

The Catholic Record.

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

VOLUME XX.

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The Catholic Record.

London, Saturday, July 23, 1898.

"ROMISH" INTOLERANCE.

Some time ago the Christian Guardian conveyed to its readers the pleasing intelligence that Bibles were being distributed amongst Uncle Sam's soldiers, and insinuated that its maxims were the guiding rule of camp life. It appears, however, that a Methodist chaplain did not get one, or otherwise he could not have forgotten the Golden Rule of charity. This zealous gentleman wanted every soldier in his regiment to attend the Methodist services. The Catholics could not see their way clear to accept the invitation. Then the Colonel came down like a cyclone upon the parson, and here and there through Camp Merritt are mutterings of indignation against "Romish" intolerance.

THE ALLIANCE.

The Anglo American alliance is the one absorbing topic amongst a certain section of politicians. When the United States commences to arrange its affairs after the present war it will have plenty to do.

Outside a few gentlemen of leisure who have a taste for after dinner speechifying, there is little serious attention given to the question. It would be a magnificent spectacle indeed to see the two nations joining hands. They would walk through the world the bearers of freedom, the refuge of the oppressed, the upholders of true civilization. Their principles would stand for the progress of humanity. If by progress we mean material wealth and the resources of commerce, we make no denial, but if by progress we mean faith and purity and trust in God, we say emphatically that neither the United States nor England can make any just claim to be the foremost factors in our civilization.

It is the worship of the material that blinds the present century. Sooner or later Providence will take the scales from our eyes. Spain's infidelity and her faithlessness to her glorious past has made her seemingly unworthy of her high mission. We have hope, however, that before we die we may see men and women appreciating things at their just value. When we hear this talk about succoring the oppressed we cannot help thinking about the humane treatment accorded to Southern negroes, to East Indians and Irish peasants. But let the past be. We enjoy freedom such as never dreamed of by our American cousins. We respect the flag that guards our homes, and it need not be said—for we have proved it sufficiently—that we are ready to die for it.

A PARENT'S INFLUENCE.

We sometimes wonder why some people assume such a listless manner whilst in church. Perhaps it is through fashion or thoughtlessness or through ignorance, but we never see it without indignation. The church is the home of God and gate of Heaven, and they who enter it should do so with the utmost reverence. They are in presence of their King—the mighty Intercessor who pleads daily for His people—and it seems to us that this knowledge should guard us against irreverence. Moreover, everything connected with our churches has a meaning. There is not a prayer that is not hallowed by the tradition of centuries, and there is not a ceremony and not a genuflection which has not upon it the stamp of Apostolic times or of venerable tradition. There are books which explain them, but they are not found; betimes in the family library. If only parents would recognize their responsibility they would during the winter nights read to their children the explanation of the beautiful ceremonies of the Mass, and the after years would bring them a rich harvest of benediction. The children will remember it long after the parents have closed their eyes in death. Nay, more, this family reading will not only make them better Catholics, but their memory will keep them steadfast to duty. Cardinal Manning said, whilst preaching the funeral sermon of a Bishop, that his success was owing to the fact that he had had a good mother.

Who amongst us cannot bring this home to ourselves? The vision of the sweet face of her to whom we give the

blessed name of Mother comes between us and many a wayward fancy. Her words of admonition are sounding in our ears urging us to be more true to ourselves and to God. The memory of her love abides with us, and to be worthy of it, to never cause the tear to bedew the eyes that looked with fond affection upon our infancy and early manhood, has perchance been the stimulating power of our life. But a mother can have a powerful influence upon her children, upon one condition, namely, that her life portray the virtues she wishes to inculcate upon her children. She will teach them lessons of self-restraint and not the lessons of show and vanity that breeds indifferent and listless Catholics. She will teach them to work nobly, not simply to attain a position in life, but because work is duty, and that beyond the care and weariness of life is the never ending peace, the only worthy recompense of an immortal soul. The model of a truly Catholic life will impress itself indelibly on the susceptible hearts of the children, and when years have brought them maturity they will rise up and call the mother "blessed." The parents may not be able to give them in words a true notion of the grandeur and beauty of their holy faith, but a good book will help them to accomplish this duty.

The idea that children are averse to what is termed "dry reading" springs from gross ignorance. The life of Jesus and of the saints will prove as interesting to the average boy and girl as the tales about impossible heroes and heroines. Give the children an opportunity. Read some instructive book aloud and you will find that it will have a fascination for the young. There are four books which should be in every family, the "New Testament," the "Imitation of Christ," the "Lives of the Saints" and the "Introduction to the Devout Life," by St. Francis of Sales.

ANOTHER BLOW TO THE BIGOTS.

The A. P. A. conspiracy received another blow in the solar plexus last week out in the West, when a jury brought in a verdict in favor of the House of the Good Shepherd, St. Paul, Minn., in a celebrated case which has attracted national attention. Over a year ago, when Apatism was flourishing all over the land, the local organization in St. Paul induced an unfortunate woman who had been committed to the House of the Good Shepherd for reformation to bring suit against the institution for false imprisonment. The damages were fixed at twenty thousand dollars. A leading A. P. A. attorney took the case and an appeal was made to the members of the fraternity throughout the country for funds with which to prosecute the trial. Evidently the appeal brought in substantial contributions, for the attorneys fought with determination and persistence through four separate trials.

Thrice the juries disagreed. Religious bigotry was stirred up to an unwonted extent, and the jury men could not be brought to deal with the questions involved except on sentimental lines. Men who were known to have been members of A. P. A. and Orange lodges were upon every panel, and a determined effort was made on each occasion to exclude Catholics from the jury box. After each disagreement preparations for a new trial were promptly made by the local bigots, who were receiving plenty of money from all the cellar gangs all over the country. At last a jury was secured whose members possessed intelligence enough and patriotism enough to declare on their oaths that the prosecution of the case against the Sisters was the result of a conspiracy, and that the miserable woman who was the instrument of the A. P. A. gang was never illegally deprived of her liberty.

The four trials cost the country, according to the estimate of the Irish Standard, about \$6000. But the verdict is worth every cent of it. It settles a much disputed point, and it drives the bigots and bats once more into their holes. We congratulate the good Sisters upon their vindication.

"QUESTION BOX"

The Missionary.
Do you think the Catholic Church is going to make a greater effort in the future to let those who are not members find out what the real doctrine of the Church is? Why does it nearly always confine its preaching to its own members?

Evidently in the mind of the questioner the Catholic Church is a huge secret society, with a creed of doctrines and a code of morality that she endeavors to keep from the people. Such is not the case. The Catholic Church has been a city set upon a mountain, in the full gaze of the public eye, for the last nineteen centuries. She has no doctrines that she does not preach on

the house tops. There is not one of her laws that may not be known by every one.

It is true that in this country, during the past generation, she has had all she could do to instruct and care for her own children; and, guided by the good sense that has always characterized her ministrations, she has been careful to set her own household in order, and now that she has her own people pretty well in hand she will seek to obey the command of her Master to preach the Gospel to every creature.

If the Church has all power, that what it binds on earth shall be bound in Heaven, why, in the name of God, does it not destroy the saloons? It can do it.

I do not think that there is any organized power in this country that has done so much towards counteracting the baneful effects of the saloon, and weakening its power for evil, as the Catholic Church.

In solemn council, in 1865, it condemned the vicious saloon. It warned the people that it was the enemy of the Church, of the home, and of the country. Since that time it has exerted all the tremendous influence of a far-reaching and powerful organization, to cripple the evil producing influences of the saloon. In the great cities of this country the Catholic Church has been the strongest ethical influence among the masses of the people, and that the saloon is a regulated power today is largely due to the influence of the Catholic Church.

Please interpret the following: "Many are called, but few are chosen." Various interpretations have been given to the above passage. Some ecclesiastical teachers use this text to prove the small number of the elect, but others, giving it a more acceptable interpretation, say that many are called to a good life, but few are chosen to the high walks of the counsels. Like the young man of the Gospel who had kept the Commandments from his youth up, inasmuch he was of the "many who are called," but our Lord told him if he would be perfect, to go sell all he had and give to the poor, and follow Him. In this category he became one of the few who are chosen.

Why is the Bible put up in such a manner that it can be interpreted in so many different ways?

We do not think that our Lord had any idea of throwing the Bible among the people to be interpreted as each one pleases. As when the Constitution of the American Republic was written there was organized a Supreme Court to interpret it, so our Lord constituted the Church to be the Supreme Court that would define what is meant by various passages in Scripture.

Do you know of any searching mind, not dominated by the obedient reason of the Catholic, which by religious loyalty is not permitted to question the Church's doctrine, that believes that she alone possesses and teaches the truth of God, and that she alone is the Church of the infallibly benevolent Christ when in full mental view of the development of modern liberty by English and Americans, almost wholly apart from Catholicism, or the comparative condition of those Christian peoples upon whom Catholicism has had full sway and least away, and of American liberty's present danger from ring rule by municipal bosses, chiefly Catholic, using the power of slum-voters, almost wholly Catholic?

We gather from this rather involved question a statement that the civilization that is born of Protestantism is much higher than that born of Catholicism. I would recommend to the questioner a book called Catholic and Protestant Countries Compared in Civilization, Popular Happiness, General Intelligence, and Morality, by Alfred Young, Paulist (120 West 60th street, New York). He will find in it conclusive arguments to show that Catholic civilization is not what he thinks it is. In regard to "liberty's present danger from ring rule by municipal bosses, chiefly Catholic," and "the power of slum voters, almost wholly Catholic," that matters are not infinitely worse than what they are, the credit is due almost entirely to the influence of the Catholic Church restraining, civilizing, and uplifting the masses of people.

THE TWOFOLD LIFE.

Sacred Heart Review.
The great feast of the Scapular, known as the feast of our Lady of Mt. Carmel, which is a special festival of the month of July, has a peculiar bearing upon the times through which we are now passing. These are days of great excitement, of wars and the rumors of wars. Men's minds are centered on action, on the visible and external, on human glory, prowess and victory, on the conflicts of the nations, and the diplomatic outcome of sanguinary strifes. Meanwhile, in the midst of all this, the voice of our mother the Church calls us to the consideration of a life of prayer and contemplation, a spiritual life, a seeing of the invisible, which is very wonderful and very real.

A type of it may be found in the reflection of the lives that many of us are now leading in peaceful seaside villages, in country hamlets, or far up among the mountains and hills, where we seek for rest and relaxation in the summer from our usual toil. We read the daily papers; tidings of battle and bloodshed come to us; and as we read of them, we think of what we ourselves were doing while all that wild excitement was taking place. Men were

falling dead in those fierce struggles; the cannon were volleying, the roar and din of deadly combat rent the air. But we saw above us only the fair blue sky undimmed by smoke of battle; saw round us the green, fair fields, lying peaceful in the sunlight; saw before us the waters rippling and dancing, with no death dealing navies blackening their beautiful surface. We heard the birds' clear singing and the waves' soft beating on the strand. When we have read the news of the battle, we turn to look upon the landscape or the sea view, thanking God, perhaps, if we think to do it, that we are far from the tumult and the strife.

In the great biography of Monsieur Olier, by Edward Healy Thompson, there is mention of a certain Marie de Valerno, Dame d'Herculeais, whose life is said to have been a miracle of prayer. We are told that she rose at three, and gave four or five hours to prayer; then heard Mass, made her spiritual reading, and continued her devotions till dinner-time. A quarter of an hour later she again went to her oratory, where she stayed till supper, and then returned for several hours to her communings with Almighty God. In fact, she sometimes spent the entire night in this holy occupation. She took but little food or sleep, and she died at the age of thirty-five, so that we see that she carried on this method of existence while she was still quite young, and before old age and decrepitude had taken from her the charms and blandishments of earthly life. Moreover, she was a married woman, living in the world and not in a cloister or a hermitage, and evidently of a position and rank that would have allowed of gaiety and diversion, of social entertainments and many worldly pleasures.

But, Monsieur Olier only met Madame d'Herculeais towards the close of his own life of wonderful prayer and labor, another soul had influence over his that still more forcibly attracts attention. This was Marie de Gournay, wife and widow of one of the twenty five licensed victuallers of Paris, who had been born a poor country girl, and by choice always preferred to live a hard and obscure life, studying only to imitate the Blessed Virgin and to copy the interior disposition of that holiest of women. When her husband died, she chose for herself, so we are carefully told, one of the most uncomfortable rooms in the noisy house, never free from noise and bustle, which to her were the cause of much suffering. Yet there "she made a solitude for herself in which to commune alone with God, Who was the one Object of all her thoughts and affections." Sometimes she spent entire days with no other food than the Blessed Eucharist. For twenty five years she waited for the guests at the noisy inn, in such an ordinary manner that nothing gave evidence of the remarkable holiness under her very ordinary exterior. Yet time went on; and there came, to seek counsel at her lips, "souls the most advanced in the ways of God." Monsieur Olier says of this poor woman that they could have deemed they saw in her the "Virgin most prudent" directing the Church of her Divine Son and guiding His apostles after His ascension into heaven.

Another character exerting great influence over his fellow men at that very epoch, was Claude Leglay, an artisan, a married man with a family. He, too, desired to serve God only in lowliness and obscurity, yet his knowledge of divine things was marvelous, and "such as could only have been imparted to him by the immediate teaching of the holy Spirit." It was he who on the 16th of July, two hundred and fifty six years ago that very day, the feast of our Lady of Mt. Carmel, heard Monsieur Olier say Mass in the church of Carmelites, and while as yet knowing nothing of that great founder's vocation, was led, nevertheless, by a particular movement of the Holy Spirit, to pray all through that Mass for two things: first, that the priest then offering the Holy Sacrifice might attain to a perfect union with God; secondly, that he might become a great captain in the army of Christ, to marshal soldiers in His service.

Now, if we ourselves can lead lives of pleasure and relaxation, while conflict and sorrow are going on in the world among our brothers,—if we are all dimly conscious of two lives that any one of us may lead at times,—why do we not all understand, at least in slight degree, that there are men and women lifted up to a calm, spiritual atmosphere above all things of time and sense; and why do we not also see that they are in no wise selfish, for their cares and loves and prayers are for God and for immortal souls?

The widow's cake, and the widow's mite, and the cup of cold water, and the spices that were bought but never needed, for Jesus was already risen; and every kind word, and gentle tone, and loving watchfulness in little things, by which the humblest and most homely life is turned to gold, and transfigured in secret before God and the guardian angels—these are the daily miracles of the Sanctifier, secret as the ministries which ripen the corn and make the wild flowers perfect in form and line, even where no eye of man shall ever see them.—Cardinal Manning.

THE PROPAGATION OF THE FAITH.

Antigonish Casket.

The May number of the Annals of the Propagation of the Faith contains a detailed statement of the receipts of this world wide Association for the past year (1897). It is not a little gratifying to find that the gross receipts reached a sum considerably in excess of that of the preceding year. In 1897 the total receipts were 6,332,686.87 francs, or about \$1,266,537.52 francs, or about \$1,354,575.90—an increase of 888,038.54. It may be remarked, however, that there was a shortage of about \$40,000 in the contributions for 1896 as compared with those of the previous year.

The following table shows the diocesan contributions by countries:

EUROPE.	Francs.
Dioceses of France	4,177,694.86
Spain	1,499.00
Alsace and Lorraine	311,789.48
Germany	42,260.28
Switzerland	42,260.92
Austria	68,903.54
Hungary	3,617.05
Belgium	358,209.12
Holland	158,835.45
British Isles	15,328.30
Spain	195,872.02
Portugal	25,199.51
Italy	335,341.35
The Levant	24,308.85
Russia and Poland	4,821.00
From different dioceses of the North	842.15
ASIA.	
Dioceses of Asia	6,606.75c.
AFRICA.	
Dioceses of Africa	30,167.45c.
AMERICA.	
Dioceses of North America	207,100.75c.
Central America	11,134.95
South America	186,710.85
OCEANIA.	
Dioceses of Oceania	10,145f. 50c.
Total	6,772,896.82c.

It will be seen that Catholic France, true to her glorious traditions as the foremost in missionary work among all the nations of the world, gives alone nearly two thirds of the whole amount. The single diocese of Lyons, where are the headquarters of the work, contributes 467,317 francs, nearly a twelfth of the whole; Paris 224,724, and Cambrai 196,907. The next highest on the list is the diocese of Nantez, with 189,758 francs, after which is Metz with 169,647. There are thirteen dioceses in all which give upwards of 100,000 francs each of which seven are in France, two in Alsace Lorraine, two in Germany, one in Holland, and one in South America. The largest contribution from any one diocese in the British Empire is 35,047 francs from Dublin, next to which comes Westminster with 17,104. There is a slight increase in the contributions from the dioceses of the United States — 171,136 francs last year as compared with 165,280 francs before. On the other hand, the contributions from the dioceses of Mexico have fallen from 122,531 francs in 1896 to 26,925 in 1897. But South America more than offsets this deficit, having increased its contributions by 153,126 francs; so that the total receipts from America for 1897 exceed those of the previous year by 62,816 francs. Deserving of special mention is the contribution of 3,602 francs from the Vicariate Apostolic of the Sandwich Islands.

Our own Canada, sad to say, instead of generously enlarging its contributions, as it ought to have done, has fallen pitifully behind. It is nothing short of a scandal that a handful of poor Catholics in far Hawaii should contribute more than one third as much to the Propagation of the Faith as the two millions of Canadian Catholics. The receipts from Canadian dioceses decreased from 15,603 francs in 1896 to 9,038 in 1897. We honestly believe, none the less, that in charity and zeal the Catholics of Canada are second to those of no other country in the world, and that there is need only of proper organization and of pressing upon them the paramount claims of this great work to get them to contribute generously according to their means. Our own diocese, far behind some of the other Canadian dioceses though it is in wealth and numbers, actually contributes alone more than all the rest of them put together! Here are the figures:

Diocese of Antigonish	Francs.
Montreal	4,655f. 60c.
Quebec	2,274.30
St. Boniface	905.20
St. Albert	734.30
New Westminster	624.00
Prefecture Apostolic of St. Pierre	794.35
	400.00
Total	9,688.75

We will quote in conclusion some words on this subject from the last number of The Missionary, organ of the Catholic Missionary Union, presided over by the Paulist Fathers, of New York. The broad Catholic spirit which pervades these words is highly commendable, and augurs well for the success of the special missionary work which is now being carried on in the United States under Paulist auspices:

It is pleasing to see that the Association for the Propagation of the Faith has taken on a new life under the administration of St. Gratian of St. Mary's Seminary, Baltimore. The Propagation of the Faith has collected millions of francs, and not a little of it has been expended on missionary work in this country. Many struggling churches during the last generation owed their very existence to this support. But more than monetary support, the interest developed in missionary work was of paramount importance. We are proud that half a million of money yearly could be raised in America for Catholic foreign missions. We are also infinitely persuaded that the conversion of our country is itself conditioned upon Amer-

ican Catholics doing more every way for the conversion of the heathen. This should be done first of all by prayer; second, by contributing to the Propagation of the Faith; third, by our religious communities sending missionaries to pagan nations, followed (perhaps preceded) by members of the diocesan clergy.

THE GLORIES OF PETER.

Sermon by Dr. Luke Rivington.

London, Eng., Catholic News.

Continuing his course of sermons at the Spanish Church, St. James' place, on Sunday, the Rev. Dr. Luke Rivington preached on the text—"I will pray for thee that thy faith may not fail thee, and do thou in thy turn confirm thy brethren." When, he said, anyone passes from any Christian sect into the Catholic Church nothing strikes them so much as the general sense of stability in the Church. They had been tossing about before, they knew not whether, but now they have found rest and peace, that is to say, they have gained that merciful provision which has been made for them by the Sacred Heart of Our Divine Redeemer. He would deliberately diverge for a moment from the main subject to briefly treat on Catholic worship to the Sacred Heart. We are not to think of the worship simply as a symbol of Divine love.

IT IS MORE THAN THIS.
We worship the Sacred Heart of Our Divine Redeemer in itself, not by itself, because it is a part of the integrity of the Divine Person of Our Lord Jesus Christ. But why then worship one particular part or organ of the Sacred Humanity? Simply because the Holy Ghost has inspired the Church to develop special devotion towards that organ of the Sacred Humanity. We could also see the reason of it, because of the role played by that particular organ of our human nature in life. It is through the heart love comes, and so in the case of Our Divine Redeemer His Heart was the indicator, if he might so speak, of His love towards us—every act whereby He loved us had its expression in His Sacred Heart. And He opened out His Sacred Heart and poured forth His blood for us. So

WHEN WE WORSHIP OUR LORD'S SACRED HUMANITY.

We worship especially that Sacred Heart, which expressed the act of love whereby He gave Himself to the world. Continuing his subject, the rev. preacher said one of the greatest desires of Our Blessed Lord was the unity of His people in the future. He prayed for stability, for rest, and for peace for them. "I will pray," said He, "that thy faith fail not; do thou in thy turn confirm thy brethren." This shows that Satan had desired that he might take the Church of the future. It is a mystery to us, but a truth, that Satan cannot tempt us except by the permission of Almighty God. From this we know that we cannot be tempted above our strength. It was because Our Lord knew that temptations would come that He prayed that the faith of Peter may not fail him. It was the faith of Peter which was not to fail; that is, the assent of his mind to the Revelation of God would never fail. Our Lord then sketches for us

THE FUTURE ORGANIZATION OF HIS CHURCH.

There is to be the principle of mediation, the principle of government, the principle of authority, and the principle of obedience. One is confirmed and others are to be confirmed by him, and his confirming power is to be through Christ Himself. Speaking of the Kingdom of His Church Our Lord says "He that is leader amongst you let him be as him that serveth." Looking over the history of the Catholic Church during the last eighteen hundred years nothing strikes the real student of the history of the Church as the fact of the humility which characterises all the Popes, without exception; and in examining the lives of the successors of St. Peter we would see how wonderfully the prayer of Our Lord that their faith may never fail has been answered. The Church alone has never changed; because

SHE IS THE TREASURY AND DEPOSIT OF DIVINE FAITH.

and for this reason the special characteristic of the Catholic Church is its dogmatic character. A dogma is not the self sufficient and overbearing assertion of an over confident mind. It is the precise enunciation of a Divine truth, so far as God wills to reveal it, adequately expressed; and unless a Church has infallible authority what right has it to teach as if it possessed this Divine authority? It is simply the blind leading the blind, and in the end they are sure to fall into the ditch. The Catholic Church teaches on Divine authority, and only within it is there Divine certainty.

DIFFICULT? IMPOSSIBLE!

Mr. Pinkerton, M. P., asked the Attorney General for Ireland (who had been saying that the Belfast riots were caused by a street rabble, and not by Orangemen) how he would differentiate as between Orangemen and rabble. The Attorney General meekly replied that it was "very difficult to define an Orangeman."

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REV. GEORGE B. NORTHGRAVES, Author of "Mistakes of Modern Indiana," THOMAS COFFEY.

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Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach London not later than Tuesday morning. Advertisements must be paid in full before the paper can be stopped.

When subscribers change their residence it is important that the old as well as the new address be sent us.

London, Saturday, July 23, 1898.

A BRILLIANT SCHOLAR.

According to the New York Freeman's Journal, the Sultan of Turkey has conferred high honors on a brilliant young Catholic scholar from Washington, D. C. The young man is Mr. Gilbert Raoul d'Oyley, a grandson of Dr. R. H. Evans, a distinguished American dentist of Paris.

"A STEAL."

Many American journals are loud in their condemnation of the fraud recently perpetrated by the Southern Methodist Church upon the American Government. The authorities of the Church managed by log rolling methods to get a bill passed through Congress, granting the Church \$288,000 indemnity for losses incurred during the civil war.

THE HOLY FATHER AND THE WAR.

It is once more asserted by the correspondent of the London Daily Chronicle that the Pope has telegraphed to the Queen Regent of Spain an urgent request begging her not to compromise the future of the dynasty by refusing to treat for peace. The Holy Father, to induce her Majesty to take this step, says, according to the same report, that after the extraordinary heroism displayed by the Spanish army and navy, the terms of peace cannot be otherwise than honorable.

THE ZIONISTS.

The Zionists, by which name those Jews are known, who are endeavoring to make Palestine once more a Jewish country, have had great success in having Jews settle there, and especially in Jerusalem, the ancient capital of Judea.

consent to allow part of its domain to be partitioned off into a new kingdom, and even the European powers which have large interests throughout Turkey would oppose the establishment of an independent Government there.

ANSWERS TO CORRESPONDENTS.

1. What is meant by "octave" in connection with Catholic festivals? 2. Where the vigil of the Assumption is a fast day and the feast itself is transferred to the "Sunday within the octave," on what day would the fast fall if the 15th of August should happen to be Sunday?

1. The word octave is from the Latin octo, eight; octavus, eighth. Applied to the festivals of the Church, it signifies that the celebration is continued to the eighth day, which falls on the same day of the week as the festival itself.

A HUGE LOTTERY.

It is among the items of news from Germany, that the Emperor William and the other German sovereigns have approved of a lottery on a large scale to promote the prosperity of the German colonies.

THE IRISH POLITICAL PRISONERS.

Irishmen the world over will be pleased to learn that, at last, the British Government has determined to show mercy to the Irish political prisoners, who were condemned on the charge of having caused dynamite explosions in London, Liverpool, Glasgow, Birmingham and elsewhere in 1883.

ROADS IN ONTARIO.

The report of Mr. A. W. Campbell, Provincial Instructor of Road-making, has been issued for the year 1897 by the Provincial Government, and a most useful pamphlet it is for the light it throws upon the necessity of improved highways in all parts of the Province.

THE TWELFTH OF JULY.

The 12th of July was celebrated by the Orangemen in many of the cities and towns of Ontario with the usual parade and pomp, and the same bragado and misrepresentation to which we have been so long accustomed.

ANOTHER SERIOUS HERESY CASE.

The New York Union Theological Seminary is once more in hot water on account of the heretical teaching of one of its professors, Dr. McGiffert. Our readers will remember that Professor Briggs, who really denied the inspiration of Holy Scripture, was, some years ago, condemned by the Presbyterian General Assembly for his teaching, and the Seminary being ordered to dismiss him, refused to comply.

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WHY ON EARTH DO A LOT OF IRISHMEN MEET EVERY YEAR TO CELEBRATE A DUTCH VICTORY?

In his opinion, however, "the battle of the Boyne was not a Dutch victory, but a victory of freedom of thought for men of all nations." (Cheers.)

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The 12th of July was celebrated by the Orangemen in many of the cities and towns of Ontario with the usual parade and pomp, and the same bragado and misrepresentation to which we have been so long accustomed.

WHY ON EARTH DO A LOT OF IRISHMEN MEET EVERY YEAR TO CELEBRATE A DUTCH VICTORY?

In his opinion, however, "the battle of the Boyne was not a Dutch victory, but a victory of freedom of thought for men of all nations." (Cheers.)

A HUGE LOTTERY.

It is among the items of news from Germany, that the Emperor William and the other German sovereigns have approved of a lottery on a large scale to promote the prosperity of the German colonies.

THE IRISH POLITICAL PRISONERS.

Irishmen the world over will be pleased to learn that, at last, the British Government has determined to show mercy to the Irish political prisoners, who were condemned on the charge of having caused dynamite explosions in London, Liverpool, Glasgow, Birmingham and elsewhere in 1883.

ROADS IN ONTARIO.

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THE DOMINION EDUCATIONAL ASSOCIATION.

From Tuesday, August 2nd, to Friday, August 5th, the Dominion Educational Association will hold its third meeting in Halifax, N. S.

THE DOMINION EDUCATIONAL ASSOCIATION.

At these county conventions the most experienced teachers explain the methods by means of which they have been enabled to instruct their children most successfully, and to form their minds. It is very important that this should be done, as by this means the best methods become more widely known, and teachers all over the Province become acquainted with them.

ANOTHER TRIBUTE TO PROFESSOR STARBUCK.

Our esteemed and scholarly contemporary, the Casket, of Antigonish, N. S., in copying Professor Starbuck's article on religious persecutions and the modern mitigation of judicial severity, has this editorial reference: "We should like to be able to place it in the hands of all the poor human parrots who mechanically repeat the phrases they have learned by heart about the Spanish Inquisition, if there were any good ground to hope that their cerebral equipment was sufficient to enable them to understand it."

LEADING CENTRES IN ONTARIO.

On my tour westward I diverted myself after coming back from Niagara, touched at the "Ambitious City," found clean, well kept, and nicely furnished, perhaps, all the favored hotels that it citizens claim for it.

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POPULAR PROTESTANT CONTROVERSY.

Sacred Heart Review. [To understand fully the bearing of the following paper by Rev. Mr. Starbuck one should read his last week's article on the same subject.]

XII.

My readers may be wondering when I shall have done with the Rev. Isaac J. Lansing. Their wonder, I am sure, would be mixed with regret at the prospect of having to part with so interesting a companion. They may take comfort, however, I have merely picked some principal plums out of this rich and variously compounded pudding, which we will now proceed to digest more consecutively and at our leisure. There is a fabulous profusion of good things in "Romanism and the Republic" to be disposed of yet. In the course of nature I shall hardly be able to continue this series of papers to the year 1950, but if I should I doubt whether I should have exhausted its inexhaustible supply of "extended and various misinformation" even by then. If Mr. Lansing will allow me to apply to him a compliment first meant for a lady, I may fairly say, that

"Age can not wither him, nor custom stale His infinite variety."

Every fresh glance at his invaluable book (which I think I am the first to have appreciated according to its merits) assures me more convincingly that he is predestined to be, as it were, the federal head and representative of the popular Protestant controversy. As Emerson says, it is somebody's business to defend the Catholics, that is, of course, from unreasonable accusations. From reasonable accusations no upright Catholic desires to be defended. This office of reasonable defence appears to have providentially fallen on me in especial measure, in equitable requital of early and essential benefits received at Catholic hands. And as if in advised foresight of this necessity, Mr. Lansing, even before he so much as knew of my existence, made haste to provide me with all manner of floating blunders and slanders, which otherwise I should have had to pick, as best I could, out of unregarded nooks and hardly accessible crannies. I hope I shall not be found ungrateful to my reverend colleague.

The Casket remarks that Mr. Lansing represents the lowest line of mentionable Protestant controversialists. Very true. Yet his services by no means stop there. A gentleman writes me, who, besides being a man of many-sided culture, and an eminent jurist, has seen life in its most elevated aspects, as a major general in the war, and a member of one of our greatest states, a representative in Congress, and a member of the Federal Cabinet. He says: "The continuation of your papers on Protestant errors as to Roman Catholic doctrine I read with keen interest and profit. How full of ignorant prejudices we are! Dr. Lansing seems to have differed from the rest of us in that he ventured to repeat these blunders in print, transgressing the obligation to verify before doing so." We see, then, "Romanism and the Republic" may fairly be described as a centrally representative of mental shallowness, cheerful impudence, and illiterate ignorance, using all their best opportunities, the author has gathered into one great morass of malicious intelligence the infiltrations of prejudice from every social level.

I do not mean that there are no hummocks of dry land in this vast bog. The human mind is not preformed to absolute falsehood. Were the whole of it, the author himself would have slipped through it.

"Fluttering his pennons vain,"

like the very father of lies, into some unknown vacancy beyond hope of return. Yet I do not wish it to be understood that all which I pass over without remark is something with which I agree. I may pass it over because I agree with it, or because, though convinced of its falsehood, I have not the present means of clearly demonstrating this, or because the author has so complicated truth and falsehood that to disentangle them would be too tedious a work for the popular character of these papers. If I omit anything, therefore, simply understand it "Sentence reserved."

The work is made up, besides preface and author's preface, and concluding note, of sixteen sermons, preached during the summer and fall of 1888, in the Salem Square Congregational church of Worcester, Mass., of which the author was then pastor. They have now been somewhat condensed into fourteen chapters, retaining, however, the form of address. The author apologizes for a lack of completeness of style. He need not apologize. No revision would have given these sermons literary, any more than intellectual or moral, worth. They have a smart, shallow viciousness that carries the attention along easily enough. They fully correspond to the level both of the speaker and the hearers, that is, the applauding hearers. If the attention of the audience had ever been likely to flag, there are not infrequent interludes of vulgar vituperativeness to keep them awake. Besides, there is one elaborate and solemnly intended parody of Burke's great oration against Warren Hastings, which if the melancholy Jacques could have heard, I am certain that his lungs would once more have crowded like chattering in an hour sans intermission by the dial.

The principal preface is by the Rev. Leroy M. Vernon, D. D., a Methodist clergyman. Of this I say nothing at

present. In the author's preface there is some account of his authorities. Do we find among them any mention of Doctor Storrs or Professor George Fisher? Not a word. This seems strange. These two gentlemen are among our most eminent writers, and both of them are of the author's own denomination. However, besides the natural dislike felt by pretentious vulgar ignorance for high and careful scholarship, there are special reasons why Mr. Lansing does not quote from either Storrs or Fisher. He everywhere represents the Roman Catholic priesthood as a body bent, under the impulse of the coarsest motives, on the mere acquisition of despotic power. Doctor Storrs, on the other hand, has shown, with more distinctness than any other author I have known, almost any other author I have known, how far the hierarchy, even in its most high pitched claims, has been from being principally moved by personal selfishness. No wonder, then, that Lansing turns away from him, although ecclesiastically so near. He might say of him what Froude is reported to have said in the library of Trinity College, Dublin, when he was offered a number of manuscripts giving the extenuating side of the instruction of 1641: "Take these away; I have no use for them." Besides, what would Doctor Storrs' "St. Bernard" do in the midst of the crowd of the Dowlings, the Edgars, the Chiniquys, the O'Connors, the Hogans, and other such riff raff. They would fly shrieking from before the face of it like "the spirits of flood and fell" from before the face of St. Gall.

Professor Fisher is by far the ablest church historian ever born in America, and one of the ablest in the world. But before the Ithuriel's spear of his absolute impartiality such a thing as we have to deal with, reversing the Paradise Lost, would shrink into a mean and loathsome toad. Besides, he has been guilty of a special and inexcusable desert towards the cause for which Lansing and his confederates stand. When all Boston and all the country round about was ringing with the clamor and chatter of the most senseless and ignorant controversy over Indulgences into which even these people have ever fallen, the editors of the Congregationalist, very reasonably desiring to know and publish the exact truth, asked Doctor Fisher to write a paper on the notorious Doctor Dexter to me the most notorious ecclesiastic I have ever known. He seems to me to have been a truncated man. Yet his attitude towards Catholicism appears to me to have been essentially and eminently Christian. As Cardinal Newman somewhere says, we are curiously made up in compartments, which often have very imperfect communication together. When Leo XIII. came to the chair, the Congregationalist exhorted Protestants to pray fervently for him, as for a man in whose wisdom and goodness they have hardly less interest than his own adherents. Had this admirable exhortation been more largely followed, many evils would have been spared.

It was natural, therefore, that the Congregationalist should ask such an authority as Doctor Fisher to prepare a paper on Indulgences. He did so, and in it indignantly protested against the assertion that the Roman Church has ever sold the pardon of sin. Even the venal and outrageous Tetzels did not do this, in the sense in which the phrase is used by Lansing and his associates, as we shall see when we come to Lansing's lucubrations on the subject. I may remark that the blunders were by no means merely the fruit of hostility. On the contrary, Mr. Edwin D. Wood, quoting Doctor Hedge for the defence (he personally did not pretend to understand the matter), as much extenuated the usually accepted meaning of Indulgences as the other side aggravated it. The Christian Union, too, whose good will to the truth was perfect, after rejecting a carefully prepared paper of mine, used to put out occasional little explanations and allusions, of which, unless my memory entirely misrepresents, each one was more benevolently and ludicrously wrong than the other.

The authority of the Congregationalist and of Professor Fisher daunted even the screaming Bostonian crowd. I did not see any direct reply. Yet I noticed some bated mutterings, charging that some of whom better things might have been expected had proved treacherous to the holy cause of the Reformation. So then it seems that ignorance is the mother of devotion to the holy cause of the Reformation, and that those who say the most and know the least are the best Protestants. I had heard such charges against the Catholics, but I had not previously heard the particular emblozment of Protestantism. Live and learn. However, Doctor Fisher and the Congregationalist had evidently sinned against this principle, and it is no wonder that Mr. Lansing does not cite Fisher among his authorities. We see here the dying wave of that temper which two hundred years ago raised a clamor against the great Protestant controversialist, David Blondel, when he, as his brethren reproached his sacred cause by having betrayed his sacred cause by being the first to prove that man as Pope Joan. However, if Mr. Lansing has not admitted us to hear Doctor Fisher, no doubt he thinks he has made ample amends in favoring us with extracts from the honorable Richard W. Thompson. What a pity Mr. Lansing has not some sense of humor! He leaves out Storrs and Fisher and brings in such an amiable nonentity as Thompson, who, it is true, has been in the Cabinet, but who, for all that the world at large has discovered, has been equally insignificant in administration and in

authorship. The very title of one of his books, "Footprints of the Jesuits," is itself enough to stamp him as an incurable absurdity. How such great enemies of the Jesuits as Dollinger or Gioberti or Huber would have laughed at his performances and his titles! However, for his own purposes, nobody knows better than Mr. Lansing what to leave out and what to put in. And then no doubt it is the duty of every sound Protestant to search his pantry every night before going to bed, to make sure there is not a Jesuit lurking in the coffee pot. So then, after all, there is something to be said for the Honorable Richard W. Thompson.

Charles C. Starbuck. Andover, Mass.

THE GROWING INDIFFERENCE TO ETERNITY.

London (Eng.) Catholic News.

The Rev. Father Grosch, preaching at the Church of St. Anthony of Padua, Forest Gate, on Sunday last, said:—How small a place in the minds of the majority of men, the thought of eternity occupies! How few there are who in the hurry and rush of life pause to consider their destiny. The present life is so absorbing, its necessities, its cares, its ambitions, its successes, its failures demand so large a share of his attention that, as a rule, man centres his heart here, where all is passing and unstable, forgetful of that which hereafter is eternal and imperishable. The giver is forgotten in the possession of the gift, and having only what he has received, man forgets his Maker. This forgetfulness of his God, of his own eternal destiny, and his concentration upon self, and that which is temporal has been man's crime from the beginning. It was at the foundation of his fall, it follows the footsteps of man along the road of time. God's own chosen people, to whom was vouchsafed a certain sensible presence, forgetting Him who dwelt in the cloud and in the fire, turned to sticks and stones, and fell down before the golden calf. And even when in the world made flesh to dwell among men—to give His life for the minds and hearts of men should fix themselves upon Him for evermore—how soon men forgot Him. He had pleaded for their remembrance of Him by declaring that His mindfulness of them should be above and beyond the strongest and tenderest words of human memory. "Can a woman forget her infant so as not to have pity upon the child of her womb? and if she should forget, yet will I never forget thee! Behold, I have graven thee in my hands, thy walls are always before mine eyes." The mercy of redemption was added to the gift of creation, and man forgot his Redeemer even as he forgot his Creator. Already it was so while He was here. He had come to show the way to life by the word of truth, and men would have none of Him because His kingdom was not of this world and His teaching was "Seek ye first the Kingdom of God and its Justice." He wished to raise men's eyes from the earth to help them to see, if even from afar off, the Promised Land—the land flowing with milk and honey, the good things laid up for those who loved Him, and His success was but some new prophet, some expert upon men when He had gone back to Him who sent Him? As men became more and more accustomed to the blessings of Christianity, they became the less valued. Self and the world still clamored for the first place, and men's hearts became engrossed and their eyes became blinded. It would seem as if even God's patience must be exhausted times out of number by His sinful and forgetful people, and His mercy there is no end, and but after time some new deliverer, some new apostle, some new prophet, was raised up by God for His people. Signed of their divine mission accompanied them and they not only raised those of their day from the service of sin and elevated their minds to the things of eternity, but they had left behind them an imperishable memory powerful in itself to incite to imitation, or at least to the praise of God, who has given such gifts to men. Such an one was your glorious patron St. Anthony. Such he who is worthily the pride of Portugal and the darling of the Portuguese people. Prophet, apostle, deliverer of God's people was the greatest among the great sons of the Seraphic Father. Powerful for good in all places and at all times must be the memory of him who has been justly called the saint of the whole world. Worthy of imitation by all who desire the glory of God and who love the salvation of souls is he whose one thought was the extension of God's Kingdom for the promotion of God's glory. What is it, my brethren, which distinguished the children of light from the children of darkness? Is it not their different estimate of the value of the world, and the practical effect of that estimate in their difference of conduct? Those who are of God seek first the Kingdom of God, believing His word that if they do so all things else should be added unto them. They are ever looking towards the end. Their eternal destiny is ever before them. They know that there is nothing here which can fully satisfy the longings of a human soul created by God to possess Himself. They seek what the world cannot give—the rest, the possession of their God. This is the end for which God has destined them, which if they obtain they obtain all, no matter what they lose, but if they lose it they lose all, no matter what they gain. This is the mind of

the true servant of God. But occasionally there appear men and women of such lofty mind, of such clear perception of soul, with such power of grasp in things supernatural, together with a strong love of God and a magnanimous love for their neighbor, that they seem possessed of a wonderful passion, unlike anything which this world knows or can understand. Their own remembrance of their Creator and the end for which He made them is so great, their own appreciation of the love of their Redeemer for them is so strong that the world of their own being becomes too small for them, and they burst the bonds of self with the vehemence of their desires, that others should know Him and love Him and give into Him their service. The world to them is as nothing—the world's smiles and frowns are equally unheeded—they want to live and they are willing to die, for this alone, that through them God may be glorified by His creatures. Greater than all the treasures to them is one soul redeemed by the Precious Blood. Home and family, friends and country, ease and comfort, nay, life itself, is sacrificed and sacrificed cheerfully to the one end. Come toil, come suffering, come sickness, come sorrow, come, O Death, for you too should be welcome if only souls may be saved, if only God may be glorified. Such as these, my brethren, are saints, and their past passion, if the world is holding us, it is, however, the spirit of Christ, and if we have not the spirit of Christ we are none of His. This was the spirit of His first apostles, and this spirit has never been wanting in His Church. It has shone with greater or less brilliancy all through the ages, but perhaps never was more than in the age which saw the birth of St. Anthony. Heresy, schism, indifference, were desolating the souls of thousands when God poured upon the soul of His servant the spirit of the Apostleship which was to lead him forth he knew not whither, in search for souls bought with the blood of Christ. It was a new baptism for the soul of Ferdinand of Bulhoo—the baptism of the apostleship which came and clothed it with a new beauty and a new power, and on that memorable day when the relics of the five Franciscan martyrs reached the city of Coimbra. Only a short time before he had seen these holy men go forth to the land of the Moors to preach the Gospel of Christ. He was already a priest, a Canon Regular of St. Augustine, and as guest master of the monastery of Santa Cruz, it had been a privilege to serve these future martyrs of Christ.

And now their work is done, they have given their lives for souls, and with royal pomp their sacred relics are borne to Coimbra on their way to their last resting place. Was it the saint's prayers that obtained that these sacred relics should find a shrine in Portugal to compensate that Catholic land for the loss of the relics of her greatest son? This we do not know. We only know that it was not by man's design but by God's special providence that the precious relic became the object of the particular veneration of the young priest. Day by day he poured forth his soul to the Most High that he might share their faith—that he might win the martyrs' palm by zeal for souls. Day by day he was becoming more full of God and more empty of himself. He had gradually been increasing in the virtue of detachment. Lisbon, his native city, he had left behind lest his friends and relatives should hinder his perfect service of God. He had left behind his memory was dearly cherished, and it was fostered in the minds of his fellow citizens by the precious piece of solid marble which yielded to the touch of his hand when he had traced on it the sign of the cross to banish the tempter. Yes, home and family had been gladly given up, and now in the presence of the martyrs' relics the resolution is made to give himself entirely to God in the work of the Apostleship. Zeal for souls was devouring him, and under the guidance of God the white robe of the Canons Regular of St. Augustine is changed for the brown habit of St. Francis, the Augustinian Canon Don Fernando becomes for a few months the friar apostle set out for the shores of Africa to spend his life in winning souls for God, to lay it down if needs be as the holy martyrs of his order had done before him. But God willed that his labors should be elsewhere. France and Italy were to be his fields of labor. Martyrdom, in fact, was never to be his. God was satisfied with the martyr spirit and the crown of the apostleship which includes in a sense the martyrs' palm was to be his glory. What his life was to be the labors of the apostolate there is no need that I should tell you. You are for the most part, I would believe, devout imitators of his. Here is your magnificent church dedicated under the invocation of his dear name. You have heard over and over again by those best qualified to tell you—the friars of his own order who inherit his spirit together with that of St. Francis—the chief incidents in his wonderful life. Let us pause if only for one moment to recall what was the secret which produced such wonders of charity and of faith. Was it not the thought of eternity? Was it not by causing others to look forward

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as he himself did to the life beyond the grave that the saint was made alive to the emptiness of all things here! This was the theme which awakened men from their sleep of sin, this which aroused consciences, which recalled men to a sense of right and wrong, to the realisation of the madness of living for this world alone. This it was which fired him with eloquence, which was the key to all the sublime audacities of his zeal. My brethren, the crime of the world is ever the same, and the remedy is none other than that which the saint used. It is not given to many to be a St. Anthony, but it is given to each one according to his power to become an apostle of Christ. To whom can we turn better than to St. Anthony to obtain for us the spirit of a true apostle? We are living in an age which is remarkable for its forgetfulness of God. We are living in a country where amongst the millions God is little known and little served. Then let us go forth not necessarily to preach, except by our conduct, but to shed round about us the light of the spirit of Christ, that men seeing our good works—our works of zeal and faith and charity, may glorify our Father Who is in heaven.

Strength for the Aged. As age advances the recuperative power of the body decreases. Fatigue clings like a burr to the already depleted stores of energy, still further wasting and dissipating it, and, in consequence, the elderly find it very hard to keep their spirits up to the "daring point." An anchor of hope and safety is found in the energising action of Maltine with Coca Wine, which imparts, almost magically, strength and vigor to the failing powers, and through its nutritive and tonic properties renews those functional activities upon which depend health of body and mind. Maltine with Coca Wine rapidly restores appetite, improves digestion, imparts tone and vigor to the nervous system; in a word is a strength-giver of unequalled excellence. Maltine with Coca Wine is prescribed and recommended by physicians. All druggists sell it. TAKE ONLY the best when you need a medicine. Hood's Sarsaparilla is the best blood purifier, nerve and stomach tonic. Get HOOD'S.

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WHEN CONFESSION IS IMPOS-SIBLE. Catholic Columbian. Many a Catholic man now in camp awaiting the call to active service feels as does that member of the 69th, N. Y., who wrote Father Donohoe, of Brooklyn, that his only regret was in having no opportunity of going to confession. Many, too, will still lack that opportunity, except in regiments that have a Catholic chaplain; and to such Father Donohoe's reply, setting forth the nature of contrition, will be a consolation. Catholic soldiers are reminded that if, unhappily, they should fall into deadly sin and have no opportunity to make confession to a priest, they should endeavor to make an act of perfect contrition. If they make that act of perfect contrition and have the purpose to go to confession should the opportunity come to them, God will forgive them without the sacrament of Penance if they should die before being able to receive it. Now, what is perfect contrition? Perfect contrition is a sorrow for sin and hatred of sin because it offends God, who is Holiness itself and who deserves our love and service instead of our wicked insubordination to His commandments. That sorrow should be in our heart and will, so as to dispose us to do penance for past transgressions and to avoid the occasions of future sins. It should come from the grace of God and be founded on reasons of faith. It should be sovereign or supreme, so that we should grieve more for having displeased God than for any other evil that could befall us. It should include all our mortal sins, so that for each one of them we should be contrite and be resolved never to commit it again. Having that sorrow, which was earned for us by the passion and death of our Lord, and hoping in the efficacy of His plentiful redemption, soldiers in danger of death should rectify the act of contrition, and bless themselves, and go forward to their duty bravely and hopefully in the name of God. If you have friends at the front it might not be amiss to remind them of this lesson from the catechism.

How to Get Rich. We refer to the richness of the blood. If you are pale and thin, you are poor in strength and nerve power. Scott's Emulsion drives away thinness and pallor, and brings rich blood and nerve power. The Most Prominent are Fashionable. Dyspepsia or indigestion has become a fashionable disease. There are very few individuals who have not at various times experienced the miserable feeling caused by defective digestion. No pen can describe the keen suffering of the body, and the agony and anguish of mind endured by the Dyspeptic. Dr. LaLonde, of 236 Pine Ave., Montreal, says: "When I ever run across chronic cases of Dyspepsia I always prescribe Dr. Chase's Kidney-Liver Pills and my patients generally have quick relief." The Best Pills.—Mr. Wm. Vandervoort, Sydney Crossing, Ont., writes: "We have been using Parmelee's Pills, and find them by far the best pills we ever used." For delicate and debilitated constitutions these pills act like a charm. Taken in small doses the effect is both a tonic and a stimulant, mildly exciting the secretions of the body, giving tone and vigor.

One of these two will certainly our portion, and which of the two ere long, be decided by the coin in which the soul will be found. If you die in the hour of death, if you die in the love of God, then happy Christian, your soul is saved eternally. You may, indeed, remain in purgatory for a season, but Heaven's eternal joys cured for your safe possession. You die, guilty of one mortal sin, out reconciliation to God, then a thousand woes! Then their tune is yours which an eternity cannot repair. For "We dwell with devouring fire, we dwell with everlasting burnings, as the royal prophet Isaiah, 33, 14. And the All-Holy will be wise you, for you did not wish to call of the hour of death; for you intended deliberately those eternal damnation. O sinner, can you resist and still continue to be a of your God, of that God who power, every moment, to cast and soul into hell? Ah! no, he passion on yourself and longer the voice of God's grace calls to you in the words of Holy "If you have sinned, delay converted to the Lord, and from day to day, for His wrath come on a sudden, and in vengeance he will destroy Ezeckiel 7, 8 and 9. Yes, defend but prepare yourself now, which is yet time. The eternal always near, and suddenly, like flash in the heavens, He can to an eternal account. Awake, for by true penance and a ception of the sacraments, death of your soul, so that the Lord come at an unexpected may find you awake and not

FIVE-MINUTES SERMON Eighth Sunday After Pentecost JUDGMENT. Give an account of thy stewardship, thou canst be steward no longer. Luke 13. The significant comparison of day's gospel presents to our mind vividly, the severe judgment of death. The rich man is no other God; the steward, however, to the Lord intrusted His goods, si man. The goods, whereof an demand, are all the graces God grants the soul for its sal and also the temporal benefits with He blesses our earthly exi As for the steward, so, also, sooner or later the hour of reck will come, that momentous h which it will be said: "Give account of thy stewardship, for thou hast been steward no longer." And the Judge who demands this ac The omniscient God, who see hearts and reins, before whom and dissimulation cannot subsist God of all sanctity, who will even the sinful thoughts and t word, the just and omnipoten who pronounces a sentence whi decide for all eternity!

To be more explanatory, I s illustrate by an anecdote. A sultan in Asia had only two whom he tenderly loved. But grace instigated a conspiracy the life of the father, in order come masters of the throne; the enraged, ordered both to be ex A petition, how ever, was present him, that he must at least part of them, so as to have a succe his throne; he consented that o should be put to death. But w the two? For both were equal Hereupon the sultan had twob pared in a room, on one he pla emperor's crown, scepter and t perial mantle; on the other cha the executioner's sword. Bot had to cast lots, and whoever w throw should carry away the em crown, but the one that lost, t the penalty of death should be e in the most cruel manner. N dear Christians, this was, ind fearful game, throwing dice t and death, casting lots for th or's crown and the fearful tort death. And yet it was a mere play compared to that which each of us in the severe jud God at the hour of death; for the blind dice will be thrown, but faintly holy and just God will, ing to our life, pronounce a which will decide without deli for an eternal Heaven or an e ing hell; for an ocean of bli happiness, or an abyss of never torment and despair.

One of these two will certainly our portion, and which of the two ere long, be decided by the coin in which the soul will be found. If you die in the hour of death, if you die in the love of God, then happy Christian, your soul is saved eternally. You may, indeed, remain in purgatory for a season, but Heaven's eternal joys cured for your safe possession. You die, guilty of one mortal sin, out reconciliation to God, then a thousand woes! Then their tune is yours which an eternity cannot repair. For "We dwell with devouring fire, we dwell with everlasting burnings, as the royal prophet Isaiah, 33, 14. And the All-Holy will be wise you, for you did not wish to call of the hour of death; for you intended deliberately those eternal damnation. O sinner, can you resist and still continue to be a of your God, of that God who power, every moment, to cast and soul into hell? Ah! no, he passion on yourself and longer the voice of God's grace calls to you in the words of Holy "If you have sinned, delay converted to the Lord, and from day to day, for His wrath come on a sudden, and in vengeance he will destroy Ezeckiel 7, 8 and 9. Yes, defend but prepare yourself now, which is yet time. The eternal always near, and suddenly, like flash in the heavens, He can to an eternal account. Awake, for by true penance and a ception of the sacraments, death of your soul, so that the Lord come at an unexpected may find you awake and not

In the court-house at Luc famous painting, called the death. There you see all ages, children, youth, virg and women, the aged, all dan joining and exulting in full life, and they do not perceive angel of death, with the scy behind them, to mow down the other, to lead them to h Here drops, as his victim, ch an aged man, here a youth, a theless the dance continues enjoyment. Thus it is in t man. Daily we see the ange walking softly in our midst, ing his victims, and we know when or where he will cut do know it, that he will not and behind him is the divi Nevertheless we live in blind frivolity, as if our stay here were everlasting. Oh, folly! May we no longer be such forgetfulness of our Let us daily remember the in his earnestness, and cer shall never sin; we shall ne unhappy death, lose our imm Let us always repeat anew,

FIVE-MINUTES' SERMON.

Eighth Sunday After Pentecost.

JUDGMENT.

Give an account of the stewardship, for thou canst be steward no longer. Luke 12, 2.

The significant comparison of this day's gospel presents to our mind, very vividly, the severe judgment of God in death. The rich man is no other than God; the steward, however, to whom the Lord intrusted His goods, signifies man. The goods, whereof an account is demanded, are all the graces which God grants the soul for its salvation, and also the temporal benefits wherewith He blesses our earthly existence.

OUR BOYS AND GIRLS.

THE LITTLE MESSENGERS.

A Story of St. Anthony of Padua.

BY SYLVIA HUNTING, IN AVE MARIA.

II.—CONTINUED.

"Well, that was a sad loss indeed, Miss Patty. But tell me, have you prayed to St. Anthony?"

Patty confessed that she had not done so.

"Not prayed to St. Anthony, and yet you expect to recover that ring!"

The little one explained that she had thought of the ring only as irrevocably lost.

"And I say that if you will pray to St. Anthony with confidence he will surely return you the ring. Begin this very night. Make a novena. Your mother will tell you what prayers to say. Promise the good Saint something by way of gratitude, and see if he doesn't send that ring back to you!"

Here Patty timidly explained that, while she wished to recover the ring, she had no desire to have the thief punished; that, on the contrary, she had been kept awake nights by the fear that the policeman might arrest her and put her in the House of Refuge; and that she would rather never see the ring again than feel that through its recovery the thief should be imprisoned.

"Bless your kind little heart!" said her godfather. "But you must not worry about it in that way. The best thing that could happen to such a child would be to put her out of the way of temptation. Don't you know that, Patty?"

"Yes, Father," said the child, though reluctantly. "But papa has promised me another ring."

"Never mind about the other ring," persisted her godfather. "Just make a novena, and everything will turn out well."

Thus assured, Patty promised; and that night, before they retired all the family united in beginning a novena, consisting of the Litany of St. Anthony with a short prayer of intercession for the return of the lost article. The novena once begun, Patty had not the slightest doubt but that it would be answered. Day followed day, and there were no tidings, but that did not trouble her in the least. So confident was she that her prayers would be heard that her mother, dreading the effect of a disappointment on her mind said to her one evening:

"Patty, you know God does not always answer our prayers according to our wishes. Sometimes He withholds what we ask only to grant us something better. Now, if your novena should not bring you what you desire, there will be something else sent to you in its stead."

"I know, mamma," was the reply; "but I feel sure that St. Anthony will send back my ring. Father G. is so good, and he told me to have confidence. I know it will come back. I don't worry a single bit; and the nine days are not over yet, you know."

The novena was finished. They said the prayers in the morning of the last day, because their father and mother were to be absent that evening, and all wished to finish the novena together.

After breakfast the children's mother told Maggie that she wanted her to go to the convent of the Good Shepherd to see about some sewing. When the little girls heard this, they begged to accompany her, and their mother's consent was given. Although the convent was situated about four miles from their home—quite at the other end of the city—they could go nearly all the way in the street-cars, and they joyfully made ready to set out. As they bade their mother good-bye, Patty said, wistfully:

"Mamma, if the policeman brings the girl while we are gone—I'm almost sure he will,—don't let him take her to the jail, will you? Only make her promise not to take rings any more, or anything. Maybe she will be good."

The mother promised, with a kiss; and as she looked into the trustful, innocent eyes she, too, became impressed with the confidence that animated the heart of her child. She felt that dear St. Anthony had not heard those fervent prayers in vain.

About midday she was in the garden planting some flowers when she saw Maggie and the children coming. Patty was in advance, toiling eagerly up the steps, her little hand extended; and as she came nearer, the mother saw on the tiny first finger a ring, which had not been there when she left home that morning. The happy child gave her no time to ask a question.

"See, mamma!" she cried, throwing herself into her mother's arms in the very spot where she had wept upon her bosom a fortnight before. "O mamma, I have my ring—my own ring! St. Anthony found it for me, just as godfather said he would."

Half crying half laughing, the joyful children danced around their astonished mother, both speaking at once, till she playfully bade them be still for a moment and let her hear Maggie's account of what had occurred.

"We had just left the convent," said the girl, "and were walkin' in

the direction of the cars. You know there's two blocks to go, ma'am; and we were goin' very slow, for it was warm, when Patty catches me by the hand and says she, tremblin' all over: 'Maggie, there's the girl that stole my ring.'—'Where?' says I, lookin' all about me, up and down the sidewalk. 'There,' says Annie, in a whisper, pointin' to a ragged lookin' imp goin' down a basement steps. She had a dirty basket on her arm and a long shawl trailin' on the ground. She had an old woman's bonnet on her, so I couldn't see her face, or whether she was black or white. The two children clung to me. They were frightened, the creatures. 'Are ye sure?' says I,—'are ye sure that's she?' They told me they were sure. They hadn't seen her face, but they knew the clothes. 'Very well,' says I. 'Sit there on them steps, and I'll watch for her till she comes up. This well for ye,' says I, 'that she didn't have run away.'

"Well, the two children sat as quiet as mice in the shade of the big front steps. She couldn't see them, and she comin' up the basement ones; and she wouldn't know me, nor what I was waitin' for at the top of them. 'Twasn't long till she came trapessin' up, with some crusts in her dirty basket, and she just puttin' a clean white baby's lacecap on the basket. 'What's that?' says I; and she jumped. 'Where did ye get that little cap ye're stealin'?' Gave it to me this minute,' says I, 'ye thief!' For I knew she took it from the clothes horse where it was airin', and the girl gettin' her some cold victuals; I knew it as well as if I see it with my own eyes. 'Git out, ye Irish thing!' says she, strivin' to pass me. But I seen the ring on her little finger, and says I, clutchin' her hand like a vise was pullin' it off: 'And where did ye get this, ye thief of the world, but off a poor little baby's hand on Chestnut Hill?'

With that the children could sit still no longer; and when she see them jumpin' up she got away from me with a terrible wrench, leavin' the basket behind; and the last we saw of her she was holdin' on for dear life to a beer wagon that was tearin' down the street with a pile of empty barrels, and the driver whippin' at her to leave go. But Patty has her ring, and if it isn't a miracle I never heard tell of one. It ought to be written down, ma'am; and I'll hope you'll make no delay in writin' it, for the honor of God and His Blessed Mother and the great St. Anthony."

"And then Maggie took the little cap back," said Patty; "and the girl said she was glad. And then we came home."

The fame of St. Anthony's kindness spread far and wide among the friends and acquaintances of the family—the godfather not neglecting to tell it everywhere possible. I am sure that some of my older readers will recognize it anew, although this is the first time it has been "written down," according to Maggie's wish and behest. But in these days, when the devotion to the dear saint of Padua is increasing so rapidly and wonderfully, I think it but due him to give it to the public, thus adding my mite to his glory.

In fulfillment of her promise made during the novena, Patty took the name of Antonia in confirmation; and to this day the members of the family, when desirous of obtaining a favor of the saint, solicit Patty's prayers to her special favorite and benefactor.

CHATS WITH YOUNG MEN.

Our lives are what we make them, and the man who has the possibility to become great and does not, is ignoble; while, on the other hand, he who acts up to his standard, who is honest, who is true to himself and true to his God, commands all praise and esteem.—Mae Clairmont in Leaflets from Loretto.

Lost! Lost!

Moments spent in idle gossip. Hours in aimless castle building. Days moaning, "It might have been!" Weeks in hopeless liting. Months in waiting for a better chance. Years in climbing without a ladder. Scores of good chances to improve self. Hundreds of opportunities to "lift up" others. Thousands of open doors passed by unentered. Power with men fortified because of separateness from God. Influence thrown overboard by reason of a thoughtless misstep. The past is gone. Bury it! The coming moments, hours, days, weeks, months, years! Redeem them!

Each Has His Work to do.

God puts materials into the hands of every human being for one great work, and that is the highest development of his own life. Each of us would like to do this, and make life illustrious in deeds that declare their importance to men, but the materials with which we have to do seem meagre and mean. A dull brain, inherited disease, vulgar surroundings, what, we think, could the longing soul do with these? It may be that the dull stone is given to us to paint, not the face of an archangel.

God will not blame us for the materials which He Himself has given. He will take account only of the way they are used. It was Our Lord Himself who declared that it was he who had been faithful over a few things who was made ruler over many things.

Why not Develop Ourselves?

Why do so few young men of early promise, whose hopes, purposes and resolves were as radiant as the colors of the rainbow, fail to distinguish themselves? The answer is obvious—they are not willing to devote themselves to that toilsome culture which is the price of great success. Whatever aptitude

for particular pursuits nature may donate to her favorite children, she conducts none but the laborious and studious to distinction. Great men have ever been men of thought as well as action, and their dominant influence dates its hours of study resolutely employed in efforts after self development. Unless, young men, you are determined to dig after knowledge as men search for concealed gold, you may defer your dreams of superiority. Every young man has within himself the principle of excellence, and he may develop it if he will try.

The most Essential Requisites of Success.

Oftentimes when we have marked out a career for ourselves, and even after we have launched out in efforts for its achievement, the most formidable obstacle we have to overcome is our own inability to concentrate our efforts. To keep faithfully turning at the grindstone until we triumph over the monotony of regular and constant practice is undoubtedly the greatest stumbling block on the road to success, and yet it is one of the essentials, if not the essential, without which success is never achieved.

If this fact were fully realized, no doubt there would be fewer failures in the world; but the weariness that comes to us all, even in a much loved pursuit, is generally taken—mistaken, one might say—for a lack of ability to reach the goal of our ambition, and so, becoming discouraged, we fall by the wayside and let the more persistent and less easily discouraged aspirants pass us in the race. This is why there is always "plenty of room at the top."

This lack of confidence which, at some or other time, besets us all in our careers, once overcome, the ladder of fame becomes less difficult of ascent and half the struggle is over.

If we are convinced that we have it in us to succeed, and if we are willing to work and wait patiently for the crowning of our efforts, success is bound to come.

Some one describes genius as "an infinite capacity for taking pains;" this would seem to eliminate talent entirely from the requisites for success. Be that as it may, only those will attain the heights who persistently and untiringly laugh at discouragement, overcome all difficulties, and triumph over the snares that beset the novice.

Don't Overwork Heart and Lungs.

The time of year has arrived when wheelmen who delight in taking long rides and rolling up big records are out early and late, appearing to forget everything except the velocity of their machines. May and June are exceptionally fine months for cycling, and in order to be able to recount with satisfaction the centuries and double centuries of the year, champions and would-be champions are now making the most of their opportunities to ride. Every new mile indicated by the cyclometer will help to increase the aggregate mileage on the 31st of next December, when riders will compare notes to determine who has made the best record for 1898.

In the contest for the first place there are wheelmen as healthy and able bodied as one could wish to see anywhere; their legs appear to be solid chunks of muscle, and in their faces all signs of physical incapacity are wanting. But, on the other hand, it is safe to assume that many of the young men desirous of astonishing their friends with the year's totals are poorly suited to withstand the strain that the task will impose, and to such a word or two of caution may be acceptable.

Experienced wheelmen have learned that long rides should not be undertaken with too much confidence. The fact that one man is able to cover 15,000 or 20,000 miles in a year does not indicate what another man can do. Last year one rider asserted that he had wheeled more than 34,000 miles during 340 days of the year preceding or an average of over 100 miles a day for that period. He declared that he hadn't met with a single bodily ailment, hadn't experienced a day's sickness, and was ten pounds heavier when the ride ended than when it began. Perhaps not one rider in a thousand, as wheelmen go, is able to duplicate that achievement with the results stated above, and few would care to make the attempt. For most persons the effects of such a performance would be anything but good.

Physicians who strongly recommend the bicycle as a promoter of health—and probably nine-tenths of those in America do so recommend it—declare that the exercise of wheeling should be taken in moderation, and that no one should try to exceed his natural power of endurance. Five thousand miles in twelve months, if a rider completes them with his physique unimpaired, make a better record than many times that number traveled at the expense of wrecking the constitution.

The great demand for a pleasant, safe and reliable antidote for all affections of the throat and lungs is fully met in Bickie's Anti-consumptive Syrup. It is a purely Vegetable Compound, and acts promptly and magically in subduing all coughs, colds, bronchitis, inflammation of the lungs, etc. It is so PALATABLE that a child will not refuse it, and is put at a price that will not exclude the poor from its benefits.

Chronic Eczema Cured.

One of the most chronic cases of Eczema ever cured is the case of Miss Gracie Ella Aiton, of Hartland, N. B. On a sworn statement Mr. Aiton says: "I hereby certify that my daughter Gracie Ella was cured of Eczema of long standing by using four boxes of Dr. Chase's Ointment. William Thistle, druggist, of Hartland, also certifies that he sold four boxes of Dr. Chase's Ointment which cured Gracie Ella."

Give Holloway's Corn Cure a trial. It removed ten corns from one pair of feet without any pain. What it has done once it will do again.

A MORNING BLESSING.

Soft as the dewy shine,
Holy and sweet
Love, in its mystic sign,
Pardon complete,
Gently it falleth
On tear laden eyes;
Daily it calleth,
"Mortal, arise!"

Ever thy future shines
White as the day;
Ever my grace refines
Sin-dross away.
Heaven, it discloses
Days glory bright!
Wake like the roses!
Wake to the light!

Silent, the silver dew;
Silent, my grace,
Daily distilled anew,
Falling space,
Sinner, Omnipotence
Aids thee within—
Holy, thy confidence;
Crush out thy sin!

Pardon is over thee,
Calm as the blue;
Trust in my victory,
Death-won and true—
Rest in thy meekness!
Bendeth above
Over thy weakness
Infinite Love.

Thus, in all lowliness
Daily increase;
Growing in holiness,
Following peace,
My love, brimming over,
While angels adore,
Hover and cover
Thy heart evermore!"

—Caroline D. Swan, in "Carmelite Review."

LUTHER AND THE BIBLE.

New York Freeman's Journal.

The Paulists have in their library in New York a copy of the ninth edition of a German Bible, profusely illustrated and printed in Nuremberg in 1483—the very year that Luther was born. The first edition was issued in 1477—six years before Luther's birth. The fact that there were nine editions in six years proves that the Bible in German was extensively circulated. Perhaps it was a copy of this ninth edition that Luther found chained to a desk in a monastery, for convenience of those who might desire to consult it—just as hotels chain the City Directory to the clerk's counter for convenience of reference.

How many good, ignorant souls believe that the Bible was never in the language of the people until Luther published his German Bible in 1530, that is, fifty-three years after it had been translated by Catholic hands. The fact is, there were more than seventy editions of the Bible printed in the different languages of Europe before Luther published his translation.

Some zealous churchmen are wondering if, after all, Gladstone did not die a Catholic and the fact kept secret for State reasons. Fudge! Beyond a certain breadth of feeling and sense of justice compelling him to espouse the cause of Catholic liberties, the Grand Old Man, as far as I know, never gave the slightest sign of dissatisfaction with Anglicanism. He was a devout High-Churchman, and as such his life and beliefs closely approximated to the true standards; but it would be hard to reconcile some of his published opinions with any desire on his part to submit to the authority of the Holy See. He told me once (in an interview which chance procured for me), that he was a life-long admirer and disciple of Dr. von Dollinger. He had a magnificent portrait of the great German apostate, and while showing it to me he launched out into affectionate praise of the man, and, inferentially, into condemnation of Papal infallibility and the policy of the Roman Curia, which had forced so noble a mind as von Dollinger's into revolt. Had this wretched man remained a Catholic, who knows but Gladstone might have had the gift of faith sooner or later?

As it was, his noble life was a boon to a faithless age. His simple, unaffected piety, his child-like dependence upon God, even in little things, his great, pure, duty doing character, his stern devotion to justice and chivalrous enthusiasm for humanity, all make him a great man. Such God will reward. Requiescat in pace!

Dr. Chase Cures Catarrh After Operations Fail.

Toronto, March 16th, 1897.

My boy, aged fourteen, has been a sufferer from Catarrh, and lately we submitted him to an operation at the General Hospital. Since then we have resorted to Dr. Chase's Catarrh Cure, and one box of this medicine has made a prompt and complete cure.

H. G. FORD,
Foreman, Cowan Ave. Fire Hall.

Cobbett's "Reformation."

Just issued, a new edition of the Protestant Reformation, by Wm. Cobbett. Revised with Notes and Preface by Very Rev. Francis Aidan Gasquet, D. D., O. S. F. The book is printed in large, clear type. As it is published at a net price of 25 cents per copy in the United States, 50 cents will have to be charged in Canada. It will be sent to any address on receipt of that sum, in stamps.

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WIFE'S AWFUL ECZEMA

My wife was in the most horrible condition of any human being, from Eczema. She could neither sit down nor lie down, her torture was so intense. I tried all the doctors that I could reach, but she got so that I firmly believe she would have died within twelve hours if I had not been advised of CUTICURA REMEDIES and got them. My wife went to sleep in two hours after the first application, although she had not slept for seven days, and with two boxes of CUTICURA (ointment) and one cake of CUTICURA SOAP she was absolutely cured, and is well and hearty to-day.

SPECIFIC CURE TREATMENT FOR TORTURING, DEPRESSING HUMORS, WITH LOSS OF HAIR.—Warm baths with CUTICURA SOAP, gentle applications with CUTICURA, purified emollient skin cure, and the use of CUTICURA RESOLVENT, greatest of blood-purifiers and humor cures.

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A Cry of the Heart.

By MARY GRANT O'HERLIDAN.

Let not your pity come too late! Death will not know or care— The prostrate form in anguish, the closed eyes— Death will not wait, Outsteps you unawares, And while you linger, disregard, He answers every prayer.

Will that Death kinder be than thou? Hast heard, Death cannot wait? With loving touch upon the cheek, His lips close-kissed, his body dead, With peace all hearts doth consummate All blessings— Act now, for not your pity come too late.

—Catholic World

BROCKVILLE SEPARATE SCHOOL

Editor of the Catholic Record, London, Ont.

Dear Sir—Knowing the great interest which you take in Catholic education, I have much pleasure in giving you the following account of the Separate School in Brockville, Ontario. The school was opened in 1887, and has since that time been successful in its work. It has a full complement of teachers, and a large number of pupils. The school is well equipped with books and apparatus, and the teachers are well qualified. The school is a credit to the Catholic community in Brockville, and it is hoped that it will continue to prosper and grow.

"KIT" HAS SAILED FOR SANTIAGO

Left Key West Yesterday on the Red Sea Steamer Lampanas for the Battleground.

WAS BOUND TO GO THERE, AND HAS.

"Kit" the Mail and Empire's correspondent, the only one to whom credence is given as a war correspondent in the United States, and who has been in Cuba since the outbreak of hostilities, has sailed for the battleground. He is accompanied by a number of correspondents, and will be in the thick of the fighting. He is expected to bring back a wealth of news and information from the front.

THE POPE'S GIFT

The Press Bureau, which closed last week in London, will give to the British people a gift in the shape of a picture of the Virgin Mary and the Christ Child.

The picture is a reproduction of a famous work of art, and is of great value. It is a gift from the Pope to the British people, and is a symbol of the friendship between the two nations. The picture will be given to the British people in the shape of a book, and will be available to all who wish to purchase it.

AGONIZING PAINS

Endured by Those Who Suffer From Sciatica—A Victim Told How to Obtain Relief.

Probably no trouble that afflicts mankind causes more intense suffering than sciatica. The victim is often helpless, the least movement causing the most agonizing pains. Those who are suffering from this malady should read the following statement from Mr. John Hayes, of New York City, who has suffered from sciatica for many years, and who has now obtained relief.

TEACHER WANTED

Applications will be received up to the 1st of August for the position of First Assistant Teacher in the R.C. Separate School, Toronto. Address: R. J. Slattery, Secretary, 103-1

Auction Sale of Condemned Militia Stores.

Under the direction of the Honorable the Minister of Militia and Defence, Mr. John W. Jones, Auctioneer, will sell by Public Auction on Thursday, the 28th of July, 1904, at the Militia Stores, a number of Circular Tents, Blankets, and other stores. The stores are of good quality, and are well suited for use in the field.

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