The following splendid address was recently delivered by the Right Rev. John J. Keane at Harvard University, when that university conferred upon the distinguished Bishop the degree of

I am most grateful for the opportunity of returning thanks for conferred on me to-day by Harward University, and of expressing my profound appreciation of the spirit which prompted the men who decreed it. It is one of the many evidences to which I can bear testimony of the steady and rapid growth of that spirit of universal trustfulness, of universal sympathy, of universal affection, which ought to reign among all classes of educators. It shows the dying out of the old-time

spirit of suspicion and hostility, the advance and the victory of the spirit of universal brotherhood and love. Hence, as a friend of humanity, as a disciple of our Saviour's law of love, as one firmly believing in the kinship of all things true and beautiful and good, I welcome it, rejoice in it, I give thanks for it.

And this is not with me a sentiment only; it is a philosophy. And as in the universities of old, the recipient of a Doctorate always made his profession of faith, so permit me, on the occasion of my Harvard Doctorate, to tell in a words the philosophy to which

The heart and centre of any phil osophy must be man. He is neither the first beginning nor the last end of things; but he is the centre and the chief interest of human thought. Now man's career is acted out in a world whose mighty energies, operating in countless directions according to the creative law, are ever building up around him the wondrous evolution of nature's phenomena. An instinct within him tells him that there is a kinship between him and nature, be-tween her energies and his, that he is superior to her, and that her powers are ready to own his mastery. Conscious that he is impotent to create one of her forces, to add to them or to annihilate them, yet he sees that he can control their action, shape their direction and modify their results. And nature herself is his instrument in doing this. It is not his own strength that he brings into rivalry with hers; it is nature's own powers that he harnesses and brings to bear upon nature's self, shaping her processes and their results to ends of his

own devising.

Nor is it an unwilling slave, as a power hostile and coerced, that nature pows to his control, as if she recognized her kinship and his superiority, she willingly puts her every energy at his disposal to do his bidding. If, ever and anon, outbursts of uncontrolled forces destroy their master, it is because, through lack of knowledge or lack of care, he had failed to do his part in balancing force against force and directing them wisely. Here then he has matter for constant study, and man's control over nature grows wider and more complete as he becomes better acquainted with her forces a and beauty of nature's own ways. And doubtless for all time there will remain enough of free untutored nature to gratify our desire for it. But we cannot help recognizing that nature reachse loftier ends when she serves man's utility than when she pours forth her energies in their own wild wantonness; and that, grand as are the lineaments of her own native loveliness, yet a higher beauty comes upon her when she is stamped with the image of the thought, the energy,

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the genius of man. But straightway the inquiry suggests itself, what if man should use his genius to bend nature's forces toward ends pernicious to his fellow-men and perhaps to himself? For she will obey him in works of destruction as well as in works of well-doing; and we can impress on her the image of his selfish ambitions and lusts, as well as of unselfish beneficence and nobleness What power will make man do justice to himself and to his fellow-men, so that his control may not do injustice to nature? Is there a power as much above him as he is above nature, to shape his life to symmetry and wisdom? Yes, cries out the voice of all the ages, the voice of reason, too, in each of us. There is a Power above man, a Power whose ways are wisdom and love, whose guidance and control aim, therefore, at leading man in ways not one of antagonism, but of sympathy and helpfulness. Its promoting motive is that of kinship in Eternal Love. If betimes it chides, restrains, chastises, this is through no hostility, out to withhold man from the perniciousness of unwisdom, to bring him to that true love of himself and of his fellow-men without which human life and all its control of the powers of nature would be both unlovely and human nature that Eternal Wisdom work in workhouses. Even in the and Love should require of man to mills, while Catholic children are em-

BISHOP KEANE AT HARVARD.

His Address on Receiving the Degree of LL.D.

The following splendid address was

The following splendid address was derest friendship, insisting that man shall do justice to himself by growing into the likeness of the Wisdom and Love that gave him his being. Nature would be sadly incomplete without humanity; just as sadly incomplete would humanity be without

And as man uses the forces of nature herself in order to bring her powers into proper partnership with his own energies, so does eternal wisdom use humanity itself as His instrument for the uplifting of humanity. This in the central mystery of the Word made flesh; and this in every agency by Him constituted for dispensing to mankind the fullness of His grace and

of His truth.

Thus it is that nature and man and God blend in the harmony of being. Thusitisthat silence and philosophy and religion blend in the synthesis of truth. This is the law of wisdom-the law of the higher uplifting and perfecting the lower-which brings all diversities into symmetry, which solves the seeming riddles and contradictions of existence, which gives to human life its real purpose and value, to human laws their authority, to the human conscience its imperative majesty, to human yearnings and aspirations the certainty of their fulfilment, to the heart of man the blessedness of peace.

These reflections have been sug-gested to me by Mr. Huxley's latest pronouncement, his Romanes lecture given at Oxford last month. It is a wail over the antagonisms between the natural and the human, between the human and the ethical. It is the outpouring of a heart which, like the heart of poor John Stuart Mill, feels driven by its principles towards a hopeless pessimism from which it would gladly escape. Then, I say, the principles are wrong. In the philosophy which I have briefly sketched, there is no hopelessness, there are no antagonisms. It is a philosophy of harmony and hope, calling to noble and brave and happy endeavor. It fits all things and it is true. Therefore do I rejoice at seeing its spirit and its influence spreading their sway over the world. Therefore do I hail this action of Harvard as an evidence that she sides with the philosophy of harmony which is the law of wisdom. May her mighty influence ever tend towards the diffusion of its wider and fuller sway. And here I pledge my solemn word that as a doctor of Harvard, to the upholding and dissemina-tion of that philosophy shall my best endeavors ever be consecrated.

THE RICHES OF ULSTER

The Per Capita Valuation Less Than in Leisster and Munster.

(The Christian World, London.) The idea held by many people that Ulster is the richest province in Ire-Ulster is the richest province in Tielland is shown by a recent parliament ary return to be fallacious. Of the thirty-two counties, the nine Ulster ones stand in the order of 13th, 16th, 17th, 18th, 19th, 22nd, 24th. 26th and 31st. Taking the ratable valuation of the farm provinces the valuation per at which those Protestants who loved the farm provinces. acquainted with her lorees and to correlation. And it is well that it should be so. True we sometimes long to escape from the artificial, and to escape from the artificial, and to to escape from the artificial, and to to escape from the artificial, and to the unrestrained grandeur Munster, £219s.;6d.; Ulser, £215s. 4d.; Connaught, £1. 19s. 8d. So that Leinster has not only a relative, but an absolute superiority over Ulster.
Judged by the same standard, the result is not altered much in comparing the nine largest boroughs, for again Leinster tops the list with a valuation per head of £4 0s. 1d., and Ulster stands third at £2 15s. 2d. Dublin also, it would seem, is richer that Belfast, for there the valuation per head is £2 19s. 1d. as against Belfast's £2 15s. 1d. As to the boasted 'Protestanism' of Ulster, that, too, seems to have been seemaghat avaggarated for acceptance. been somewhat exaggerated, for, ac been somewhat exaggerated, for, according to the last Irish census, the Catholic population in the Ulster counties, including the city of Belfast, numbered 744.353, and the Protestant population 873,524. The latter figures include all classes of Dissenters, as well as Jews and persons refusing to specify their creed. The Protestant majority, inconsiderable though it be, is largely helped by the inclusion of is largely helped by the inclusion of populous Belfast. The bigotry of Ulster Protestants is, perhaps, best shown by the fact that whereas in Belfast there are seventy-thou-sand Catholics of about one fourth of the total population, yet according to evidence given before the select committee on the Belfast corporation bill last year, they are absolutely excluded from local govern-ment. There is no Catholic on the of wisdom and of love. Its voice in man's heart, its touch on man's will, is or the water-commissioner's staff. or the water-commissioner's staff.
Of the forty-four guardians of the poor
one (non-elective) is a Catholic,
and on the asylums board there
are only three Catholics out of
twenty-two members, and these are nominated by the lord-lieutenant. It seems, moreover, that the bigotry extends to, for instance, not allowing a second Catholic workhouse nurse, to the exclusion of workingmen from all but the least paid employments, such as scavengering and the more menial

ployed as 'cagers' and 'duffers' until who would fall so low as take the they are fourteen or fifteen years of age, they are then given no opportunity of learning trades, but have to fall out and become day laborers in Belfast, or to cross to England, or emi-

THEY HAVE RUINED THE CITY.

What the A. P. A.s. Have Accomplished in Kansas City, Kansas.

"Kansas City is bankrupt. The State of Kansas is bankrupt, and every-one, business men as well as farmers, buried under an almost insupportable load of mortgages. Now the A. P. A.s have come, and they are succeeding in making bad matters worse." Such was the reply of Rev. Anthony Kuhl, of St. Mary's church, Kansas City, when a *Columbian* representative asked him about the present con

dition of affairs in the West.

Of all the cities in the country few have had as much trouble with the proscriptive organizations as Kansas City. About eight months ago the order was carried from Detroit to Kansas, and already the bigots have gained control of the city government. Catholics have been ousted from their public positions, and the narrow principles of the society have succeeded so well that the municipal debt has been materially increased, and two weeks ago the climax was reached when the officials were compelled to shut off the

officials were compelled to shut off the street lights, leaving the city wrapped in darkness because they were unable to pay the bills.

"The A. P. A., like all other vermin," said Father Kuhl, "multiply with wonderful rapidity. Some of the most disagreeable species of insect life are grandmothers within twenty-four hours, and that is the way the A. P. A. has increased in Kansas City. They will permit anyone who has a vote t become a member, and, as the result, their lodge-rooms are filled with the riff-raff of the city streets. Notwith-standing the disreputable elements that compose the organization they accomplished their purpose They have less than 1,500 members in Kansas City, Kansas, and yet their organization has been so well perfected that they hold the control of the elec-

It was but a short time ago that the Catholic citizens came to the conclusion that patience has ceased to be a virtue. Some of the leading Catholics. had already talked with the more prominent American Protestants and they expressed themselves as heartily op posed to the proscriptive societies. They believed in the principles of American liberty, and recognized the fact that this sacred trust for which their fathers had fought and died was now being assailed by these dark lan-tern organizations. Besides this they realized that these narrow principles were detrimental to the prosperity of the city. It was known that the A.P. A. was largely composed of foreigners who had brought their bigotry and ignorance from their trans-Atlantic homes, and the Americans had no desire to have such alien ideas planted in the

at which those Protestants who loved right, justice and liberty would join their protests with those of their Cath-

olic fellow-citizens. Notice of the meeting was given, and when Mr. John O'Flanagan, editor of the Kansas City Catholic, called the assembly to order every available inch of space between the four walls was

After Hon. E. J. Wall had been appointed chairman an address was made by Mr. O'Flanagan in which he bitterly denounced the mendaciousness of the tactics employed against Catho lics. He spoke of the action and methods of the A. P. A., and closed his address by paying a glowing tribute to the Catholic citizens of the country, proving from history that they had always been honest and patriotic.

Appropriate resolutions were then adopted. It was shown in the pro-amble that the Catholic people had been good citizens and had never attempted to interfere with the liberties of any class of people; that they had been loyal and self-sustaining residents of the city and that the present action was taken for the purpose of defending their rights as American

citizens It was then resolved to publicly express feelings of indignation against the treatment that they had been subjected to; to call attention to the attempt of the A. P. A. to introduce the principle of taxation without re-presentation; to inform the Protestant people that the principles of the A. P. A. were in direct opposition to the constitution of the United States; that it be shown that the society was the enemy of all, as well as of Catholics, because in its aims and objects it tended to destroy the peace and harmony that was so necessary to public prosperity and happiness; that the assaults upon the Sisters and Catholic womanhood in general should be branded as a disgrace to the city and country, and that a call be made upon all such secret societies and that they be requested to refuse to vote for anyone doubt.

un-American oath exacted from mem-

bers of the proscriptive societies. The last resolutions called upon the Catholic clergy of Kansas City to commence no new improvements, and if possible to stop such as have been contemplated; the Right Reverend Bishop was requested to defer the removal of any diocesan institutions to this place and defer the foundation or institution of any new diocesan institutions at place until the proscription of Catholics be ended : and until a better spirit be manifested, no special efforts should be made to advise immigration to the Kansas side of the metropolis, where for more than a year they been subjected to gross insults and goading attacks.

Father Kuhl stated that the meeting had proved of the greatest advantage. It had opened the eyes of many of the liberal Protestants, and a large number who had been persuaded to join the A. P. A. severed their affiliation, and and some of the citizens were so heartily ashamed of the position that they had occupied that they were willing to take affidavits that they would have no further connection with the proscriptive bodies.

The religious war is still in progress however, and the city is suffering in consequence. The stores and other enterprises are classified as "Protestant" or "Catholic," as the case may be, and they are patronized in accordance with these religious distinctions; in fact, Kansas City is now in a position to be regarded as an example of what a place may become under the narrow-lainded rule of the A. P. A.

Rev. Father Kuhl expressed himself as very much pleased with Columbus and he regarded it as one of the most beautiful cities in the country. He left for New York on Wednesday evening after having spent a few days at St. Anthony's Hospital; but before he went he urged a number of the citizens to beware of the danger that threat ened them and of the evil that would result if the A. P. A. was permitted to gain control of municipal affairs.

MR. ADAMS EXPLAINS.

Letter That Corrects Statement Made With Mallelous Intent.

The following letter from Henry A. Adams, formerly of the Episcopal Church of the Redeemer, is self-explanatory:

To the Editor of the Herald : It would seem desirable for all con-cerned that a step such as I have taken be quietly taken. For the few true friends who I supposed would feel than consternation I wrote as brief a letter as I could. letter have appeared in the New York journals. I have nothing further to add in explanation of my course, but I do very much wish to correct a few matters of fact which have been adduced as evidence of unsoundness of mind and of implied dishonorable con-

duct on my part.

First. The myth as to my having disappeared from Buffalo and being next heard from in a telegraphic resig nation of my parish, without explana-tion, from Cuba.

offered to me in January, 1892. I communicated with the senior warden of my Buffalo church. He with utmost kindness and frankness advised my going to this more congenial field.
I then consulted other Buffalo friends. Then I formally resigned my Buffalo

charge and accepted the new work.

I then returned to Buffalo, spent Sunday in my church, preaching three times and taking leave of my people The sermons, being in the nature of a farewell, were noticed in the daily papers and also published in a pamphlet. On the following Thursday, February 11, I sailed with my wife

and brother for Cuba, carrying in my pocket the Buffalo vestry's acceptance of my resignation and some cordially worded resolutions of esteem which they had been good enough to adopt at their regular meeting of the Tuesday

Second. The legend of my ingrati-

second. The legend of my ingrati-tude to a Buffalo millionaire.

A dear friend, whose home I think of as my home always, built for my benefit a beautiful dwelling on my own plans. I was to take title, pay interest on his investment and instalments on the principal as I was able. I never actually assumed title, how-ever, but paid my rent, \$1,500, until with my friend's approval, I removed to New York. I have subsequently been his guest at various times and enjoyed the closest relations with his

family.

Third. The allegation of discourte ous, if not dishonorable, treatment of my associate priest and friend in New

I told Father Johnson six months ago of my terrible doubt, although he was not my confessor. Since then at a number of times when the strain was greatest I opened my grief to him. When, on July 11, I emerged from my Since then at a unspeakable suspense I wrote to Bishop Potter first, and immediately aftera disgrace to the city and country, ward to my beloved associate, a man and that a call be made upon all American citizens to discountenance Anglican system was like a tower of

Fourth. The charge of having a few weeks ago preached a sermon "the few weeks ago preached a sermon the burden of which was a bitter denunciation of Catholician "

The Decision of the Eaglish People Must be Sustained. tion of Catholicism.

As a matter of fact I never in my life preached a sermon whose burden bitter denunciation of any body of Christians except my own Church, whose inconsistencies I have of late pointed out with inexcusable severity. In the sermon to which no doubt reference is made I denied as ridiculous the rumor that I was hiding in the country preparing for the "Jesuit priesthood," and said that a wife and three children might be taken as a sufficient answer. At the same time I denied answer. At the same time I denied the reports of my having become mys Commons without the operation of pointed me incumbent.

My conversion to the Catholic faith of course avoids my tenure of this incumbency as well as that of my position at the Church of the Redeemer, and I have nothing but my very sleude personal income on which to depend. But my conscience is at rest and I have not the slightest fear for the future.

So much for external matters of facts. To an Anglicanism which called Newman "imbecile" and Manning "dishonest" and Faber "weak" my humble character and powers cannot look for sympathetic or even just treat-ment. There is a larger public opinment. ion, however, whose ultimate judgment of a man, I believe, will always be that he does well who does sincerely.

HENRY A. ADAMS.

Great River, N. Y., July 18, 1893.

ALL NATURAL ENOUGH.

Reasons Why Mr. Adams Became Catholic - Rome's Enduring Strength.

Some of the former Episcopalian the measure as it leaves the Commons und weakness and perversion amounting to actual aberration, says the New York Sun. They tell stories of his eccentricities, and profess to pity him such a verdict means much when it goes upon the records of history. as a victim of mental disease.

no such indications. It was marked to some extent by emotionalism, but Vork Tribune. that is a distinguishing quality of the clergy. The emotional side is cultivated more in them than in other men.

Erection of the Stations of the Cross It is developed oftentimes to a degree that is almost feminine. They reason with their hearts, jump to conclusions or conceal.

not get that authority in its fullness, voted priest, in explaining to his except in the Church of Rome. It was people the origin and nature of the an entirely natural, normal and logical Stations of the Cross, said they were progress. Moreover, his explanation proved that he is a conscientious man, suffering sof our Divine Lord on His way The facts are these: Being in New York, the Church of the Redeemer was though by getting out of it he sacrificed summit of Mount Calvary, where He

> They could not settle the great probbe settled for them, so that the whole offering was made by the congregasubject might be taken from their tion. questioning.

That is the imperative need of many natures. They cannot be agnostics They cannot give up the riddle. They demand that it shall be solved, and they are restless until they have reached the solution, which they

At this period of religious skepticism even in the ranks of the clergy, nay, in those ranks more especially, it is not surprising that this tendency towards Rome should appear. When Protestants give up the divine authority of the Bible, what other authority have they to rest upon, save the author-ity of an infallible Church? They must go one way or the other. They must pass over into agnosticism, or must yield their wills to the Church, trusting it as divine.

hurch, trusting it as divine.

Therein lies the great and enduring
Church of Rome. It strength of the Church of Rome. It stands of itself and on its own foundation. It claims the final and infallible authority. It has no Briggs contro-versy over the Bible, for the Bible rests upon the authority of the Church.

The feeling that dependence on such

The feeling that dependence on such church authority is essential does not indicate imbecility. It indicates a craving and a sense of helplessness craving and a sense of helplessness which are common in humanity in the presence of the awful problem of ex-

We like to read others but we do not like although a man, is set apart by ordination.

NEARING THE END.

Mr. Gladstone's piloting of the Home Rule bill through the committee has been a marvel of political dexterity. Now that he is passing the breakers of the financial clauses the anchorage is in sight. The passage of the measure already seems a foregone con-clusion. What his enemies declared to be utterly impracticable has been accomplished by the Prime Minister's inexhaustible resources of patience, tact and energy. That the bill could the reports of my having decembers.

Commons without the option to deciously wealthy, explaining that a lay friend of considerable means had built and endowed a chantry and application of the merits of Mr. Gladstone's performance with a support systematically nied. But that fact does not detract from ance. With a minority systematically organized for offering resistance to the measure at every point, the closure was the only resource against obstruc-tion. Mr. Gladstone waited until the issue of majority and minority rights was clearly before the country. Then he used with skill and effectiveness the mechanism which every Minister must employ in enacting a great measure.

The passage of the Home Rule Bill

by the Commons will be a signal for its rejection by the Lords by an over-Mr. Gladstone whelming majority. has no means at hand for preventing that result at the present session. Dublin Parliament cannot be established as the immediate result of the protracted struggle in the Commons which Mr. Gladstone has directed with masterly skill. But while delay is inevitable, the importance of the victory achieved for the Home Rule cause cannot be underestimated by prudent Unionists. The fact that the Lower House, acting directly upon a mandate received from the constituencies, has sanctioned the policy of a separate Parliament is of the highest associates of the Rev. Mr. Adams are foolish enough to attribute his going over to the Church of Rome to intellect the measure as it leaves the Commons s a victim of mental disease.

The statement of his reasons for Legislation may be blocked for a transferring his religious allegiance which was made by Mr. Adams gave class cannot reverse the decision of the

at St. Joseph's, Douro-An Interest-ing and Successful Religous Func-

tion. and exhibit without shame weaknesses On Saturday, after Mass, the of spirit which men generally control interesting Catholic ceremony of erecting and placing in position the Stations or conceal.

As a whole, the statement was clear, consecutive, strong, sensible and coherent. Mr. Adams took the steps which are usual in passing from Protestantism to Catholicism. He had always been a stickler for Church authority, and he found that he could not get that authority in its fullness, voted priest, in explaining to his and that is the main thing. He re- from the hall or court of Pontius Pilate, material advantages prized and properly prized by everybody.

Mr. Adams has simply joined a long procession of Protestants who felt the need of the support of a Church they could learn to believe in as infallible. They could not stand they could learn to believe the stand learn to be learn to be larger alone. They could not be happy and in religious doubt at the same time. They could not settle the great probability of the scene of His crucifixion, and exhorted His hearers that if they

Do You Talk About Your Priest?

A friend calls the attention of the Erie Visitor to a growing habit among Catholics to "backbite" priests. We have known good men and women with not a thought in their hearts, ity. Then they find peace for their souls. They have transferred their thoughtlessly start a conversation of which and entirely forgetting that they were countenancing that which might lead to deplorable consequences. It is not innate viciousness that originates the worst of evils. The professional priest hater is an

individual without weight in communities; it is the natural friend, but foolish parroter of idle gossip from whom it is the most difficult to guard. Cardinal Manning had this class of persons in his eye when he spoke of "dissemblers and betrayers of secrets, and whisperers and murmerers and detractors," and "those who hang about a priest's house, and note and observe and pick up and carry away every discontent and grief, and grudge that is against him-such as every discontent are profuse in words of respect and of personal attachment and of devoted

They cannot realize the true nature of the priestly office. If they do, the guilt of ingratitude is added to that of an absense of charity against him who,

LINKED LIVES.

By Lady Gertrude Douglas.

CHAPTER V.-CONTINUED.

"He must think I am a child still! Oh! how I wish this stupid color would go! Here comes Aunt Helen—what will she think?" soliloquises Mabel, who is conscious that neck and face, even down to the very tips of her fingers, are glowing with a crimson flush. "How ridiculous! — just because he kissed me! As if it were not what I might have expected! I know I look so stupidly childish—of course he only looks upon me as a baby.

During dinner Mabel is very silent the conversation is almost entirely carried on between Miss Mackenzie and Hugh. He is telling her about his mission in Tasmania. Mabel listens; she does not care to speak, but not one word is lost. That dinner-hour goes into the storehouse of her memory it is associated for ever afterwards with the scent of the lemon plant which stands before her on the table, several of whose leaves she has unconsciously plucked.

She sits opposite the window, and while Hugh is talking of the glories of Sydney Harbor, which he has been lately visiting — telling of the hills, "wooded to the water's edge, and afire with golden blossoms,"—Mabel's eyes are fixed on the pinehills at the back of the ravine exactly facing her, watching the dark shadows creeping slowly upwards till the rose-light of the setting sun has died away from the topmost tree, leaving soft twilight to fold her grey mantle around the

'You are silent, dearie," remarks Miss Mackenzie when, dinner being over, she and Mabel leave the dining-

room together. "No, Auntie, but I like to listen to It is quite warm to-night-I put your chair out on the ver-

For a wee bittie, dearie; it is really sultry indoors - and if Guy comes he will be wanting to smoke."
"Well, then, Auntie, I will establish you first, then I will go and meet

Guy and Jessie. I daresay you won't mind having Hugh to yourself. He looks very ill, Auntie — don't you think so?" adds Mabel, gravely. Miss Mackenzie heaves a deep sigh.
"Ah dearie, he is just a complete

wreck," says the old lady, sadly shaking her head. "I never saw any man more altered. I don't think should have known him.

"Is it all sorrow, Auntie, that has done it? If so, what a dreadful thing sorrow must be !

"Yes, yes, dearie," answers Miss Mackenzie, musingly, "it's a dreadful thing for the young.

"I wish I could give him some of my happiness," thinks Mabel; but she give utterance to her thought. "He will get stronger-you must not be anxious, Auntie; the first arrival

was sure to be trying. "Poor fellow!" sighs Miss Mackenzie to herself, for Mabel, hearing Hugh's approaching footstep, has vanished He comes out almost immediately afterwards, sitting down beside Miss Mackenzie in a deep garden chair which Mabel has taken

care to place ready for him.
"All alone, Aunt Helen?" he says casting a quick glance round. "Yes; Mabel has gone to meet the

Elvanlee people. Now, Hugh, what do you think of my child?—you know I call her mine, for I think no one has so good a right to her." "She has a beautiful face," he

"Is that all?" her tone is slightly disappointed.

"All! Aunt Helen, what more can I

say?" he answers, laughing.
"I fancied perhaps you might hav

seen a likeness, Hugh."
"I do, I do! She reminds m wonderfully of poor Blanche; and yet it can only be in expression of manner,

for they are absolutely different in every other way."
"Yes; but there is something in

her eyes, and as for her voice, I can-not tell you how much it reminds me I almost dread for you to hear her sing.'

"I think she is rather shy of you, Hugh, otherwise, dear child, she is anything but quiet; she has such a sunny disposition, and does enjoy life so thoroughly.'

"Listen! that must be Guy's voice or I am .much mistaken," says Hugh,

"Yes, they are coming up the hill will you go and meet them, Hugh?"

'Too late, for here they are. " Hallo! old fellow, delighted to se you," exclaims a young man who has outstripped the rest of the party, and now on the veranda, wringing Hugh's hand in his strong grasp. fine young man in every sense of the word is Sir Guy Forrester, tall, broadchested, with an open handsome coun tenance, merry blue eyes, fair curly

hair, and pleasant voice and manner Guy," says Hugh in hi quiet undemonstrative way; but Guy, who knows him, does not think hi greeting cold.

Where is Jessie?" asks Miss Mac-

kenzie. "I left her to take her time up th hill; ladies are so dreadfully slow over that ascent to your woodland retreat Aunt Helen! Have a cigar, old fellow -what, no? hang me if I would be a (pausing in the midst of his speech to light a cigar), if I were to be heartily. debarred by it from the luxury of What are you laughing at, say to that, my little lady?" Aunt Helen?"

"At the notion of your being a par-son, to be sure, Guy!"
"I'd make a jolly one, wouldn't I?
I'm blessed if I wouldn't give all of you a stunning sermon!" remarks Guy, comfortably settling himself in a gar den-chair and singing out in his deep, mellow voice.

'Always gay and free, boys!
Happy as can be, boys;
That's the style for me, boys,
That's the style for me.'"

"That would be my text, you know more cheerful, anyhow, than the old governor's last Sunday."

"Hold your tongue, you irreverent boy!" says Miss Mackenzie, trying to look grave. "I wish Mabel heard

you."
You. The devil and he shindy? Speak of the devil, and he is sure to appear," replies Guy, compos-edly puffing out clouds of smoke. "Here she comes with my wife; now I'll have to mind my P's and Q's.

"Guy, you here?" says pretty, graceful Lady Forrester, coming for-ward, flushed and out of breath; "I thought you went after my stick. "Not I; don't bother your head about it; it's all safe down at the bottom of the torrent by this time.

There is Hugh, Jessie; and Hugh that's my wife."
"What an introduction! How do

you do, Hugh?" says Lady Forrester, holding out her hand. "I am so glad to see you here at last."

Hugh responds to the welcome, and then ail-except Miss Mackenzie, who

retires, fearing the damp-sit out on the veranda talking, Guy in his gay est mood, Jessie full of fun, somewhat inclined to be sarcastic, and evidently quite at home in her occupation of teasing Mabel, who has recovered from her shyness, if that it was which made her so silent during dinner. She is to night particularly happy, at least so it always seems to Hugh, when, in after years, he reverts to that first evening. Unconsciously, perhaps, he watches her a great deal, while the words of an old ballad are running in his mind. The words were to be found in one of Blanche's

him so to-night : "Her footstep had the lightness, Her voice the joyous tone; The tokens of a youthful heart Where sorrow is unknown."

songs, strange that they should haunt

He has not heard them for many long years—he had forgotten them— until that little white-robed figure with he rose wreath brought them back to his memory; and then, a strang coincidence strikes him. The first time he saw Blanche she, too, wore roses in her hair, but they were white they had no thorns-fit emblems of her happy life, which had passed away unclouded by sorrow. Mabel's rose are the wild flowers from the eglantine, from which the thorns have not been taken. Will they, too, emblematic of her future?

Absorbed in these reflections, Hugh scarcely notices the conversation that is going on beside him; he has fallen into a deep reverie, from which he is at length aroused by Jessie, who

appeals to him for an opinion.

Now, Hugh, you shall decide.

Mabel and I have a slight difference of opinion on one or two little matters. She has great faith in what a priest of

Church says."

Church says. "

says Hugh, with "Well," says Hugh, with a slightly surprised smile, "what is

"The Bishop is next week to give Confirmation, and some very enthusiastic individuals among us wish to receive His Lordship under a canopy of

lowers, with—"
"Jessie!" exclaims Mabel petuously, "you are giving a false idea altogether.

Not at all, Mabel. I have a note in my pocket from our excellent parson himself, asking me, rather coolly, I call it, to empty my con-servatory into the church for the feasi of St. Dunstan on the 19th. He says t. Dunstan is the patron of the parish

Did you know that, Hugh?' "He was the old Romish patron. suppose; but I do not know have anything to do with him, answers Hugh. "Is it Mr. Vaughan answers Hugh. who wants the flowers for the church? "Yes; and he is going to dress the altar in grand style. There are to be

Arum lilies and myrtle wreathed all about the reredo "Altar-reredos!" repeats Hugh, completely mystified-"in Elvanlee parish church! What do you mean? Mabel's face fiushes crimson, and

Jessie continues, with a wicked glance at her. "You do not know, then, Hugh, how we have improved for the better since your days. Why, we have a stone altar, reredos just fresh from Antwerp or Louvain-which was it,

A quick stamp of the foot, otherwise the little white figure vouchsafes no

"Then we have a lot of massive silver candlesticks, and a great cross over the altar. We have flowers—plenty of them, according to the season of the year, only I am so slow about learning the right sort at right times; then we have embroidered capes, and clokes, and robes, with long ecclesiastical names "Stop," interrupts Hugh gravely

"you do not mean to tell me that this mummery has crept into Elvanlee What have you all been about? Does the Bishop know?"

"The Bishop, poor man!—oh, he is very un-Catholic. He claims to be a good old Protestant. We are Catho-

"By Jove! that's going it hard, Jessie," put in Guy, for a moment withdrawing his cigar and laughing heartily. "Eh, Mabel, what do you

Keep Minard's Liniment in the House.

And the little lady answers wrathfully, "You are all unworthy of Mr. Vaughan. It will serve you right to

"But, Hugh," recommences the indefatigable Jessie, "you haven't heard one half yet. Just listen: we have such gorgeous processions—boys carry-ing banners, children throwing flowers, high and early celebrations. Then we have Vigils; and a lot of very inconvenient fast days, and tho among us who are good enough to observe them never know how much

or how little we are to eat. Is there anything more, Mabel?" Mabel looks more pained than angry as she answers—
"I think you have said enough,

"This is either a shocking state of things, or you are making fun, Lady Forrester," interrupts Hugh anx-

"Pray don't call me Lady Forrester. But I assure you it is, every word of it, true—isn't it, Guy?'

But I cannot understand how the Bishop has allowed it to go on," rejoins

Hugh, sorely perplexed.
"The Bishop, I told you," repeats
Jessie, "is a Protestant; he is the State-imposed Bishop, not the canoni-

cally elected Bishop."
"Surely Hugh does not think it right to mock at all that is holy," says Mabel, bending eagerly forward, and looking at him full in the face, her lips quivering, and her eyes full of tears "It is never right to hurt anyone's religious feelings," he answers, kindly but if it be as Jessie says, why, Mabel, Elvanlee must have into a regular Romish chapel, and, of

course, I could not approve of that. "Bravo, Hugh! bravo, parson!" chimes in Guy, delightedly. "You have come back in the nick of time; we have all been sailing full sail on to Rome these years past ; it's been a toss up who'll get there first."

'Not you, you old sinner," remarks his wife, quietly, "nor I either, it's between the Vicar, Veva, and Mabel -in our set. "I bet you ten to one Vaughan gets

in first. "Hold your tongue, Guy," Jessie quickly; then she adds, "I wish Mabel would tell me how she accounts for the different ideas of Truth held by two priests ordained by the

same Bishop."
"They only differ in exterior worship, Jessie; in all important points of faith they will agree.

Jessie is no longer joking, she is quite serious now. "Well, but, Mabel, I do not think it is quite so; only last Sunday even ng you were trying to persuade me hat the doctrine of the Real Presenc was a part of our faith ; do you believe

"Of course I do, Jessie, with my whole heart."
"Is that doctrine held by the Church

of England?" asks Jessie, appealing to Hugh. He shakes his head decidedly, and

ooks earnestly at Mabel. 'Mabel, you surely know what your Catechism tells you! Why, if you hold such a belief as that of the Real Presence, you fall back into all the idolatry of Transubstantiation.

"There, Mabel!" exclaims Jessie, triumphantly, "I told you so. Now will you say that Mr. Vaughan and Hugh do not differ on important points Guy," looking at her watch, and starting up from her chair, "suppose we go home, it's getting quite late. Don't be vexed, dear old Mabel, I only want to keep you from following Mr

Vaughan to Rome. "Shut up, Jessie, you are teazing the child," say Guy, half in joke, half in earnest. "You shall just do exactly as you like, my little lady. I don't see any objection to your being a Romanist or a Mahommedan, if it pleases you—it's all one, you know."
"Oh! Guy,"answers Mabel in a distressed tone; and as they descend the hill together she returns to the subject -"Oh! Guy, you did not mean that about its being all the same thing whether one was a Mahommedan or a

Christian?" "Well, but suppose I did mean it? "But surely you do not—you cannot at least, you ought not to think so,

Guy."
"That's rubbish, Mabel; I both do and can, and I see no particular logical reason for an ought in the matter.

"But, Guy--"
"Well, little lady." "One ought to keep the faith one is

brought up in."
"That's what my friend, the Ma ommedan, thinks; but I never said to the contrary; I only said, let every one do as he thinks best, and if he does his duty, it's all one what name he is

called b "I think that is a very dangerous principle, Guy; according to it, a man's religion would exouse every crime under the sun; and provided he thought it right, you could not blame him for committing murder.

"But the law would, poor devil he'd have to swing for it then." "Guy, I am not joking; do be sen ions for five minutes, if you can. 'Pon my soul! never was more ser

ious in my life-only you twist my words into crooked meanings. "But, Guy, don't you think a thing must either be right, or not be right; that a thing must be wrong, or not be

wrong? "There's something in that, Mabel : but you see the question is, is there any one to pronounce whether the thing is right or is wrong? As far as I ever heard, there never has been such a clever chap since the world began; and if there ever was one, I don't expect he'd get many to side with him.'

"We have the inspired Scriptures, Guy, and then our Church tells us what we have to do.

"By Jove! she does, does she You'll see what a 'shine' the Bishop will kick up next week when he comes there will be a jolly row, won't there with the parson! It will be fun!" re sponds Guy, chuckling with delight.
Mabel is too vexed to reply, and he continues more seriously, "As for the inspired Scriptures' you talk about, who told you they were inspired ?-and then if they are, didn't the Reformers take French leave to explain them ac cording to their own judgment? haven't all the parsons, that ever were created from that hour onward, been following suit? One reads your inspired Scriptures one way, another in another; and I must say there's one text I wish they'd read a little oftener, and that is 'Charity shall cover the

multitude of sins "Oh! Guy, to hear you talk, on would fancy you were no Christian; you might have been a heathen all your life, and you were so good when

you were a boy."
Talking thus, the brother and sister have reached the bottom of the hill considerably outstepping Jessie, who is following more slowly with Hugh.
Guy stands still by the little gate

and flings away the end of the cigar at which he has been puffing during his conversation with Mabel. Then he his conversation with Mabel. folds his arms, and regards gravely, while he says with earnest feeling, very different from his former

flippant style,
"No, Mabel, I am no heathen; your God is my God also, and my hope future happiness is in Him, and in our Lord Jesus Christ. But I can't stand the humbug that there is now-a-days about religion. If you were a Roman Catholic, and believed in an infallible Church, or Pope, there would be some sense and logic in your making a fuss about Church authority, and about things being positively right or not right; but as you are not a Roman Catholic, you have no earthly right to lay down laws. (I don't say they have, but at any rate they it, and therefore are logical in their denunciation of everyone who does not agree with them.) I am no parson, but I can tell you this much: we are all in God's hands-we must trust in Him, live up to our consciences and be hon est; that's the best we can do for our selves. Are you angry with me, little sister?"

"No, dear Guy, not angry, only sorry, so sorry you see things as you do!" says Mabel, lifting up on tiptoe to get at her brother's face.

He bends down and kisses her two or three times, then asks abruptly-"If I were to die suddenly would you think it necessary to be anxious about me? Do you think I'd go to the bad place because I don't swear by the

parson, eh?' "No, Guy, I do not think that. If you trust in God and our Saviour-"
"Hush! don't say any more, here they come. But make your mind easy Mabel, I do trust and my soul is in the hands of my Creator!" says Guy, breaking off suddenly and bursting

nto his favorite-" Always gay and free, boys." TO BE CONTINUED.

Seeing Life.

A famous German writer has aptly said, "You must treat a work of ar like a great man. Stand before it. and wait patiently till it deigns to

The Christian Union remarks that sons who will sit or stand for a long time in front of some famous painting New beauties and fine bits of work will constantly be revealed to them for it must be remembered that it has taken the artist a long time to execute a really great work of art. He has put, as we say, his heart or soul into the work, and we cannot expect to appreciate, much less to understand, it

we simply give it a hasty glance. If there are hidden meanings in life we do not see them by haste in any manner - whether in hurried travel or in eager pursuit of wealth. are more beauties - there is more "soul"-in the relations cultivated by a good Christian life and in the duties it involves than can be revealed in the greatest work of art. The painter, after some years of labor, exhibits his masterpiece on canvass. But the active and useful life of twenty or forty years has its masterpiece in the character formed and developed ; and one may see in its acts and its thoughts, ts self denials and its heroisms some thing more admirable than any art

Let us not hurry through the corridors of time without appreciating what is good and true and beautiful in character, and let us develop those human sympathies and that Christian faith that give life its nobility. - Cath

They do not Despair.

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

Mrs. H. Hall, Navarino, N. Y., writes:
"For years I have been troubled with Liver
Complaint. The doctors said my liver was
hardened and enlarged. I was troubled
with dizziness, pain in my shoulder, constipation, and gradually losing flesh all the time.
I was under the care of three physicians,
but did not get any relief. A friend sent me
a bottle of Northrep & Lyman's Vegetable
Discovery, and the benefit I have received
from it is far beyond my expectation. I feel
better now than I have done for years."

What! Say They?

What] Say They? In popularity increasing. In reliability the standard. In merit the first. In fact, the best remedy for all summer complaints, diarrhea, dysentery, cramps, colic, cholera infantum, etc., is Dr. Fowler's Extract of Wild Strawberry. All medicine dealers sell it.

AN IRISH POOR SCHOLAR.

An Interesting Sketch From the Pen of

Mr. William O'Brien, M. P., contri butes to the London Speaker an enter-taining sketch of an old learned peasant, whose acquaintance he has made in western Mayo. I doubt, says Mr. O'Brien, if you would find anywhere outside of Ireland a ragged man of learning who is a sovereign in his own right like ancient Tom Duffy of Louchaun-uyalls. Tom's right to lodging, food and honor is acknowl Tom's right to edged by the peasantry of his realm to e a right divine; and the realm, says Mr. O'Brien, lies among a nest of mountains dimly visible from the Leenaun coachyard. It was on a recent Sunday that Mr. O'Brien went in search of him. He had been at Mass, and presided over the reading of an American letter; after which he had gone away west. He was traced to a farmhouse where he had dined, and was finally discovered under shelter of a Druidical boulder, a dark bundle o rags framing a corpse-like face. All the peasants-even strong farmersaddressed him obsequiously as "Master" Duffy. It has taken ninety years at the least, writes Mr. O'Brien, to bend his old shoulders.
"What does that matter?" he asked

indignantly, as soon as he began to rouse his faculties and shake his stick.
"I was just on my way to smoke a pipe with an older man than myself, away back-nil ego contulerim jucundo sanus amico." The classic warmed him like old wine. His head was thrown back, his eyes afire, his voice rolled vigorously from the chest, his oak stick partook the enthusiasm, while he burst into whole pages of Horace and Virgil and Ovid. not in the least a matter of display. It was simply audible soliloquy. It was the delight of learning for learning's sake, such as one dares not to hope to find in a lackadaiscal modern university.

Presody transfigured him like one of Dr. Faustus' potions. While I was humbly wondering at his Latin quantities, he was off into Greek versethink it was one of Thersites' acrid attacks upon the Kings; and although I could not follow the words, I felt my self for the moment listening to living Phrygian-Mr. T. W. Russell.

But this mood was a short one. Latin, Greek and Gaelic classics are the luxuries of Master Duffy's voluptu ous moments. The business of his life (and this in a mountain-bred Irish peasant is the strangest portion of hi history) is physical science and mathe matics. It is easy vaguely to imagine how in some dead and gone hedge school in the mountains, or from the lips of some ancient priest from Lou-vain or St. Omer, the bright mountain boy might have imbibed his Latin hex I have failed altogether to ameters. trace his acquisitions in mechanical science ; yet science in Master Duffy's ase is, barring religion, the most pas sionate object of worship of his life. In the days when he was about to be ejected from his father's farm he tra velled to the country town of Castlebar on law business. He there, for the on law business. He there, for the first time in his life, saw a railway engine. The portent so bewitched him that he took a lodging beside the station, and there for three days hov ered lovingly about the steam giant, while the engine driver explained to him its every valve, and crank and He lost the farm, but came home rich in dreams of mechanical discov-In various odd ways he had

gravestones, as a pensioner of some tender-hearted priest who marvelled at his learning or found use for him as a clerk of the chapel. His only means of expenditure was books-the most recondite the better. he bought and those he inherited from some unknown mountain pedant of old, he shut himself up wherever a neighbor offered him shelter; and there, sternly forbidding even the priest to enter, he carried on mysterious experiments with coils of wire and steam kettles, with results which neither the neighbors nor I are in a position to estimate. One authentic tale of the results of his ingenious speculations is extant. He fashioned a boat of an enormous block of peat mould, and invited his mother to sail with him therein upon the waters of Lochaun-nyalls. The neighbors were astounded by the originality of the invention. The boat would do the invention. everything except swim. When halfway across the lake it fell in two, and the inventor and his mother were rescued by a cooled but still admiring public. The weak point about all Mas ter Duffy's enterprises, as in those of

American letters, as a chisseler upon

not swim. But now came upon the scene the tragic muse, inseparable from life in Ireland even in those forgotten fast-The tenant of the barn in which the poor scholar, with all his books and treasures, had for the moment found refuge, took a farm from which a neighboring cottier had been evicted. One night of woe the barn was burned to the ground. The universal tradition is that the incendaries, knowing that the grabber's three cows were in the barn, had no inkling of the fact that Master Duffy's priceless books and money were there as well. In the morning the cows were gone, and so were the books and a £50 note for which Master Duffy had a few days previously exchanged all the savings of his life. "I wouldn't grudge the loss of the bank-note, if it was in a good cause," observed Master Duffy, "but where will I go again for my latin Euclid and the

most other children of genius, is just

this-at the critical moment they will

Delphins I'd like to know? I was a gone man from that night—caput dom-ina xenale, sub hasta the sport of every ignorant stroneshuch on the mountain." The stroneshuchs were not many, however. The moun-tain men, old and young, who stood around while the old fellow spouted verse and science, and shook his stick at Black Care, could not have been more respectful if they had been invited to a Primrose League demonstration with refreshments to follow. A few charred books were saved along with some blackened silver coins out of the ruins; and with these he still continued to hold midnight consultations, until his sight failed him three months ago. The charming thing about the welcome that is accorded to him at every chimney corner in the Glens is that he is no longer able to make any return in kind-for the only gravestone he is likely to be concerned with in th future is his own, and the boys and girls in troops have learned to read and write their own American letters as well as Master Duffy. Nor has he ever condescended to teach. I am acquainted with another roving master in the same diftrict, who comes to a remote mountain village when farm work is slack, collects the children of twelve or fourteen surrounding families into a barn to learn the three R's lives for a week apiece with the household of his different pupils; after which the children disperse to the potato patches, and the schoolmaster departs for pastures new. But Master Duffy rather looks down upon this humble trade in sacred knowledge, and has his doubts of the erudition of the rival master. Whereat the school-master's soul once flared up-"I am a professional gentleman, and not a gravestone scribe," quoth master the second, proudly. you are not acquainted with the Latin tongue, Master G.," was the lofty retort, "or you'd know from Juvenal that the man the gods hate they make

a schoolmaster.

It seems never to have struck either Master Duffy or his entertainers that he need have any other claim on their hospitalities than the glory his mere love of knowledge sheds upon his native glens. He brings the luck of an ancient Mascotte. He is a last descendant of the endowed scholars of Eirinn And, truth to tell, the old man's enter tainment would be a cheap price for a verbatim report of his obs rvations by winter firesides. I am too ignorant to measure, and too respectful to laugh at, the wonderous mechanical discov les which still steadily shine before Master Duffy's eye of faith-his valley of diamonds, his Elysian fields, his holy grail. There was an ancient prophecy that the discoverer of the ecret of perpetual motion should be orn on the south flank of Cruach Phaudrig. Lochaun-nyalls is undoubt edly south of Cruach-Phaudrig, and the master was no less indisputably born at Lochaun. Whatever may be the strict scientific upshot of his dis covery of a force greater than air, team or water, he entertains a pathetic belief-for all his years and disappoint ments-that he has only to get a fair nearing in Dublin to convince the world of the value of his secret. When the withered old master wants to live to see the Irish Parliament that he is told is soon to assemble in Dublin, I verily believe it is largely with some hope that one of it first sittings may be devoted to hearing him on the floor of the house in defence of the eternal truth of his theories of the new motive force and the trisection of the obtuse angle. Alas! even if the House of piled a little money-as a writer of rds were to throw down their arms. I doubt whether poor old Tom Duffy's all but extinguished eyes will be there to see "the appointed day" named in the bill for the better government of Ireland. Be that as it may, there is refreshment for the human heart in turning from the hideous caricatures of the Irish race painted by controver sialists of the Mr. T. W. Russell school o the realities of life in a country which can produce an enthusiasm for learning such as Master Duffy's in its remotest glens, and a population who, through unadulterated respect for genius, provided Master Duffy's old days with a sort of national pension out of their poverty.

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DEAR SIRS,—I was greatly troubled with weakness, loss of appetite, restlessness and sleeplessness, and found B. B. B. the most strengthening and beneficial medicine I have taken. MISS HEASLIP, 34 Huntley St., Toronto, Ont.

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No other Sarsaparilla combines economy and strength like Hood's It is the only one of which can truly be said: "160 Doses \$1." Ask for Minard's and take no other

THE IMPORTANCE OF THE TRUTH. It is generally observe

believe it is quite time, the

AUGUST 5, 1893.

anti-Popery men are those once been almost persua Catholics-who came up to t line between Protestantis Church, but have not had or the grace to step over themselves Catholics. It they have made any new that they have found flaws of their position ; it is sim opposing influences by wh surrounded are too formida to relish and overcome. dally; they coquette with In their association wit they do not hesitate t strongest language in co of Protestantism and in fa olic doctrine and practic give the impression that of the Church is with t question of time. But ala never comes. By degree becomes cooled. Their cover their proclivity and set themselves to work to the Catholic influences the ing upon them. If the clergymen, probably an to get them married, ass cesful, that that will prove antidote to the strong tendencies - as indeed proves to be. Sometim disinheritance and ostraci society prove a sufficient to pause and take the bac That is a most critical lives of thousands. We

to know of multitudes, and lay, who have been t cumstances favorable to knowledge, both theoretical, of the Catholic Chu lost confidence in Pro every shade, and become acquainted with the Cath and with the beauty of and practical system of and are almost persuade lics. For the time being see clearly that the only native is the Catholic fidelity. But instead of and consistently taking braving popular opin the frown what conscience, and loyalty to the truth pause: they hesitate; quite ready; they prourged to be consistent a cided stand they will glous excuse. Perhaps gest some professedly li about some point of doct been answered and ex dred times, the very obj the teaching as an unwil Now it is a principle

mind which cannot be contemplated that whe act out its conviction loses the power of dist tween truth and error. do his will he shall doctrine," saith our Sa must be a good will, h pose and a steadfast d follow convictions of th ever they may lead. will is wanting and o dilly-dally with the tru more convenient seaso necessarily becomes ob position to entertain ob and over-clouds the mi ually it may lose the guishing between tru Thus the Holy Spirit of grace departs from th mind becomes hardene blindness. Then the soul learns to gradual once loved — to despi what it once believed beautiful and which it of receiving and ma And the bitterness of enhanced by the fact lieved what it now re truth of which it st though unacknowledg

in. Indeed we can of any mental conditi ous and deplorable. thousands of people dition, at least in so though not, it is hope final abandonment coquetting with the by grace, but held ba Oh, the subtlety, the mysterious power of t the world, the flesh Others have begun t ligion; while others energetic Anti-Po laboring night and stings of conscience b and unscrupulous a Holy Mother Church indisputable claim

This is a very dang

Now what is the lamentable state of festly the only reme in a loyal obedien And loyalty to the t a conviction of the truth; second, a fi to follow the truth and, third, dependen God to fortify our w overcome all oppos willing to undergo

if necessary, to die i The indifference of mankind to the most deplorable. edge that there is truth, and they talk about the obligation

THE TRUTH

It is generally observed, and we believe it is quite time, that the worst anti-Popery men are those who have once been almost persuaded to be line between Protestantism and the Church, but have not had the courage or the grace to step over and declare themselves Catholics. It is not that they have made any new discoveries, that they have found flaws in the logic of their position; it is simply that the opposing influences by which they are surrounded are too formidable for them to relish and overcome. They dilly dally; they coquette with the Church. In their association with Catholics they do not hesitate to use strongest language in condemnation of Protestantism and in favor of Cathof Protestantism and in layor of Cath-olic doctrine and practice, and they give the impression that the joining of the Church is with them only a question of time. But alas! that time never comes. By degrees their ardor becomes cooled. Their friends discover their proclivity and immediately set themselves to work to counteract the Catholic influences that are operating upon them. If they are single clergymen, probably an effort is made to get them married, assured, if succesful, that that will prove an effectual antidote to the strongest Catholic tendencies — as indeed it generally proves to be. Sometimes threats of disinheritance and ostracism from good society prove a sufficient inducement to pause and take the back track.

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and

That is a most critical period in the lives of thousands. We have occasion to know of multitudes, both clerical and lay, who have been thrown in circumstances favorable to acquiring knowledge, both theoretical and practical, of the Catholic Church, who have lost confidence in Protestantism of every shade, and become more or less acquainted with the Catholic argument and with the beauty of the devotional and practical system of the Church, and are almost persuaded to be Catho-lics. For the time being they seem to see clearly that the only logical alternative is the Catholic Church or in But instead of courageously and consistently taking the final step -braving popular opinion, ignoring the frown of the world, and doing what conscience, and principle and loyalty to the truth require, they pause: they hesitate; they are not quite ready; they procrastinate. If urged to be consistent and take a decided stand they will give some frivo-lous excuse. Perhaps they will suggest some professedly lingering doubt about some point of doctrine which has been answered and explained a hun-dred times, the very objection showing not so much a want of confidence in the teaching as an unwillingness to act.

Now it is a principle of the human be too seriously mind which cannot contemplated that when it refuses to act out its convictions it gradually loses the power of distinguishing be-tween truth and error. "If any man tween truth and error. "If any man do his will he shall know of the doctrine," saith our Saviour. There must be a good will, honesty of pur-pose and a steadfast determination to follow convictions of the truth where-ever they may lead. When the good dilly-dally with the truth, to wait for a more convenient season, the intellect necessarily becomes obscured, the disposition to entertain objections, to criticise, to find fault gradually increases and over-clouds the mind so that event ually it may lose the power of distinmind becomes hardened to a judicial once loved — to despise and ridicule what it once believed to be true and beautiful and which it was on the point of receiving and making its own. And the bitterness of its opposition is enhanced by the fact that it once believed what it now rejects and of the truth of which it still has a secret though unacknowledged conviction.

This is a very dangerous state to be in. Indeed we can scarcely conceive of any mental condition more danger-ous and deplorable. Yet there are thousands of people just in that condition, at least in some of its stages, though not, it is hoped, in the state of final abandonment. Some are still coquetting with the Church, attracted grace, but held back by the world. Oh, the subtlety, the fascinations, the mysterious power of the temptations of the world, the flesh and the devil! Others have begun to doubt of all religion; while others still are active, energetic Anti-Popery Crusaders laboring night and day to stiffe the stings of conscience by reckless, daring and unscrupulous attacks upon that Holy Mother Church which they have still too much reason to believe has an indisputable claim upon their allegi-

Now what is the remedy for this lamentable state of things? Manifestly the only remedy is to be found in a loyal obedience to the truth. And loyalty to the truth implies, first, a conviction of the importance of the truth; second, a firm determination to follow the truth wherein it leads;

THE IMPORTANCE OF OBEYING | truth and following it when found ; yet practically they really live as if there were no such thing as truth, or if there is it is impossible to find it, and therefore it is not worth while to make the anti-Popery men are those who have attempt. Truth is reality—it is what once been almost persuaded to be is, and as God is supreme Reality, truth is God and God is truth. It is the divine nature of truth that imposes upon us - upon every human being-the obligation to become acquainted with and to obey the truth It is not a matter of task, or sentiment or mere fancy and personal perfer ence. It comes to us from without, and it comes clothed with the majesty and the authority of divine attributes and we reject or ignore it at our peril.

Oh, that the divine Spirit of truth would descend into the hearts of our countrymen and awaken them to a deep and abiding sense of the importance of truth and lead them to search for it as for hidden treasure! If they but had the good disposition there would be no difficulty in finding the truth. There is absolutely but one alternative the Catholic Church or infidelity—Agnos-Catholic system ticism. mends itself to the honest seeker after truth. The more it is studied the more it is found to be in accordance with the highest reason-it is unique harmonious and perfectly consistent in all parts, and it comes to us heavy with age, venerable for its antiquity and pregnant with the combined wisdom of the ages. It opens up a boundless field of intellectual discovery as surprising as it is beautiful and attractive to the honest investigator. new to him, but he finds that it has been traversed by seers and Saints and philosphers of old—the greatest minds, the profoundest thinkers the world has ever produced. It is no zig-zag path through a trackless desert: the way is marked out plain, broad and distinct. There may be by paths leading off into mystery, but there is no mistaking the main road. And there is this peculiarity about it, which distinguishes it from all other roads, the moment one's feet are fairly planted in it he is at peace. He is no longer in doubt as to the true path. There is a light shining on it of which he was never before conscious and he is perfeetly certain that it is from above and that it leads to eternal peace and blessedness beyond the grave. -N. Y. Catholic Review.

Summer Religion.

"Do the Churches neglect the city in summer?" was answered in a Boston daily paper by clergymen of all denominations. The Catholic idea was furnished by Rev. Richard J.

was furnished by Mey. Related 3. Barry. Father Barry wrote:

"The Catholic people in the cities are not neglected in the summer. Before the Church, as before God, there are neither rich nor poor, small nor great, but men who must be sanctified in summer as well as winter. The Church has a mission and message, not so much to the world as to individual soul. The Church is the school of the children of God upon earth, their guide toward a more noble state, toward a life of holiness and

parity. Every Catholic Church is a watchtower and temple. Guard is kept by day and vigil by night that none may be lost, but all men saved to Christ. will is wanting and one is content to The Church teaches that God must be served at all times, and the soul sanc tified by frequent reception of the sacraments. To this end our temples are open every day from early morning until late at night for prayer and the administration of the sacraments.
And after the last worshipper has guishing between truth and error.
Thus the Holy Spirit of truth is grieved, are closed, the priest's door is open to grace departs from the soul and the all who knock at it; his lamp burns all night; he is ready, staff in hand, blindness. Then the poor, abandoned soul learns to gradually hate what it cold, contagion or death, when duty cold, contagion or death, when duty requires him to carry oil to the wound-

ed, pardon to the guilty, or his God, in the Eucharist, to the dying.

The clergy provide at all seasons for the worship of God and the preaching of His holy word. The life of priests in cities is a long, heroic devotion to the welfare of their fellow beings. Obscure functions, painful labors and exhausting duties soon waste their hearts, but they are sustained by that hope which is in them through Christ Jesus our Lord. While most other professional men slumber the priest is at the altar praying for his people, and thus does he commence his career of benevolent deeds; then he sets out to assist the poor, to visit the sick, to console the unfortunate and to strengthen the weak. Evening comes, but brings no repose. Some one is dying, perhaps of an infectuous disease; the priest will not permit his spiritual child to expire without pray-ing by his side to the God who died

And so the Church keeps up day and night, summer and winter, an unin-terrupted watch over the souls committed to her care. And such is the Catholic Church as her children know her; such is the Catholic Church, not as aversion or prejudice fancy such as it really is and exists among us to-day.

As an after-dinner pill, to strengthen the stomach, assist digestion, and correct any billious tendencies, Ayer's Pills are considered the best. Being sugar-coated, they are as agreeable as

IRISH EVICTION SCENES.

Pages From the Darkest Part of Erin's

Philadelphia Catholic Times. Bowmansville, Ont., June 6. It is difficult to impart in words an intelligible idea of the utter misery, desolation and despair of many poor Irish tenants in years gone by through the inhuman and arbitrary use of this terrible weapon-eviction-which the law of England has put into the hands of unscrupulous and relentless alien landowners in Ireland. There is landowners in Ireland. There is hardly a county in the nation that has escaped the desolating ravages of this dreadful engine of torture which heart less tyrants have employed with unsparing ferocity in the famine years to root out the native Celtic peasants from the land of their fathers.

There must be hundreds of the Cath olic Times' readers who have a vivid and painful recollection of the thrilling eviction scenes that happened in Done-gal, in the ill-starred times when men of odious and infamous memories such as Lord Leitrim, John George Adair, and, at a later period, Wybrants Olphert, held in their cruel grasp large sections of land in the Celtic districts

of Donegal county. The utter wreck and ruin that befell the hapless tenants who lived on the estates of the above named landlords was told years ago by that able writer, P. S. Cassidy, in the Boston Pilot. The harrowing scenes of desolation that fell with such crushing force on the starving and hapless people were given to the world at that time in the pathetic story entitled "Glenreigh," or "The Victims of Vengeance." Of

course, those exteminators had the law on their side and British soldiers at their back in the prosecution of their nefarious work, but their reign of coercine was short lived after all. Two of the unhappy men, I think, were removed by the hand of death, and the third one, the infamous Earl of Leitrim, by the gun of an assassin.

THE EARL OF LEITRIM. The measure of his iniquities had been overflowing for years. To the rapacious greed of a grasping and cruel landlord, he added the loathsome plague of immorality, and his presence provoked a double degree of abhorrence and hatred in the minds of the Celtic peasantry, and all the terrors of English law and hangmen could not restrain them from precipitating the unfortunate aristocrat into the next world, with all his abominable

sins upon his head.

The impoverished districts, including Gweedore and Clonghaneely, were the plague-striken sections oftenest in-vaded by the horde of exterminators, commonly named the "Crowbar Brigade." If the scope of their pittless work lay within populous or disturbed localities, the sheriff, bailiffs and gang of house levelers were generally protected from the vengeance of the raged inhabitants by a military force of three or four hundred constabulary and dragoons. No matter what pre vious legal threats may have been uttered against the frightened tenant or how many parchment writs may have been served upon him, as long as his humble cabin was left standing he still had some lingering gleam of hope that landlord cruelty and vengeance would not pursue him to the last extremity. The tearing down of his rude dwelling, however, forms the last act in the eviction tragedy, and, finding himself reduced to degradation and misery, all hope fades from his afflicted heart as he is left penniless and homeless by the wayside.

THE FAITHFUL PRIEST. It is then, as it has ever been, when the door of mercy and pity seems closed against these victims of oppression, that the beneficial influence and care of the faithful priest comes into full play. It must not be supposed, how-ever, that his sympathies for his persecuted flock have not been actively aroused at an earlier age. Landlord injustice in all its odious forms has always met with stern resistance from the heroic Irish priesthood, the true and noble defenders of the rights and liberties of the helpless poor against the encroachments of the haughty rich. In this connection has the Catholic world not heard of the intrepid action of the Rev. Father James McFadden, who stood between his oppressed peeple and coercive power as Moses stood between his people and the plague? This valiant clerical champion must have saved hundreds of families from utter ruin. He did not count the cost to himself. He thought only of saving the poor and confiding peasantry who looked to him not merely as a spiritual director but as a temporal protector in the day of their extreme necessity. Fortified as he was by the noble consciousness of a good cause, his stout heart, did not quail even within the prison walls nor in the prison dock. He was always the same consistent and powerful advocate of the sacred doctrine that God's poor were as well entitled to live and had as good a right to enjoy the fruits that Providence bestowed upon the earth as the highest and haughtiest alien aristocrat that flourished in the land.

MISERY'S LOWEST DEPTHS. In the free land of America, where new interests and new scources of wealth develop so rapidly, the loss of a overcome all opposition and make us willing to undergo any sacrifices, and, if necessary, to die for the truth.

The indifference of the great mass of mankind to the claims of truth is most deplorable. They all acknowledge that there is such a thing as truth, and they talk rationally enough about the obligation of seeking for the small account. But in estimating the loss to the poor Celtic peasant you must consider that it represents his all, and that in and around the hollowed spot clusters the dearest memories and associations of his own life and that of hisancestors. Groupsof English and foreign tourists who were eyewitnesses of some of those revolting eviction scenes could never forget the cruel and heart-rending spectacle, and mere thatched cabin would seem of small account. But in estimating the

they vowed in their inmost hearts that by the true Church. We fulfil this their knowledge of Irish peasants' obligation by teading a truly Chriswrongs and hardships should be made than life. known far and wide, so as to awaken the dormant feelings of Christianized humanity among all creeds, races and

A striking illustration of the power of pity when it appeals to a noble and tender heart is furnished in the case of Mrs. Ernest Hart, who is now conducting the Irish Village at the World's Fair. She saw with her own eyes in Donegal many sad cases of real suffer ing and actual want. Her generous heart was inflamed with an irresistible desire to tender such relief as was in her power. The many flourishing girls' industrial schools or societies, The many flourishing give practical proof of the efficacy of the noble woman's efforts.

PRACTICAL SYMPATHY.

The Countess of Aberdeen also merits the undying gratitude of every true-hearted Christian for her noble efforts on behalf of the impoverished Irish people. When the noble Earl and his equally noble consort arrive in Canada a few months hence in their official capacity it is predicted, with a degree of certainty, that the Irish on this continent will show by the warmth of their reception that they are not insensible to the debt of gratitude which they owe to the noble pair for their efforts, undertaken with singleness of purpose, for the good and happiness of the Irish people. English journalists who visited Ire-

land to gather interesting news for their respective newspapers, have also helped forward the cause of Home Rule Some of them went, perhaps, to ridicule the nation and its Celtic people, but they came back warm friends of Ireand staunch advocates of her rights and liberties-like the irrever ent one in Goldsmith's "Deserted Village," who went to scoff, but remained to pray. WILLIAM ELLISON.

The Reasonableness of the Practices of the Catholic Church.

By REV. J. J. BURKE. Infant Baptism.

XIV.

"Amen, amen, I say to thee, unless a man be born again of water and the Holy Ghost, he can-not enter into the kingdom of God" (St. John ili, 5).

While most Christians admit the necessity of baptism for adults, the Catholic Church is alone in insisting upon the practice of infant baptism. This practice is in accordance with the teaching of St. John, quoted above. It is also in accordance with apostolic

teaching and practice.

We read in the 16th chapter of the Acts of the Apostles that St. Paul baptized Lydia " and her household," and that the keeper of the prison was converted and "was baptized and pres-ently all his family." Among these families it is but reasonable to suppose that there were some infants.

Infant baptism was the practice of the apostles; it was the practice of the Christians of the early Church, as Origen tells us. The Church received the tradition from the apostles to give baptism to infants, and it has been the practice of the Church from the time of Christ until the present.

St. Paul tells us that Adam's sin was transmitted to all his posterity.
"Wherefore as by one man sin man sin entered into this world, and by sin death, and so death passed unto all men in whom all have sinned " (Rom. v. 12). Every infant, according to St. Paul, is born in sin—original sin. heaven (Apoc. xxi.), baptism of in fants is necessary to open for them the gates of heaven.

Baptism may be validly administered by dipping, sprinkling, or pour-ing. The method practised in this ing. The method practised in this part of Christendom is pouring the water on the head of the person to be baptised, saying at the same time: "I baptize thee in the name of the Father

and of the Son and of the Holy Ghost.' The reasonableness of the practice of baptizing infants will be evident if we remember that Christ taught the necessity of baptism for all when He necessity of Daptism for an when he said: "Unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God;" and that He declared little children capable of entering into the kingdom of God when He said: "Suffer little children to come unto Me and forbid them not, for of such is the kingdom of

heaven. Now, if infants are capable of enter ing heaven (and Christ so declares) they must be capable of receiving bap-tism, without which, Christ says, no one can enter the kingdom of God.

While in adults faith and sorrow for sin are required before receiving bap-tism, no disposition is required in in-

They contracted original sin with out their knowledge; without their knowledge they are freed from it. By baptism they are made heirs of the kingdom of heaven.

They can be made heirs of property, of a kingdom on earth without their consent; why not also of the kingdom

Baptism is the first of the seven sacraments which the Church confers upon man. It cleanses us from original sin (actual sin also if the recipient

The Marriage Tie-One and Indis-XV.

"But I say to you that whosoever shall put away his wife excepting for the cause of for-nication maketh her to commit adultery; and he that shall marry her that is put away com-nitteth adultery" (St. Matt. v. 39); "What, therefore, God hath joined together, let no man put asunder" (St. Matt. xix. 5, 6).

Few practices of the Church have been productive of more good to society than that concerning Christian marriage. The Christian family is the foundation of Christian society The Christian family is and Christian marriage is the basis of the Christian family. Without marthe Christian family. riage neither the family nor society could exist. Marriage was instituted by God before society existed, and, as a natural consequence, it is subject not to the laws of society, but to the laws of God and His Church. The principal law and necessary condition of Christian marriage is its unity and indissorubility. It is the union of one man with one woman for the pur poses intended by the Creator, which mion is to last as long as both survive Such was marriage in the beginning to such it was restored by Our Savious when He made it a sacrament of His law and a type of His union with His Church.

The practice of the Catholic Char in not permitting a divorce that will allow either party to marry during the life of the other, is clearly taught by Jesus Christ in the 5th chapter of St. Matthew: "He who puts away his wife maketh her to commit adultery, and he that marrieth her that is put away committeth adultery.

No human power can break the bond f marriage. "What God hath of marriage. joined together, let no man put asun-It is the work of God. man dare meddle with it. St. Paul teaches the same when he says in the 39th verse of the 7th chapter of the first epistle to the Corinthians: "A woman is bound by the law as long as her husband liveth husband die, she is at liberty, let her marry whom she will. The practice of the Catholic Church is comformable to this teaching of Christ, St. Paul, the apostles, and their suc-

In defence of this practice of forbidding divorce, since mar-riage is one and indissoluble, the Catholic Church has had many a severe conflict. And had she fought this battle bravely for the sancity, the unity and the indissolubility of the marriage tie, Europe and America would to-day be in as degraded a condition as are the Mahometan and other nations where the laws of marriage are disregarded. For divorces are not only contrary to Christ's teaching concerning the sanctity, unity and indissolubility of the marriage tie, but are also subversive of society. They sever the marriage tie in as much as the law of man can do it. If the marriage tie is loosened. the family is dissolved; and if th family is dissolved, society, the state, falls to ruin. Divorce destroys con jugal love, causes unhappiness, ren ders the proper education of children impossible, and often leads to terrible crimes. Is it not reasonable as wel as scriptural to forbid it?

The Christian husband and wife knowing the sanctity, the unity and the indissolubility of the marriage tie, live in love and peace and hone together; together they rear the issue of their union, teaching them to be St. Paul, is born in sin—original sin. But as baptism takes away original sin, and as nothing defiled can enter long, a prosperous, and a happy union, they return to dust; and to gether they will meet again beyond the confines of the tomb-yes, they will meet to part no more.

TO BE CONTINUED.

Rev. H. A. Adams. The New York Catholic Review say

that the conversion of the Reverend Henry A. Adams, associate rector of the Episcopalian Church of the Redeemer in that city, is, like that of all other persons who seek the shelter of the Catholic Church, highly important for himself and for those, if any, whom he will influence by his example to go and do likewise. He is welcome, of course, cordially welcome, for every soul is infinitely precious, and the angels of God take time to rejoice upon every wanderer coming into the one true fold. But the Church makes no fanfaranade over any conversion, for the final victory of a happy death crowning a virtuous life is not yet won, the road to the stars is still strewn with asperities, and only to those who persevere to the end has the promise been made of an unfading crown.



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Father Damen, S.J.

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EDITORS:
P.EV. GEORGE R. NORTHGRAVES,
Author of "Mistakes of Modern Infidels."

THOMAS COFFEY.

Publisher and Proprietor, Thomas Coffey

Dominion.

Correspondence intended for publication, as cell as that having reference to business, should be directed to the proprietor, and must reach condon not later than Tuesday morning.

Arrears must be paid in full before the paper

London, Saturday, August, 5, 1893. ANOTHER VIEW OF IT.

There is an exhaustive article in the current number of the Catholic World, on the question of A. P. A.ism, which we think every one would do well to read. And then there is another view of the case which is not without plausibility; and that is that the whole thing is not worth the pains.

Nobody wonders at an outbreak of the measles or scarlet fever amongst European nations, reversing the children. There seems no preventing Roman rule, "parcere subjectis et it. The danger is in the air, and will come in spite of us. There are mental maladies which seem to obey the same law. A kind of moral rash breaks out | Something more serious than a pas every once in a while producing irrita- ing sentiment of pity may, however, tion, loss of temper and general unami- come to the minds of those who have ableness; and, sad as the whole thing studied the history of English and is, and not without its dangers, we do French doings in the East during the not see what good, if any, last century. If a really able man can be done by denunciation. should spring up at the present crisis, You cannot cure the measles or a Dupleix or a Clive, the outcome small pox, or other nasty eruptive might be the enwrapping of the world disorders, by scolding the patient; and in the flames of a destroying war. the sufferer from the mental disorder England, France and Russia are is just as much to be pitied-indeed, a almost in sight of each other down great deal more, for the reason that, there, and whether any of the three is though very ill with a disease that threatens the soul and mind more than 'not at all unlikely-certain it is none the body, he cannot be got to think so. of them is willing any of the others The red pustules that come with should get more than herself. measles fix the disease at once; but, Some say it was a gnawing rat,

plentiful supply in the shape of Maria This last is the real danger. Monks and Widdows and escaped nuns and the like: and the loathsome garbage these furnish makes the poor victim still more hopelessly ill, yet without exciting a thought that he is killing himself spiritually.

It is indeed one of the saddest things in this poor world .- A really sick person is waited upon and helped out of his himself a king finds enjoyment, we suppose, in the imagination; but to be simply a hater-to delight in what is bad and uncharitable-to wish and and where you cannot find it, to impute it lyingly-is not this the most there is no hell. We wonder what he would call the mind of a man whose only pleasure is in thinking hundreds of millions of his fellow-beings are monsters of iniquity! And yet this is sayings and writings of these Papists -they are constantly thinking and wishing for. We called the thing, and rightly, a disease, with a powerful element of contagion in it. Should it His Mother. not be treated as disease now is, by the moral isolation of never being taken notice of. It thrives by notoriety. Leave it alone, and the nasty thing will die out of itself.

THE SIAMESE DIFFICULTY.

Where is Siam? What is Siam These are questions forced upon every one's attention these last days. We confess to have never had a great devotion to geography and to having read a dozen or more articles about Siam before taking down an atlas, and renewing a long-interrupted acquaintance with the country lying so far away in the east and looking so latitude and longitude give no reason for the noise it is just now making. It is said there is no such thing as accident, and yet we think it some thing very like an accident that gives that accident is that Siam, not much known nor very important in itself, lies like a fence between the Asiatic possessions of the French on the east and the English on the west.

A fence or a hedge is generally usewhen two angry dogs, or bulls, or stratum of Euglish humanity. Who people had only been as wise in legal to arraign any one in God's name?

The Catholic Accord, other fighting animals meet at either side it is apt to be crushed, or if strong that such a scene could take place in genius. enough to hold the would-be combatants apart, it is still likely to suffer stoned by bigots. Catholic priests were more or less.

Siam seems just now to be in some and would fain keep its ground in peace. But French interests on one side and English interests on the at the fence that keeps them apart. are pressing upon it from east and west, and poor Siam is likely to go down between them. At all events the noise and din we hear these days is the growl of Europeans and not the voice of Siam at all, and the killing of a Frenchman by a native chieftain is no more the real cause of the trouble than smoke is the cause of the fire from which it issues.

The whole affair is a queer enough reminder of Burke's famous saying about the decay of chivalry. Siam is weak and without allies. She has neither fleet nor army worth mention ing. Therefore, it would seem, strong debellare superbos," threaten to crush her out of existence. One can hardly help feeling for Siam.

longing for a slice of Siam-which is

in the other case, lying and hatred and others a poor abused apprentice with malice and secret plotting and defa- an auger, that pierced the bottom of mation and all that is bad and hateful the famous Royal George and caused burst out like a leprosy over the whole the prodigious calamity of the loss of intelligence of the patient, agitating the great ship and her crew. A coal and torturing himself and spreading does no harm in the water, but a contagion round-and still he believes spark in a magazine may destroy millions; and so nobody cares much The taste, too, is vitiated, and calls for Siam itself, or fears it can do anyfor what is impure and shameful and thing more dangerous than stirring abominable; and the demand brings a up the passions of civilized Westerns.

MARY'S DOWRY.

The English Catholic press is enthusiastic over the reconsecration of England to the Blessed Virgin Mary. The Oratory of London on the 29th ult. was thronged with prelates and laymen, all intent upon one objectto give England back to the Mother of disease. The poor lunatic who thinks God and St Peter; and rarely has been witnessed a more picturesque and beautiful ceremony. One significant feature is that the secular press sees in it no exhibition of idolatry. long for sinfulness in your neighbor, It recognizes the fact that Catholics venerate and ask her intercession but do not give her the supreme homage shocking of all states. Ingersoll says that is due to God alone. It may be generally said, says Father Bridgett, in his sermon, that in the days when England was generally known as Mary's Dowry there were multitudes who, if it could have been done, would iust what you would gather from the have plucked out their own eyes and given them to her. In England, as in Galatia, false brethren crept in and persuaded many that they could better honor Jesus by being indifferent to

In suffering and in obscurity a rem nant gloried that England had once been - nay, was still - our Lady's Dowry, and now the Vicar of Christ, speaking as he himself feels, by a divine impulse, (asperanti Deo), says that the time has come for England to consecrate itself anew to its beloved patrons. The ceremony must have seemed startling to one accustomed to look upon England as the very strong-

hold of Protestantism. In the Council halls of the Bible societies many a threat many a hand would be willing to insignificant on the map. But its days are gone when Catholicism could be hunted and its followers branded as social outcasts. It is now a tower of strength. It has been built up again by men who were looked upon as coming defenders of Anglicanism, but who, the country its present notoriety, and whenthe light of truth shone upon them, renounced their error, and gave all the energy of their nature to the task of conferring upon others the boon of done, for the old faith is gaining ful, and always quite inoffensive; but classes, but also among the lower Canadian Confederation Act, if the men, even if they happened to be right,

London. Cardinal Wiseman was General Hamley will perhaps find it to see the difference between a rule on and boorishness. Times indeed have the little country is quite inoffensive without repugnance, a ceremonial and mischievously. performed with all the splendor and majesty of Catholic rubrics.

other, like a pair of cross dogs biting THE HOME RULE VICTORY. Rule Bill has passed the House of mirrors of chivalric courtesy, as proved Commons. It is now before the Lords, by their hospitable reception of and the present week may be decisive as William O'Brien; and, if we may to the reception it will meet with from judge their sentiments by the 12th of that body. Then, if it be rejected, we July utterances, they are eager to shall soon discover by what means Mr. promulgate the gospel of glory to God Gladstone will induce the Lords to and peace to men of good will! They deal more respectfully with a measure which the people of the United King- and immortal memory," and, under dom have deliberately adopted.

Much has been said by the enemies heterogeneous majority with which Mr. Gladstone undertook to govern the proves how justly is William entitled country, and to force upon the united kingdom so important a measure ; but endar, and how worthy is he of their it is now proved that he did not speak beside the mark when he said himself, equally important had been passed by majorities no greater than that on which he relied: and the result has shown that his majority was sufficiently compact and homogeneous for his

The statement has been made, indeed, that the Bill was forced through the House precipitately and without to be hanged, disembowelled and quarsufficient discussion; but it is to be remembered that even seven years ago Mr. Gladstone staked upon the ques tion his administrative existence, and it has been discussed since that time under every aspect. At the late the electorate, and their decision has been that the measure is needed to give peace and prosperity to Ireland. of Home Rule is not exceedingly large, it is true; but the popular majority shown at the elections is quite decisive, and sufficient to have secured a much larger Parliamentary majority if the constituencies were more equitably

As to the stifling of discussion, Mr. Gladstone has too much respect for old parliamentary precedent to do anything of this kind, and in the begin ning he was even blamed by his party for permitting so much time to be lost in useless discussion. Not until it fully admit that since the world sprang amendments were multiplied for the its greatest exponent. mere purposes of delay and of rendering the Bill nugatory did he make use of the closure for the purpose of bringing the matter to a conclusion, and thus carrying out the wishes of the electorate. If the application of a closure was ever requisite, these were circumstances under which it was really called for. The complaints of the Conservatives were loud because they were hoist by their own petard. They were contented to apply closure when it was against Ireland; they must now content themselves to see it applied for Ireland's benefit.

It is, of course, to be expected that there will be determined opposition to the Bill in the House of Lords; but we have Mr. Gladstone's word for it that the opposition will be futile, and we have no doubt that with the energy he point also.

If he had not taken the energetic old, or the more modern catfight, measures he adopted to force the Bill whether at Kilkenny or Cincinnati. through as he has done, he would have been compelled to drop it entirely and this would most certainly have caused the breaking up of his Government, which is, above all things, a Home Rule Government.

As a forlorn hope, the enemies of Home Rule are urging on the Ulster minority to disorderly manifestations against the Bill. General Hamley has written a letter to the Pall Mall Gazette, in which he states that "British and accusation were muttered, and troops would be justified morally and legally in refusing to suppress crush this "Popish mummery," but the a revolt in Ulster if the insurgents should be fighting that they might remain citizens of the United Kingdom." He argues: "No Act of Parliament can force citizens of the United

Kingdom to transfer their allegiance." It is difficult to see where the transferral of allegiance comes in in the Home Rule Bill. But at all events General Hamley's principle might have been ing and self-sacrificing in what he useful in the beginning of this century, thinks to be his duty. But the face of faith. Right well has the task been when the Union was before the Irish things is changed the moment he calls Parliament, or later to the people of his view of matters the law of God. ground not only amongst the cultured Nova Scotia, when they resisted the What claim or competence have these

would have dreamed a century ago and moral matters as is this military

more to his interest to study his duty the one hand, and on the other the the victims of every species of ridicule as a soldier than to undertake to proper method of carrying it out; unteach the law and the prophets, in able to distinguish between principle such position. By itself, we take it, changed when Englishmen look upon, which he is dabbling so ludicrously and practice—things often very far

> ORANGE " EQUAL RIGHTS." The Orangemen of Canada are warm

admirers of everything that may lead At last we are able to say the Home to justice and equality. They are are followers of William of "pious more favored auspices, they would endeavor to imitate his example. of Home Rule about the small and Wm. Lecky, in his History of Ireland in the Eighteenth Century, to an honored place in the Orange calfilial respect and affection. In Ireland, says Wm. Lecky, speaking of after the general election, that reforms the years following the revolution of 1668, "All Catholic Archbishops Bishops, deans and Vicars General were ordered by a certain day to leave the country. If, after that date, they were found in it, they were to be imprisoned and then banished; and if they returned they were pronounced guilty of high treason, and were liable tered. Nor were these idle words The law of 1709 offered a reward of £50 to anyone who secured the conviction of any Catholic Archbishop, Bishop, dean or Vicar-General." We recommend these words to the perusal elections the question was fully before of all impartial men. They give simply the state of affairs, and show what scant justice was meted out to Irishmen. The testimony of Wm. The Parliamentary majority in favor Lecky may be derided, but only by the grossly ignorant ; for they who have but scanned the records of Irish his tory know they are accurate historic ally, and, moreover, Mr. Lecky is famed for his careful and painstaking research and love of truth.

If by justice is meant the robbery and oppression of the defenseless, the trampling upon the rights and liberties of others, the display of animal passion found only in beings unrefined by civilization and not purified by Christianity, we graciously and cheer became perfectly evident to all that into being the Orange Order has been

CHANGE YOUR TACTICS

We confess to a very slight interest in the Toronto struggle for and against Sunday cars. A metropolitan city with a resident legislature, and all the upper courts of law, having three high, low and middle, not to take account of the deep piety and pearl like morality of so many of its citizens, is surely a match for such a difficulty,

We need only stand by and indulge in pleasant admiration of the splendid movements of the opposing forces, and wait in patience to see whether the gnat which occasions all the trouble shall be successfully brained, or, on the contrary, preserve his puny head

and little wings intact. The battle, however, is a grand one has displayed in pushing it through in the estimation of our neighbors, so far, he will keep his word on this and may yet take rank alongside the great crane and pigmy contest of

Still we fear the warriors, or at least ome of them, are making a mistake. Not all weapons are allowable even in war, nor all means praiseworthy. Poisoned arrows, or leaving the dead bodies on the ground till they create pestilence, are both abhorrent to the modern instinct; but of course Toronto would not incur the guilt of either of these crimes.

Her fault lies in the use of very dangerous instruments, which can hardly help working incalculable mischief to victors and vanquished alike. Why should a set of men, learned and respectable enough, no doubt, in their own departments, but woefully wanting in both Scriptural and theological science, be constantly using a

religious principle into disrespect. Nobody can withhold his praise of the man who is earnest and hard-work-

line of argument calculated to bring

credentials? Yet, unable as they are apart-they go on laying down the law Supreme Ruler Himself.

Running the cars on Sunday is a direct infringement of the fourth commandment, says one: it opposes the law of God, says the next: it is in the very teeth of Scripture, says a third; and so on. Now when the cars are running on Sunday - which is a mere matter of time - what effect will the sight of them have upon the people who believe what they are told by these ignorant instructors? The convenience of the Sunday car will be so great that these people will surely avail themselves of it, thinking all the while they are simply transgressing the law of God. What a conscience

that will soon create! Gentlemen, therefore, change your tactics. Stick to the sanctity of the Sunday, which you ignorantly call the Sabbath. Stay at your prayers, or on your knees all day, or go to church five times-nay, use your social and political influence, fairly, to bring as many as you can to your own honest persuasion of what is right. All this, and as much more as you like, is fairly open to you, but spare Christianity the disrespect you are bringing upon it by the wild attempt to identify it with your own very narrow and imperfect notions.

A SLANDEROUS LECTURER SUPPRESSED.

Kansas city has been found too hot to hold the notorious no-Popery lecturer, the Rev. J. G. White. was recently announced to lecture in the Armory; but on the night of the that they would not be opened. He explained that it had been falsely represented to him that a patriotic lecture was to be delivered. When he ascertained, however, that it would be a no-Popery lecture, he declared the abuse of any class or religion. Such a use of the armory, he said, would be illegal, as the subject of the lecture itself indicated that it would be of an indecent as well as an inflammatory character. The subject, as announced was, "For men only-a lecture on obtained the B certificate, qualifying the immoralities of the Catholic clergy."

Members of the A. P. A. then attempted to secure another hall for their purpose; and the Auditorium was selected, also by misrepresentation of the nature of the lecture. The manager of the Auditorium discovered, however, before it was too late, the real character of the proposed lecture, ably express our conviction that and he then refused to sign the con- it would do the Public schools universities, and schools innumerable, tract, as it would do the house an in- much good if a religious trainury if it were rented for any such object as that for which it was asked.

the cry that in both these instances there was a religious persecution as the motive of pleasing God by enattempted against them and their protegé, but without avail, as they could is altogether wanting in godless not get either of the halls for their pur-

The people of Kansas City appear to be generally in accord with the gentlemen who so nobly refused to permit the notorious lecturer to deliver his tirades in the halls which they control. and the Kansas Star voices the general sentiment in the following editorial remarks which it makes on the in cident:

"The character of the Rev. Mr White's crusade is known by his previous public utterances here and else where. In his attacks on the Catholic Church he is accustomed to denounce the priests as a 'set of libertines' and the women of the Church who go to confession as their 'paramours.' It is not necessary to be a member of the Catholic Church to resent and condemn such infamous slanders. It is in the interest of common morality and the spirit of the Christian religion, without regard to creed, to demand that be nailed as malicious lies, born of the basest bigotry, bred in ignorance and nutured in the spirit of in-

hood were to select any division of the Protestant Church—say the Reformed Episcopal Church-and proclaim it to be a hiding place for general vice and immorality, Bishop Ussher would be justified in appealing to a common sense of decency in the community to suppress the slander and punish the slanderer. Reputable members of society — Catholics and Protestants like-would unite in the repudiation of such vile calumny, and demand the Catholicity. They are training gensuppression of public meetings deagainst Bishop Ussher, his Church and citizenship, loyalty to the flag and sighed to inflame a rabid faction

Where is their commission, their ligion in this matter the American any class of ministers of the gospel to be generally characterized as 'libertines,' and the American spirit of chivalry will not permit any set of church-going, God-fearing and respectable women to be called 'har

as dogmatically as if they were the Supreme Ruler Himself.

White is represented as making on every available occasion do not come under the head of either religion or politics. They are infractions of public decency and are calculated to incite riot and bloodshed. As such they should be suppressed and punished by the public anthorities.

SUCCESSFUL CATHOLIC SCHOOLS.

The same story of the success of Catholic schools in competition with purely secular schools, which we have frequently had occasion to record in reference to the schools on this continent, now comes to us from Australia, on the other side of the globe. The first lady students to receive degrees from the Sydney University are three Catholic young ladies, pupils of Catholic schools taught by religious orders.

These young ladies took the highest honors at the recent University examinations. MissIzaFrancesCoughlan received the degrees of M. B. and M. C. Miss Grace Fairley Robinson the

same degrees, and Miss Margaret Celia Diamond, that of B. A. Yet the Mail will doubtless continue to assert that children at Catholic schools learn nothing but to say their prayers. Well, it is a good thing to learn their prayers ; but it is now evident that they learn something besides. We must here add that the Australian Public schools which were distanced in this competition are the very ideal of the Mail and other opponents of religious teaching. They are so godless that one of the Canadian Anglican Bishops declared here a couple of years ago that children are taught that they must honor lecture Col. L. E. Irwin had the doors their parents, not through a sense of closed, and a notice placed thereon duty and in obedience to God's will. but because they are fed, clothed and educated by them.

Another instance of marvellous success is reported from the Brooklyn, N. Y., Nativity Institute, where nearly four hundred girls are receiving that the armory must not be used for their education under charge of the Sisters of St. Joseph.

This institute is a parochial school; yet, without the municipal and State aid which is granted to the public schools, it this year sent up for examination seventy young pupils who

them to teach school in the State. This record places the Nativity Institute at the head of the educational institutions of the State of New York, whether public or private. With such evidences of the success of a religious education even in secular branches, may we not reasoning were given in them. is no such powerful incentive to The members of the A. P. A. raised induce either children or teachers to fulfil their respective duties deavoring to do His will. This motive schools, and we believe that in it lies the chief reason of the wonderful success of Catholic teaching, even with all temporal advantages operating adversely to it.

EDITORIAL NOTES.

Some exchanges are profuse in their eulogies of the lately deceased French author, Guy de Maupassant. He wrote well grammatically, and he died of criminal excesses. We fail to see what title has such an individual to the praise of humanity. He was gifted with genius, and he prostituted it in the cause of all that is low and base: in a word, he proved false to his duty ; and no sadder epitaph can be inscribed on any man's tombstone.

CARDINAL GIBBONS was the recipient of many graceful and enthusiastic testimonials of esteem during his visit to Rhode Island. He deserves them all, this truly great and broad-minded prelate who has done much to harmonize discordant elements and to portray in his daily life the courtesy and charity he so earnestly inculcates in his writings. He is, says Professor Bodley (Oxon.) one of the great men of America.

WILLIAM CHISHOLM, writing in the Elmira Argosy, says that the Parochial school is the human groundwork of erations still in the bud for Christian readiness, if necessary, to die in its "Setting aside all sentiment of re- defence, but not for loyalty to the spirit of restless tinkering foundations.

THE Common Council N. J., have recommende ing of the Catholic parc of the city under charge of Education. The teach the same examination a school teachers, and will same compensation when carried out. This is anot to the granting of justice in the matter of educ United States. IT MUST be admitted the

bury has a strong attac religion, if we are to j refusal to dispose of a for the purpose of build dissenting chapel. The Spekefield Baptist chapel endeavored to purchase His Lordship for a ne Earle Road, but were in agent that Lord Salisbur dispose of any land for su It is evident that the exall his zeal for the protec tant Ulster from "Romish considers that the Church is the only form of Protes is worth protecting. T consider this as a very disposition in so resolut of Protestantism.

It is worthy of note that ing the Tory pretence a reaction in Ireland a Rule, and that the Irish want it in reality, the six vacancies in Irish since the general election of which has a Tory pre as a candidate for the su people. The last seats filled were those for N South-East Cork, in b Nationalists were ele opposition. Even in No Meath, where the Nat Parnellites are very ev no Tory presumed to offe the hope of getting a Nationalist dissensions. "WHY is the CATHO

aggressive?" says a l

change. We deny the gression has never yet teristic mark of Cathol Weask only for peace an will, we are sure, be al us by the broad-minded members of the com bigots and fanatics sh with us, and no one m now and then we adm merited rebuke. The clamoring for justice, course by encroaching of Catholics. Their Golden Rule may b their approbation of tirades of their lecture "honor bright and follo pel." The world is m ganda that pleased a for palls upon the present cannot be defended by weapons is unworthy man's sympathy; and sands, we believe, an seeing through the sha of such spiritual guide ful, because of family tions, to express oper proval, repudiate in ignoble warfare. If deemed aggressive w misstatement of facts. turer of caluminating the scorn of all who lo Christian courtesy, or olic principle, or de right, we will admit no free man will conde

DEAN SWIFT said th to get an idea into a head you should get bore a hole in his cra drive the idea in. It an undertaking to be craniums of some Toro but perchance some i sacrifice his time, an auger, to drive the ide ians are wearied of th utterances and that it to behave like civilized

M. Loyson, the has written to the F that he designates as are all the contribution of this talented but do is couched in eleganta; and is also an endurin his brazen effrontery of insolent blasphen infidel press has no miserable man who f gation and proved

foundations.

THE Common Council of Newark, N. J., have recommended the placing of the Catholic parochial schools of the city under charge of the Board of Education. The teachers will pass the same examination as the Public school teachers, and will receive the same compensation when the plan is carried out. This is another approach to the granting of justice to Catholics in the matter of education in the United States.

IT MUST be admitted that Lord Salisbury has a strong attachment to his Recent reports give us the deplorreligion, if we are to judge by his refusal to dispose of a piece of land for the purpose of building thereon a dissenting chapel. The deacons of Spekefield Baptist chapel of Liverpool endeavored to purchase a site from His Lordship for a new chapel on Earle Road, but were informed by the agent that Lord Salisbury would not dispose of any land for such a purpose. It is evident that the ex-Premier, with all his zeal for the protection of Protestant Ulster from "Romish" aggression considers that the Church of England is the only form of Protestantism which is worth protecting. The dissenters consider this as a very unevangelical disposition in so resolute a champion of Protestantism.

It is worthy of note that not withstanding the Tory pretence that there is a reaction in Ireland against Home Rule, and that the Irish people do not want it in reality, there have been six vacancies in Irish constituencies since the general election, for not one of which has a Tory presented himself as a candidate for the suffrages of the people. The last seats which were filled were those for North-East and South-East Cork, in both of which Nationalists were elected without opposition. Even in North and South Meath, where the Nationalists and Parnellites are very evenly divided, no Tory presumed to offer himself with the hope of getting a seat through Nationalist dissensions.

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"WHY is the CATHOLIC RECORD SO aggressive?" says a Protestant exchange. We deny the charge. Aggression has never yet been a characteristic mark of Catholic movements. Weask only for peace and justice, which will, we are sure, be always accorded us by the broad-minded and intelligent members of the community. The bigots and fanatics shall be always with us, and no one may complain if now and then we administer a wellmerited rebuke. They are forever clamoring for justice, to be gained of course by encroaching upon the rights of Catholics. Their notions of the Golden Rule may be guaged by their approbation of the shameless tirades of their lecturers, upholders of "honor bright and followers of the Gospel." The world is moving and they to see it. The religious propa ganda that pleased a former generation palls upon the present. A cause that cannot be defended by good and clean weapons is unworthy of any maply man's sympathy; and there are thousands, we believe, around us, who, seeing through the sham and pretence of such spiritual guides, and yet, fearful, because of family or business relations, to express openly their disapproval, repudiate in their hearts the ignoble warfare. If, then, we are deemed aggressive when we expose misstatement of facts, or hold up a lecturer of caluminating tendencies to the scorn of all who love decency and Christian courtesy, or proclaim a Catholic principle, or defend a Catholic right, we will admit the charge and no free man will condemn us.

DEAN SWIFT said that if you want to get an idea into an 'Qrangeman's head you should get an auger and bore a hole in his cranium, and then drive the idea in. It would be quite an undertaking to bore a hole in the craniums of some Toronto Orangemen, but perchance some individual would sacrifice his time, and probably an auger, to drive the idea in that Canadians are wearied of their un-Christian utterances and that it is time for them to behave like civilized beings.

M. Loyson, the apostate priest, has written to the Figaro an article that he designates as his last will. As are all the contributions from the pen of this talented but degraded man, it is couched in elegant and pure language and is also an enduring monument to his brazen effrontery and to his gift of insolent blasphemy. Even the gation and proved recreant to his children an opportunity of leaving some philosophy. A teacher who is time and in various directions; slowly answers were, as the evidence is al-

spirit of restless tinkering at churchly duty; and though not willing to blame, its appreciations, cautious and constrained, show that the apostate has struck a false chord. The Debats speaks of the document as one of three things-the result of invincible pride or of blindness or as a consummate piece of acting. We confess that we deem it a plan to keep himself before the public.

> FRANCE cuts a very sorry figure among the nations of the earth. The Panama scandals and its progress in immorality prove that it is "tasting the ashes of the Dead Sea fruit which its hands have culled. able information that in one parish alone there are twenty thousand unbaptized persons. So much for "Free Thought." Think of these people deprived of spiritual aid, surrounded by all manner of temptations and incentives to vice, and imagine what must be their lives. As they live, they die, and their bad example remains. It is time for the orators to desert the pulpits of the Madeline and Notre Dame and go out into the lanes and byways, to bring the wanderers back to the fold.

THE annual encampment of the Irish-American Military Union took place at Newark on July 2nd, and evoked much enthusiasm and many stirring speeches. The chaplain, Rev. Dr. Fanning, told the old story how Irish soldiers never stood on the battlefield without scattering their enemies like chaff before the wind. The wild Celtic cheer and dashing charge have caused victory to alight full often on the standards of England. This is, of course, overlooked by a Briton and history tells us what efforts have been made to wrest from the Irish their wellearned meed of praise for determined valor. Dr. Fanning said that Englishmen boast of the Charge of the Light Brigade as the grandest example of English courage, but these heroes were nearly all Irishmen. Two years ago the rev. doctor spent a week in the British War Office in London examining the individual records of the gallant 600, and he found that 576 of them were born in Ireland.

Pere Sauton, a Benedictive monk, has been commissioned by the French Government to study leprosy for the purpose of discovering a cure for the terrible disease. Pere Sauton has achieved high distinction at Paris as a medical expert, and there is every hope of his benefitting the sufferers at Molokai. He will first visit leprous districts in Norway, Lapland, Finland, Turkey, Asia Minor, Greece and Egypt. He will then communicate the result of his investigations to Pasteur. If successful in his quest he will proceed to Molokai to eradicate the awful malady. The scientific world is enthusiastic over the attempt, and many graceful tributes are paid to the zeal of the saintly and learned religious. It is another proof of the charity and love that burns so brightly in the hearts of the sons of the Catholic Church. They are behind every movement to uplift humanity. But a short time ago the news came that a brave man had gone home to his reward: that Father Damien-who turned his back on earthly pleasure and all that man holds dear, and bent himself to the heroic task of ministering to the leprous inhabitants of Molokai-was no more. We hope that before a year another proof of the learning and sanctity of the Church will be given to the world, by the discovery of a cure for leprosy.

EDUCATION is rapidly advancing in London. A special science professor wishes to instruct children by means of experiments on living animals We imagined that the various 'ologies and fads taught in Public schools would satisfy any lover of education. Verily the children are to be pitied if they will be obliged to cram something more into their undeveloped and untrained intellects. We may hope to see Vivisection on school programmes before long, despite the fact that an eminent expert declared that "to train up students by such methods was to let loose upon society a set of young devils." Some Canadian educationists-if we may judge from their methods-seem to consider they have done their duty by forcing children to study subjects they will never understand.

MANY cities have now what is termed a Fresh Air Fund. No words of praise can testify our appreciation infidel press has no respect for the of this truly philanthropic work, and miserable man who forswore his obli- we say that they who afford poor

dingy and dirty tenements and of always satisfied with his work never and deliberately, but with a thoroughdrinking in the pure blacking air, and drinking in the pure blacking air, and of disappointment is a good sign, and of seeing, however little they may understand it, what a bright and beautiful world it is, despite its sin Him who long years ago took little children in His arms and blessed them. Give the little boys and girls a chance. again. We spend so much money on luxury, let us give a little towards a practical, charitable work, and we shall be able to look up with confidence to the God who was once a child, poorer than any that was ever sheltered by a tenement.

On the day of their departure for Europe, the Duchess of Veragua and Columbus, received the sacraments of penance and the holy Eucharist and assisted at the Holy Sacrifice of the minds us of the solemn reception of the Holy Eucharist by Miss Columbus' great ancestor and his men the day they sailed from Palos on their voyage of discovery. The strong faith of the great navigator remains in his descendant. How illustrative is this of the unchanging faith and practices of the

THOUGHTS FOR TEACHERS.

Catholic Church, standing in strong

contrast to the mutability of modern

The best wag to learn is to teach.

We preserve our learning and mental powers only by always seeking to know more. — "It is the teacher who takes in that can give out.

Fear of punishment may be a weak motive in school discipline, but the discipline that has not fear of punishment among its motives is itself essen tially weak

A well-constructed time-table is good prima facie evidence of teaching abil

Earnest effort in a good cause never esults in a total failure: if it does nothing else, it sets a good example and good example is always an incen tive to a better life.

As example is better than precept so inspiration is better than instruc-Particular facts may be of tion. little or no use to pupils in after life, but they will be daily called on to exercise the mental powers that have been developed and strengthened by the teacher's agency.

"His joy is, not that he has got the crown, but that the power to win the crown is his.

Enthusiasm without skill is better than skill without enthusiasm. The teacher who is merely skillful and nothing more will sooner or later become a failure, while the truly zealous teacher generally succeeds It is true that zeal and skill combined afford a better guarantee of success than either by itself; but where both qualities do not exist together, let the zeal is likely to become excessive ; but in teaching, considering its peculiar difficulties, this can occur but seldom. At all events, "it is better that the pot should boil over than not boil at all.

What a man feels rather than what he knows is the true criterion of his

"Dream nobly, dream beautifully, and your dreams shall be prophets. As the good intention is potentially the good action; earnest teachers will recognize the importance of turning their pupils' thoughts and aspirations into proper channels of activity, at all favorable opportunities. Direct advice, reference to the lives of great men, timely questioning as to their future career or the occasional repeti tion of a wise maxim, will often fix a thought in the minds of pupils that may be the means of making them men of power and dignity, men who good way or other will yet leave their footprints on the sands of

Laziness, inattention, disorder and punishment are often the results of

Guard the weak point. Pupils often have not yet acquired sufficient ex perience to know that good men have faults and weak men virtues. On this principle, one harsh word may destroy the effects of long continued kindness; one exhibition of weakness may cause pupils to despise the teacher they may have admired for years That which a child studies most closely is the teacher himself. It is a subject on which he is never examined, yet he learns from it lessons that have a lifelong d trability.

If good order can only be secured by leaving no time for anything else, it is hardly worth having.

wandering in the long grass and gets on any further; he has stopped may be made a ground of profit. If you are disappointed for the first time, remember that others have been disand sorrow, are very near the heart of appointed too, and have got wisely over it; if not the first, recollect that you bravely rallied from your former sense of failure and can do the same To the sanguine teacher, there is a world of comfort in maxim, "Better luck next time. world of comfort in the

> It is better to cultivate the talents we have than to strive after talents we have not.

There is scarcely an occupation in life that is not indebted, in a greater or less degree, to the work of the teacher. He exercises an influence her daughter, Dona Maria del Pilar over human thought and action that would be difficult to measure, and the startling feature about it is that this influence never wholly ceases its oper-Mass at the Sacred Heart Convent, teacher that his work is continually 17th street, New York City. This re- giving rise to consequences of which it is impossible for human foresight to see

> It is not enough to have a sound mind: the principal thing is to make good use of it

Great as truth is, there are some truths that are quite unpopular. All men agree that it is better to be good than clever, yet the world applauds the clever man and calls him who is simply good "a respectable nobody." School authorities admit that primary pupils should have the ablest teachers but in practice some ignore this truth and intrust the least experienced teachers with the least experienced pupils. Teachers themselves are often to blame in this matter ; for, though knowing better, they profess to con-sider a transfer from a junior to a senior grade as a promotion, and on the contrary movement as a mark of inferiority.

One great secret of success is to make no mistakes.

As the world is largely composed of men who are always "behind time," the teacher who does no more than give his pupils confirmed habits of punctuality earns the lasting gratitude of th At the head of all means for securing this desirable quality stands the steady example of the teachernever late, always ready, prompt in assembling, exact in dismis ing no weakness for holidays, faithful to his time-table and scrupulously loyal to all his promises.

The road to the head should pass through the heart.

In speaking of the "tone" of a school, we do not mean its course of study or the extent of its pupils' attainments, but the health and vigor of the professional forces operating in the chool, the result of the teacher's example, instruction, discipline and sense of order and propriety. seen in the general conduct of the pupils—their honesty in work, truthfulness, courtesy, candor, cheerfulness, obedience, modesty and keen sense of right and wrong. There is a close connection between the tone of a school and its educational standing, because a healthy moral tone is indis pensable to the highest intellectual success. Tone is the outcome of the than to the numberless silent influences by which right conduct is uncon sciously secured

Over the door of the ideal school-Abandon care who enter here: this is the home of sweetness and light.'

Emulation is a powerful stimulus to exertion. Nevertheless, it needs wise direction or it will inevitably create had feeling, minister to vanity and tempt children to have recourse to unfair means to obtain an advantage over their rivals. Its dangerous ter dencies should be counterpoised by the cultivation of generosity and honor The child will be thus made to feel that moral is superior to intellectual distinction, and that no distinction is of any value that is not achieved by worthy

The advice of the Vermont dentist to his patient : "Don't holler any louder than you have to," may be rather droll, but to boys it means a great deal in the way of manly endurance.

There is no teacher so efficient that his efficiency cannot be increased. If any one doubts this, let him attend a "live" convention. The interchange of thoughts and ideas, the observation methods of others, and the form their opinion of a teacher from the worst they know of him. They make conventions of the right kind make conventions of the right kind capable of increasing the teacher's knowledge, sharpening his professional skill, and strengthening his devotion to the cause of education.

The best book for the pupil is the living voice of the teacher

If an acorn be planted in the ground to-day, no rational person expects that it will have become a full-grown oak tree to-morrow, or next year, or per haps for a generation; but, when fully developed, the oak is the king of trees and has been known to exist for cen-turies. True knowledge is much the Even in disappointment there is gently, softly and kindly, a little at a

ness that gives mental power and con fidence to its possessor Enthusiasti young teachers and a thoughtless public are apt to expect and demand immediate results; but the veteran teacher knows that the effects of real teaching do not appear in the average pupil until years have passed away probably not until manhood has been reached. And so the work of the teacher comes to resemble that of the tapestry weaver - his skill and patience must be exercised for many a ong and weary day before he can really see his handiwork; but when at last its beauty and excellence become clearly visible, he is amply repaid for all his labor.

LECTURE ON SAVONAROLA

His Life and Work Pictured by Father Donnelly, S. J.

At the general meeting of the Liver pool, England, Catholic Literary Society, Father Donnelly, S. J., delivered learned and eloquent lecture on the life, acts and character of Savonarola. In addition to the graphic account which he gave of the life-work of the great Dominican friar of the fifteenth century, Father Donnelly described at length, says the Liverpool Catholi Times, the chrracteristics of th Italian, and, indeed, the European life and thought of the period, showing the irreligion and corruption that so widely prevailed when Savonarola began his labors.

The two dominating principles of his life, Father Donnelly said, were intense detestation of vice, and an allconsuming zeal for God's glory. rev. lecturer went on to describe his early studies, his love of philosophy, the gradual growth of his fame preacher, the thrilling effect of his great sermons, and his labors to great sermons, and cleanse Florence and Italy of corruption, and bring back the earlier purity and greatness. Father Donnelly pointed out the imprudent zeal which characterized some of his actions and utterances, his disobedience to the Pope, the controversy and tumult which ensued, the conduct of the friar's enemies, and finally his excommunica

Father Donnelly went on to say In direct opposition to Papal con mands he continued preaching in the Cathedral church, where the multitude that thronged to hear him were so great that the seats had to be built up around the church as in an amphi theatre. His breach with the Pope was now complete. Every word he uttered before the crowded masses was in direct violation of the Papal mandate. He had now entered on a course which no Catholic can justify. The Pope, fully active to the critical state of affairs, threatened Florence with an interdict if the Signory did not silence their great preacher.

Then finally Savonarola cast all restraint aside, and defied the Pope. He wrote to all the great powers of the Christian Church, to the kings of France, Spain, England, Hungary, and the Emperor of Germany, calling on them to save a religion from the misrule of Alexander VI., and implor-ing them to convoke a council in which he would make good his charges. The letter to the King of France was intercepted and forwarded to Rome. It was just at this moment when the minds of the Florentines seemed to have turned completely against Savon arola that a Franciscan Friar of Puglia began a violent attack upon the Dominican calling him a heretic? a schismatic and a pretended prophet, teacher have at least a genuine love for his work. In some affairs of life teacher's training from beginning to and challenged him publicly to pass end, and is due less to direct efforts through a fire to prove the truth of his doctrine.

Unfortunately for the Prior, his Fra Domenico rashly undertook to maintain the three celebrated conclusions of his superior by the ordeal of fire, much against the wish of Savonarola himself. It would eem from what Villari tells us that the ordeal was designed and arranged by the Signory that he might be easily put to death before the end of the dis putation or at least before the miracle could be seen while they would appear quite ignorant of the proceedings

April 7th, the day appointed for the ordeal, arrived. Great was the excitement in the city, intense the tension of the populace. The Dominicans were early at their post, but still the Franciscans came not, whilst excuses of every kind were brought forward. It would take too long to enter upon the vexed questions of how the ordeal

was frustrated. Suffice it to say that the Signory at last prohibited it after a long day of

weary waiting and angry discussion. Great was the indignation of the crowd; sad indeed was the return of the Prior to St. Mark's, surrounded by an armed guard, and hooted by an infuriated mob. The following day he appeared in the pulpit of his own church, declared his readiness to die for the truths he had preached, gave the loving hearts that still trusted in him his parting blessing, and left the pulpit of St. Mark's forever. We need not dwell upon the next

scene-how friends and brothers in religion offered up their lives in his defence, how the blood of assailants and defenders flowed together in the cloister and in the Church, and how at last by the treachery of a fellow Dominican he was led away prisoner with Fra Domenico and Fra Silvestro. The enemies of Savonarola were now in power, and were resolved to show him no mercy. It was determined not to send him to Rome, but to put him on his trial in Florence. His trial was a mockery of justice. He was in-humanly tortured in the hope of wringing from him some admission.

No one can decide what his real

most overwhelming that they were falsified by the notary. On the 22nd of May, 1598, Savonarola, Fra Do Domenico, and Fra Silvestro were condemned to be hanged and their bodies to be burned. They confessed, communicated, accepted the Plenary Indulgence offered them by Alexander VI., and after having been degraded by the Bishop of Nasona, the Papal Commissioners pronounced on them their sentences as, "schismatics and con-temners of the Holy See." Then they were handed over to the Civil power The sentence having been put to the vote, and passed without a dissentient voice, it was read to the accused. The sentence was immediately afterwards carried out amid a storm of mingled grief and rejoicing.

Thus passed away one of the mar vellous men of the age-a man remarkable for singleness of purpose, tenacity of will, heroic zeal and a burning faith. He stands pre-eminent over his compeers in the soul-stiring elo-quence which sways the hearts of the people. His holy, pure and modified tife strengthened and intensified his hold upon his followers. The great blot upon his life was his disobedience to the Sovereign Pontiff. Had his zeal been tempered by prudence all Christendom would probably have hailed him ere this as one of the greatest reformers lifted up by God for the welfare of His afflicted Church. There is no virtue that we should guard ourselves against so much as zeal. Savonarola died in the Piazza amid the sobs of his friends and the exultant shouts of his enemies. And thus it has been ever since

He is one of the great figures of his tory, like Mary Queen of Scots, about whom controversy is ever raging. Duther, in 1578, when publishing Savonarola's meditation on the "Mis erere," declared the Prior of St. Mark's to have been the precursor of his doctrine. This statement, first circulated by Luther, has become part of the great Protestant tradition. fell, and fell, deeply, by disobeying the Pope; he gave way to the most imprudent language in his declamation from the pulpit on the state of the Church, but he remained ever faithful to the dogmas of his religion.

That his orthodoxy was unquestionable is proved by his writings and ser nons which came forth from the or deal of the Inquisition without a sus picion of heresy being voted against them. The followers of Savonarola after his death continued to profess themselves to be wholly and invariably The rule of Life that he Catholic. drew up for his gaoler shortly be-fore his death gives the lie to Luther's statement that holy man maintained justificaion by faith alone without works So great was the opinion held by many of his sanctity in the sixteenth century that we find saints like Catherine de Ricci and Philip Neri reverencing him as one of God's un canonized saints. This was so notori ous in the case of St. Catharine that an accusation was lodged against her beatification precisely on the ground that she had frequently implored his intercession as a saint. The Church thereupon examined into the grounds of the sentence and the part taken by Alexander VI. in his condemnation During the whole time of inquiry the holy Florentine, St. Philip Neri, says Bartoli, kept a portrait of Savonarola in his room surrounded by a halo of glory, and implored of God with agon izing fervor that this champion of the Christian faith might not be subjected to a second condemnation.

It is further stated that having

memory of his here would come out pure and without spot from the last trial, he felt it impossible to contain his transports of joy, which were warmly shared by a great number of the faithful, in whose eyes this result was equivalent to a formal canoniza tion; and Rome itself was so indulgent to public opinion on this occasion that she allowed to be exposed for sale and freely circulated in pious families, medals and portraits in inscriptions in which the Blessed Fra Jerome Savonarola was entitled doctor and martyr. Great as was the eloquent prior of St. Mark, greater still yould he have been had he been more temperate in language, more prudent design, more obedient to lawful authority.

How many spring times and seed times have we lost! how many a sum-mer is past without a harvest! how many an autumn without a vintage!

What is one man's cloud is another



erished and impure blood is al ways effectively restored to vigorous con dition by this wonderful remedy. Cure Coughs, Colds and all Wasting Discusses Almost as palatable as Milk.

Prepared only by Scott & Bowne, Belleville.

EVIL OF INTEMPERANCE.

Archbishop 'Ireland on the Terrible

The World's Temperance Congress opened in Chicago, Thursday. Archbishop Ireland delivered the principal address. It was, in part, as follows:

From whatever standpoint we look

on this evil of intemperance we are amazed at its hideousness. Consider simply the economic aspects of it. We meet in congresses of labor. The labor question has become the great question of the day. The millions of toilers demand that they have some part in the privileges and happiness of this world, and the labor question is a great and mighty one. We need to give every child of God some rays of the sunshine which is intended for all, and we need to give to every child of God a sufficiency of the fruits of the earth which the Creator gave to the children of men at large and not to a

But at the very threshold of this labor question comes this temperance question. It is fearful to think of it, but in this nation of the United States over \$1,000,000,000 annually is spent in the direct traffic of intoxicating liquors, besides its being the direct cause of the waste of much more money. Men are unable to work because of in jury done to their appetites by drink. Time is absorbed in drinking, the country's resources are scattered to the It would be much better if the money given to drink were taken and cast into the lake. At least it would then leave behind it no harm.

But here, in this beginning of the twentieth century in civilization, we are taking the riches of the country and using them to purchase tears, mourning and misery. We are using them so that our families will be de We are using molished, so that the very social fabric be endangered. And not only this, but we sit still. We look on—we Christians, we who have an interest in the country and in humanityand we see the armies of the liquor interests forming in serried ranks defying their fellowmen, defying even the very nation. Is it not a shame and a disgrace that in any civilized Christian community laws are made and guarded sacredly on the statute books, and yet the liquor interests throughout the country are able to laugh these laws to scorn and to say to other interests : Observe these laws as you will. We, the liquor dealers, are above law.'

DEFIANCE OF LAW AND NATIONAL DANGER.

And yet, say what we will, this is nation, for the life and preservation of which we have made so many sacrifices, for which we have shed our blood on battlefield, is to be dominated and ruled by the abettors of intemperance

They besiege our municipal council halls, our state and national legisla-They make no secrecy about tures. They make no secrecy about it. They have their organization in every city, in every village, through-out every township in the land. They collect large sums of money for the purpose of extending and fortifying their cause. They control our elections. Is it not true to-day in free America, in the country of liberty, par excellence, that a candidate for public office and public favor is compelled, if he wishes to succeed, to come and worship at the shrine of vile whiskey and

legislators confess that they ought to vote for laws for suppressing the liquor traffic and to vote for the enforcement of such laws when passed, and yet they say in veriest shame that they cannot endanger their political pros-pects? They know that when they turn from the halls of legislation to their constituents they would have united against them the liquor interests and that their political fate would Is it not fearful that, whatever be the laws for closing saloons on Sunday, they open in spite of those laws and mock you and call you fanatics? They care not for you, they say they are your masters. They seek and obtain political power, and for what purpose? Oh, God of charity and purity for what purpose? In order that they may, day and night, Monday and Sunday, deal out this cursed alcohol to men and women, to boys and girls. Their trade is to create an appetite for this hellish drink, for every appetite created in man or child is a new opening for their wares and a new source of worldly fortune to them.

TERRIBLE FRUITS OF THE TRAFFIC. The liquor traffic of the land! Oh! If you wish to see its fruits go into the asylums and hospitals: go into the cemeteries and to the potter's field ; go upon the scaffolds where life is offered up for the preservation of society. Alcohol is a devilish fluid. It breaks down all the moral barriers; it deprives man of the use of reason by which only he is a man; and not only by this degradation of reason does it bring him down to the level of the animal, but, like oil poured on a fire, it arouses the most violent animal pas sions-so that it is the demon's agent to do harm, to destroy virtue to inflame every passion. Let us, then, in the name of religion, as well as in the name of country and humanity, go to work and do what we can. It is said to us, what can we do? Well, for my part, I always answer, what can I do?

But that is not the question. What ought I to do? that is the question. For myself I answer that if during my me to speak and extended an arm in defense of virtue and sobriety as God

Fretful, crying children should be given Dr. Low's Worm Syrup. It regulates the system and removes worms.

wishes me to do, to God I leave the responsibility of the results. Let each one do the good within his own reach and he has done his full duty. of us do our duty, immense good shall be done. Ten just men would have

saved Sodom from destruction; a few hundred zealous moral heroes in Amer-

ica will save the nation.

And why? Because a soul on fire spreads abroad the sacred contagion of fire. Virtue there is in each, we think-love of church and love of country. What is needed is just a few to awaken the sentiment of religion. Let us be these, too. If a few resolute, determined ones consecrate their live to the good work, much good will surely be accomplished. There are, to-day, millions of slaves of intemper-ance who in their own soul regret their weakness and only await some kind friend to come forward an encourage them. The very agents of the liquor traffic are ashamed of their business They feel in their own hearts that it is contrary to God and contrary to humanity, and if we speak loud many of them will listen and follow our own thoughts. There are millions in America who, if the fact of the national degradation from intemperance were brought home to them, would arise, as Americans did arise when the re public was in danger, and say: "We will bear our beasts to the battle ; we will die for the country, if necessary and this infernal domination of drink must cease." My theory about the DIFFERENT METHODS OF TEMPERANCE

WORK is simply this: There is the enemy before us, menacing our homes, ou souls, society and religion, and I say to the friends of temperance, go at the enemy. One with a gun, another with a Krupp cannon, it you like, but hit him. I may have my own special ideas, and my own methods, but I have made it a rule in my temperance work never to speak an unkind word of other methods. As a matter of fact we need all those methods. We need moral suasion, for without moral suasion laws are of no account. Men make laws and observe laws and enforce laws when they are themselves convinced. We must speak to the feelings and to the reason of man.

Then we need religion. We need that moral strength which only comes from the skies to build up and awake the poor trembling victim of intemperance; and we need laws, because they are the expression of the moral and intellectual convictions of our souls. Where there are no laws against evil there is the danger that we do not comprehend the evils; and we need laws, not because laws can create the case in many places. It is a danger for the whole nation. What are we coming to? we may well ask in wonderment. Is it possible that this laws as a protest against iniquity. We need the laws to defend the bul-warks of society. When we unite and go forth from this temperance congress with a resolve to live with a cordial amity and to deal, as well as can each and every one of us, the heaviest blows against alcohol, immense result shall have been obtained.

A Lesson From Dickens.

Who has read "Barnaby Rudge and does not remember the great novelist's denunciation of the that reddened the footsteps of Lord Gordon as he passed, with his "No-

Popery" cry, over England.
"It is unnecessary to say that those shameful tumults, while they reflect indelible disgrace upon the time in Is it not true that numbers of our which they occurred, and all who had agislators confess that they ought to says the novelist.

"That what we falsely call a religious cry is easily raised by men who have no religion, and who in their daily practice set at nought the com-monest principles of right and wrong; that it is begotten of intolerance and persecution; that it is senseless, be sotted, inveterate and unmerciful, all history teaches us. But perhaps we do not know it in our hearts too we'll to profit by even so humble an example as the 'No-Popery' riots of Seventeen Hundred and Eighty."

Several years later these riots that disgraced England were repeated in this country, and a similar attempt to arouse the base passion of religious hatred is now being made. This is a nore enlightened age, however, and there is little doubt that the intelligent people will learn the lesson that Dick ens and other master minds have at tempted to teach them. Under such circumstances it will be impossible for the A. P. A. to bring about a repetition of the excesses of the years that are buried in "the dim twilight of antiquity.

During the dog-day season, th drain of nervous and vital energy may be counteracted by the use of Ayer's Sarsaparilla. In purifying the blood, it acts as a superb corrective and tonic, and enables the system to defy malarial and other climatic influences.

Mothers and Nurses. Mothers and Nurses.

All who have the care of children should know that Dr. Fowler's Extract of Wild Strawberry may be confidently depended on to cure all summer complaints, diarrheas, dysentery, cramps, colic, cholera infantum, cholera morbus, canker, etc., in children or adults.

odults.

Only those who have had experience can tell the torture corns cause. Pain with your boots on, pain with them off—pain night and day; but relief is sure to those who use Holloway's Corn Cure.

Holloway's Corn Cure.

From India's Coral Strand.

DEAR SIRS, — I have much pleasure in certifying that after suffering severely for 15 months from diarrhea, which came on after childbirth, previous to which I had suffered from dysertery for some months. I was cured by Dr. Fowlor's Extract of Wild Strawberry.

ANNIE M. GIBSON, Brilipatam, India.

Eventual graing children should be

THE "INDEPENDENT" ON THE NOTES OF THE CHURCH.

Our esteemed contemporary the Inpendent, in a recent issue has the

following:
"We are very emphatically told by
"We are very emphatically told by the Catholic Review that the true faith plus the true order is what constitutes the Church. Would our esteemed con-temporary be surprised if we should that an organization might have both the true faith and the true order and not be a true Church? We do not suppose that the final test of a true Church is either its creed or its episcopate. "By their works shall ye know them," said our Loid; and while a true order may be good enough and a true faith important, the Christ-like life of a body of people who are banded together to live a holy life and do good to their neighbors in imitation of their Master is the chief note of a true How can that be a true Church, we are asked, which has no the apostolic order of Bishops? Look about you and see. This is a case for inductive and not deductive conclus-Now with all due deference, it

that paragraph was hard pushed for

an argument-in fact he must have

peen quite cornered, or he never

would have given utterance to such loose and illogical sentiments. asked if we would be surprised if he should say that an organization might have both the true faith and the true order and not be a true Church? We reply by asking him if he believes and is ready to contend that there can be a true Church without the true faith and the true order? We put the plain question and we hope for a categorical reply: He says, further: "We do not suppose that the final test of a true Church is either its creed or its episcopate." What does our friend mean by "final test?" Does he mean final in time, or final in the category of argument? The question is a very present and very pressing The point now, however, is not, as he puts it, whether creed or episco pate, are essential to the true Church, but whether the true faith and the true order are essential. The question of the episcopate is an important one, but it is not the point in discussion That comes afterwards. The now. best that he can say is that "a true order may be good enough and a true faith important," but that leaves the impression that in the opinion of our friend they are not really essential to the true Church of Christ. Still he does not say so categorically, but he asserts that: "The Christ-like life of a body of people who are banded to-gether to live a holy life and do good to their neighbors in imitation of their Master is the chief note of a true Church." Now we respectfully sub-Church." Now we respectfully sub-mit that the natural meaning of this passage is that any number of persons banding together and forming a voluntary association for the cultivation of piety and charitable works, constitute a true Church. They can make their own creed and appoint and ordain their own minister—that is, if he needs ordination, which is doubtful, and occupy a separate and independent

position to all other bodies. In contrast with such a contention as this is the Catholic doctrine which teaches that there are four notes of the true Church, all of which are essen-The Catechism says the true Church "is One, it is Holy, it is Cathtruth so plain to common sense, and convinced of it. We venture to say that nothing but the unfortunate pre dicament in which the great rebellion of the sixteenth century has placed our Protestant friends would ever have induced them to adhere to the untenable position which pride and

consistency compel them to maintain. It is equally clear that the Church must be Catholic — universal, spread throughout the world as the Catholic Church actually is. And if we can count certainly upon Christ's promise being fulfilled, the Church must be Apostolic. The Apostles constituted the first Church, and Christ bestowed upon them special powers and preroga tives, such as preaching the gospel to the people, baptizing them into the Church and forgiving their sins in His name. The essential point in this connection is that He promised to be with them all days even to the consummation of the world. Now refine, speculate and explain away as you will you never can get rid of that plain, positive testimony of Our Lord. He could not, of course, be with them personally to the final consummation, so the only possible reasonable in-terence is that their office, with all its powers and prerogatives, was to con-tinue ever in the Church and be ac companied by the sanction of His divine presence and authority. As we said in our previous article, and in this age of opposition we cannot too often repeat, that promise of our Lord was a prophecy of the continuance of the Apostolic organization as He had constituted it, with Peter at the head of the college as the head and centre of unity and the supreme teacher and guide of the Church and the final court of appeal in all disputes that might in the future history of the Church.

We have reserved the note of Sanctity for the last to remark upon because our esteemed friend throws out a kind of challenge to us. After stating his view of what constitutes the chief note of the, Church he says: | Minard's Liniment, Lumberman's Friend.

are asked, which has not the apostolic order of Bishops? Look about you and see. This is a case for inductive and not deductive conclusions." meaning of this we take to be that the spiritual condition of Protestantism is so much superior to that of the Catholie Church that one has but to look about him to be convinced. Now with all due modesty we respectfully sug-gest that we can not see it in that light. In fact it is our conviction that in order to see it in that light one must look through Protestant spectacles. It does not become us to boast of our sanctity; nor will we say one word in disparagement of the many excellent people among our Protestant friends, or the many works of mercy accom plished by them. Even our Unitarian friends, who cannot be accused of believing in much of anything-who not only have no creed but denounce all creeds and all orders in the Churcheven they deserve great credit for the numerous works of benevolence in which they are engaged. In fact we believe they outstrip the orthodox in their numerous charitable enterprises. But we presume that our Orthodox friends of the Independent would not our candid opinion that the writer of think of putting that fact forward as

"How can that be a true Church we

than we ever suspected, though we cannot deny that we have occasionally seen passages in the columns of that wonderful independent paper which had a strong sprinkling in that direc-Now in reference to the sanctity of the Catholic Church we simply remark, it is impossible to form anything like a true estimate of it without an inside view of the Church-such a view in fact as very few Protestants have any conception of and which it is impos-sible for them from their standpoint

an evidence that the Unitarians con-

they would we must confess they are

faither gone on the road of heresy

stituted the true Church of Christ.

to comprehend. In answer to the question, "How is the Church holy?" the catechism answers: "The Church is holy in its Founder Jesus Christ; in its doctrine and sacraments; and in the number of its children who have been ominent for holiness in all ages. Time will not allow us to enlarge on the points here suggested : we simply remark that there is no organization in the world calling itself a Church that can begin to compare with the Catholic Church in its wealth of facili-

ties and encouragements to sanctity She understands and teaches what no other body does-the science of the saints; and she has what no other body has-a constant succession of saints, some of whom have shone as lights in the midst of the darkness of this world, but the great majority of whom are unknown to fame, a great company who have lived and suffered in secret and died for the faith and repose in martyrs' graves till the morning of the resurrection when they will shine as stars of the first magnitude in the firmament of heaven. If Sanctity be indeed the chief note of a true Church, then the Catholic Church will certainly wear the palm, the insinuation of ou esteemed contemporary to the contrary notwithstanding.—Catholic Review.

The Rosary at the Theatre.

Without making devotion a specialty, Napoleon I., had nevertheless very clear ideas on religious matters, which ideas were implanted in his mind during his early years. One day, at the period of his highest prosolic, it is Apostolic." That the Church must be one—one in faith, one in theatre, attended by a young page for must be one—one in faith, one in spirit, and one in organization, is a whom he had a lively affection, and truth so plain to common sense, and whom he was desirous of attaching to night. so clearly and abundantly taught in his person. The emperor, however, Holy Scripture that the only wonder is paid but little attention to the drama, that any man of ordinary perception and spent his time in examining the and common honesty can fail to be assistants. The conduct of his young assistants. The conduct of his young attendant seemed greatly to astonish him ; this young man appeared to be rapt in thought and to take very little interest in the representation. Besides he obstinately kept his hands hidden under a fur overcoat spread across his knees. Suddenly Napoleon, leaving his seat, bent over the young duke's shoulder, and, thrusting his hand into the fur overcoat, brought forth a pair of beads. At that period, and with the majority of those present, the beads were not in great honor, and the blushing page stood waiting a severe reprimand. "Ah, Augustus, I caught "Ah, Augustus, I caught Napoleon. "Well," conyou!" said Napoleon. "Well," con tinued he, "I am proud of you; you are above the nonsense of the theatre you are a noble youth, and you wil one day be a man. Continue, he, returning the beads, trouble you no more." T Those who witnessed the scene and heard the words of the monarch dared not laugh at the devotion of the page. He who thus said his beads at the theatre did indeed become a man: he died Cardinal-Archbishop of Besancon, leaving numberless proofs of eminent holiness

How to Get a "Sunlight" Picture. How to Get a "Sunlight" Picture.

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A CLERGYMAN'S STORY.

Prominent Minister Relates His Remarkable Experience with the Grippe.—How He was Affected and How He was Cured. -An Article That Every One Should Read and Remember.

Rev. Thomas L. Lewis, who resides at 2519 Neff street, and is pastor of the Richmond Baptist church, relates a very interesting and count of his experience with La Grippe anshow he secured relief by taking Dr, Williams' Phik Pills for Pale People. Mr. Lewis is thirty nine years old and is recognized as one of the most popular preachers of Philadelphia. He is an alumnus of Buckaell College at Lewisburg, Pa., where he attained the degree of Master of Arts. With his other work he edits and publishes the Richmond Raptist, a monthly journal devoted to the interests of the Church. He looks upon the practical side of life, both preaching and publishing the importance of good health, and when asked to tell what Dr. Williams' Pink Pills had done for him, he went before Eugene Ziegler, a Notary Publie at 2788 Neff street, and cheerfully made affidavit to the following narrative:

"I began taking Dr. Williams' Pink Pills for Pale People two weeks ago this Sunday. I had the grippe for more than two weeks. I had great trouble during that time with my eyes and head. The disease also affected my appetite and my stomach. It required creat determination and effort on my part to do my work as pastor, and I did it when I should have been in bed.

"In a week's time the effects of the grippe were completely removed. I then continued From the Philadelphia Item.

in bed.

"In a week's time the effects of the grippe were completely removed. I then continued the remedy on account of my stomach difficulty, being confident that it would remove that. I want to recommend the use of Pink Pills to all those who are affected as I have been. I believe they will build up grippe patents." As for myself, I cannot say too much for

Pilis to all those who are allected as I the been. I believe they will build up grippe pattents.

"As for myself, I cannot say too much for them. I went on the scales two weeks ago to see what I weighed and again to-day, wearing the same clothing. I found I had gained two pounds—a pound a week.

"On account of the sedentary habits natural to my occupation, and to some internal injuries sustained years ago, I had a severe stomach affection, and have been troubled, besides, a great deal, with indigestion. Sleec taking the Pink Pilis my appetite has improved, my digestion is better, and my stomach has been relieved of its pain.

By the same place it was kicked by a mule in the same accidentally in the stomach and once I was kicked by a mule in the same place. It was twenty years ago when I was hurt first. Since that time I suffered much from stomach difficulties. I was treated frequently, but not cured. I feel betten much from stomach difficulties. I was treated frequently, but not cured. I feel betten one than at any time since I was hurt, and I am so pleased with my improvement that I may add to let the public know of my bettered condition. I have heard of other cures effected by the Pilk Pills, but I prefer to speak only of my own case.

Sworn and subscribed before me this 29th

Sworn and subscribed before me this 29th ay of April, A. D., 1893.

[Seal.] EUGENE ZEIGLER, Notary Public.

[Seal.] Notary Public.
The discoverer of Dr. Williams' Pink Pills for
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age.

his name should be handed down to future generations as the greatest servant of the present age.

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Eleventh Sunday after Pentecost.

DEVOTION TO THE BLESSED VIRGIN. Why do Catholics pay so much honor to the Blessed Virgin? Are they not doing an injury to her Son by over-honoring His Mother? What is the reason, the doctrine, of the Catholic's devotion to Mary?

Very tair questions, brethren—questions which you should be ready to answer with intelligence and kindness. So that now, as we approach the Feast of Our Lady's Assumption into heaven, let us renew our faith in her dignity. What, then, does the Catholic faith teach us about her? It teaches us that she is the Mother of God; and further, that, on account of the foreseen merits of her Son, she was pre served from the stain of original sin: that she was always a virgin; and that it is lawful and profitable to ask her prayers. Such are the articles of faith concerning the Blessed Virgin.

Once you know something about

her Son's divinity you easily perceive her dignity of Mother of God. Her title of Mother of God plainly rests upon the fact that her Son is God.

Jesus Christ is God; His nature is
divine and His person is divine. And
here you must bear in mind the distinction between nature and person. He has the nature, being, essence of God. And He has the person of God; for our Saviour is God the Son, second person of the Most Holy Trinity. What, then, is human about Him? for we know that He is as truly man as He is truly God. The answer is that He has a human nature as well as a divine nature. He became man and He did so by taking human nature from Mary, His Mother. But, you ask again, is He a human person also? No, for we have seen that He is the divine person, God the Son. There cannot be two persons in Christ. He is but a single person, one individual, and that is divine. So that the divine personality of the Son of God takes human nature and unites it to the divine nature. The one divine person whose name is Christ, and who is of both divine and human nature, has no human personality, but divine.

And this is the Son of Mary. Is she not the Mother of our Lord, personally His Mother? Can any one be a mother and not be mother of a person? He not personally her Son? W wonderful eminence, to be mether of the divine person of the Son of God made man. No wonder that we honor her; although we know full well that her; although we know full well that all she has of dignity and sanctity she has by no power of her own, but by gift of God, and that she is purely a human being. Those who do not honor Mary fail to appreciate the majesty of Christ; fail to understand the doctrine of the Incarnation; fail to grasp the immensity of the divine love in God becoming man.

nave saved her from the taint of Adam's sin, should have preserved her a spotless virgin, should have saved her pure body from the grave's filth by the Assumption into heaven. The Angel Gabriel tells us what Mark No wonder, then, that God should The Angel Gabriel tells us what Mary "Behold thou shalt conceive in thy womb, and thou shalt bring forth a son, and thou shalt call his name He shall be great, and shall Jesus. be called the Son of the Most High.
. . . The Holy Ghost shall come

upon thee, and the power of the Most High shall overshadow thee, and therefore the Holy (One) that shall be born of thee shall be the Son of God."

divine right the highest powers committed to a human being. What wonderful rights a mother posseses!
An affectionate allegiance is due her from her son; an obedience instinctive, sacred, supreme; a reverential and hearty loyalty which arouses the noblest emotions in the hardest heart and gives birth to heroic deeds even in men of the weakest natures. mother is entitled to her son's love by the most sacred of all obligations. Well, just think of it, our Blessed Lord was, and is yet, bound to His Mother by that imperative divine law; He was, and is yet, subject to the He was, and is yet, subject to the sweetest and, for a noble nature, the most resistless impulse to do His mother's will and to make her happy. He owes her love, obedience, reverence, friendship, support, companion-ship, sympathy. And He that doth all things well, would He not do His whole duty as Son, would He not be a model Son? Would He not grant her slightest wish while He lived with

didn't let you play in the parlor!"

Johnny awoke, and resolved to buy some boards. He had seventy-five cents in his bank. That sum, he thought was more than sufficient to buy all the boards he wanted.

March came with some fine the worked His first miracle at her request at the wedding of Cana. Hence He inspired her to propher. worked His first filling at the request at the wedding of Cana. Hence He inspired her to prophecy that all generations would call her blessed. Hence, too, our Lord has institled into every Christian heart some little glow of His own deep filial love for her. In truth, brethren, whatever Christ's

mother is to Him by nature, that she is to us by adoption. Just in proportion to our union with Him are we bound to her. And if we wish to know Him well we can study in no better school than His Mother's. If we wish to love Him tenderly, her maternal heart can best teach us how. And if we have favors to ask Him we shall be glad, if we are not too self conceited, to secure her prayers

The House that John Built

BY MAURICE F. EGAN, LL. D.

When Johnny O'Neill was a little boy, his father gave him, on Christmas morning, a chest of tools. Johnny felt very happy when he saw the shin-ing steel and new wood of the chisels, plane, and all the other instruments which a big, grown-up carpenter uses

at his trade. But Johnny soon became tired of looking at his chest and its beautiful contents. He wanted to get to work. His mother would not have shavings in the parlor. The weather was very cold, and he could not work in the open air. Sarah, the servant, scolded when he took his tools into the kitchen. And so the ambitious young carpenter was made almost unhappy, by the ob stacles thrown in his way, as he had been happy at the sight of the tools,

Johnny's father saw that Johnny wanted something more; but, being a very busy man, he did not think of

asking what he wanted. "You cannot clutter up my kitchen with your trash," said old Sarah. 'No, you can't have the kitchen table when I'm not using it. I'm always using it. Don't bother me any more."
"Now, Johnny," said his mother

"you must not play with your tools either in the parlor or the sitting-room You might cut the furniture, and I can't have shavings on the carpet.

Poor Johnny wondered why there was so much room in the house for furniture and carpets, and so little for a boy with a box of tools.

'Father gave them to me," he said, "and I think I ought to use them somewhere. "I wish father had never given

them to you!" replied his mother. Johnny felt like crying. It seemed rather hard to him. If his mother would only let him take the sittingroom carpet up, he was sure he could put it down again before evening came. But she would not. And there was the parlor! Of what use was the parlor? It was always cold in there; nobody went into it except on Sunday and when "company" came. His mother might let him have the parlor for a work-shop. Nobody else seemed to want it.

Johnny did not go to school. The had been very dreary, since he had received the chest of tools. He could only look at them, and try their edges

on pieces of kindling wood.

The man who owned the place across the road went to work to put up a rough shed, in which to store potatoes, as his cellar had become damp Johnny watched him eagerly. How he would have liked to help him How But when he climbed over the hillocks of hard snow, which lay between him

house instead of a shed. He nailed up four sides and cut a window, into which he put an old sash. When it work he had ever seen.

Why could not he build one like it?

He had the tools. He had observed closely the manner in which the man had used his. There was no place for Now, brethren, to be a mother is to hold an office. It is to exercise by that he ought to build a work shop of extremely law tastes. his own.

There came a sudden spell of very cold weather, about the first of February. Johnny was kept in the house a great deal just then, because his moher said he was "delicate," and that he might catch cold. He thought and thought over the project of building a house for himself. He dreamed of his house for himself. He dreamed of his house. One night he dreamed he had built his house behind the barn; that "Mary will he warn will he was house behind the barn; that it had two windows, a door, and wooden steps; and that suddenly fire broke out in his father's house. fire consumed everything; his father and mother were homeless!

Johnny said-"Come to my house, dear father and mother."

"Your house! you haven't any

Then Johnny (in his dream) led the way to the little house behind the barn, and made a fire in the grate, and his father and mother kissed him, and

II.

The man across the way was putting a new handle to a shovel. He asked after Johnny's father. Johnny was much struck by a hen-coop with a steeple on it.

"Did you make that?" he said, admiringly.
"Oh, yes," said the man. "Hadn't anything better to do. I'm fond of

architecture.' Johnny thought how happy he would be if he could make a hen-coop like that. Then he spoke of his business. Minard's Liniment is used by Physi-

"For you know," he said, "mother tossed her head until the beads on her place. There were only about twenty doen't like shavings on the parlor bonnet rattled.

carpet."
"Women folks are particular," said the man, pulling his sandy whiskers.
"I'll tell you what I'll do. I'll put up "He'll cut his hands!" cried a carpenter's shop for you for \$2 a day and find the boards.

Johnny's countenance fell. the man continued-"I'm not much of a carpenter, but I can do that. I wish we had a good carpenter down in these diggings.

He'd find plenty to do."
Two dollars a day! Where could Johnny get that fabulous sum?
"I'll come some other time," he said.

"Good-bye! "Good-bye. Think about it, and Johnny did think about it a great

deal; but thinking did not increase his seventy five cents to the amount demanded, by the man across the road.

About this time, Johnny began to prepare to receive the Holy Eucharist. He was taken to the church three times every week; it was seven miles away. Finally he made his First Communion: and having been well instructed by his father, his mother, and Father Freno, he made it very fervently. For some weeks his anxiety about the carpenter's shop disappeared. He

was very happy.

Johnny's father resolved that, s soon as the Great Day was past, he would mark the event by a favor to his son. He asked Johnny what he wanted.

"A carpenter's shop," Johnny said,

seriously. His father laughed.

Why Johnny !

"Yes, father, I want to learn to work, and I can't work in the house without spoiling everything. I want to be a carpenter.'

"My dear Johnny," said his father,
"I intend that you shall be a lawyer,
like Mr. Squibbs, who goes by every morning on the fine gray horse, with a green bag on his arm. Study hard, a green bag on his arm. Johnny. Ask for something else. "But I want that most of all."

Johnny's mother lifted her head from her work-basket.

"Did you take my scissors, Johnny No, here they are. I don't approve o Johnny's cutting his fingers all to pieces in a carpenter's shop. go to college by and by and become a great lawyer. Perhaps he may be President some day."

Johnny, unlike most boys now-a

days, had been taught to be very respectful to his father and mother. He was silent. "Do you hear that, Johnny?" asked

his father. "Or you may go into have a real estate office.

"I want to use my hands," said Johnny. "They're no good to me now, except to play ball with in the summer. Suppose mother were to become an orphan-no, I mean a widow -what could I do for her?

His father and mother both laughed. It was funny to see a small boy gravely considering such an important sub iect.

At this moment there was a knock at the door, and Mrs. Angelica Smythe, a neighbor and friend of the O'Neills, entered. She was said to have very elegant manners; she smiled a great was finished, Johnny thought that it deal, and astonished the country was one of the most beautiful pieces of people around her by the grandeur of the millinery she had, from New York.

Mrs. O'Neill told her with a smile the subject of the conversation. "Dear me!" cried Mrs. Smythe, with

a smile that took in the whole party, "The boy has extremely low tastes. I intend my Augustus and Reginald for professions Their father is only a farmer, but I hope that Augustus and Reginald will aim at something much higher. Matilda practices six hours a day at the piano-forte. When your Mary the piano-forte. When your Mary gets old enough, I would-if I were you-have her do the same.

Mary was just two years old. Mrs

"Mary will have to learn to be a good house-wife." "Nonsense," exclaimed Mrs. Smythe.
"I can't see where your Johnny got such low tastes. A carpenter!—a mere mechanic! Dear me!"

"St. Joseph was a carpenter," said Johnny, getting red in the face. "I don't want to be a better man than St.

Joseph." There was a pause. Mrs. Symthe



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"You shall have your carpenter's shop," said Mr. O'Neill, after a thought-

Johnny's mother.
"It would be better that he should

cut his right hand off," answered Mr. O'Neill, gravely, "than that he should grow up with idle or useless hands." "This comes of marrying an Irishman, Mrs. O'Neill," said Mrs. Smythe.

They have such low tastes!" Mr. O'Neill laughed; and Johnny laughed, too. Why not? Was he not

Sarah, the servant girl, and all the neighbors said that Mr. O'Neill was conjugate "Amo." But the young conjugate "Amo." But the young her head. But Johnny was contented; numerous to mention. he helped to build the house.

Smytheville was a very "genteel"

houses in the place, scattered through big and little farms. There was a railroad station of a fantastic pattern, and all the houses in Smytheville had, in imitation of the railroad station. been decorated with ornaments of fan tastic kinds. The people, except the man across the road, had hired men to work for them. There was a "select" school where a great many

useless things were taught.

Mrs. O'Neill, like most mothers in Smytheville, had ambitious dreams for her son. She was engaged in econo-mizing, that, after a time, he might

actually paid the man across the road \$2 a day, for a week's work on Johnny's shop, even Mrs. O'Neill shook Physiology, and other things too

TO BE CONTINUED.

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C. M. B. A.

Letters from the Grand President. Office of the Grand President, C. M. B. A. Brockville, Ont., July 26, 1893. To the Officers and Members of the Grand Council of the Catholic Mutual Benefit Association of Canada:

Association of Canada:

BROTHERS—At your last Convention at Hamilton you appointed a special Committee, which, with the Executive, was, amongst other duties, allotted to them to make such alterations in the constitution and laws of the Association as were necessary to meet the changed condition of our affairs in Canada. The work of the Committee has been completed, and the Constitution and By-Laws which will govern this Grand Council for the present can now be had on application to Grand Secretary Brown.

As many of the changes are of an important character, I would advise all branches to furnish copies to their members as early as possible.

Faithfully and fraternally yours,

Office of the Grand President of the Grand Council of Canada, Brockville, July 26, 1893

Office of the Grand President of the Grand Council of Canada, Brockville, July 26, 1893.

BROTHERS—It is being said that through the instrumentality of the Grand Secretary, and other officers of this Grand Council, an amendment was made to the "Insurance Corporations Act of 1892" which precludes members of this Association outside of Ontario hereafter being eligible to the first offices in the organization.

The facts are that your Grand Secretary took no part whatever in connection with the legislation referred to, but, on the other hand, every member of the Board of Trustees and every member of the Board of Trustees and every member of the Special Committee appointed at last Convention to meet the Supreme Council — which committee was composed largely of the most prominent members of the Association outside of Ontario—was furnished with a copy of all amendments of last session to the Insurance Act; and no objection came from any quarter, for the very good reason that the Act, not coming into operation until 1895, leaves it open to the delegates at next Convention to say whether they shall remain as they are or register under their Dominion Act of Incorporation. Either course can be adopted, and no privilege now enjoyed by any member has been taken from him by the legislation in question.

Let me say to the members generally that since I was entrusted with the Grand Presidency of this Council I have deemed it my duty to refer every question of importance to the Executive, and this same Committee of judges and lawyers; and I think you will be with me in the conclusion that your interests are thus properly safe-guarded. This course I will continue to pursue until my term of office ends, and the members of the association need not worry, if once in awhile similarly unreliable reports, emanating from the same unreliable sources, go unchallenged. Your furthering your interests than to following up these foolish attacks.

Endon, July 28, 1893.

London, July 28, 1893. Thos. Coffey, Esq.:

DEAR SIR AND BRO.—The following resolutions were moved by Bro. T. J. O'Meara, seconded by Bro. P. F. Boyle and Rev. Father Tiernan, and unanimously adopted:
Whereas The conventions as heretofore beld by the Grand Council of the C. M. B. A. of Canada have entailed an extraordinary expense on said Grand Council, necessitating the borrowing of money to meet the same; and whereas future conventions of said Grand Council, if held as formerly, will necessarily be more expensive; and whereas by Dominion Act of parliament the said Grand Council has authority to establish Provincial and Territorial Councils; we, the members of Branch No. 4 of the C. M. B. A. of London Ont., hereby, page 18 of the province of the council Thos. Coffey, Esq.:

THE HOME RULE DEBATE.

A Lively Day in the Commons.

London, July 27 .- On the Govern ment programme, 10 o'clock this eve-ning was the hour set for the closure of the debate in Committee of the whole of the House of Commons on the Home Rule Bill. The parts of the bill left over for the discussion of the last week and for the divisions this evening were the new financial clauses, the schedules and the pre-The proceedings early in the evening were tame.

John Clancy (Parnellite), member for North Dublin county, moved an amendment to the effect that the Imperial Government should guaranto Ireland £500,000 annually during the provisional period of six

Mr. Gladstone declined to accept the amendment. The financial scheme under discussion, he said, provided fully for the equitable, even liberal treatment of the new Irish Government. If the estimates, which had been made with the greatest care, were realized, Ireland would have £512,000 annually assured her. Chancellor of the

Exchequer in the last Salisbury Cabinet, also spoke against Mr. Clancy's

Obscure members continued the debate until 9.45.

Then Mr. Jos. Chamberlain rose to deliver the final broadside for the Opposition. He began by giving his opinion of the closure as applied by the Government. The members, he said, were about to witness the last scene in a discreditable farce. debate on the financial clauses had been a mere sham. The Government had stood over friend and foe alike ready to let fall the guillotine without regard for justice or constitutional The Irish members, as well as the Unionists, were anxious to discuss at length the important financial questions presented by the new

clauses, but such discussion was to be cut short. The Bill had been changed in its most vital features, still no debate was regarded as necessary, since whatever was altered the Bill was always found perfect by the adherents of the Prime Minister. Jeers from the Irish, cheers from the Unionists and counter cheers from the Liberals interrupted Mr. Chamberlain

at this point. He waited two or three minutes before the confusion abated sufficiently for him to speak without effort. He then proceeded thus: "The Prime Minister calls 'black' and his adherents says it is good. The Prime Minister calls 'white' and they say it is better. (Unionist laughter). It is always the voice of

God. Never since the time of Herod has there been such -" Mr. Chamberlain got no further. Immediately there came from the Nationalists such a roar of indignation as has not been heard in the Hous since the days of Parnell. Mr. Cham berlain plainly was startled, but he tried to talk on. His voice was inaudible to the members on the next bench. He turned towards the Nationalists, and shrill yells of execration sounded

above the uproar. T. P. O'Connor sprang to his feet, and, leaning towards Mr. Chamber-lain, shouted "Judas!" so loudly that the epithet could be heard throughout the House. The rest of the Irishmen took up the cry, and for half a minute shouted "Judas!" in chorus. the House.

Meantime the clock struck 10 Chairman Mellor tried to put the clos ure ; but his voice could not be heard amid the shouts of the Irish and the Unionists.

Then came a scene unprecedented

in Parliamentary history.

Mr. Mellor gave, in a weak voice the customary directions to clear the House for a division. As the disorder subsided preparations were made to execute these directions. The Conservatives, however, flatly refused to quit the House. Messrs. Vicary Gibbs, Gibson Bowles and William Hanbury shouted to the chairman that he mus first call Mr. O'Connor to order for hav ing called Mr. Chamberlain names.

Mr. Mellor protested that he had no heard the epithets in question. Messrs. Gibbs, Bowles and Henbury got together and to make themselve heard shouted in chorus at Mr. Mallor "Will you direct that those words b

Lord Randolph Churchill and Sir Edward Clark got hold of Mr Gibbs and started him for the front bench that he might elucidate the cause of the row to Mr. Mellor, who was making strenuous but vain efforts to learn what the grievances of the trio was. Mr. Gibbs tried to go forward, but he was so pushed about and confused that he gave up his purpose and Mr. Mellor

remained uninformed.

Meantime, half of the Unionists had climbed to the benches and were shout-ing "Gag!" "Gag!" Others were struggling in the aisles or between the benches with Radical, Liberal or Irish antagonists. Curses, yells of pain and gross insults were heard on every

Saunderson was rescued, and led an attack on the Parnellites. Blows were struck right and left. Members fell and were picked up by their friends to fight again. The whole space between the front benches was filled with a struggling, cursing mass of members striking, clawing and upsetting each other. were made to separate the combatants. Both sergeants-at-arms forced their way through the thick of the fight, but as fast as one group was pacified another came to blows.

Eventually Mr. Gladstone begged Mr. Edward Majoribanks, a steady Liberal, to do something to stop the fight. Mr. Majoribanks dug his hands through the tangled mass of belligerents, and by repeated appeals in the name of the Premier succeeded in stemming the conflict. Col. Saunderson came out of the conflict with a

olack eye. Just as peace was restored the door leading to the lobby opened, and Dr. Tanner, who had been outside and heard of the fight but a minute before, came down the House leaping over benches in his haste to get into the The sergeant at arms caught him half-way from the door to the first bench and restrained him until he

consented to keep the peace. Chairman Mellor sent for Speaker Peel as soon as order was restored. When the Speaker entered several

Conservatives arose, and, pointing to Mr. Gladstone, exclaimed: "There sits the author of it all." The hum of voices died out as Speaker Peel, stern and dignified, took the chair. A slight cheer was given for him, and then Mr. Mellor,

what had occurred. In response to the Speaker's request Mr. Gibbs then made his complaint in regard to Mr. O'Connor's calling Mr. the boy who has been bred a gentleman

erlain "Judas." Mr. Hanbury and Mr. William John- and decorum before he is fit to be

ston (Conservatives), corroborated his the associate of the ideal boys whom tatements.

Mr. Clemens chooses for his heroes.

The Speaker asked Mr. O'Connor to If a father finds 'Tom Sawyer' or any

not he used the word "Judas.

Timothy Healy interposed to ask
whether no attention would be paid
to the refusal of members to enter
the lobbies for division. This, he said, was the real reason why the Speaker was summoned. Should it then not be onsidered first?

The Speaker at once appealed to the party leader to tell him what had occurred.

Cheers and calls for Mr. Gladstone brought the Premier to his feet. said :- "I regret to say that neither my ears nor my eyes enable me to give a very clear account of the affair." He then gravely described the events as they had been reported to him by his lieutenants, and eventually ex pressed the opinion that the division should be taken before the "Judas incident should be considered.

Mr. Balfour recounted the version of the fight given him by his colleagues, and at Mr. Healy's request Mr. Mellor again told what he knew of the trouble.

Mr. Peel thanked the leaders and

Mr. Mellor for their assistance. He added: "I have arrived at the conclusion that the opprobrious expression alleged to have been used was the original cause of the disorder. I feel certain that the gentleman who used the word did so in the heat and irritation of the moment. If he were simply to say he regrets having used it, then

I am quite certain it would be my duty to take no further notice of the affair. Amid Conservative cries of "Withdraw!" Mr. O'Connor humbly apolo gized to the Speaker "if any wo

his had contributed to bringing about this most regrettable state of affairs. The Speaker said the apology was most ample and that the House could expect no more.

After Col. Saunderson and others

had attempted to explain their part in the affray the new clause was adopted by a vote of 312 to 291.

As another clause which had not been discussed was put to vote somebody challenged Mr. Balfour to read

it. In an undertone Mr. Balfour said : No, no : don't have it read."

The clause was carried by a vote of 321 to 288.

The other two financial clauses were carried without division. The post-penement of fifteenth and sixteenth clauses was adopted by a vote of 316

The motion that the first schedule stand a part of the bill was carried by a vote of 310 to 277.

The second schedule was carried by 290 to 273, amid loud Opposition cheers. The rest of the schedules were adopted without noteworthy incidents. When the committee arose, and

Chairman Mellor reported to Speaker Peel, presiding over the House, th Home Rule Bill as amended in com-mittee, cheer after cheer were given, and all hats were waved for Mr. Glad stone by the Liberals and Irish, which were answered by the Unionists with counter cheers.

The report stage was fixed for August 7. Adjourned.

and Territorial Councils; we, the members of Branch No. 4 of the C. M. B. A. of London Ont., hereby,
Resolved, That it would be greatly to the interests of the C. M. B. A. of Canada to have such provincial and territorial Councils established, believing that each Provincial and Territorial Council would have no difficulty in meeting its own expenses, and that the conventions then held by the Grand Council would be comparitively inexpensive on account of the small number of delegates required. Be it further
Resolved That the Grand President and board of Trustees of the Grand Council of Canada be hereby requested to take such steps at ascarly a date as possible as will lead to the formation of said Provincial and Territorial Councils.
Resolved That a copy of this resolution be sent the Grand President, and also published in our official organ, the CATHOLIC RECORD.
Fraternally yours, WM. CORCORAN, Rec. Sec.

WM. CORCORAN, Rec. Sec.

rupt the youth of this country than Mr. Samuel L. Clemens. No doubt "Peck's Bad Boy" has done its share of harm, but it is altogether probable that where one boy has been demoral ized by it at least three have been deprayed by reading Mark Twain's stories written to illustrate the authors view that escape being "a Sunday school milk-slop" a boy must be a fi candidate for the work-house. The influence of this view on boys is illustrated by yesterday's dispatches from Mound City, Mo., where a merchant shot a burglar engaged in robbing his store. The burglar proved to be the young son of one of the leading citistore. zens of the place, and he confessed that he and ten other boys had founded an oath-bound robber's league based on suggestions from Tom Sawyer. Before pistol shot put an end to their depredations they had committed a series of robberies that had caused great excitement in the neighborhood The boy who was shot is dead of the wound, and as the Coroner's jury returns a verdict it will be that he came to his death at the hands of Samuel L Clemens who killed him for a certain sum of money obtained by the sale of a demoralizing and vicious book called Adventures of Tom Sawyer the

said book having for its purpose that demonstration of the theory that no man can be really good or great without having been a most extraordinary ruffian and blackguard in his youth. "It is an unfortunate fact that such stories as Tom Sawyer are read with avidity by boys at a time when they are most impressionable, and a man of the persuasive power possessed by Mr. Clemens is too frequently able to as chairman of the committee, reported convince them that to win the respect to Mr. Peel as Speaker of the House, of mankind they must begin by being ruffians and toughs to the utmos must get rid of all ideas of decency

say on his word of honor whether or other book of the 'Tom Sawyer' class the College of Messin, in Belgium, in his house he should take it in the He soon after proceeded to Rome, in his house he should take it in the tongs and throw it behind the fire. It is a worse thing to have in the house than a snake or a tarantula. Yes Mark Twain did kill a b

Yes Mark Twain did kill a boy.
But push the inquiry farther: Didn't
Mark Twain kill the soul of a boy?
How many souls has Mark Twain
killed? Mark Twain has gained a
great reputation as a "funny" writer. great reputation as a "funny" w But his "fun" has always destructive. His works are a literature of irreverence. He has spared nothing. The most sacred things human and divine have been made the object of his jest. He has held up man and God to ridicule. He has ever estimated the world from the standpoint of disorder—a standpoint essentially diabolical. He points out to his readers the broken relations of things. This occasions laughter when the deeper harmony underlying is not perceived. But when the true relation, that should exist and only does not exist through the perversity to ignorance of men, is apprehended, then tears swell to the eyes. He thus weep; it is no longer ridiculous, but sad and pitiable. A crowd in the street will laugh at the plight of a drunken man. But look deeper. The rational creature has drowned his reason! Look further; the beast passion of the man reaches into the reason! soul of his wife and children, sears hem with its own infernal perhaps destroys them. But the iterature of irreverence never looks

laugh, angels weep.
Strange—strange coming from the The Church, ever the vigilant guardian of morals, establishes a special tribunal to guard against literature of this kind.

The flames. There is no mistaking the ecclesiastical centre of the archdiocese of Cashel, grouped, as it is, with scholastic, religious and historical centre.

deeper.

When a book vicious in doctrine or morals dangerous to public or private morals issues from the dragon mouth of the modern printing press she at once stamps it with the seal of her reprobation and warns her children against it. This is the function of the Sacred Congregation of the Index. But secularism has stopped its ears to the warning voice of the guardian of men's souls, and lo! the creature of snake and tarantula literature come swarming out of every nook and cranny. Boys are killed, souls are cranny. Boys are killed, souls are killed by the thousand.—Catholic Pro-

ARCHBISHOP CROKE.

he Most Patriotic of Irish Prelates-His Part in the Land League Agita tion of the Fifties.

More than forty years ago, when a young curate in the county of Cork, Dr. Croke, Archbishop of Casel, was a recognized figure in Irish politics. He preached the doctrine of the Land League when Mr. Parnell and Mr. Davitt were in their nurse's arms. That was in 1849, when famine was striding through the country, and the great clearance of that year were still impending. The outlook for the Irish tenent-farmers, as a class, was gloomy in the extreme; they were unable to discharge their liabilities, and their only prospect of relief was a general reduction of rents. Dr. Croke straightway drew up a plan by which the landlords might be forced to adopt this issue, and submitted it to the country. He would have the solvent tenants on any given estates bind themselves, like honest men, by solemn promise, not to propose for, nor receive, the farm of an ejected or distressed tenant who himself sought and was refused a reasonable abatement, unless the farm in question be given posed to, and refused by, the land-

He was one of the few sturdy Irish priests who took an active part in the agitation of the "Fifties," when Sir Charles Gavan Duffy, with Fredrick Lucas and others, set about the making of an "independent," tinguished from the "place-hunting" Irish party in the House of Commons. The movement did not long survive. It was deserted by most of those who created it, and was opposed by the prelates of the Catholic Church. Disgusted at the turn affairs had taken, Dr. Croke said he would never again join any Irish agitation. In a remarkable to Sir Charles (then Mr.) Gavan Duffy when that gentleman was about to throw up his seat in Parliament and leave for Australia, Dr. Croke wrote 'This much, however,

say, that our party has been long since destroyed, and that there is no room in Ireland for an honest politican. For myself I have determined never to join any Irish agitation, never to sign any petition to government, and never to trust any one man, or body of men, living in my time, for the recovery of Ireland's independence. All hope with me in Irish affairs is dead and buried. I have ever esteemed you at once the most honest and most gifted of my countrymen, and your departure fro Ireland leaves me no hope. Archbishop of Cashel is not of the same mind now is well known.

AN ACTIVE CAREER. Dr. Croke was born near Mollow. county Cork, and is now in his seven tieth year. He was educated at the Irish College in Paris, that nursery of many an Irish ecclesiastical politi-cian. Having passed with distinction through the usual course of studies, he was appointed to professiorship in

also attended the lectures at the Roman University. His three years' career city of the Popes was of

been land. He then entered Carlow College as professor of rhetoric, and again went back to his Alma Mater, the Irish College in Paris, where he engaged in teaching theology. In 1849 he returned to his native diocese, and was attached to the parish of Charleville, county Cork, until 1858, when he was appointed president of St. Colman's College, Fermoy. This impor-tant position Dr. Croke filled with honor to himself and benefit to his Church for seven years. He was then appointed to the pastoral charge of Doneraile and chancellor of the diocese of Cloyne. Five years later—in 1870—he was selected by the Roman Pontiff to fill the vacant Bishopric of Auckland, New Zealand, He returned to Ireland fifteen years ago on his promotion to the archiepiscopal See of Cashel, and during that time has played an important part in the affairs of the country. No other member of the Catholic episcopacy in Ireland is so popular with the people; none other displays less the ecclesias ticism of his high office. He is a

sincere a politician as he is an earnest churchman. Archbishop Croke deeper. It laughs and jeers. This est churchman. Archbishop Croke the devil himself does. The demons in hell can laugh, and when they portioned, with a face fresh and handsome. In manner he is frank and genial; and, having been fond of athletics in his prime, he is to-day as consign literature to the "Tom Sawyer" class to the flames. That is Catholic ethics. Consign all snake and tarantula literature to the "Tom should be consigned by the consign all snake and tarantula literature to the consigned by the consistency of the consigned by the consistency of the consistency of

is a beautiful Byzantine-Romanesque Cathedral, which has been justly sty the most exquisite gem of ecclesiastical architecture in Ireland. Immediately opposite is the Diocesan Training College, an imposing building, worthy of a metropolitan city.

MARKET REPORTS.

London, August 3.—Oats \$1.12 per cental.
Prime beef \$6.50 per cwt. Lamb 11 to 12c.
Calves 6gc a pound by the carcass. Dressed
hogs, \$8.15 per cwt. Butter, 25c a 1b for best
roll, and 22c for crock. E. gs 12 to 14c per doz.
Potatoes 75 and 90c a bushel.

Toronto, August 3.—Flour—Straight roller,
\$2.80 to \$2.70.
Wheat, white, 61 to 62c; No. 2, spring, 58 to
58; red winter, 60c; goose, 60c; No. 1, Man.
hard, \$1 to 52c; No. 2, 70 to 80c; No. 3, 73 to 74c;
frosted No. 1, 65 to 66c; peas, No. 2, 57 to 59c,
barley, No. 1, 45c; No. 2, 4 c; No. 3,
extra, 36 to 40c; No. 3, 32c to 33. Oats, No. 2, 30c.

extra, 36 to 40c; No. 3, 32c to 33. Oats, No. 2, 39c to 41c.

Montreal, Aug. 3. — No. 2 hard Manitobi wheat, 81 to 82c; No. 3 do, 78 to 79c; corn, dup paid, 57 to 58c; peas, per 66 lbs. 73 to 74c; oats per 34 lbs, 33½ to 40½c; rye, 58 to 59c; barle; feed. 42 to 44c; do, malting, 50 to 51. Flour.—Patent spring, 84.10 to 84.15; patent winter, 83.95 to 83.05; superfine, 82.60 to 82.90; strong bakers', 83.60 to 83.90. Oatmeal — Granulated and rolled, per bag, 82.10 to 82.15; standard, pet bl., 84.05 to 84.15; standard, per bag, 82 to 82.05. Bran, per ton, 818 to 841.56; mouillie, per ton, 820 to 822. Canadian short cut, per bbl. 821 to 82.105; muss pork, western, new, per bbl, 822 to 822.55; hams, city cured, per lb, 12½ to 13½c; bacon, per lb, 12½ to 13½c; lard, compound, 9 to 9½c; lard, pure Canadian, 11 to 11½c. Butter—Creamery, 20 to 21½c; township darry, 18 to 19½c; western dairy, 16 to 17c.

Latest Live Stock Markets.

EAST BUFFALO.

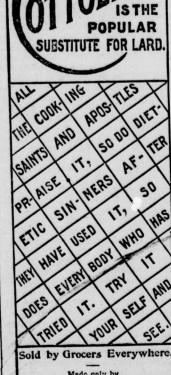
EAST BUFFALO.

East Buffalo, N. Y., Aug. 3.—Cattle—Comnon to fair bullocks and cows, \$2 to \$2.75; good mon to fair bullocks and cows. \$2 to \$4.75; good light weight steers, \$3.30 to \$3.505.

Sheep and Lambs—Good \$7 pound sheep sold at \$4.40; a bunch of choice \$7 pound at \$4.75; with good 78 pound sheep at \$3.70. Lambs sold at \$6.25 to \$5.40.

Hogs—Sales of Yorkers were at \$6 to \$6.10; cood light neglums of 189 and 290 lbs., \$5.75 to RONTO.

Aug. 3.-Butchers' Cattle-A few odd lots of



Made only by N. K. FAIRBANK & CO. Wellington and Ann Sts., MONTREAL.

Piso's Remedy for Catarrh is the Best, Easiest to Use, and Cheapest. CATARRH

extra choice heifers sold at 34 and 4c per lb., but the bulk of the good cattle in were let go at 34c, with common steers and heifers bringing 3

0 34c. Milch Cows and Springers—All sold at \$30 to 45 per head. Five cows with calves sold at 44; 6 do at \$39; 1 do at \$33 per head. Sheep and Lambs—Lambs \$3.50 to \$4.25 aplace.

Carves—Light vents sold usually at 83 to 85, and good medium weight calves brought from 85 to 87 a places.

Hozs—Besthogs weighed off car sold at 85 50 to 80,75 per cwt; stores at 85 to 85 50, and rough animals at 85 to 85,55. Stags were dull at 25 to 85,55. Stags were dull at 25 to 85,55.

BABY'S BLOOD AND SKIR

Cleansed and purified of every humor, eruption, and disease by the celebrated CUTICURA REMEDIES



These great skin cures, blood purifiers, and humor remedica afford immediate relief in the most torturing of Itching and Burning Eczemas and other itching, scaly, crusted, and blotchy skin and scalp diseases, permit rest and sleep, and point to a permanent and economical (because most speedy) cure when the best physicians and all other remedies fail. Thousands of crateful testimonials attest their wonderful, unfailing, and incomparable officacy. Sold everywhere. Potter Bruce and Chem. Corr., Boston. "All About the Skin, Scalp, and Hair," mailed free.

BARY'S Skin and Scalp purified and bea HOW MY SIDE ACHES! Aching Sides and Back, Hip, Kide and Uterine Pains, and Rheumattam Heved in one minute by the Cutice Anti-Pain Plaster. The first and instantaneous pain-killing, strengthening plaste.

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Gentlemen. — For years I have been troubled with scrolulous sores upon my face.

I have spent hundreds of dollars trying to effect a cure without any result. I am hapty to say one bottle of MINARD'S LINIMENT entirely cured me and I can heartily recommend it to all as the best medicine in the world.

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A LADY TEACHER WANTED FOR CATH-olic Separate School, Marmora. Duties to-commence after holidays. Address, JAMES AUGER. Deloro P. O. 772-1 EXPERIENCED TEACHERS WANTED for Catholic Separate school, Kingston. Principal and two assistant teachers. Must have at least second class certificates. Apply at once, stating salary and enclosing recommendations, to J. J. Behan, Secretary R. C. S. S. Board, Kingston, Ont.

MALE OR FEMALE TEACHER, HOLDING M second or third class certificate, capable of teaching and speaking French as well as English for balance of year, with preference of teaching next year if satisfaction given. State salary, and address D. Melloche, Sec. R. C. S. S., 3A. Amherstburg, Ont.

. WANTED.

WANTED.

A POSITION AS ORGANIST, BY A pentleman thoroughly conversant with Catholic Church music, and who has organized and conducted a cathedral choir. Also competent to instruct a brass band. Would like to remove to some town of about 5,000 inhabitant in Onlario, Vermont or New York State. Salary not so much an object as good lively business town. Address, Oleganist, care of Catholic Record, London, Ont. 771-tf

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We have published in pamphlet form the entire Ritual of the conspiracy known as the P. P. A. The book was obtained from one of the organizers of the association. It ought to be widely distributed, as it will be the means of preventing many of our well-meaning Protestant friends from falling into the trap set for them by designing knaves. The hook will be sent to any address on receipt of 6 cents in stamps; by the dozen, 4 cents per copy; and by the hundred, 3 cents. Address, Thomas COFFEY, CATHOLIC RECORD Office, London Ontario.

LONDON

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Make your entries at once. First come first Space and stabling allotted as entries are received.

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Special attractions to educate, instruct, exchand amass.

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BOYS lirou are intelligent and energetic erough to sell goods and honest erough to pake prompt returns, address J. J. HAZELTON, Gueiph, Ont.

VOLUME XV.

FROM PALACE TO CLO

Remarkable Conversion of Enemy of the Church

"The grandeur of this ea despised for love of our L

Before me lies a simple li evith the hand that fashione since turned to dust. It little pin-wheel, and quite from age, although it still re of its original delicacy and design. On the side which most is delicately painted Heart of Jesus, surrounded crimson roses of martyrdom, side having the Immaculate Mary also surrounded with the paler ones of innocenfor many years among the t an aged and saintly fri already old when I was yo

as much in the light of a readviser of my younger days This little souvenir was by a remarkable and sain a much loved friend whos ance she had made in R years ago, when, after the o mother, she entered the pe the Sacre Coeur in that friend was the Princess Ga their mutual friendship, for Sacred Heart of their di remained unbroken, sunde the present by the death cess. In an old journal possession, this dear old fri short description of the which they first met, that situated upon dei Monti, Hill, and of the glorious st "carries one to the ve Heaven" and partly reco be immured within its w

'all days are just alike,

and retiring early; Frei

music and prayers occ

This convent, situated

of the hill, was approach

entire day.'

Piazza di Spagna by a gra of somewhat less than t The hill still risin egress from the rear of the of the building into the g were filled with ornament beautifully cultivated gardens. The building quadrangular in form, o side of which was a court ran an enclosed colonn with the portraits of all kings from first to last. stretched the Campus Mar the left and right respect Janiculum with its gard with churches and the Marie from whose height the convincing vision of On one side was the ch sized and handsome bui ing to the convent. Here five years later Mrs. Sara her adjuration and was the Church by Mgrs. Bedi During the siege of Rom 1848 the religious were their convent by the Ma established themselve they were unable to take their flight the Abbe Me deacon's orders, effected and concealing all the in his pockets and in a hid under his clock succ ing his escape unperceive in hurrying through the passing a party of soldie play, a paten, which well secured in his has crash and rolled quite street. He bravely pic almost miraculously me the poor religious who to receive him and his pr

Our friend soon fo convent had its pleas speaks of the great k religious and their effe every way her happi gained her heart that gretted the day when o them. She speaks part dear Princess Galitzen pointed to accompany h when receiving visitors occasion regrets that her thus chaperoned. "little too free altho polite" to her dear co although so sweet and was considered usuall "rigid religious." This holy religious

some time after her en Sacre Coeur in Paris, transpired that she was house of Galitzen so h the court of Russia related to the reigning lating to this mutual the trials attendant up sion, the Princess ack unfounded prejudice to olic Church which amo fanaticism. Her fathe was very young, ar although in reality fon her very severely an liberty to her instructr attendants that her l quently bore the marl tisements, and she att the obstinacy and rigi