who is capable of misleading us in things essential to salvation.

We might here give the motives of redibility or reasons why the Catholic believes in the divine commission of the Church and, as a consequence, in her infallibility. But to do so would be to anticipate matters that belong to the main issue. This preliminary stage of the discussion is not the proper place for them; and we must not be led away from the preliminaries until they are definitely settled. We have said enough thus far, we

think, to make it clear that the pivotal

issue between the Catholic and the Protestant is the identification of the

Apostolic Church, which Christ estab-

lished, and which continues, according to His promise, to exist and to teach, govern and administer His sacraments with all the faculties and authority given in His parting commission previous to His ascension. That Church continues to exist, enlightened by the Holy Ghost and by the directing presence of Christ, or the commission has failed, and with it Christianity. To deny the present existence be the supreme and infallible authority And they very naturally consulted it to see if what St. Paul referred to was or every one who believes or believe in Jesus Christ as the Son of there. God and the Redeemer of mankind. This Church once found, there is an end to all hagglings and quibblings about particular doctrines. Her decision would forever end them. It is a question of Church or no Church, Christianity or infidelity. But the Protestant is chary of this issue. The modern origin of his sect haunts him. He knows that in the process of identi fication it would be quickly swept out of consideration for lack of re quired age. Among the first to go by the board would be Convenanterism. As the process of elimination went on every Protestant sect would fade from the field of vision, until the Catholic Church would remain without an adverse claimant.

Dr. McAllister thinks that he has the same logical rights to quote the scrip-tures to prove the inspiration of the scriptures that the Catholic has to quote a definition of the Church to prove the infallibility of the Church. That is a sad consolation, which is derived from finding somebody else in as bad a fix as ourselves. But the doctor is correct. He has the same right that is to say, no right at all. either of us to proceed in that manner is to move in a vicious circle, and no one, while sane and awake, has a right to do that. As we have seen, Catholic does not rest his belief in the infallibility of the Church on the Church's affirmation of it, but on reaons independent of that affirmation. It is, however, different with the doc-He is bound by his rule of faith -the bible alone and his private judg-

selves; a process that, so long as he to quote the Scriptures to him as in the interior of the vicious circle. St. Paul approached the Athenians and There is no escape for him, for the moother Pagans. ment he appeals to any authority or to their divine mission other than the confines himself to the Bible, he time we hope the criterion of Apostolic printerior own statements. They did not falls into the circle. He is under the about the criterion of Apostolic printerior own statements. They did not sak or expect their converts to accept sad necessity of violating his rule of ciples, that we may get down comfortable ask or expect their converts to accept sad necessity of violating his rule of ciples, the criterion of Apostolic printerior of the circle.

matter of fact, he alternately violates both. When he quotes a text to prove the inspiration of that text he violates When he appeals to the synareason. gogue and to Jewish belief to find a anon or list of inspired books he violates his rule of faith. He must go to the Jew or the Catholic for his canon of Scriptures, for the Scriptures themselves-his rule of faith-give none. sary to him before he can make an act of faith in the Bible, for until he has the canon he cannot know what is or what is not Bible. For this canon or list of books he must appeal to the Jew, the Catholic or the bookbinder. In view of these glaring inconsistencies, it is not surprising that many who think Protestantism the true representative of Christianity, become infidels

and scoffers.

Moving, as he does, in the inevitable vicious circle, Dr. McAllister, to prove the inspiration of the Scriptures, quotes II. Timothy, 3-16, " All Scrip ture is inspired of God, and is profitable for doctrine, reproof," etc.

But as this is a part of the Scripture, and as the inspiration of the Scripture s the thing to be proved, the inspiration of the text itself must be proved pefore it is available testimony as to the inspiration of the whole.

But passing that, the quotation does not prove inspiration, for it does not tell us what books constitute Scripture. It gives no indication by which to know what books or documents are referred to. It gives no list of books, nor does the Bible anywhere give a list. Until it is known what books are referred to the inspiration of none is proved. make the text of any service to him, Dr. McAllister must, as we have before suggested, consult the Jew, the Catholic or the bookbinder. But such appeal sacrifices his rule of faith.

But St. Paul helps us along some what in the verse next above that quoted, verse 15, Chapter III. He says: "From thy infancy thou (Timothy ) hast known the Holy Scriptures.' Now, what Scripture was in existence when Timothy was in his infancy? They were not the Scriptures of the New Testament, for few, if any of them, were yet written. Many of them were written when Timothy was a grown man and a Bishop, and he was an old man before St. John's Gospel was written. Reference then is made to the books of the Old Testament, in which Timothy was instructed in his infancy. The text then, when its own inspiration is proved, would go to prove the inspiration of the books of the Old Testament, if it had told Timothy what those books were. Its failure to indicate the books it refers to leaves Dr. McAllister under the necessity of again consulting the Jew, the Catholic or the bookbinder, and throwing aside his rule of faith.

But passing this, the text proves nothing for the New Testament, for it could not testify to the inspiration of books yet unwritten at the time referred to. We were correct, then, when we said there is not a single text in the Bible affirming its inspiration - meaning, of course, the whole Bible.

Dr. McAllister refers to the Beream Jews, and says that our position-that the inspiration must be proved before the Scriptures can be quoted as inspired-would prevent Paul and Silas from quoting the Old Testament to them. It certainly would if the Berean Jews did not already believe in the authority of the Old Testament. St. Paul knew they admitted its authority, and consequently quoted it to them to prove the divine mission of Christ, and he was perfectly logical in doing so.

Had the Bereans not believed in the authority of the Old Testament as a true record of Jewish doctrine and prophecy St. Paul's appeal to it when preaching to them would have been as llogical as Dr. McAllister's quotations from the bible would be to those who do not believe in its authority or inspiration. The fact that the Bereans consulted the Old Testament is no proof that they believed in its inspiration. It was enough that they believed it to e a correct record, and a record can be correct without being divinely inspired. Had the Bereans not believed in the authority of the Old Testament the apostle could not have discussed the issues between him and them. With that book as a common ground, St. Paul was not that kind of a logician. When he addressed Jews he reerred to their recognized scriptures; when he spoke to pagans (as to the Athenians), he took other grounds. The doctor thinks our position -

before quoting the Scriptures as divine -would prevent the Catholic from quoting them in his efforts to convert Protestants to the Catholic Church. Here he errs. It is perfectly legitimate to quote the Scriptures to a Protestant who believes in their inspiration, as St. Paul quoted the Old Testament to the Bereans who believed in its authority. As long as the Protestant admits the inspiration of the Book, it is valid to quote it to him as evidence, just as it is valid to quote the Book of Mormon to the followers of Joe Smith or the Koran to the Mahommedan. ment — to prove the inspiration of the scriptures from the scriptures them holds to his rule of faith, dooms him to spired. He must be approached as

that their inspiration must be proved

There are other points in the docevidence other than the bible he sacrifices his rule of faith, and if he confines himself to the Bible, he

hough flourishing in

General Intention for September.

CLERGY RETREATS.

(Named by the Cardinal Protector and blessed by the Pope for all Associates.)

Messenger of the Sacred Heart. The most sacred and exalted the office the greater is the need of grace from on high to fill it worthily. most august ministry on earth is incontestably that of the priest, whose function is to administer the sacraments, to shrive sinners, and to consecrate the body of our Lord. To prove himself faithful to his sublime mission of pastor and father of souls the priest has to model his life on that of the Priest divinely supereminent, Jesus Christ Himself, so as ever to be a shining example of more than

ordinary virtue. To him more directly than to others among the chosen ones were addressed the words of the Saviour: "You are the salt of the earth" (Matth. v. 13) "You are the light of the world Words, which falling from the lips of Eternal Truth could not be construed as empty praise, but as establishing the norm whereby the excellence of the Christian, and still more of the priest, was to be gauged for all

future time. "A priest is ordained ad exercendam perfectionem — that is, not only to be perfect, but by his own life, and by the action and influence of his life in word and deed on others, to exhibit and to impress on them the perfection of our Divine Lord. The priesthood was ordained to perpetuate three things: the witness of the truths of faith, the administration of the sacraments of grace, and the mind of Jesus Christ.

'The mind of Jesus Christ is not to be manifested in words only, but in the living power of a mind conformed to Ye are the light of the world signifies that, as light manifests itself by its own radiance, so the priest must shine by the light of a holy life reveal-ing a holy mind. 'Ye are the salt of ing a holy mind. the earth signifies the personal pos-session of the sanctity which resists corruption, and the communicating the resistance to others by contact

and influence. "To exercise perfection is to act according to the rule and spirit of perto act, to speak, to judge, to think as the perfect man would exercise perfection is to be and to do what is perfect in the personal and priestly life in piety, humility, charity, self-denial. To exercise is to elicit, to exert, to effect. It is a word of power and energy, of self-command and inward force issuing in outward

The priest, then, is called to show perfection in himself and to exercise it upon others. He is not only saved to save others, but sanctified for their sanctification. St. Gregory of Nazianzen says: "We must first be purified and then purify others; be filled with wisdom and make others wise ; become light and give light; be near to God and lead others to Him ; be sanctified and sanctify; guide others by the hand and counsel them with knowl-(Orat. ii. Sect. lxxi.)

He is set as the light to give light, as the salt to resist corruption, as the good odor of Christ, like the censer between the living and the dead Such is the perfection of the priest hood, and the excellence of its calling is summed up in a few words by Peter A priest has the primacy of Abel, the patriarchate of Abraham, the government of Noe, the order of Melchisedech, the dignity of Aaron, the authority of Moses, the perfection of Samuel, the power of Peter, the unction of Christ." (Serm. lx, ad Sacer. Opp.

Well might poor human nature shrink from the weight of such honors, and, standing appalled before the awful responsibility of so august a calling, exclaim "Grandis sacerdotis dignitas sed grandis ruina!" Well might one ask himself in fear and trembling .- And if I should fall, what could be greater than that fall? stand upon the pinnacle of the Temple needs a supernatural poise and fidelity not to fall, and can I count upon the extraordinary assistance such fidelity

If the responsibility and dangers of the priest be great, the graces vouchsafed him and the helps wherewith he is surrounded are incomparably greater. It was God Himself who called him to His service, for none must venture on the threshold of the sanctuary unbidden.—"Neither doth any man take the honor to him self but he that is called by God as Aaron was." (Hebr. v. 4) But once he has heard and dutifully heeded the voice from on high, he is no longer merely the servant, but becomes God's friend: of this we have Christ's solemn assurance: "I will not now call you servants, for the servant knoweth not what his lord doth. But I have called you friends, because all things whatsoever I have learned of the Father I have made known to You have not chosen Me, but I you. You have not chosen Me, but I have chosen you, that you should go and should bring forth fruit." (S. John xv. 25, 16.)

Cardinal Manning referring to these words, remarks: "To have been chosen by Him out of all the world is by itself a revelation of His purpose to To call us out of His servants to be His friends; to admit us to the knowledge of His work and will; to make known also to us the communications of the Father ; to have chosen us when we thought not of Him, to have made us capable of serving Him pledge to us that His will is steadfast to save us if we do not betray our-

selves." And again: "In all times of anxiety and fear and doubt and discouragement we may say-God has foreknown and predestinated me to be a priest : He has called and justified and adopted me into the glory of His sons. He has sealed me with the mark of His soldiers and signed me with the character of His priests. He has guided and guarded me in my youth and manhood, and has preserved me to and manhood, and has preserved me to this day, supporting my perseverance by the ever-present and unfailing help of His manifold grace in every time of need. In every change of the warfare which is against me, I know that He wills my salvation. What has He left undone that He could do to save me? One thing He will never do: He will never take away from me And this is my only my free will. And this is my only danger. If I freely betray myself or forsake Him, then I shall perish; but if my will is united with Him, He will guide and guard me, not only from my enemies without, but even from myself. If I only have no will to grieve Him, He will keep me even unto death."

Of all those who are predestinated to be conformed to the image of Jesus Christ, they come first who share His priesthood and character. They are called to be like Him, that they may be the representatives of His person and the images of His mind. To them, therefore, are given all proportionate and adequate means of the closest conformity with Him.

Among the general means which are inseparable from His sacred char acter there are three which exceed the others in importance, and from which all minor helps derive. The first means to sacerdotal perseverence and perfection is the sacramental grace of the priesthood. Every sacrament confers sanctifying grace; but as each is ordained for a distinct end, a special grace is given by each for the distinct end of each. Nor is this divine help given once for all, but initially, as the opening of a spring from stream flows and multiplies itself into manifold helps in time of need, trial danger and temptation. In the words of St. Thomas: "Sacramental grace adds, beyond the grace commonly called, and beyond the virtues and gifts, a divine help, auxilium divinum, for the attainment of the end of the sacrament." (Summa Theol. iii. q

The second general means is the priesthood itself, for it is a source of sanctification to the priest. It is a restraint and a guard and a shelter against the world. It is a motive and a measure of aspiration. It is a con stant impulse after a higher degree of union with God. A priest is set apar for God's greatest glory; and on all his sacerdotal life, as on all the vessels of the Temple, is written Sanctificatus Domino (Zach. xiv. 21.) The one thing of a priest's life is to dwell near our Lord on the altar, to bear the key of the tabernacle, and to be as a dis ciple ad latus Domini-by the side of his Lord. If the priest be identifie rist Christ Ĥe will with dwell in him reign surround him with an atmosphere of holiness repellent of every influence of evil from without.

The pastoral office also is in itself a discipline of perfection, and is the third general means to be considered. For, first of all, it is a life of abnega tion of self. A pastor has as many obediences to fulfil as he has souls to serve. The good and the evil, the sick and the whole, the young and the old, the wise and the foolish, the worldly and the unworldly-who are not always wise—the penitent and the impenitent, the converting and the unconverted, the lapsed and the relapsed, the obdurate and the defiant, all must be watched over. None may be neglected still less cast off—always, at all times, and in all ways possible. Then again the trials and temper, patience, and self control in bearing with the strange and inconsiderate minds that come to him; and the demands made upon his strength and endurance day and night in the calls of the sick and dying, coming often one after another when for a moment he has gone the rest; the weary and continual importunities of people and letters till the sound of the bell and the knock at the door is a constant foreboding too surely fulfilled: all these things make pastor's life as wearisome, and, strange to say, as isolated as if he were in a desert. No sackcloth so mortifies the body as this life of perpetual selfabnegation mortifies the will. when the will is mortified the servant is like the Master, and his Master is

the exemplar of all perfection. The pastor's office, moreover, is the highest discipline of charity; and charity is the perfection of God and man. It was charity that moved him to become a pastor, and charity binds him to give his life for his flock. Between the beginning and the end of his life charity is the urgent motive which constrains, sustains, and spends all his living powers. Every action of a faithful pastor is prompted habitually, virtually, or actually by charity. And in every action, from the greatest to the least, as charity is elicited into act, it is augmented by increase poured out into the heart by the Holy Ghost, the charity of God. is charity, and he that abideth in charity abideth in God and God in him." (I. St. John IV. 16) But where God abides there is sanctity, for though charity and sanctity are distinct, they are inseparable, coming and going, growing and lessening in intensity together, like light and heat,

is his daily morning was come. Jesus The stood day begins with the presence of Jesus the altar is the shore of the Eterna World, and Jesus comes at our word. In the Holy Mass we know Him, and yet our eyes are holden. He is in another form. We cannot see Him; but we know that it is the Lord. He makes ready for us and gives us the Bread of Life. If we were to spend a whole life in preparation, one such divine contact with His Presence would be an over payment of all our prayer and penance and purification of Heart. He comes to us, not once in our life only, but morning by morning. Every day begins with Him. If the first hour of every day were spent in the presence — certain though unseen -of our guardian angel or of our patron saint, our whole day would be estrained and elevated by it. I amiliarity might deaden at last our vivid sense of so near an approach of the supernatural world, and we might cease to realize it. But the Holy Mass is more than all t is. It is the personal Presence of the Lord of angels and of saints; and yet through familiarity with the exceeding condescension of His great humility, we may gradually lose the vividness of our perception. The Council of Trent teaches us that the Presence of Jesus is above the and order of nature. He is there, God and Man in personal reality and substance; and we, when we hold the Blessed Sacrament in our hands, are in contact with the Creator, Redeemer and Sanctifier of the world. Council says again that He is present, not as in a place, but as He is—a sub stance. In the divine order there is no

We behold Him face to face by the vision of faith. Beyond this there is nothing but the vision of the blessed. our hearts were prepared as they might and ought to be by contrition and piety, the sacramental grace of even one Communion would suffice to sanctify us in body, soul and spirit. The virtues which go out from the presence of our Lord into our nearts are measured by our capacity to receive them ; and that capacity is measured by our preparation before we go to the altar, and our habitual union with God.

time, and place is not. We are in con-

tact with the eternal world; and that

contact is real and substantial and personal, both on His side and on ours.

He becomes the guide of all our living They are elevated by union with Him. As every beat of the hear and every breath we draw is prevented and sustained by His creative power, so He prevents all our thoughts, words and works. Our freedom and our agency are made perfect by union with Him. He is the presiding and Divine Agent who helps us in all things to do His will, but demands of us our whole We live and act personal obedience. and speak of our own freedom ; but our freedom is guided and guarded by His grace and power. He lives in us, and we live in Him. What help can be wanting to a priest who loves his daily It contains all things-Nutrit Mass? præservat, reparat, delectat et auget. He is our food, our shelter, our refresh ment, our delight, and our ever-grow

ing strength." The second (special) help of a priest's life is the Divine Office. Seven times a day the acts of divine worship ascend from the Church throughout the world to the throne of God. Church in warfare, in suffering, and in heaven, adores the ever blessed Trinity with an incessant voice of prayer and praise. The whole Church is the sanctuary, and the Divine Office is the ritual of the choir on earth uniting with the praises, thanksgivings and doxologies which are the rit ual of the choir in heaven. Every priest has his place in this choir, and he makes seven visits to the heavenly

court day by day. " The Divine Office is a part of the divine tradition. It is a perpetual witness for God and for the faith. It has been wrought together by the hands of men; but those men were saints, and their work was wrought under the guidance of the Holy Ghost. The framing of the Ritual may have been the work of human hands; but the materials of which it is com are the words of the of God. The Psalms Spirit and the Scriptures of inspired men under the Old Law and the New, with the writings of the saints, are all interwoven into a wonderful texture of prayer and praise, of worship and witness of the kingdom of God, and of the Communion of Saints. The perpetual revolution of yearly solemnities and festivals-winter and spring, summer and autumn-brings round continually the whole revelation of faith. Prophets and Apostles, Evangel ists and Sain s, speak to us with voices that never die. The whole history of that never die. The whole history of the kingdom of God is always return

spirit, of one who, seven times a day, is in choir with the saints, and before the face of God? Next to the Holy Mass, what greater help to sacerdotal perfection can there be than this?"

We would never end were we to dwell on all the other special helps which abound in the sacerdotal life. We say nothing of the numberles graces the priest derives from his very preaching to others and from the administration of the sacraments-from the confessional in particular. former re-acts with a powerful effect upon the sacred orator. outlines of God's truths in his intellect So much for the general helps; but what, now, are the special means of sustains his will, and it calls down a

self knowledge, for it shows him his own face in a glass by the lives of sinners. It excites contrition within him by the sorrow of penitents, who will It heightens not be consoled. delicacy of conscience when he hears others accuse themselves of omissions and deviations from the will of God. It fosters aspiration by the sight of the fervent whose one desire and effort, in the midst of burdened and restless homes, is to rise higher and higher in union with God; and finally calls for self-accusation at one's own un profitableness from the generosity and fidelity of those who are hindered on every side, and yet, in humility, selfdenial, charity and conformity to God's will, outstrip others who have every gift of time and grace needed for perfection.

But there is one help which a priest

cannot do without, and that is his spiritual retreat, wherein he tempers his soul anew, from time to time, in mental prayer, and acquires and strengthens the same habit of mental prayer so essential to his perseverance in fervor. By this most salutary ex ercise his will acquires a fixity in the practice of all priestly virtue. It alone a sures the punctual and fervent fulfilment of all the other functions, al ready enumerated, which, in turn, have been classed as special helps. Thanks to the spiritual exercises and mental prayer, these are performed not through custom, nor in a perfunc tory manner, but with a supernatural warmth and a greater fidelity and insistence in times of spiritual arid ity. The same unexceptional authority—Cardinal Manning—from whom we have already so copiously quoted thus insists upon the necessity of mental prayer: "A priest's life is the vita mixta of our Lord, and for our instruction Jesus spent days in toil and nights in prayer. A priest' life is both contemplative and active and these two elements cannot separated without loss and danger Hæc meditare, in his esto, ut profectus tuus manifestus sit omnibus. The things Timethy was to meditate and to live in were all the truths and precept of faith, but most especially 'reading, exhortation and doctrine' - that is, the deposit of the revelation in all it fulness and detail. In reading, our minds terminate upon a book in meditation, our intelligence and our hearts terminate upon is a vital act of faith and desire, to attain a fuller knowledge of God and a closer union with Him in affection and in resolution-that is, in heart and

will. prayer is the realization of the obects of faith-that is, of the world unseen as if it were visible, and of the future as if it were present. realize is to have a vivid and abid ing perception of things unseen as if they were palpable, and things future as if they were already come. We read of Moses that he endured the wrath of Pharao as seeing Him that was invisible. All the terror of the earthly king was lost in the sense of the Divine Preser ce behind the throne which overpowered all human majesty St. Paul says we walk by faith, not by sight; but the objects eternal, the objects of sight are passing away. The invisible world is the substance, the visible world but the To minds that are not super shadow. natural this world, loud and glaring, is palpable, and therefore thought to be The unseen is impalpable, and though not to be denied, yet upon such minds it has no action or constraining The great multitude of men power. live all day long as if there were no unseen world and no world to come. They do not meditate. They say prayers, but their prayers are not mental. The mind does not realize or aspire or stay itself upon God, upon the glory of the ever blessed Trinity, upon the beauty of the Mother of God, upon the rest and joy of the saints, upon the fellowship we have with them now, upon the share which is promised to us in their rest and joy hereafter, upon the pres ence of Jesus with us always, and the indwelling of the Holy Ghost in every pure and humble soul, above all in the soul of a pure and humble priest, of a faithful and fervent pastor. If we realize these things as the merchant realizes the market-place and his bales of merchandise, or the money lender his securities and his coins of gold, then we shall live in this world, not of it, as those who have risen with Christ (Col., iii. 1.) and are already blessed with Him in heavenly places (Ephes. i. 3). This realization of un-seen and heavenly things is better than all external rules to guard and

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strengthen a priest. It is an internal light and strength, which he carries with thim at all times and in every place, sustaining the sacramental grace of his priesthood: and this is a divine and unfailing help in every peril and need."

The annual retreat is, therefore, an

all important means of santification for the ministers of God's altar; and it is the universal custom in all dioceses to set apart every year a few days to le devoted exclusively to this holy exercise. More than this, for a number of years past, many dioceses in Europe, and notably in France, have estab lished the custom of a monthly retreat. One day, every month, the clergy of a city or of a township meet at the diocesan seminary and there meditate on the points given by a director and attend a conference. Cases of conattend a conference. Cases of con-science are solved, and there is an exchange of thought relative to practical means to be adopted for the greater efficiency of pastoral work in the respective parishes. Concerted action and mutual encouragement in trying circumstances are the result. And after a day spent in the refreshing and invigorating atmosphere of community life, each pastor returns to his flock with a joyful heart and better disposed to sanctify his lonely life by prayer and the exercise of greater zeal for the salvation of souls.

As the Associates of the Apostleship of Prayer should, beyond all others evince a deeper love and a keener in terest for their pastors, who devote themselves with such untiring zeal to their spiritual welfare, they should pray, this month especially, that God may smooth the difficulties which him der the greater extension of these re treats which the Church has so much a heart. These difficulties are far greater in a missionary country where the paucity of priests is more generally felt. But let them not forget to look beyond our own horizon, and pray for the zealous clergy of other countries also, who are more exposed to the open rage and hatred of the enemies of God's Church, as is the case in France and Belgium.

PRAYER. O Jesus! through the most pure heart of Mary, I offer thee all the prayers, work and sufferings of this day, for all the intentions of Thy Divine Heart in union with the Holy Sacrifice of the Mass in reparation of all sins, and for all requests presented through the Apostleship of Prayer; in particu lar that the Holy Ghost may showe down His choicest graces on our holy and devoted clergy. Amen.

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The Thirteenth S CHRISTIAN

SEPTEMBER

FIVE-MINU?

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FIVE-MINUTE'S SERMON.

The Thirteenth Sunday After Pente-

CHRISTIAN EDUCATION.

What shall I do with my child next To what school shall I send year? To what school shall I send him? These are important questions that are being asked by the anxious parent during these days when the school term is about to begin, and they must soon get a practical answer. Of course it is the ardent wish of

every good parent to give his child a thorough education, so that he might not only be fitted to cope with others in the race of life, but also to secure his eternal salvation. Both these objects must be secured by any education that is worth the name. A school that does not either teach the child to read, write, and reckon well, or does not carefully train the child's soul, is no school at all, and should never be patronized by a parent who is sincerely anxious for his child's welfare. Both these aims are essential to a good education. Neither the one por the other can be omitted without detriment to the child and culpable neglect on the part of the parent. The child's mind must be filled with knowledge, so that the child can earn a living for itself, and also, and even more particularly, its heart must be trained to virtue, so that it can do God's will in all things. Virtue will not grow spontaneously in the child's heart. The heart is like a field where, if we want to have a crop, we must sow the seed and let it germinate and grow to maturity. It is then only that we can reap a harvest. So in the child's heart the seeds of virtue must be sown and tenderly nourished and cared for. Only after this has been done can we

expect a harvest of Christian virtues in the child's soul. This kind of an education that trains both heart and mind is only given

nowadays in the Christian school. There are other schools that may train the child to read and write well, but they overlook the most important duty the child has—that is, the duty towards his God. They never instill Journal. into the child's heart sound principles of Christian morality. They teach him to be smart, but not honest. They teach him to be clever, but not They teach him external dutiful. respectability, but say nothing of what is vastly more important before Almighty God—internal cleanliness of heart. "Blessed are the pure of heart, for they shall see God."

Knowing these things well, a good parent cannot long hesitate where to send his child. If he is within reach of a Christian school, he fails in his duty to Almighty God if he does not send his child to that school.

Home training is very good, but in the peculiar state of affairs in this great city the home life seldom sup-plies an adequate amount of religious training to a child. Practically, it is in the school where it must be done, if done at all ; for there the child spends the best part of the day; there the child's mind is being developed, and the education of his heart ought to go hand-in hand with the development of his mind; there the child spends the best years of his youth, the time that

taught his religion. Hence, dear parents, do you wish your children to grow up to be an honor to you?—do you wish them to be good men and good women?—do be good men and good women?—do you wish them to be a strong staff on which you might lean when your own step will grow unsteady? Train them, then, to virtue when they are young: let the knowledge of their religion be thoroughly instilled into their minds let their hearts be solidly anchored to the eternal principles of morality. This is best done nowadays by send ing them to the Christian school. A wise parent will not long hesitate, then, in deciding the question for himself where his child will go to

If you would be happy, try to be cheerful, even when misfortunes as-sail you. You will soon find that there is another aspect to nearly all circum stances to even the ordinary trials of life. When the hour of misfortune omes-whether it appears in the form of disease or pecuniary lossface it manfully, and make the best of it. Do not nurse your troubles to keep them warm, and avoid that use less and senseless habit of constantly referring to them in your conversa

# Practise Economy

in buying medicine as in other matters. It is economy to get Hood's Sarsaparilla because there is more medicinal value in Hood's Sarsaparilla than in any other. Every bottle of Hood's Sarsaparilla contains 100 doses, and will average, taken according to directions, to last a month, while others last but a fortnight.

Hood's Pills are the only pills to take with Hood's Sarsaparilla. Easy and yet

With Invalids.

#### OUR BOYS AND GIRLS.

My dear girls, since your looks counts for so much more than it means, you should certainly be extremely careful to look - not your prettiest, but your best. In the most triffing particular you should be on your guard in public places and among strangers. Among those you know and who know you - your surroundings, your connections-you may be less rigid in your watchfulness over yourself, but wherever there is a stranger you should practice a certain reserve and reticence. You should not lay bare your mind, your likes and dislikes, your views and intentions to the traveling public.

Well Done is Half Done

is a proverb that strikes home to everyone of us, as applying to every action of our lives, and since all our take it to heart. When some duty is required of us, being the call of God, we either rise up to do it well. days are composed of small duties it is we either rise up to do it well or else shrink away, leaving it undone! We can apply this proverb, not only to un-important actions, but in a general way to arts, sciences, and even to a man's whole life. Everyone who has plodded wearily through the first dry rudiments of any branch of knowl-edge, will know that if one's whole mind has been set to it from the first, the path becomes gradually smoother, and the difficulties seem to vanish of themselves, and we take a delight in the pleasure with which we advance. That which we find to be true in the case of sciences, can be very well illustrated in the life of every man. "As the twig is bent, so the tree will

grow." Having learnt from our earlier years to be strong with ourselves in little things, we do not shrink even from the harder duties of later life and with every well spent day our passions become weaker, because the first step that cost an effort was well taken. — The Child of Mary's Own

A Hint to Young Women.

As a rule grown up girls have more spare time than is good for them. Many of the occupations they are accustomed to look upon as the tolls of their lives - fancy work, paying visits, practising, etc.,—are, as many married women and not a few girls could tell them, little more than health ful and pleasant recreations, says the Cleveland Leader. If many a girl would keep an account of her time for week she would be startled to find out how much of it, if not absolutely lost, is frittered away. She would discover that one or two hours' reading would hardly interfere, if properly arranged as to time, with any of her amusements and occupations, and would be simply invaluable in giving ballast to her mind, as would an hour a day devoted to the conquest of a modern language, or to the study of mathematic

Let a girl, even if she cannot find time for self improvement, give up novel reading for a time. She will find the deprivation will be far less than she would have imagined, and may console herself by reflecting that the taste for novel reading is easily re-So that it is during this time, while gained, while the appetite for graver the child is at school, that he must be study cannot be found if once really lost. Girls who love good poetry will be astonished at how much they can brough their whole lives will be these 'jewels which, on the stretched fore finger of all time, sparkle forever, and which they have made their own by committing to memory.

# The Passion Flower.

The passion flower has long been as sociated with Easter, and Good Friday also, both in song and story. This is a most interesting flower. The Spanish missionaries who were sent among the Indians, centuries ago, to teach the story of Calvary first discovered this strange blossom. The passion flower has a calyx of five sepals and a corolla of five petals all being joined together to form a shallow cup, just inside of which grows a curious fringe, unlike any other flower. the bottom of the flower's chalice rises a little stalk from a tiny shelf or pedes

On this erect stalk are five stamens, with the ovary in the centre, and from this rise three styles bearing the stigma. In the Spanish mission-aries' view the ten divisions represented the ten apostles-not counting Peter, who denied his Lord, nor Judas the betrayer. The curious fringe they thought to resemble the crown of thorns; the spreading, five-fingered leaves, the outstretched hands of scoffers; the tendrils the lashes of the scourges: the central stalk, or gynophore the pillar to which Christ bound by the Roman scourgers; the five apathers the five wounds; and the divisions of the triple pistil the three nails by which He was fastened to the cross. Even the colors they considered symbolic, some of them being Sidered symbolic, some of them being red like the blood which flowed on California and needs coaxing, that is just the reason they improve so rapidly under Scott's Emulsion, which is as palatable as cream. Rich red Blood is the foundation of good health. That is why Hood's Sarsaparilla, the One True Blood Purifier, gives HEALTH.

Very many persons die annually from cholera and kindred summer complaints, who might have been saved if proper remedies had been used. If attacked do not delay in getting a bottle of Dr. J. D. Kellogg's Dysentery Cordial, the medicine that never fails to effect a cure. Those who have used it say it acts promptly, and thoroughly, subdues the pain and disease.

Deeds of Great Valor.

There are so many kinds of courage that to enumerate the variety in detail would fill a number of the Youth's medicine with the alternatives from decay and strength are the alternatives from decay and strength are the alternatives from decay and strength are the alternatives from decay and set if wary, and others purple, like the robe of Cac, combined with Maltine, affords that vary, and others purple, like the robe of Scorn. Although the familiar green-house of scorn. Although the familiar green-house of scorn. Although the familiar green-house of Brazil, there are several varieties in the United States, being common in several Southern States, and one even (passiflora lutea) north of the Ohio river in damp thickets and in late summer.

Deeds of Great Valor.

There are so many kinds of courage that to enumerate the variety in detail would fill a number of the Youth's medicine with the best results.

to that paper. Personally I do not rank particularly high heady valor in the battle or the forlorn hope. Then the blood is hot and the ardor of the fray is throbbing in every fibre. less a man is an utter coward at heart, it seems to me that perforce he must in the nature of things be brave in the turmoil of battle. Of course, there, as elsewhere, degrees of conduct present themselves, and the true man will stem a sudden panic or greatly dare to save the life of a comrade.

But it is in cold blood that the higher courage exhibits itself, and the comparative rarity of that virtue proves its exceptional and more elevated

Rarest of all kinds of courage is perhaps that variety which the Duke of Wellington used to call "twoo'clock in the morning courage.'

There was the spirit of the finest courage in the conduct of Captain George Napier, who, being struck in the breach at Ciudad Rodrigo, at the lay bleeding and helpless, trodden on, buffeted by the charging soldiers. He would not have himself removed until he heard the place was won, and then, with his sash binding his arm, he walked quietly to the amputating place, waited his turn, and had to listen to the discussion of a point of etiquette between two surgeons as to which of them was entitled to perform

That was cool daring on the part of a rough Irish private in the Peninsular war, who, when a thirteen inch shell fell in the crowded work, knocked out the burning fuse with a blow of his spade, picked up the shell and carried it to his officer, with the quaint 'There she is now, vous remark. "There she is now, your honor. She'll do nobody any harm now, for it's mesilf has knocked the life out av' the crature !"

Who does not remember that noble, stoic courage and discipline of those recruits who stood in their ranks on the deck of the Birkenhead troop ship, waiting for the inevitable death that was imminent, while the women and

children were being saved?

A Briton myself, I have ties with the herish the knowledge of some acts of courage of the stamp I specially admire, performed by Americans—acts which probably are not widely known among the countrymen of those brave

It was in the late Admiral John Rodgers' first action in the Galena that a shell crashed into the turret in which he was with the gunners, and half smothered him with the blood and brains of an adjacent sailor. Others were struck down by the explosion, and panic was setting in. Its progress Rodgers stayed, not, however, by angry voice and loud objurgations, but by the quiet, ruminative, halfcomplaining remark, as he wiped his bespattered face, "And they told me these things were shell-proof!" The utterance and the manner there of appealed to the ever-alert American sense of humor. The gunners rallied and renewed the fight.

On another occasion, I think when his ship, the Weehawken, was in action with the Confederate ironclad Atlanta, Rodgers, having gone below for a moment, found a man of the turret gun crew wandering about between decks. When challenged to answer for cowardice in deserting his post, the man made no reply, and was put in irons by Captain Rodgers' orders.

The fight over and the Atlanta a prize, one of his officers, entering his cabin, represented to him that the man was no skulker, but, on the contrary, one of the best men on the ship, wh had been dazed and stunned by the impact of a hostile missile on the turret, against the inside of which he had been leaning; that he had been ordered below, and that when challenged by the commanding officer he had not yet

recovered from the shock. Rodgers ordered that the man should be immediately unironed, and at quart ers next day, when officers and ship's company were mustered, he thus curtly but pointedly addressed the sailor:

"My man, I called you a coward yesterday. I find I was mistaken, and," lifting his cap, "I beg your

pardon. Surely than this no commanding officer ever did a nobler and more gallant act, and one can well believe that for a chief so loyal in his manhood to his fellow citizens, so generous and

All Run Down.

This is the condition of thousands. Squanderers have they been of sleep, rest and finally of health. The mad pursuit of place, power, and pelf leaves them broken in spirit, weak in body, shattered in nerve. In the world, but no longer of it, their days are spent in desire, impotent and purposeless, for they have bankrupted health. Thousands are on the road. They heed not the warning that nature gives.

Sleeplessness, inertia, despondency, and fatigue add their mournful notes to the "still sad music of humanity." Tired! Tired! Tou need aid! Your system requires a staff upon which to lean, and your brain rest for increasing vigils! Health and strength are the alternatives from decay and death.

Coca, combined with Maltine, affords that

The Genuine Man

Men, our life's success is not measured by dollars, position or titles, but by real genuine manhood that ripens with years in struggles and temptations, cares, joys, sorrows; whatever comes to us as our daily experience of life— call it good or ill—may be all beneficial and prove strong factors in the develop ment of the genuine man with heart and soul and mind. The big soul is better than the big bank account and may just as well go with it. sympathy is better than broad acres, and a clean memory of past life, a conscience that is void of offense to wards God and man, will bring greater satisfaction than the never can-be forgotten acts of over-reaching mean ness, fraud or not to be named ures." Don't make a mistake at the beginning by false standards of suc Like as not you will have to live with yourself a good many years. Be fit company for a good man.

In 1850 a young clerk at a small railroad station refused to alter the rates of the company to accommodate a village magnate and extensive shipper. The great man went away vowing vengeance on the young man who refused to break the rules of the company whose servant he was. company appreciated the fidelity and advanced him to more and more responsible stations till Tom Scott became president of the great Pennsylvania Railroad. After the death of Mr. Scott I said to one of the vice presidents of the road: "You must miss the president very much." He answered, 'No; the man is not great who can

not organize his work so that it will go on without him." Mr. Scott so simplified and organized his work that it would go on successfully when his guiding hand was withdrawn.

Nearly all the men in very high and responsible positions have risen from humble places in lowly life. This same great company is all the time seeking for larger men than it can find. In trying to train them up for its extending departments it takes graduates from college and puts them iron work, car and engine making, practice on the road and in the offices etc., hoping that out of many some will be able to take positions that are worth \$50,000 a year. They would gladly pay this to men who would grow to the greatness of their needs.

There are several roads east of Chicago that haul a ton of freight a mile for seven-tenths of one cent. takes the whole value of a load of wheat to haul it a hundred miles over a common road. On the railroad it is hauled for seventy cents. The price of carrying passengers and freight in this country is constantly decreasing. Passengers are carried first-class for less than one half of what they are in the united kingdom of Great Britain. To bring about such a result has required the genius of thousands of men. A third of the invested wealth of this endeavor. The world is willing to pay

for efficiency, not for ornament.
So of every department of life;
thought and efficiency tell, and large ly determine the place a man is to hold. Munger, in his little book called "On the Threshold," says a boy at work in a railway office came to his pastor and asked for the names of the best books on the great imperial nations of Rome and the Finelish property. He cannot be received the results of Rome to increase his fraudulent promise to increase his fraudulent and the English people. He could read only in the evenings, but he wanted to read the best. Soon after, another boy came from the same office, begging to know if it was wrong to go to the theatre and dancing school. Munger said it was easy to tell which of these boys at forty years of age would be president of the road and which would be dropped to a brake. man. - Catholic Columbian.

The Occasion of Sin.

The rage for speculation in this our era reaches all classes, and from the millionaire to the office boy there is a desire to acquire money by some lucky turn of fortune. The young man is influenced by wild stories of suddenly acquired wealth, and he thinks, poor ol! that with his little earnings as a "starter," he may in time be ranked among the Vanderbilts and the Goulds. But he does not usually stop with his whole souled in owning his error, the own earnings after he has once entered Weehawken's crew would have died to upon the path of speculation, for if he had the handling of any of his employer's money it is often abstracted in part in a vain endeavor to recover osses, and the theft is concealed by cleverly manipulated entries. covery is inevitable after a clerk has taken this first step in crime, for he takes many more steps in the same way until concealment is no longer possible. Then he attempts to escape rom the penalty of his misdeeds, either by flight or by suicide. In the latter ease, he is guilty of even a blacker sin than he has already committed, and goes to render his account to a greater Judge than he could have faced in any earthly tribunal. He has left a name behind him stained with dishonor, and he has brought untold grief to relatives and friends, who believed in his integrity up to the time of his acknowl edgment of his guilt, for Daniel Webster says, "Suicide is confession."

We are taught by the Church to avoid even the occasion of sin, and certainly the young man who makes nimself familiar with the workings of bucket shops "and "policy" offices, by putting money into them, is not following this wise injunction. Speculation, looked at from the best

Companion, writes Archibald Forbes CHATS WITH YOUNG MEN.

TIRED? OH, NO. This soap SUDDDISE greatly lessens the work It's pure soap, lathers freely. rubbing easy does the work.
The clothes come out sweet and white without injury to the fabrics SUPPRISE is economical, it wears well.

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# WESTERN FAIR.

LONDON, SEPTEMBER 9th to 18th, 1897 CANADA'S FAVORITE LIVE STOCK AND AGRICULTURAL EXHIBITION.

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Entries close Sept. 9th, in all Departments. Success assured.

SIE HASSEN BEN ALI, The Arab Prince,

. . . . Has been secured to furnish and superintend the stage attractions. action Sale of Booths and Privileges August 16th, on the Grounds at 2 p. m. For Prize Lists, Programme and Maps, apply to

THOS. A. BROWNE, Secretary.

LT.-COL. F. B. LEYS, President. point of view, if there be one, is only ALCOHOLISM . . . a form of gambling. Those who are in it legitimately, as members of the stock exchange, lead a feverish existence, and many times wish that they were in a less uncertain business. A day may plunge them from affluence to dire poverty. Their sleep is disturbed by dreams of financial crises, and even their merriment is of a forced, boisterous character in which, to the quiet observer, there is apparently no If, then, men who are enjoyment. honest, as this world goes, are unhappy for a great part of their lives, through the fluctuations of stocks, how much more miserable must the unhappy sinner be who has become a country is in railroads. In this large field of thought and endeavor there is speculator in a small way, through the speculator in a small way, through the speculator of money on which he has no rightful claim? He carries about with him constantly the fear of detection, and he indulges, with a lucky turn of the market, in extravagances which betray him. Even if he be successful for a comparatively long period disaster will overtake him in

> There is only one course to be pursued by those who have the handling of money which is not their own. They should never take a cent of it for their own use, but should render a strict ac count of it at stated periods, and thus guard against temptations. dreds of men have been ruined, who did not intend to be thieves, simply because they appropriated, as they thought temporarily, funds which had been entrusted to their care. A small sum was taken at first, then a larger one in the frenzied hope of recovering losses, and, finally, they indulged in wholesale course of robbery that landed

them in the state prison. Young people, and old ones, too, for that matter, should keep from dabbling in speculations, large or small, if they are persons of inexperience, for even men of experience are wrecked in the financial storms of Wall street. It is impossible for the first - mentioned persons to know anything of the currents of the market, and they can not ook ahead far enough to tell what scheme is likely to prosper and what not, and the chances are, therefore, all against them. As for the minor resorts of speculation they are as dangerous to the young as is a gambling hell. They are occasions of sin for youthful visitors and should be avoided by them as strictly as if they were houses of pestilence. - Sacred Heart Review.

A hacking cough keeps the bronchial tubes in a state of constant irri-tation, which, if not speedily removed, may lead to chronic bronchitis. prompter remedy can be found than Ayer's Cherry Pectoral. Its effect is immediate and the result permanent.

For nine years — Mr. Samuel Bryan, Thedford, writes: "For nine years I suffered with ulcerated sores on my leg. I expended over \$100 to physicians, and tried every preparation I heard of or saw recommended for such disease, but could get no relief. I at last was recommended to give Dr. ThoMAS' ECLECTRIC OIL a trial, which has resulted, after using eight bottles (using it internally and externally), in a complete cure. I believe it is the best medicine in the world, and I write this to let others know what it has done for me."

# The Liquor Habit

A new home treatment, known as the "Dyke Cure." by which every victim of the liquor habit can be permanently cured of all crave or desire for intexicants.

In from three to five days all crave for stimulants is removed, and at the end of twenty-one days treatment the patient is restored to the condition he was in before he acquired the habit.

condition he was in before he acquired the habit.

This is a purely vecetable medicine taken by the mouth, and can be taken without the knowledge of any other person. No injections. No minerals. No bad after-effects, and no loss of time from business duties. Correspondence strictly condential. Copies of testimonials from patients cured in many parts of Canada, by permission, sent on application. Cure cuaranteed in every instance where the remedy is taken as directed. Fee for transment, \$25 in advance, which may be remitted to the proprietor of the CATHOLIC RECORD, in London, Ont., or sent direct to Dr. A. McTaggart, 534 Queen's avenue, London, On A. marlo.

We can speak from personal knowledge of the good work done in the city by the Dyke Cure for Intemperance, and the consulting physician, Dr. A. McTaggart, guarantees that the remedy will do all that is claimed for it. In proof of this, he is willing that we become of the treatment, when, in the event of its failure to cure, we are authorized to return the same to the party who sent it.

Many cases in this city have been cured since August last, and only such families can truly appreciate the great happiness they now enjoy.

Thomas Coffey,
Publisher CATHOLIC RECORD.

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## C. M. BA. ARCHBISHOP BRUCHESI.

Address Presented by the C. M. B. A

Address Presented by the C. M. B. A.

The Catholic Mutual Benefit Association of Canada went in force on the evening of the 28rd ult to the Archbishop's palace to present an address to Mgr. Bruchesi, who received the numerous delegation with that courtesy and kindly demeanor which has invariably characterized him in meeting with ail classes of his people.

There were present Messrs. T. J. Finn, Grand Chancellor, President of the delegration; T. P. Tansey, Joseph Girard, C. Dandelin, P. A. Baucher, A. H. Spedding, Grand Deputies; M. Sharkey, W. J. McElroy, M. J. Polan, Cougan, T. McDonald, P. A. Boucher, Joseph Beland, A. H. Spedding, Dr. A. Germain, L. A. Primeau, C. E. Oliver, A. Racine, F. Riel, E. Lariviere, A. T. Martin, T. M. Ireland, F. X. Lenoir, Presidents of Branches; J. J. Costigan, Grand Deputy, Secretary of Deputation; M. P. Lamoureux, Jer. Cottey, J. H. Feeley, Joseph Lezau, Jor. D. Drainville, A. Dumouchel, Frs. Verner, William Gravel, Amedee Quesnel, N. P. Lamoureux, Bruno Charbonneau, Jos. Desrosiers, Jos. Telesphore Gervais, F. Martineau, Arthur Bourdon, Daniel Dimeen, J. J. Mc Berten, James Milloy, Alex D. McGillis, J. A. Gould, J. E. Snortall, J. O'Toole, J. H. Feeley, jr., James Callahan, and others.

GRAND PRESIDENT DETAINED.

The presentation took place in the large parlor of the balace, Archbishop Bruchesi and Rev. Canon Valiant entering the room soon after the deputation had arrived. Hon Michael F. Hackett, the Grand President of the C. M. B. A., was, unfortunately, unable to be present, consequently the reading of the address devolved upon Dr. Germain. Mr. Hackett's letter reads as follows:

Jefferson, N. H., August, 1897.

Jon. J. Costigan, 325 St. Urbain street, Montreal:

Dear Sir and Brother—I regret exceedingly that my absence in the Witte Mounters.

Montreal:

Dear Sir and Brother—I regret exceedingly that my absence in the White Mountains will preclude my being with you on the 23rd, when the C. M. B. A. branches of your city will do themselves honor in presenting an address to His Grace Archbishop Bruchesi. Nothing would give me more pleasure than to be your spokesman upon so worthy an occasion; but, unfortunately, I shall be detained here for Monday next. Needless to say, though not with you in person on the occasion, I shall be with you in spirit.

Yours, most fraternally, M. F. Hackett.

THE ADDRESS.

Ex-Alderman Germain then advanced and read the following address to His Grace:

Ex-Alderman Germain then advanced and read the following address to His Grace:

My Lord—Those in your diocese who form part of the Carholic Mutual Benefit Association, better known possibly under the name of C. M. B. A., thought that Your Grace would kindly accept, at the inception of your episcopal career, their homage and best wishes. Our association feels honored, My Lord, in having a Bishop as founder, and of numbering several Bishops amongst its members, and we delight in hoping that the Catholic spirit with which Bishop Ryan animated the new-born society, some twenty years ago, will continue our strength and safeguard. So, indeed, submissive and loving children of the Church, do we cheerfully place at the feet of its official representative the homage of our respect and the acknowledgment of our obedience.

By the will of God and the choice of the Holy See you are appointed, my Lord, our Archbishop and our Father. From all parts of this dear country of ours the most authoritive voices have joyfully acclaimed your elevation to the Archiepiscopal See of Montreal. It was justice rendered to you, for God, we are convinced, my Lord (may your modesty pass our frank speaking), has admirably gifted you to grace such a high position.

Neither are we ignorant of the fact that,

mirably gifted you to grace such a high position.

Neither are we ignorant of the fact that, together with the honor, you are undertaking a neavy responsibility. We would wish, my Lord, by our present proceedings, to alleviate you, in our small way, of this burthen, inseparable from the honor of commanding, promising that we shall always be obedient and respectful subjects of Your Lordship.

Catholics before all, the members of the C. M. B. A. of the diocese of Montreal, be they sons of Ireland or descendents of France, in sist on the honor of affirming, My Lord, that they believe in Jesus Christ and confees His doctrine, that they believe in the Church and respect its dogma, that they believe in the Pope and follow his instructions, that they believe, and will believe, and will obey their young and well beloved Archibishop.

May God grant you, My Lord, a long and happy episcopacy, so that we may long obey you, always venerate and always love you. With this expression of our feelings allow us, My Lord, to beg for our association your episcopal blessing, also for ourselves and families.

MGR. BRUCHESI'S REPLY.

MGR. BRUCHESI'S REPLY.

MGR. BRUCHESI'S REPLY.

After granting the episcopal blessing, His Grace began his reply. He said he was deeply touched in listening to the sentiments expressed in the address that had just been read. He referred to his connection in the past with several of Montreal's Catholic benevolent societies, such as the French Canadian Artizans, the Union St. Pierre, and others, and said that he had done his best for the success and progress of these organizations. He had felt that he was discharging a duty to the societies in, question while working for the country as well. His affection and interest, he would like them to feel, did not end in the particular societies of which he happened to be the Spiri'ual Director, but it pervaded all. His Grace then went on to speak of the different societies that had spring up, those in sympathy with the Church receiving its blessings. These societies, he said, conformed to the teachings of the Church, and "they have my affection and admiration." There were others, His Grace proceeded to say, that were condemned, and these, of course, could not be approved of by the Bishops and pastors of the people. The Archbishop then alluded to those organizations which, while not essentially bad, were neutral in matters of faith: this constituted a danger that all good Catholics should strive to avoid. It was different, however, with the C. M. B. A., the members of which were united in the Catholic faith, and all wished to listen to the voice of their pastors. This society, His Grace declared, received his blessing because there was no doubt as to the soundness of the faith of its members, for everything was done above board and no secrecy prevailed. He also commended the C. M. B. A. for placing so prominently in advance the great name of Catholic. The members were, he continued, faithful to the Church, faithful to its teachings and to its laws. For this reason, the Archbishop said he was delighted to see them there that night, and it was with the greatest pleasure that he blessed the associat After granting the episcopal blessing, His association, its members and their families.

Mgr. Bruchesi then repeated in English
the eloquent remarks he had just delivered
in French, after which he discussed the ob-

in French, after which he discussed the object and aims of the society with the leading members.

The C. M. B. A. deputation retired from the palace delighted with the most cordial reception they had received at the hands of His Grace.—Montreal Gazette.

# Resolutions of Condolence.

brother, and published in the CATHOLIC RECORD and The Canadian.
P. F. Boyle, Sec.

A. O. H.

RESOLUTION OF CONDOLENCE.

Ottawa, August 23, 1897. The following resolution of condolence was passed at the last regular meeting of this passed at the last regular instead of division:

Whereas it has pleased Almighty God to remove by the hand of death, the beloved father of our esteemed president, Mr. John

remove by the hand of death, the beloved father of our esteemed president, Mr. John Kilgour, and Whereas during the existence of this division our president has, by his unfalling courtesy, wise counsel, steadfast friendship and faithful devotion to the best interests of our Ancient Order, endeared himself to every member thereof, and Whereas, we, the members of Division No. 1, Ancient Order of Hibernians, sincerely mourn the loss which our esteemed president has been called upon to suffer; therefore be it Resolved, that we, the members of this division, in regular meeting assembled, while bowing to the will of Providence, do tender our sincere sympathy to our worthy president, his family and relatives, and trust that God will comfort them in their affliction. Also be it

Resolved, that a copy of these resolutions be forwarded to our president, spread on the minutes of this meeting, and sent for publication to the local newspapers and the CATHOLIC RECORD; and that our charter be draped in black for the span of one month.

Geo. Rathbone, Rec. Sec.

# DIOCESE OF LONDON.

The services in St. Mary's church on Sunday, Aug. 22, were of unusal solemnity and splendor, the occasion being the commencement of the Forty Hours adoration. High Mass was sung, by the pastor, Rev. Father Brennan. Poter's Mass in D was rendered by the choir. Father Kealy preached an eloquent sermon on the "Devotion of the Forty Hours," the spacious edifice being filled by a large congregation. After the Mass the procession of the Blessed Sacrament commenced, proceeding through the aisle and around the grounds. On reaching the sanctuary the Litany of the Saints was chanted. In the evening musical Vespers were given, at which Father Kealy again preached, on "Christian Charity." On Monday, Tuesday, and Wednesday Masses were said at 5:30, 7:30, and 9:30, o'clock, and in the evenings tock place the recitation of the rosary, followed by sermon, and solemn Benediction. The following clergymen assisted the rev. pastor: Rev. Fathers Kealy, Jublin; Fogarty, Stratford; McCabe, Seaforth; McRae, Parkhill, and Downey, Mitchell. On Monday evening Father McCabe Deseforth; McRae, Parkhill, and Downey, Mitchell. On Monday evening Father McCabe preached on the "Institution of the Biessed Eacharist." On Wednesday solemn High Mass was sung, Father Downey being celebrant, Father Kealy deacon, Father McCabe, sub-deacon; Mr. Egan, seminarian, acting as master of ceremonies. Leonard's Mass in E flat was sung by the choir. At its conclusion the Litany of the Saints was chanted, after which the Sacred Host was again borne around in solemn procession. First came the crossbearer, acolytes and sanctuary boys, then the little girls dressed in white, the men carrying lighted tapers, choir, assistand the Sacred Host was again borne around in posing scene. Returning to the church, Benediction of the Most Blessed Sacrament closed the impressive service. The sanctuary presented a gorgeous spectacle, brilliandly lighted, and the altar decorated with rare flowers. The whole made a grand and imposing scene. Returning to the church, Benediction of t

#### THE TEACHING AT LORETTO ABBEY.

Solid Results.

That our Convent schools, and Young That our Convent schools, and Young Ladies' schools generally, are a sort of finishing off institutions, chiefly devoted to imparting a few lady-like, or drawing room accomplishments, late results prove to be a kind of popular delusion prevailing in some quarters, but no longer to be justly entertained. With the results of recent university and departmental examinations before us, and indeed going back to the yearly recurring successes brought to public notice of the pupils of Loretto Abbey, there is abundant proof that the quality of the instruction imparted to the pupils of that institution is solid and comprehensive in all the branches taught—success in competition being the test.

There is a satisfaction—admittedly a very

tanght—success in competition being the test.

There is a satisfaction—admittedly a very human satisfaction—in measuring progress by a recognized public standard. It, then, is most gratifying to read, after this measurement, the results obtained by Loretto pupils at the last examinations. In the Public School Leaving there were four successful candidates: Form 1, six; Form 2, eight; Form 3, (junior leaving) four. Honors in English in the University examinations were obtained by three pupils. Nine commercial diplomas from the British American Business College, and four diplomas for Book keeping. Arithmetic and Correspondence were obtained as a result of the examinations in that college.

Loretto Abbey is affiliated with the Art School of Outario, and headed the list of successful schools this year by carrying off the largest number of certificates. Of special certificates forty six were awarded the Abbey pupils. A special certificate is outside of the ordinary course and is given for excellence in oil painting, water colors and china. Candidates for special certificates are required to have passed successfully the primary and advanced courses. In the advanced course but three full certificates were given in this Province, and two of these went to Loretto. The aggregate of certificates in the primary course reaches up into the hundreds. It is worthy of special mention that in china painting this marks the third year in which the medal has gone to Loretto Abbey.

Although since the foundation of Loretto Abbey, the public have recognized the superior character of the instruction in music imparted the authorities have followed the plan of special examinations conducted by well known and impartial musicians. Mr. A.

imparted the authorities have followed the plan of special examinations conducted by well known and impartial musicians. Mr. A. S. Vogt, the examiner in music, in award-ing the different medals, etc., in this depart-ment, expressed himself as gratified with the high standard of excellence maintained in both instrumental and vocal music. To ob-tain a diploma in music from Loretto Abbey a reporting of some twenty standard pieces tain a diploma in music from Loretto Abbey a repertoire of some twenty standard pieces of the most advanced technical difficulty must be mastered and known without the nusic, a thorough knowledge of the history of music, theory and harmony, while the young graduate gives a semi-public recital before receiving her honors. In the gold-medal class of 1897 the following repertoire was exacted—all music to be rendered from memory: three numbers of the Beethoven Sonata opus 10 no. 3, Third Ballad of Chopin, Study in D flat of Liszt, Kamenoi Ostrow of Rubenstein, Novellette in E Schuman. The standard for the silver medal class does not fall much below this in technical requirements, but the amount prescribed is somewhat less.

At last regular meeting of Branch 4, London, the following resolutions were unanimously adopted:

Resolved that whereas it has pleased Almighty God to remove by death our esteemed brother, Andrew Hayes,
Resolved that we, the members of Branch 4, hereby express our heartfelt sorrow for the loss sustained by our respected brother's wife and family, and extend to them our sincere sympathy and condolence.

Resolved that ac the minutes of this meeting, a copy of these resolutions be inserted in the minutes of this meeting, a copy tendered to the family of our deceased

was executed in the style of the most finished artis: by the medalist of the year, Miss Marion Chapin.

The simple recital of such facts should be sufficient to silence cavillers, who speak in ignorance of the value of convent education; and from a worldly, mercantile standpoint, the rolid results above set forth speak in trumpet tones in favor of Loretto.

#### CATHOLIC CLUB.

During Fair week the Catholic Clubexburing Fair week the Catholic Carbota tends a cordial invitation to all Catholic visitors to the city to visit the Club quarters, where everything possible to assist in making their stay in the city a pleasure will be done.

re will be done.

Regular weekly meetings will re-commence on Friday, Sept. 3, 1897.

#### OBITUARY.

MR. JOHN KELLY, LOGAN. Kinkora, Aug. 26, 1897.

MR. JOHN KELLY, LOGAN.

Kinkora, Aug. 26, 1897.

Death has again visited our midst and this time removed by his fell hand one of the oldest and most respected residents of this vicinity, in the person of Mr. John Kelly of Logan. The sad event occurred at his home on the evening of Tuesday, the 24th ult. Deceased was a native of the county Cavan, Ireland, and had reached the advanced age of ninety-seven years.

He emigrated to Canada in 1852, and settled on the farm which he occupied up to the time of his death. Until a few years previous to his death deceased had enjoyed excellent health, and he breathed his last peacefully, surrounded by all the comforts of a good Catholic home and fortified by the rites of Holy Church. Mr. Kelly was universally respected and beloved, and his funeral today was largely attended by many sorrowing friends who came to pay this last mark of respect to the remains of one who had always been a good neighbor and a kind and trustworthy friend.

High Mass was sung in St. Patrick's church by the Rev. Father O'Neill, and interment took place immediately after in St. Patrick's cemetery. Deceased had a family of five, of whom four are still living—Owen and Mary at home; Thomas and Mrs. Francis Flynn in Ellice. We extend to the bereaved family our sincere sympathy and hope they will be comforted by the belief that a lite so well led has now received a happy reward and that the departed has already heard that joyful summons, "Well done, thou good and faithful servant, enter thou into the joys of the Lord!"

T. E. B.

MRS. FRANK MACDONALD, KINGSTON.
All that is mortal of the late Mary Macdonald, wife of Frank Macdonald of the staff of the Kingston P. O., was consigned to its last resting place in the Catholic cemetery of that city on Thursday, 26th ult. Deceased had been ailing since last December and for over four long and lingering months suffered the most intense agony from the ravages of that incurable and dreadful malady—cancer. All that the willing hands and loving hearts of husband, children, and sympathizing friends could do was done to alleviate her sufferings and combat the approach of the fell Destroyer. Supported by the consolations of her holy religion she was enabled to bear her severe trial with Christian resignation and fortitude until her soul was released from its earthly tenement on the morning of the 24th.

The late Mrs. Macdonald was born of respectable Scotch parents in the county of Glengarry, near Glennevis, in \$Feb., 1841, and was, at the time of her demise in her fifty-seventh year. She leaves behind a husband and nine children, five sons and four daughters, to mourn the loss of a most estimable wife and affectionate mother, whose sole aim and object was to fulfil the duties devolving upon one in her sphere of life. How well she succeeded is known to all who had the pleasure of her acquaintance and came within the sphere of her influence. She is now gone to her reward, and may her soul rest in peace.

A. B. M.

LINDSAY SEPARATE SCHOOLS. MRS. FRANK MACDONALD, KINGSTON.

# LINDSAY SEPARATE SCHOOLS.

Lindsay, Ont., Aug. 28, 1897.

Lindsay, Ont., Aug. 28, 1897.

Ed. CATHOLIC RECORD:

Dear Sir:—In connection with the progress of Catholic education I would like you to take notice in your valuable paper of the spleadid record made by the Catholic Separate school of Lindsay, under the charge of the Sisters of St. Joseph.

All the †upils were successful in passing the different departmental examinations, as you will see from the following list, taken from the town paper:

Passed Entrance, — Total, 845: May Powers, 601; Mabel Burke, 565; Bernadette Murphy, 547; Mila O'Callaghan, 547; Minnie Cain, 536; Katie Conlon, 528; Teresa MacDonald, 527; Lottie Hallinan, 485; Mary Fitzpatrick, 428.

Received diplomas in Commercial Class for book keeping, typewriting and shorthand; Emma Lansing, Mand McGill, Annia

Received diplomas in Commercial Class for book keeping, typewriting and shorthand: Emma Lansing, Maud McGill, Annie McKee, Maggie Coburn, May Haslam. Diplomas in typewriting and book-keeping: Nellie Fitzpatrick, Nellie Gunn.
Diplomas in shorthand and typewriting: Maggie Burke, Mabel Fee, Edith Nicolle.
High School—Passed Form 1, May O'Connell, Maggie McGeough, Nellie Gunn. Part 1, of Form 2, Mary Campbell, Mary Connolly, A. E. Carter, A. Guiry, Maggie Hickey, Hannah McClory, J. McDonad. Form 3, Mary J. Campbell, Mary Connolly, Lizzie Scollard.
I would also like to state that the music class of this convent is affiliated with the

class of this convent is affiliated with the Toronto College of Music, and in considera

Toronto College of Music, and in considera-tion of the youth of some of the pupils, Mr. Torrington, musical director, came to Lind-say in June to examine the candidates: The following is the list of successful ones: E. Magee, F. O'Leary, M. Hettgar, M. Daly, passed 1st piano exam., obtaining 1st class honors. T. McDonald, L. Fowler, M. Cairns, M. Brady, E. Whalen, E. O'Leary, 2nd class honors.

E. Magee and F. O'Leary, passed 2nd piano exam., the former obtaining honors. piano exam., the former obtaining and theory The following passed the elem. theory exam.: E. Magee, F. O'Leary, E. Whalen,

exam. : E. Magee, F. O. M. Hettgar.
A Friend of Catholic Schools

No young man ever climbed the ladder of success with a whisky flask in his pocket.

# MARKET REPORTS

LONDON.

Belley. 28 to 904 cper bushel. Peas.

38 to 30c per bushel. Barley. 24 to 284 c per bushel. Peas.

10 to 10 to 335 doc. per bush. There was a scarce ity of beet, and a good carcass soid for 26 per cwt. Live cattle are going up, especially stockers, and sales are made at 3 cents per pound, neat stock, In the long line first-class-say 150 pound pigs — sell for 35.40 to 85.50 per cwt. Dressed hogs. 87 per cwt. Lambs, 13 to 8 cents a pound. Butter, 18 to 19 cents a pound. Eggs. 9 to 10c a dozen. Apples, 80c per bushel. Potatoes. 50 cents a bag. Wool, 17 cents a pound. Hay, 38 to 86 50 per ton.

Montreal, Sept. 2.—Grain, firm and fairly active. Enquiry continues for Manitoba wheat, local miners bidding \$1.03 for 10,000 bushels Manitoba wheat, No. 1 hard. Flour continues active and strong. Winter wheat patents, 85 to 85.25; straight roller, 84.85 to \$5. and in bags, \$2.25 to \$2.36; best Manitoba strong bakers, \$5.50; second. do. 85, and low grades, \$3.15;



Hungarian patents, \$5.90. Manitoba bran at \$12.50 to \$13, and shorts at \$13.50 to \$14 per ton; including bags, Ontario bran, in bulk, is offering at \$11 per ton. Rolled oats, \$2.30 per barrel, \$1.60 per bag; \$1 standard meal, \$8.20 per barrel, \$1.60 per bag; \$1 standard meal, \$8.20 per barrel, \$1.50 to \$12, and \$0.50 per bag. \$1.50 to \$10.50. Canadian pork, \$15 to \$15.50 per bagre. Pure Canadian and in palls, at \$4 to \$16, and compound refined at \$1 to \$15c, per pound. Hams, \$1 to \$18.50 ontario cheese, \$9.c.; finest townships, \$9c.; finest Chushotes \$1.50 per pound. Hams, \$1 to \$18.50 per pound. \$1.50 per \$1

barrel.

PORT HURON.

Port Huron, Mich., Sept. 2.—Grain—Wheat, per bush., 88 to 90c; oats, per bush., new, 17 to 19 cents; old, 20 to 22c; corn, per bush. 25 to 30c; rye, per bush. 40 to 43c; buckwheat, 20 to 22c per bush.; barley, 45 to 50c per 10 lbs.; pers, 30 to 35c per bush.; beans, unptcked, 30 to 35c, per bushel; picked, 35 to 46c, per bush.

bush. 10 30c. per hushel; picked, 35 to 45c. per bush. Produce — Butter, 10 to 13c per lb.; eggs, 11 to 13c per doz., iard, 5 to 6 cents per pound; honey, 7 to 9c per pound; cheese, 9 to 10c per pound.

Hay and Straw—Hay, \$5 00 to \$6.00 per ton, on the city market; baled hay, \$6 to 38 per ton in car lots; straw, \$8.50 to \$4.00 per ton. Vegetables and Fruits — Potatoes, new, 50 to 60 cents per hushel; apples, green, 60 to 70c per bushel.

Dressed Meaza, — Beas Michigan — 5 00.

so cents per Fushel; apples, green, 60 to 70c per bushel.

Dressed Meats. — Beef, Michigan, \$5.00 to 65.00 per cwt. Live weight, \$2.50 to \$3.50 per cwt. Chicago, \$6.00 to 87.50 per cwt.

Pork—Light, \*4.50 to \$5.00; choice, \$7.00 to 55.0; heavy, \$8.50 to 83.55, no sale; live weight, 82.50 to \$8.55 per cwt.

Mutton—86.00 to \$6.50 per cwt.

Lamb—88 to \$9 per cwt.

Spring lamb, \$2.50 to \$8.25 each, alive.

Veal, \$6 to \$7.00, per cwt.

Poultry—Spring chickens, 10 to 11 cts. per lb.; fowls, 7 to 8c per lb.; alive, 5 to 7c per pound; urkeys, 9 to 10c per pound;

Latett Live Stock Markets.

Latest Live Stock Markets.

TORONTO.

TORONTO.

TORONTO.

TORONTO.

Toronto. Sept. 2.—In the export cattle market about everything sold at prices ranging from 84 to 84.50 per 100 pounds; occasionally \$4.50 and even 84.50 was paid. Good choice butchers' cattle is selling at from 1.25 to 83.40 per 100 lbs. Medium sold at about 83 to \$3.12\frac{1}{2}\$ per 100 lbs., and common around \$2.75.

82.75.

Good export bulls fetch from 3 to 3½c per lb., with 3½c for choice. Stockers are worth from 2 to 3½c per lb., 2½ to 3½c per lb. Choice calves are wanted at from 3½ to 3½c per lb. Export sheep are worth from 3½ to 3½c per lb. Bucks fetch 2½ to 2½c per lb. Lamos are steady at from 3½ to 3½c per lb. Lamos are steady at from 84 to 84.40 per 100 lbs. for very choice.

There was a good trade in hogs: prices to day were 85.75 per 100 lbs. for the very best \$5.50 for light hogs; for thick fat 85 was paid; for stores from 83 to 83.75 and for stags \$2 per 100 lbs.

for stores from 83 to 85.75 and for stags 52 per 100 lbs.

East Buffalo, N. Y., Sept. 2.—Cattle—The general tone of the trade is regarded steady and firm. Hogs—Good to choice Vorkers, 84.99; light Yorkers, 84.90 to 24.92; mixed packers grades, 84.75 to 84.85; medium weights, 84.60 to 84.76; heavy boxs, 84.60 to 84.75; roughs, 83.75 to 84. 85, heap and lambs—Vearlings, choice to prime, 84.65; fair to good, 84 to 84.55; culls to common yearlings, 83.00 to 83.75; spring lambs, good to extra choice, 80.25 to 85.65; culls to fair, 83.75 to 81; fair to choice mixed sheep, 88.80; export sheep, 84.50; fair to choice mixed sheep, 85.80; export sheep, ewes to prime wethers, 83.75 to 24.

#### SAVED HIS BOY.

A Plain Statement From Mr. Robt. Paralyzed on One Side, and Doctor' Treatment Did Him No Good-Dr. Williams' Pink Pills Were Given and Effected a Through Cure.

From the Galt Reporter.

Mr. Robt. McLeod is a gentleman well known in the town of Galt and throughout the district. In conversation with a member of the Reporter staff recently, he consented to make public the facts concerning the illness and restoration to health of his little He said :

boy. He said:
"Yes, I believe that had it not been for Dr. Williams' Pink Pills my little boy would not have been living to-day. Willie, who is ten years of age, was taken with an illness that developed into paralysis of the left side. He had the best medical aid within my reach, but nothing seemed to benefit him. got so bad that a pin could be run into his left hand to the bone without his feeling in the least. If he attempted to walk he could only get over the ground by dragging his left foot behind him ; he had no power in it what ever. One night I was feeling pretty blue about him. I felt that he was going to be an invalid all his life, and I viewed things in their worst light. On this particular night I put on my hat with the intention of going out to take a quiet walk, but just as I got to the door I saw lying on a step a pamphlet. I picked it up listlessly, saw it was an advertising book of the Dr. Williams'Medicine Co. I only read a few words when the conviction seized me that here was something that might possibly benefit my boy. I at once went down to Mr. Ferrah's drug store and purchased a box of the pills. the time he had taken two boxes the color had come back into his hand and arm, and by the time he had taken half a dozen boxes he was cured, and now he is better than he ever was before in his life, and as hearty and strong as any boy in the town. Yes, sir, I believe Dr. Williams' Pink Pills

Coleman's DAIRY, HOUSEHOLD AND FARM

are a wonderful medicine.

CANADA SALT ASSOCIATION CLINTON, ONT.

# ARTICLES FOR SALE.

A BLOOD FURIFIER.—McBRIDE MED leine Co. Sarsaparilla. \$ size for 35c Office 414 Yonge street, Toronto. KONTO CURES DANDRUFF.

K ON TO RESTORES THE HAIR TO ITS k natural color. 25c. per bottle. McBride Medicine Co., 414 Yonge street, Toronto. Agents wanted in every county.

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Reopens Sept. 1st. Our course, method and facilities, are unsurparsed. Fine teachers' rooms specially planned for health an convenience. Can accommodate 200 pupils Catalogue J. W. WESTERVELT, for a Postal Principal

PRINCIPAL For the constantly increasing attendance at the

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Highest Musical Standing in Canada SCHOOL OF ELOCUTION Dr. Carlyle, Principal.

Send for New Catalogue fre-GEO. GOODERHAM, F. H. TORRINGTON,
President. Musical Directo



The success of its army f graduates in all departments (t business Ffeators which may be yours—let NE reason way you should write for the XVth annual announcement of the Hamilton Business College, M. G. A. Bushidow

-GALT BUSINESS COLLEGE-GALT, ONT. -Elegant Announcement of this -- Up-to-date School Free

FALL TERM - SEPT. 1st. Business College STRATFORD, ONT.

STRATFORD, ONT.

A live, go-a-head school that thoroughly prepares young men and women for business life. Attendance this year double that of last year. Only one kind of business education given to our students, and that the best.

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Complete Academic, Collegiate and Commercial Courses.

In Collegiate Department pupils are prepared for University Honors, and Senior Leaving, Junior Leaving and Primary Certificates, awarded by the Education Department. The number of students who have succeeded in taking these honors in post years testify to the thoroughness and efficiency of the work done in the Acade my.

In the Commercial Department rupils are prepared for Commercial Diplomas awarded by the Nimmo & Harrison Business College, Toronto.

In the Academic Department special

In the Academic Department special attention is paid to the Modern Languages, the Fine Arts, Plain and Fancy Necelework. In this Department pupils are prepared for the Degree of Bachelor of Music, of Toronto University, and for Provincial Art School Tachers' Certificates.

Classes Resumed on Tuesday, Sept. 7th Select Day School for little boys in connection with the Academy re-opens same day.

For Prospectus apply to the MOTHER SUPERIOR



#### TEACHER WANTED.

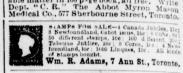
WANTED A QUALIFIED TEACHER, arate school, No. 22, Gleucaster. One that can teach French and English preferred. Apply, stating salavy, to M. H. Kenny, Orleans P. 6. Glencearer Co., Ontavio.

V. C. MCTAGGART, B. A., MANAGER Commerce Bidg., 25 King st. west, Toronto, supplies teachers with positions and School Boards with competent teachers. No charge to Boards.

#### HOUSEKEEPER WANTED.

WANTED, A COMPETENT PERSON OF some nursing experience, kind and motherly, as mother's being and housekeeper, and to have in charge an invalid lady and her young children tof school age) A Catholic and well recommended. Apply, with reference, in person or by letter, to John A, Robinson, Esq., Barrister, St. Thomas, Ont. 985.2

CANCER | Tumors and all Bood orders conquered; entitle vegetable a ment at home. No knife or plaster, particulars by mail or at office; much able matter in 100 pracebook, all free. A Dept. "C. R." The Abbot Myron Medical Co., 577 Sherbourne Street, Tor



WANTED. WANTED.

CANVASSERS—"Queen Victoria: Her
Life and Relen," has captured the British Empire. Extraordinary testimonials
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Marquis of Lorne says: "The best popular
Life of the Queen I have seen." Her Majayis
sends a kind letter of appreciation. Selling
by thousands; gives enthusiastic satisfaction. Canvassers making \$15 to 810 weekly.
Prespectus free to agents. The BracheyGarrieron Co., Limited, Toronto, Ont.



MAIL CONTRACT.

CEALED TENDERS, addressed to the Post-master General, will be received at Ortawa until noon, on Friday, 8th October, 1897, for the conveyance of Her Majesty's Mails, on a proposed contract for four years, 7, 13, 19, 25 and 31 times per week between London Post office and Street Letter Boxes from the 1st January next.

Printed notices containing further informa-ation as to conditions of proposed contract may be seen, and blank forms of Tender may be obtained at the Post Office Inspector's office, London. office, London. CHAS, FISHER,

Asst. Post Office Inspector. Post Office Inspector's Office. London, 27th August, 1897.



SOULANGES CANAL.

## NOTICE TO CONTRACTORS.

SEALED TENDERS, addressed to the un

temport, isse, for the construction and setting up in working order of sixteen pairs of Lock Gates.

Plans and specifications of the work can be seen on an after the 6th day of September, 1897, at the office of the Chief Engineer of the Department of Railways and Canals, ot awa. Printed forms of tender can also be obtained at the place named.

In the case of firms there must be attached to the tender the actual signatures of the edit of the tender the actual signatures of the edit of the tender the actual signatures of the same of the same of the same of the same and further, an accepted bank cheque for the sum of ten per cent, of the amount of the tender must accompany the tender. This accepted bank cheque must be endorsed over to the Minister of Railways and Canals, and will be forfeited if the party tendering declines entering into contract for the work at the rates and on the terms stated in the offer submitted.

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

The Department does not bind itself to accept the low-st or any tender.

By order,

L. K. JONES,

Sevetary.

Department of Railways and Canals.

Department of Railways and Canals Ottawa, 21st August, 1897.

Newspapers inserting this advertisement without authority from the Department will

CURRY, BAKER & Co., Architects.
70 Victoria St., Toronto.
CHURCHES, HOSPITALS, SCHOOLS, ETC. C. M. B. A .- granen No. 4. London

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