

The Catholic Record.

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

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CIRCULAR LETTER

OF
His Grace, Most Rev. James Vincent
Cleary, S. T. D., Archbishop of King-
ston and Metropolitan.

To the Rev. Clergy and Faithful
Laity of the City and Diocese of King-
ston.—You may remember that on the
day of my installation in this cathedral,
in April, 1881, the congregation of
St. Mary's presented me with an ad-
dress of welcome, of hope, and of pro-
mise, in which the following passage
holds a prominent place, viz: "Much
as your predecessors have done, yet
much remains to be done, as the un-
finished state of your cathedral and the
silence that reigns in the halls of
our chief educational institution,
among many other things, bear wit-
ness. From the administration of a
Bishop so happily endowed we confi-
dently anticipate many rich graces and
abundant blessings. We realize our
obligations; and, while tending the
dutiful homage your sacred dignity
demands, gladly assure you of our
warmest sympathy and cordial co-
operation in all your designs."

The hopes herein expressed have—
thank God!—been fulfilled in respect of
the cathedral, which has been en-
larged and improved, within and
without, in so magnificent a style as
to the delight of your eyes and the
comfort of your religious feelings,
while it is the grandest adornment of
the city, and the admiration of stran-
gers visiting Kingston from all parts
of the American continent. The mo-
ment you enter it you find yourselves
impressed with a sense of the Divine
Majesty abiding here, and your
thoughts are instantly uplifted to the
kingdom of His glory beyond the skies
and the unspeakable beatitude of the
blessed spirits that surround His throne,
singing His praises and making inter-
cession for us. Well may we ejaculate
with the venerable Patriarch Jacob,
after he had been favored with a cele-
stial vision in Bethel, "Truly the Lord
is in this place: it is no other than the
house of God and the porch of heaven."

Throughout the entire diocese of
Kingston we have recently erected
and consecrated to the service of our
holy religion a large number of solid
and beautiful edifices by the voluntary
sacrifices of our faithful people in co-
operation with the zealous efforts of
our priests. We have now many
churches of noble proportions and
architectural elegance that astonish be-
holders from outside, who cannot real-
ize by what mysterious means the
Catholics, being generally the poorer
section of citizens, have succeeded in
building up those temples of surpass-
ing stateliness and beauty to the
Living God. We have presbyteries
everywhere contiguous to the principal
church in each parish, for the comfort-
able residence of the pastor and his fit-
ting reception of his brother clergy-
men, whenever they come to aid him
in supplying the people with special
ministrations and devotional exercises
suited to certain seasons and festivals
of the year. We have convents and
separate schools multiplied and
equipped for the all-important work
of Catholic education of our children.
We have hospitals and other institu-
tions ordained to the dispensing of
charity and mercy to our poor and
our sick. The Hotel Dieu and the House
of Providence in the city of Kingston
proclaim the wonderful advance that
has been made in providing corporal
and spiritual relief for our sick and
indigent, our aged and infirm poor,
and our helpless orphans, within the
past ten years.

Nevertheless one paramount and ab-
solutely essential work remained to be
accomplished, and on its early fulfil-
ment my episcopal heart has long been
set. Regiopolis College had to be re-
vived. Thanks to our good God, the
opening day of its new life is at hand.
Many are the reasons that have been
urging me to the task of providing a
superior liberal education for the youth
of this city and diocese. Foremost
amongst these is the obligation laid
upon us by religion and patriotism to
do our share towards supplying the di-
ocese of Kingston with a native Cana-
dian clergy. It is the spirit of
the Catholic Church to rear up for
the ministry of the altar and the
spiritual government of the laity a
clergy race of the soil, be-
gotten of the people among whom they
are destined to serve all the days of
their lives, known to their neighbors
from early childhood, and inducted
into the habits and traditions of
those around them. This is in all
respects most desirable. Hitherto we
have not been able to accomplish it.
For the vocation to the priestly state
is a gift of God that requires a very
special cultivation of the mind and the
heart for its proper nutrition and de-
velopment, and this cannot be effected
without long and careful training and
suitable direction under teachers of re-
ligious character, chosen for this high
office because of their well-defined
priestly qualities and their aptitude to
 mould the minds and manners of youth
into the sacred form. This, as you
know, does not enter into the plan of
elementary studies proper to the Sepa-
rate schools; and, consequently, our
boys when leaving off school-work
have no aims or aspirations in the di-
rection of the priesthood, and forthwith
they turn their attention to secular

pursuits for the sole purpose of obtain-
ing a living. Hence we have so few
candidates for the priesthood in the
Province of Ontario, the first germs of
supernatural vocation that may have
been vouchsafed to God's favored few
not having been fostered and nour-
ished in the days of their boyhood.

I had to depend upon Canada
alone for the requisite supply of priests
to do the work of our missions we
could not have extended the Kingdom
of Christ in Eastern Ontario beyond the
limits at which it stood twenty or more
years ago. We could not have multi-
plied the number of parishes and given
the food of religious life to many thou-
sands of our people resident in places
so distant from the nearest priest and
church to enable them to receive the
requisite helps of grace through the
ministrations of the clergy on Sundays
and week days, in sickness and in
health. It was most painful to me in
my first pastoral visitation of the di-
ocese to witness the spiritual destitution
of a large section of my flock, who had
no opportunity of assisting at the holy
sacrifice of the Mass often than once
in a month or three months, and in
some places not often than once in
the year. There was constant danger
of Catholics dying without the attend-
ance of a priest, by reason of long
journeys that had to be made back-
wards and forwards and the inevita-
ble delays and uncertainties caused by
bad roads and bad weather. The
Word of God, the true bread of life,
was hardly ever delivered to these peo-
ple, and their children were left unin-
structed in religion and abandoned to
all the perils incident to an untaught
and periled existence in the
wilds of the back country. Now, how-
ever, by God's great mercy and the
cheerful sacrifices of the people, we
have succeeded in establishing sixteen
new parishes in the outlying districts,
with one or more churches and a resi-
dent priest in each. The people have
the comfort and grace of Holy Mass
every Sunday in the year: the Word
of God is regularly preached to them
for the enlightenment of their minds
and the strengthening of their hearts
in virtue; their sick are diligently at-
tended to, and their little ones are
brought under the careful instruction
of their pastor on all Sundays after
Mass. All this would have been im-
possible did we depend upon Ontario
for the supply of the requisite staff of
clergy. It was only by unceasing ap-
plications to my brother Bishops in Ire-
land and to the heads of colleges both
in Ireland and in Rome that I have
been enabled to secure a sufficient
number of priests for the work of the
missions and the multiplication of pa-
rishes. And yet, even to-day, I am
begging of Irish Bishops to send me
good priests.

Let me say it emphatically, we
should not be always dependent on
Ireland for the fulfillment of our mis-
sion in the Diocese of Kingston. Our
faithful laity owe a debt of everlasting
gratitude to the Island of Saints for
having bestowed on them the inestima-
ble blessing of a pious and learned and
indefatigable body of priests to do
God's work amongst them and spread
the Kingdom of Christ to the fullest ex-
tent of our borders. Of the entire
staff of priests in this diocese to-day,
one-half were born and reared in the
Green Isle, whilst the other half are,
with one exception, children of Irish
parents resident in Canada. By the
establishment of Regiopolis College for
the bestowal of high liberal education
on our youth, with as little burden as
possible upon their parents, it is ex-
pected most confidently that, through
the influence of religious teachers of
acknowledged ability and exalted
character, refined intellectual tastes
shall be cultivated successfully in our
growing boys concurrently with the
spiritual maturing of their hearts, and
that a large number of them will
doubtless be impelled by their own in-
ward promptings to aspire to some-
thing more lofty in the sphere of life
than manual labor. With the assist-
ance of the Holy Spirit of grace
operating in their souls, they will
turn their thoughts and hopes
towards the sacred priesthood, the
highest, the noblest, the holiest of all
vocations, the most fruitful of glory
to God, of benefaction to society and
of trust in Him who is Sovereign Ruler
of the Church and the source of all grace.
The work we have undertaken is His
work. May His blessing be upon it
and prosper it for many generations
after we, who are delving the founda-
tions now, shall have passed from this
earthly scene.

But our aims and hopes are nowise
limited to the preparation of candidates
for the priesthood. We look forward
to the multiplication of Catholics in all
the liberal professions. A superior
education in the several departments
of knowledge embraced in the Arts
curriculum of every University shall
be imparted in Regiopolis college;
and according to the plans I have
sketched, and by God's help will carry
out, a young fellow, born of humble
stock and devoid of worldly means, may,
if he has brains and industry and good
conduct, go through the Arts course
and receive his degrees and pass on to
the study of Medicine or Law or En-
gineering without having required his
parents to pay anything for him. I
will establish a Scholarship Fund for

the annual distribution of money-
prizes to the most successful and do-
serving of the pupils; and these prizes
will more than suffice for payment of
the tuition fees and the purchase of
books. Moreover, I have arranged
that no tuition fees shall be demand-
ed of any of our pupils this first year.
For the ensuing years there must, of
course, be tuition fees; but they shall
be as moderate as possible, barely as
much as will suffice for payment of
establishment expenses. To this
Scholarship Fund I hereby promise to
contribute \$5,000 from my private
purse; and I think we may safely cal-
culate on its being increased from year
to year by donations and bequests
from the good and the charitable, lay
and clerical, friends of education.

You are aware that I have purchased
the Merchant's Bank in this city for
\$17,000, to which amount \$1,500 must
be added for its equipment for educa-
tional purposes. It is a solid and ele-
gant and commodious edifice, and
being in the centre of the city, the
boys from all quarters can gather to it
without inconvenience in every season
of the year. It is not my intention
just now to make it a boarding college,
as old Regiopolis was. I should like
very much to do so; but must wait a
couple of years, to see whether our
financial resources will enable us to
maintain such an institution, whose
establishment expenses would neces-
sarily be very heavy. Meanwhile
provision must be made for the ob-
servance of proper discipline of life by
degrees of proficiency they have ac-
quired in the college. I will arrange with a
sufficient number of respectable Catholic
matrons to supply board and lodging
to pupils whose parents reside at a
distance from Kingston. Rules of
daily life, drawn up by myself and the
other trustees of the college, will be
printed and set up conspicuously in
each boarding house, defining the
order of the daily duties for the boys,
and bringing their lives into accord as
nearly as possible with seminary life.
The matron will be charged to see to
the observance of these rules, and the
priests of the college will have super-
vision and control over all for the
preservation of good order indoors and
out of doors. Pupils who this year, or
in any former year, have been success-
ful in the examinations for entrance
into the Collegiate Institute in King-
ston, or elsewhere, shall be admitted to
Regiopolis college for continuance of
their studies without any test examina-
tion. In case of others, it will be
obviously necessary to examine what
degrees of proficiency they have ac-
quired in their studies, in order to
determine what class they are fitted
for. There is no limit of age for en-
trance into the junior classes.

On Tuesday, 8th September, we in-
tend to solemnize the new birth of
Regiopolis college under the patronage
of Our Blessed Lady, the queen of
heaven and earth, whose nativity the
Church commemorates on that day.
All the clergy of the diocese will be
with us. We shall celebrate solemn
High Mass in the cathedral, and
thence proceed to Regiopolis college, to
bless it in the name of God's Church
and insure divine protection and pros-
perity upon its studies.

Your devoted servant in Christ,
James Vincent Cleary,
Archbishop of Kingston and Metropol-
itan.

Thos. Kelly, V. G., Sec.
The Palace, Kingston,
6th August 1896.

At a meeting of the clergy held in
the Palace on Saturday, the 8th inst.,
the Archbishop presiding, the follow-
ing subscriptions were handed in for
the benefit of Regiopolis College:

Most Rev. Archbishop	\$5,000.00
Rev. Mr. Farrelly, V. G.	1,000.00
Very Rev. C. H. Gauthier, V. G.	1,000.00
Very Rev. Thomas Kelly, V. G.	1,000.00
Very Rev. J. S. O'Connor, V. F.	300.00
Very Rev. J. Masterson, V. F.	1,000.00
Very Rev. G. B. Murray, V. F.	1,000.00
Rev. M. J. Stanton, all time to come.	1,000.00
Rev. T. Davis	1,000.00
Rev. Thomas Spratt	500.00
Rev. J. McLaughlin	500.00
Rev. C. J. Duffus	500.00
Rev. P. A. Twomey	300.00
Rev. J. P. Hogan	300.00
Rev. G. A. Cieslari	300.00
Rev. M. J. McDonald	200.00
Rev. J. J. Connolly	200.00
Rev. J. P. Fleming	200.00
Rev. P. J. Hartigan	200.00
Rev. M. J. Spratt	200.00
Rev. W. E. Walsh	200.00
Rev. D. A. Twomey	200.00
Rev. T. McCarthy	200.00
Rev. J. D. O'Gorman	200.00
Rev. T. P. O'Connor	200.00
Rev. J. S. Quinn	200.00
Rev. Thomas Carey	200.00
Rev. Thomas Murtagh	200.00
Rev. J. P. Kiehn	200.00
Rev. J. P. Kehoe	200.00

On the motion of the Archbishop it
was resolved not to ask or accept sub-
scriptions from ten of the clergymen
of the diocese who are known not to
possess money.

What an overwhelming horror it
must have been for the Blessed Mary to
witness the Passion and the Crucifixion
of her Son! If our Lord Himself could
hear but the prospect of what was be-
fore Him and was covered in the
thought of it with a bloody sweat—His
soul thus acting upon His body,—
does not this show how great mental
pain can be? And would it have been
wonderful though Mary's head and
heart had given way as she stood
under His Cross?—Newman.

A HOPELESS CONTEST.

The persistency with which our anti-
Catholic friends continue their sense-
less warfare upon the Catholic Church
is really remarkable. The bitterness
as well as the boldness, the mendacity
and the reckless audacity with which
the attacks are often made add greatly
to the surprise with which it must
necessarily be witnessed by all candid,
conservative and liberal-minded men.
The hatred of the Church sometimes
seems to be satanic. The more hope-
less the warfare the more malignant
and unscrupulous do the attacks be-
come. One would naturally suppose
they would get tired—at least abated—
—to continue a warfare in which the
stale old charges which have been a
thousand times met and answered con-
stitute the only ammunition of which
they can avail themselves.

What reason have they to hope that
they will ever succeed in their unholy
purpose? Surely it is not from the
history of the Church. There was
indeed a time after the great rebellion
of the sixteenth century when to a
superficial observer the Church seemed
about to be exterminated from the face
of the earth. All the powers of earth
and hell seemed to be let loose upon
the Bride of Christ, and they really
thought that the end had come, or at
least they did not hesitate to predict
that the end was rapidly approaching.
If it did not come as they predicted
it certainly was not their fault, for they
left no means unemployed that seemed
to promise success for their diabolical
purpose. Persecutions such as earth
had never before witnessed, murder,
confiscation, fire and sword, reckless
vandalism—everything, no matter how
cruel and unjust which the most devil-
ish ingenuity could invent and which
seemed to further their purpose of com-
plete extermination and distraction
were resorted to. For a time they
thought they had succeeded and they
sang psalms of joy and triumph.

But the old Church could not be
destroyed. Though often "killed"
she would not die. She displayed a
principle of divine vitality which all
the powers of hell were unable to
extinguish. She might say with the
apostle in the first age of the Church:
"We suffer persecution but we are not
forsaken, we are cast down but we
perish not." Now she has risen from
the ashes of a three hundred years
persecution and is going forth with
renewed strength and vigor. They
have discovered that a great mistake
was made in the "glorious" Reforma-
tion and many of her old enemies are
retracing their steps and they are
actively adopting the very principles
and practices which they or their fore-
fathers discarded. Yet—strange to
say!—they refuse to learn, or at least
to take to heart, the lesson which this re-
volution teaches. Instead of acknowl-
edging frankly their error and return-
ing to the bosom of the Holy Mother from
whom they have been so long separated,
her revival and her continued success
only seem to anger them and increase
their hostility.

This feeling is greatly aggravated
by the discovery that the "old, cor-
rupt, heretical Church" has something
to say for herself. They have been
met at every point. The compact,
logical, unique system of the Catholic
Church by contrast throws a strong
light upon the confusion, the contra-
diction and the disintegration of Pro-
testantism. Reason, Scripture and
history are against them. Their only
armory is in the lies and mendacious
misrepresentations which constitute
the foundation of Protestant prejudice
and which can not stand for a moment
in the light of Catholic truth.

What is very curious about this
matter, and withal very sad is the fact
that intelligent men under the influ-
ence of this unfounded, unreasoning
prejudice band together with the settled
purpose of misrepresenting and
maligning the Church and if possible
of destroying its influence and depriv-
ing Catholics of their just rights and
privileges as American citizens. They
publish books, and pamphlets, and
periodical journals in which lying
"facts" and statistics are constantly
repeated though they have time and
again been shown to be false.

This ignoble work, of course, only
serves to deepen the prejudices and
keep alive the senseless hostility of
narrow minded, bigoted people against
their Catholic neighbors. Why can
not these men learn the folly of their
course? Why will they persist in
beating their heads against the solid
battlements of the old Church? Why
can they not see that they are only in-
juring themselves? Their cause is a
perfectly hopeless one. They might as
well blow against the wind as attempt
to stem the progress of Holy Church.
With all their pride and boast they are
but a fly upon the wheel of the
majestic car which moves on
its course with steady irresistible
progress. Opposition but strengthens
the Catholic cause. God in His wise
providence permits persecution for the
good of the Church. Even the blood of
martyrs becomes the seed of the Church.
Discussion, occasioned by unjust at-
tacks, brings out the truth and candi-
dism are convinced and converted.
Thank God! the work of conversion is
going on both in this country and
abroad in constantly increasing men-
bers especially among the more intel-

ligent class. We know of no more ap-
propriate advice to give our "friends
the enemy" than that of Gamaliel, a
doctor of the law in the Apostles' times
who said to the high priest and the
people filled with envy at the success
of Peter and his companions and de-
siring to punish them and stop their
mouths and their extraordinary words:
"Take heed to yourselves what you
intend to do as touching these men.
I say to you refrain from these men
and let them alone, for if this work be
of men it will come to naught. But if it
be of God you cannot overthrow it, lest
perhaps you be found even to fight against
God."—Catholic Review.

THE ONLY POSSIBLE TERMS.

Some of our Protestant contemporaries
are amazed at the audacious terms
proposed by the Pope in his recent en-
cyclical on Christian Union. They are
unable to understand why he offers no
concessions to induce submission on
the part of the sects to the paramount
authority of the centre of Christianity.
It is preposterous, they exclaim, that
dissenting Christians should be asked
to subscribe to the dogmas of the
Roman Church as the one condition
on which peace can be arranged.
To yield is to be merged bodily in the
great overshadowing institution whose
claims they dispute.

Unconsciously, our separated brethren
pay the highest tribute to the honor
and honesty of the Catholic Church
and contradict their own charges, that
have done service for three centuries,
the old familiar, much stained accusa-
tions concerning the unprincipled
yearning of the Church for self-
aggrandizement and monopoly of power.

The steadfastness of the authorities
of the ancient Church in demanding
complete acceptance of her authority
and unconditional surrender of the
heretical doctrines upon which Pro-
testantism rests, controverts in the
most practical and conclusive manner
the false idea that has always prevailed
among those unhappily self-excluded
from communion with her.

If the Church were merely ambitious
for worldly gratification, how readily
she might imitate the example of the
sects and politically smooth the way
for the nominal adhesion of multitudes
who arrogate to themselves the right
to accept or reject in part or in whole,
as they may individually elect, the law
and commandments of the Gospel. If
her desire was simply to bring men
into nominal obedience to her will, as
our misguided enemies have always
pretended to believe, she could with
the greatest facility shade down the
requirements to suit the terms of those
willing to unite with her.

The whole Christian world could
have been reunited years ago, under
the banner of Catholicity on the basis
advocated by many sectarian cham-
pions of union, if the Catholic Church
were animated and actuated by the
motives commonly ascribed to her by
hostile and shallow critics. It is true
this union would be identical with that
which distinguishes Protestantism to-
day, a union of discords, the sort of
harmony that reigned at the tower of
Babel, division and subdivision *ad lib.*
on divergences of belief and practice
inseparable from the confusion of private
interpretation, but it would have
satisfied the ends imputed to the
Church.

Now, however, unfriendly commen-
tators are surprised into swallowing
their own imputations, by the bold,
incisive and unqualified language in
which the supreme spokesman of the
faith under divine guidance, lays
down the sole terms of reunion, com-
patible with truth and justice—absolu-
te surrender, recantation of heresy,
and full and unreserved submission to
the divinely ordained and commissioned
authority of Apostolic succession.

And yet the Pope has repeated only
what his predecessors, back to St.
Peter, have done in treating with
those outside of the pale: laying down
in simple formula, the conditions of
reunion to the privileges of true
faith in communion with the Church.
No power exists in the Church to modi-
fy these conditions or to exact less than
absolute and unqualified acceptance of
every article of her prescribed creed.
—Cleveland Universe.

THE MOTHER CHURCH.

A Methodist Minister's Views Regard-
ing Her.

Rev. Silliman Blagden, a Methodist
minister of Boston, Mass., has written
a pamphlet, entitled "A Few More
Letters Aimed to Break Down the
Barriers of Ignorance, Prejudice and
Bigotry, Calculated to Let in God's
Light and Truth and to Prepare the
Way for and to Expedite Christian
Unity." Among other things he says:
"The Catholic Church is the ancient
mother of us all; and when Christian
men and editors don't know, nor
understand, nor like the ways of Catho-
licism, then it is their province and
duty to 'be still' until they are providen-
tially enlightened; and they should
never try to gain mercenary ad-
vantage for their own individual set
and paper by unfavorable criticism
and disparagement of our old Mother
Church. But, on the other hand, show
them such downright love in Jesus, in

all senses of these precious and blessed
words, as will win them from their
errors, if they be indeed errors,
and as will further the ends of
brotherly love, and hasten on the day
for the fulfilment of organic Christian
unity.

"The Roman Catholic Church," he
adds, "whether we like her or not,
has nevertheless 'come to stay,' for she
is eternally founded upon the Rock,
Christ Jesus; and it is also written in
His infallible and inspired Word that
the gates of hell shall not prevail
against her (Matthew xvi. 18). Who-
ever fights against her, Christ's bride,
must consequently and necessarily be
found fighting against God. And no
one but a fool, an infidel or a lost soul
will be guilty of such indecisibly
fearful and eternal soul suicide. It is
too unutterably awful to contemplate!"

SCIENCE AND RELIGION.

An English and Irish Committee
Formed for the International Scientific
Catholic Congress.

Unbelievers in the true Church not
unfrequently falsely assert that that
Church is an enemy of science. More-
over, they maintain that many of the
truths of holy religion are at variance
with recent discoveries. When an ap-
peal is made to the weapons of science
by the propagandists of irreligion and
unbelief, it is not becoming that Catho-
lics should not be prepared to meet
them in open and fair fight and give a
reason for the faith that is in them,
and show again and again to the world
that the Church to which they belong
is the bulwark of science, and that
neither invention nor discovery has
militated, or ever can militate, against
or disprove the logic of its teachings.
Happily there is a well timed move in
this direction to-day, says the Liver-
pool *Catholic Times*, and there is a
universal feeling among Catholic
savants that it is meet that they should
periodically assemble in council and
discuss scientific questions of impor-
tance affecting their common interests.
Since the last Catholic congress in
Brussels, in 1894, the organization
has spread with amazing rapidity;
branches have been established in the
chief European cities, as well as in
America, and the general support
which has been given by distinguished
ecclesiastics and laymen prove its
necessity and recognized utility.

Owing to the fact that no English
committee was formed anterior to the
Brussels congress, there was an
absence of English and Irish repre-
sentation at that important assembly,
but happily since then steps have
been taken with the result that the
British committee consists of bishops,
distinguished priests and eminent
scientists representing the learned
professions. The honorary presidents
are: His Eminence Cardinal Legue,
archbishop of Armagh and Primate of
all Ireland, and His Eminence Car-
dinal Vaughan, Archbishop of West-
minster; honorary vice presidents,
His Grace Monsignor Stonor, Arch-
bishop of Trebizond, and His Grace
Archbishop O'Callaghan, archbishop
of Nicosia; president, the Marquis
MacSwiney de Mashanagas, private
chamberlain to His Holiness the Pope;
vice presidents, Monsignor Ward,
president of St. Edmund's College,
Ware, and Mr. Costelloe; secretaries,
Very Rev. Father Osmond, C. P.,
superior of St. Joseph's Passionist
Retreat, Avenue Hoche, Paris, and
Mr. J. Britten, honorary secretary
Catholic Truth Society. The initiative
for the formation of the English and
Irish committee was taken in Paris,
and the meetings are held at the resi-
dence of the Passionist Fathers. The
next congress will be held at Fribourg,
in September, 1897, and already
the leading scientists of England
and Ireland have promised to read
papers on that occasion.

The president (the Marquis de Mash-
anagas) has received a letter from
Cardinal Rampolla, which evidences
the interest which the Holy Father
takes in the movement, and especially
in its extension to England and Ire-
land. The following is an extract
from the Cardinal's communication:
"The respectful address which Your
Lordship has been well pleased to place
at the feet of His Holiness was received
by His Holiness with lively satisfac-
tion, not only on account of the senti-
ments which you express, but by reason
of the announcement of the founda-
tion in England and Ireland of a
national committee for the work of the
International Scientific Congress of
Catholics. The august Pontiff believes
that the new committee will achieve
for religion and science the same ex-
cellent results which have been ob-
tained in other places. Therefore, he
thinks the committee for its devoted-
ness, and, with great pleasure and
from his heart, grants the Apostolic
Benediction which you have asked."

The art of forgetting is a blessed art;
but the art of overlooking is quite as
important. And, if we should take
time to write down the origin, progress,
and outcome of a few of our troubles,
it would make us so ashamed of the fuss
we make over them that we should be
glad to drop such thing and bury them
at once in eternal forgetfulness.
All is vanity, but to love God and to serve
Him alone.—Eccles. i. 2; Deut. x. 20.

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THE VALUE

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stone's accession to power, but it was greatly emphasized by the appointment of the Earl of Aberdeen. The Earl and his amiable countess are good of heart and fair of mind.

It is needless to say that under such benevolent rule the grim walls of the famous Castle lost their terrors for Celtic Ireland. Of course the readers of the Union and Times know very well that the distinguished couple here referred to is the present Governor General of Canada and his estimable consort.

The condemned viceroys, however, stuck bravely by his guns and kept up his official dignity, did his duty honestly and earned the respect of the honest men of the nation.

IT IS SUICIDAL.

The Right Rev. Mgr. Thorpe, of Cleveland, during a powerful Lenten sermon on the great evil of modern days said: "A man who will squander his money in destroying his health, who will ruin his constitution, who will burn his liver and corrode his stomach by intoxicating drinks, is a murderer: he murders himself."

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DUBLIN CASTLE RULE.

An Odious Institution to the Irish Peasantry.

In the mind and memory and traditions of Ireland's Catholic Celtic peasantry the infamous name of Dublin Castle is painfully associated with all that is bad, unjust and coercive in England's government of the dependent nation.

But even if the official tools at the Castle had been fair in the administration of the foreign-manufactured laws the institution would still be odious to the victims of dominant prejudice and oppression, for it is the emblem and embodiment of conquest and of foreign domination.

Viewed under its social, moral and civil aspects in its relation to Ireland the notorious Castle has a black and unsavory record. In the fearful penal times its existence was a constant menace to the persecuted Catholics of the country.

When the step was learned she danced it with Mike, the mountain lad who had frightened her with his unnecessary warning. "Mike," she said, when the jig was finished, "that was all a mistake—I mean your fear that there was harm in store for Mr. Kilmartin."

TO BE CONTINUED.

Cardinal Vaughan on Newman.

At the unveiling of the Newman Memorial, the following letter from Cardinal Vaughan to the Duke of Norfolk was read:—

My dear Lord Duke—I much regret that a long engagement to open a church at Sevenoaks to-morrow puts it out of my power to assist, as I wish to do, at the unveiling of the statue of Cardinal Newman, which is to take place on the same day.

I greatly rejoice in this public manifestation of honor to be paid to one who during life bore so conspicuous and striking a witness to the claims of conscience and duty. The extraordinary intellectual and religious influence which the great Oratorian Cardinal exercised among the English people for over half a century deserves assuredly to be commemorated by a public monument.

The work which you, my Lord Duke, and your Committee have now brought to a close, has been well done. In the name of the Catholic Church in England I tender you an expression of thanks and gratitude.—Believe, my dear Lord Duke, your devoted servant, Herbert Cardinal Vaughan.

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few weeks hence, have received the order to go forth, an order which to Marcella could tell them nothing, only begged them to hope. To ask them to be patient was unnecessary. No where in the world is such Christian patience to be met with as in an Irish cabin.

In the meantime Crane's Castle was getting thoroughly swept and garnished. The cobwebs of years were blown away, the mouldy old furniture was polished up, pretty new things arrived from Dublin to make the place more comfortable and habitable than it had ever been before.

On a bright Sunday morning in July, it was announced by Father Daly, from the altar in his chapel at Ballydownvalley, that the new landlord, who, as they knew, was a lady, a relative of the late Mrs. O'Kelly, would meet her tenants at Crane's Castle on a certain day in the following week, and would receive their rents in person and hear their complaints, if they had any to make.

Now the people, on whom this news fell like a shock, had never known Marcella by any other name than Miss Marcella, and had not the faintest suspicion that she was a personage of importance. A moaning murmur from the women at their prayers greeted the announcement, groups stood late in the chapel yard that day discussing the expected event, and old and young returned to their cabins in the afternoon with a load on their hearts.

They had not a doubt among them that the state of things would be worse than the old, and even Father Daly's silence as to the lady's character and intentions had an ominous meaning for them. If he had been able to say a good word for the new landlord he would surely have done so.

All his sermon was about patience and confidence in God, just such a sermon as he had always preached to them when the turf would not dry, and the potatoes failed, or when anybody died of the slow hunger, or was evicted.

On the appointed day they were all in motion on the road to Crane's Castle, that is, all the heads of families, or the member of a family who was to act as spokesman for the rest. Crane's Castle stood about a mile from the lake of Inishkeen, with its face to seaward and a mountain at its back, a quaint ancient building with thick grey walls and small deep-set windows, and a general look about it as if the crows had been building in its chimneys ever since they came out of the Ark.

Of the library, where until now The Poetree, Burke's Landed Gentry, and innumerable bound volumes of the sporting papers had been the chief ornaments of the shelves, Marcella had chosen to make her own particular sanctum, and here she awaited her tenants on that day in July. All the earliest arrivals were invited to take seats in the hall, while the first man was called by name to the presence of the landlord.

They knew that library door too well, having never entered it without fear in their hearts. The first who went in now was quickly aware of a change in the place. There were, as of old, the two high set narrow windows at the end of the room, but in their recesses and catching the sunshine, stood deep colored jars full of tall yellow flag-lilies, filling the niches with brilliance and light. In the shadow between the russet tinted curtains a lady was sitting. Her head was bent down, and the heavy-hearted tenant could not see her face.

The room was full of flowers, the furniture was the same yet changed; the poor man gazed round the place with a vague wonder in his mind as to whether the new landlord was as different from the old as this beautiful apartment was the reverse of its former gloomy self.

MARCELLA GRACE.

By ROSA MULHOLLAND.

CHAPTER XIII.

MARCELLA A LANDLORD.

For some time after this Marcella's hands were full of business. What with taking measures to make Crane's Castle habitable, and continuing her visits to her tenantry in company with Father Daly, or Kilmartin, or both, she had little idle time. With a few bold assured words, Bryan had almost set her mind at rest on the subject of danger to him, so that she was able to give at least a good part of her thoughts to putting her affairs in order, and laying a foundation for a future happy understanding between her people and herself.

Gradually the poor dwellers on the green spots between the bogs and the barren stretches of mountain came to look for the visits of the smiling lady who was "that kind, you wouldn't think she was a lady at all," and the pinched, weather-beaten faces would brighten at her approach, and the little brown bare-legged children in their scanty garments of crimson homespun flannel would come capering like wild geese along the rocks to meet her.

By degrees all the cases of hardship, the evictions, and rent-raising were laid before her. Sitting at the cabin fires, while the old granny in the corner smoked the tobacco the lady had brought, and Marcella herself helped to drink the tea which had been transferred from her own pocket to the little brown tea-pot on the hearth, she became acquainted with all the ills to which these suffering creatures had been subjected, that her rent-roll might show an increase rather than a falling off in wealth.

Since Mrs. O'Kelly, five years ago, had shaken the dust of Distresna off her feet (offended at some complaints that had been made of what she sincerely considered her most benignant rule), and departed from Crane's Castle never to return, the agent had been gradually screwing up the rents, trying to extract a little more and a little more money out of bog and rock; and at the same time the seasons had been wet and cruel, turf had not been dried, and potatoes had failed, and a good part of the hard earned rent, earned in America, England, anywhere, had been spent on the insufficient yellow meal on which the defaulters all but starved.

There had been several evictions within the year before Mrs. O'Kelly's death. In some cases the ruined families had disappeared from the country, in others they lived among their neighbors, while a son or daughter had gone as a sort of advanced guard to America to try to earn some money which might get them reinstated in their holdings. A few dwellings better than ordinary, showing signs of improvement at the cost of much labor, were pointed to as warnings to the wise man not to improve. Out of these the rash and adventurous improvers had been cast to repent of their folly, the young in exile, the old in the poor-house.

As Marcella listened and observed, her heart was stirred, and she remembered that she also was a child of the people. If through her mother she was descended from the gentry who had so mismanaged and misruled these poor, through her father she was one with them. The power to alleviate their wants and their miseries had been wonderfully placed in her hands; the will should not be wanting. With unflinching patience she studied their various cases, learned their views, perceived and appreciated their temptations.

With the landlord on the one side, irritating and crushing them, and on the other, the secret societies pressing them to put themselves in the hands of a power that declared itself able and willing to right them, was it surprising if the more desperate among them fell blindly into complicity with crime? The only wonder was that the bulk of them kept free from it. Can one be astonished that the societies' promise of a warfare that should bring glorious changes over the face of the country, should have enthralled some of the sturdy and fearless youth, taught them to shoulder a gun, and enticed them to the secret meeting place in the heart of the moonlit glen? On these things Marcella mused and pondered. If Bryan, as a lad, had been inspired to rush out from his mother's side in his comfortable home, to strive to right the wronged, how much more those whose aged parents or little children were wasting before their eyes in the very grip of the wrong?

Well, she would have no more agents, no more slaves, no more starvation, no more eviction. Her rent-roll should be to her but as a calendar of good deeds done. In one spot of Ireland, at least, prosperity as great as the prosperity of the land would permit should reign. To Crane's Castle should, come all who needed help and comfort. With their babies in her arms, their children about her knees, she would know how to talk to the mothers and fathers.

In the meantime the people were full of anxiety about their new landlord, and Marcella was often questioned as to whether she had heard anything about that person, or, more important still, anything of the appointment of an agent. They had learned that Crane's Castle was getting cleaned up and put to rights, and this looked as though the agent, if not the lady herself, intended to live on the property.

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THE VALUE OF MEDITATION.

Perhaps no exercise recommended by the Church more effectively conduces to the maintenance of religious fervor and faith than meditation, a practice too often now-a-days, more honored in the breach than the observance.

The truths of religion belong to the supernatural order and need to be studied with the utmost earnestness and assiduity in order that we may free them from the web of darkness and doubt which unaided reason is constantly striving to weave around them.

Truists of the spiritual order can be apprehended only by our spiritual faculties, and unless these are trained by constant practice, strengthened by exercise on their proper subjects, and cultivated by means of delicate perceptions, they grow rusty and feeble and finally become powerless through disuse.

But it is not by any means necessary to possess a knowledge of the abstruse subtleties of that theory in order to put it in practice. The humblest person who follows the simple instructions laid down in the prayerbook for meditation may, after a while, unwittingly go through the process as perfectly as the most accomplished disciple of the schools.

which meditation supplies, and we begin to understand why it was that the invisible things of the world appeared so profoundly real to a Thomas a Kempis and how paltry the concerns of this life were in his sight.

THE CHRISTIAN TEACHER'S HEALTH AND RECREATION.

To the teachers of day schools, who insist on giving also evening classes; to the teachers who seek for "paying work" during their vacation, we commend these wise words, from the address given by the Rev. M. J. Conside, Inspector of the parochial schools of Archdiocese of New York, at the Teachers' Institute, held at their mother house, Madison Avenue, for the benefit of the Sisters of Mercy.

These, then, are the physical signs of a vocation to the teaching profession: first, a sound, bodily constitution; second, freedom from all obvious deformities; and, third, the natural control of the organs of speech; that is, of tongue, throat, lips and lungs.

Before proceeding to the consideration of these mental and moral qualifications, it were wise, I think, to say a word or two about the duty both of the teacher and the candidate to do all that lies in him or her for the preservation of health, the perfecting of the vocal organs, and the prolonging of a very useful earthly life.

But it is not by any means necessary to possess a knowledge of the abstruse subtleties of that theory in order to put it in practice. The humblest person who follows the simple instructions laid down in the prayerbook for meditation may, after a while, unwittingly go through the process as perfectly as the most accomplished disciple of the schools.

The scholarship which made Balmes famous, even as a very young man, was the result of his fondness for deep and protracted meditation. It was his custom to wrap himself in his cloak and with closed eyes remain plunged in thought for hours.

dist, to much heat, too much talk, too much temptation to abbreviate the hours of necessary rest. Our religious teachers are the wisest of all, and generally they endure the longest, and achieve the best results. Obedient to their rules, they hold edifying converse with one another for an hour or so after the evening meal, then they unite in vocal prayer to the great Creator, and after reading some pages of the holy book or of the work of some great servant of the Master, they retire at an early hour.

PREPARATION FOR THE CONVENTION.

The hold which the great Convention of the Irish Race has taken upon the imagination and enthusiasm of our people is amply testified to by the reports of the preparatory meetings and resolutions in every part of the country. As might be expected, Malloy takes its place always a prominent place, since it struck that strong blow at the Castle of Ascendancy, in this great National movement.

Farther Sherman's Story. Father Tom Sherman recently gave a mission at Franklin, Ill., which was most successful. About a week before Father Sherman came, Franklin was visited by a specimen of the "converted-priest" type, who delivered the usual kind of disgusting and indecent lecture, and defied any Catholic priest to answer him.

Life is made up of little things. He who travels over a continent must go step by step. He who writes a book must do it, word by word; he who learns a science must master fact by fact, and principle. The happiness of life is made up of little courtesies, little kindnesses, pleasant words, loving smiles, and good deeds.

AT THE GRAVE OF LOUISE LA TEAU.

Rev. William Walsh, in Donahoe's. It is nearly seventeen years since I last visited Bois D'Haine, Belgium. To see Louise Lateau, the stigmatized ecstasica, was then the object of my visit. I was not entirely a Thomas, but I wished to see the wonders of which I had heard and read, in connection with this simple peasant girl.

I visited the grave yesterday. It is in the cemetery attached to the parish church of Bois D'Haine, under the stained glass window back of the epistle side of the main altar. It is the family burial ground, and beneath a cross fixed to the church wall.

Everything is as those preserved, in the sacristy in which it was when the ecstasica was in it. The door is kept locked and nothing is changed. I recognized the bed and sacred pictures, everything except the Communion table, which was not there. As I gazed on the vacant bed and looked towards the pillow, on which, for nearly a full hour I had gazed in awe, over two hundred months ago, on the agonizing features of the ecstasica, I could not help kneeling down in the same spot where I then knelt, and offering up a prayer which, I hope, the good Louise has heard.

Notwithstanding that the Church authorities have made no pronouncement calculated to encourage, in any way, the reverencing of Louise Lateau as a most favored child of God, we can well glean from facts here narrated that they regarded her life and death in a manner worthy of the "just made perfect." The revelations which may have been made through her are most likely recorded and the minute-book on the subject, as kept by the late copy, M. Niels, who died in June, 1890, is understood, carefully preserved in the archives of the diocese of Tournai.

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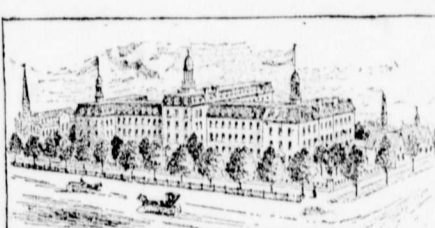
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Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach London not later than Tuesday morning.

Advertisements must be paid in full before the paper can be stopped.

London, Saturday, August 22, 1896

THE IRISH NATIONAL CONVENTION.

There is now no doubt that the great Irish National Convention, which will meet in Dublin on the 1st September and will continue its sittings until the business in hand be disposed of, will be the most representative gathering of the Irish people all over the world that has ever assembled. It gives promise that it will effect what years of the bickering of factions could not possibly succeed in, that is, in giving once more a fixity of purpose to the Irish representatives in Parliament.

It was due to the late Mr. Charles Stewart Parnell that a united Irish Nationalist party was created out of very unpromising materials. The Nationalist feeling of the Irish people was lively, but before Mr. Parnell, by his strong personality and indomitable perseverance, gathered into one the discordant elements, the Irish representatives in Parliament could never succeed in bringing the cause of their oppressed country before the House of Commons for practical consideration.

His policy of obstructing the proceedings of Parliament until it would consent to give consideration to the needs of Ireland, though a very extreme measure, forced the members of Parliament to recognize that there were real grievances to be remedied in the legislation which affected Ireland, and when at last it was found that he had supporting him a solid phalanx of 86 Irish members, it was seen by Mr. Gladstone that the demands of Ireland could not be resisted any longer, and that great statesman generously undertook to redress her grievances, beginning with an attempt to educate the people of England to acknowledge that a remedy should be applied to the existing state of affairs.

The history of Mr. Gladstone's efforts is still fresh in the memory of most of our readers. It seemed that they were about to be crowned with success, inasmuch as though at first the measure for Home Rule which he brought before Parliament was rejected through the secession of a body of Liberals, who have since become known as the Liberal Unionists, Mr. Gladstone at last obtained a Parliamentary majority pledged to support a Home Rule Bill, and the Bill actually passed the House of Commons, but was rejected by the Lords.

A continuously united Irish Nationalist party would have been undoubtedly a strong force in Parliament, and such would have been its influence that the Government of Mr. Gladstone, having declared itself to be in favor of granting Irish autonomy, would have been maintained in power. Such a party would have been powerful throughout the three kingdoms, as it would have concentrated in favor of Mr. Gladstone's party and his Home Rule policy the votes of the Irish Nationalists everywhere, and would have turned the scale in many constituencies. The earnestness of Irishmen would also have encouraged the Liberals to adhere to their party's policy without wavering, and the party would have been greatly strengthened in its appeal to the people at each general election which followed the declaration of the Liberal policy in regard to Ireland. But at a critical moment the dissensions we so much regret arose in the Irish party, and the consequence of this was a distrust of the Home Rule policy on the part of Liberals generally, which resulted in the utter rout of the party at the general election which followed Mr. Gladstone's resignation of the premiership.

We do not desire on the eve of the attempt now being made to restore unity to the disorganized Irish party, to throw blame on any one of the factions into which that party is divided; but it is evident that the blame belongs somewhere, and it is possible that it may lie somewhat on each of the three factions. But now that the representatives of the Irish race from

all parts of the world are to meet for consultation it behooves these parties to listen to the council on which the great convention will unite. Outside of Ireland there exists not only enthusiasm in the cause, but also unanimity of sentiment to the effect that the petty disputes between the factions should be laid aside in order to ensure the greatest good to the country. In the presence of a convention representing this unanimity of feeling we think the factions will not dare to raise their heads for the perpetuation of their bickerings, and so the convention can scarcely fail to secure the union which is so much to be desired. There is, therefore, good ground for the hope which has already been generally expressed that peace and unity will be the result of the assemblage. The present apathy which seems to have fallen upon the Irish parties will thus be warmed into earnestness and energy, and we believe that any who in sheer surliness hold themselves aloof from the convention, or who refuse to accept its decisions, will render themselves powerless to do harm, because the Irish people will abandon those who will endeavor to keep up the fences of separation which have been erected to put them asunder.

Mr. Timothy Healey's followers have signified their intention to be present at the convention, and are in favor of its aims. It is said that Mr. John Redmond will take no part in it. We hope this is not so, for he has a certain amount of influence, but even should he act the part of an Adullamite it is to be hoped that his followers who have the good of Ireland at heart will take part in the deliberations, and will thus aid in bringing about unity, and if they do so either Mr. Redmond must yield at length to the general aspirations or he must be abandoned as an impracticable politician.

A satisfactory decision reached by the convention will show to Mr. Joseph Chamberlain and the other enemies of Home Rule that the question is still a living issue, and that it will not down till victory be gained.

There is not a country in the world whose children love it better than the Irish love their native land, and this love of country extends to the ends of the earth wherever there are Irishmen or the sons of Irishmen living. The proposed convention is a proof of this, and we have confidence that it will so make manifest the determination of Irishmen to stand fearlessly by their country that the most resolute of the enemies of Ireland will see that it is useless to resist the granting of justice to so faithful and determined a people.

The gratitude of all Irishmen is due to the Most Rev. Archbishop Walsh, of Toronto, for the practical suggestion he made when he proposed the holding of this convention. It is expected that he will be present at it, as he has been appointed as one of the delegates from Toronto, and his presence as the parent of the thought that such a convention should be held will be an assurance of its successful issue.

The delegates sent to the convention from Canada include the most able and patriotic Irishmen to be found in the Dominion, and the same is to be said of those who will come from other British colonies. Australia, New Zealand, South Africa, will all send to their best and ablest Irishmen, and the United States, which contains a New Ireland within itself, will also be most ably represented by a liberty living delegation. These delegations, and the representatives from Ireland, England and Scotland, together cannot fail to arrive at a practical solution of the difficult problem how the present dissensions are to be healed. So may it be.

TURKEY'S FUTURE.

The insurrection in Crete against Turkish oppression seems at the present moment to be on the point of producing that collapse of Turkish power which Christians of all denominations must consider desirable.

The methods employed by the Turkish Government to perpetuate Moslem rule did not begin with the Armenian massacre of September 1895, which has been going on ever since that date. The predominance of the Osmanlis, the ruling tribe in the Turkish Empire, has been preserved by the oppression of other races from the time that Constantinople fell under Turkish power: and even long before that time the Christians who were within the limits of the Turkish dominions were subjected to the greatest cruelties. It was the oppression of Christian pilgrims visiting the sacred places which were the scenes of our Blessed Lord's life on earth which led to the

Crusades or holy wars undertaken for the purpose of rescuing Christ's sepulchre and the Holy Land from the power of the Turks, and though these holy wars were not finally successful in their immediate object they undoubtedly had the effect of keeping back the Mahammedan hordes from the invasion of Europe at a time when they were contemplating such an extension of their empire. In after years they succeeded in gaining not only the whole of Asia Minor, but also an extensive territory in Europe, including Greece and the Balkan provinces, which have since been able to throw off the Turkish yoke. It was only by almost superhuman efforts that they were finally restrained from establishing themselves over the whole of South Eastern Europe, as their kindred races from Africa had even succeeded in reducing to subjection a large part of Spain, until they were finally driven out by Ferdinand and Isabella.

Were it not for the union of the Catholic nations against the common foe the Turkish power would even now extend over all Southern Europe, and Northward even beyond Vienna.

The collapse of Turkey has been frequently foretold by the European press as being imminent, but it may still be far off. With the object lesson of the treatment of Armenia before our eyes it would be very bold to predict that the time of that collapse has even now arrived. Time and again we have been assured that the European powers were on the point of avenging the Turkish atrocities in Armenia; but though they went so far as solemnly to warn the Turkish Government that the time of settlement for all its enormities had arrived, and made a display of their united naval power which they thought would impress the Turks with fear, the latter astutely penetrated the designs of the powers, and took their threats at their true value, so that they gave promises to conduct themselves more humanely, but in fact the massacres were still being carried on even while these delusive promises were being given.

The Turks appear to believe that Christian Europe may still be defied with impunity. The population of Crete is about three fourths Christian, and the Christian majority would have been satisfied even under Turkish rule if they had been allowed a limited autonomy, but this is not given them. The laws of the island can be changed or modified only by a two-thirds majority of the Chamber, and as the franchise is so arranged that the Mahomedans have over three eighths of the members of the Assembly, the Turks are able to prevent the useful legislation demanded by the Christians. This appears to be the cause of the existing discontent, and at the present moment there is a provisional Christian Government, and the people demand annexation to Greece as a remedy for the evils of which they complain. The Turks attempt to repress the demand for reform by massacre and by burning the Christian villages, and this is the way the dispute now stands.

Turkey has so far succeeded in gaining over the Christian powers to its side that there was within but a few days past almost a European concert to blockade Crete against the introduction of munitions of war for the insurgents, and against the Greek volunteers who are flocking in to aid the Christian insurgents. The obstacle to this concert is the refusal of England to consent to this blockade, and as England still rules the sea the blockade is of course impossible.

Not only in Crete has Turkey a large insurrection on hand, but also in Macedonia, and in this district the situation is nearly the same as in Crete. The people are mostly Greeks both in race and religion, and Greece is sending volunteers to aid them on the pretext that the Turks either do not or will not protect the Greek inhabitants from Bulgarian and Turkish marauders.

It appears that the Greeks are fully determined to assist their contending countrymen both in Macedonia and Crete, and impossible as it is to foretell the result accurately there is a strong probability that the insurgents will succeed if the other nations of Europe only leave them alone. It is even possible that Russia and Great Britain may come to an understanding whereby the former will occupy Armenia and the latter Crete; and not only is this possible, but the latest cable reports state that there is an agreement to that effect. If this be true Turkey's time of accounting for her iniquities is at hand. Atrocities perpetrated in the past have been the cause why she has

been stripped of many of her possessions, Greece, Roumania, Bulgaria, Servia, Montenegro and Bosnia, and if Russia and England have really reached such an agreement as is stated we may take it for granted that the boundaries of the Turkish empire are to be once more restricted. If so, it is all the better for the cause of humanity. Macedonia is not taken into account under this arrangement, but there is no doubt that if this conclusion be reached, Macedonia will be provided for also. Perhaps the powers will agree to hand it over to Greece; but we may be sure if they once occupy Armenia and Crete their occupation will be made permanent, or the districts occupied will be autonomous. In either case they will be delivered from the tyranny under which they are now suffering.

RELIGIOUS COSTUMES.

The garb worn by the Catholic clergy, and those of the various religious orders of the Catholic Church, have long been regarded by ultra-Protestants as highly objectionable, it being maintained that they foster pride or vanity by making an unnecessary or odious distinction between the priest or religious, and the layman.

It was chiefly on the pretext of the distinctive dress worn by Father Marquette, and reproduced in his statue, which has been placed in the stately hall of the Capitol at Washington, that Congressman Linton and other Apapists based their opposition to the honor accorded to the renowned Jesuit explorer; or at least the objection was ostensibly based on this, for one of the A. P. A. objectors, we believe Mr. Linton himself, declared on behalf of that organization that it was not either on account of Father Marquette's religion or of his profession as a priest that they made objection to the statue, but on account of the distinctively religious dress in which the Father is represented.

Of course it is readily seen that the excuse is but a flimsy one, for it is well understood that their objection was really based upon their hatred of the Catholic religion to which they have sworn hostility; and they conceal this hatred behind the plea that it is un-American for the Government to recognize any form of religion. But it does not follow that the Government shows a preference for Father Marquette's religion, or that it gives any special privilege to or recognition of Father Marquette's religion by admitting his statue to the hall, with the dress which he was accustomed to wear. His cassock, with the crucifix, was both his ordinary and his official dress, and in placing him in the category of the benefactors of the American people it was quite proper that he should be recognized as what he was in life, and therefore that he should be represented in his own garb.

But the opposition which has been shown in the past to the use of a special dress for the clergy and religious has so far disappeared that now, when the different sects are having their own religious orders, they have also adopted special religious habits, and they are not slow to defend their use against controversialists of other denominations who use against them just such arguments as they have been accustomed to use against Catholics.

An example of this is to be found in the Christian Guardian of the 5th inst., in which an article appears from the pen of a Methodist deaconess, showing why the wearing of a special religious garb by deaconesses is eminently proper and expedient.

The deaconesses wear a very simple uniform without other ornament than certain conspicuous white ties. The bonnet is of black or blue serge, and though some ladies regard such a dress as unbecoming, and will not join the order on account of it, it is remarked that those who have taken it deserve honor for the spirit of self-abnegation they thus manifest.

Here, then, is one motive of action peculiarly Catholic which is strongly commended, the motive of self-abnegation or penance, which is thus held to be highly praiseworthy, though when Catholics declared that penitential works are pleasing to God, it was maintained with great show of zeal that such works are superstitious and vain.

Again, the writer of the article in question maintains that the dress of the deaconesses marks them out as "religious women," and that this character is their best protection when they are compelled to go into "places which are notoriously unsafe for men, and much more so for women, by night, and sometimes by day."

Deaconesses also wear the costume

for economy. The economical principle on which the Deaconess Homes are conducted gives confidence to the public that they will give the largest returns in the shortest time, and this confidence ensures public support to the work in which they are engaged. Besides, there are both wealthy and poor members of the Deaconess corps. The necessity of all adopting the same dress, which is furnished by the establishment, prevents class distinctions and petty jealousies and heart-burnings; and the wearing of a uniform, besides, contributes toward establishing an esprit du corps among the Sisters.

We call attention to this matter, not for the purpose of finding fault with the Deaconesses and their work, but to show that, after all, such was the wisdom of the Catholic Church in the discipline she has followed for centuries, that, after three hundred years of experimenting with a different discipline, the Protestant Churches are beginning during the past half of the present century to find out that the Catholic Church was right, and they are also finding reasons whereby to refute the very arguments they have been using heretofore against the practices they are now adopting.

Brotherhoods and sisterhoods have been established in other Churches besides the Methodist. The Anglicans have had them for many years, and the Methodists and Presbyterians have adopted them more recently, but they all find that a special religious costume contributes much to the success of the experiment.

STRANGE TERMS OF CHRISTIAN REUNION.

The annual meeting of the "Disciples of Christ" has made advances toward a practical union with the Church calling itself "The Christian Church of Ontario," and the "Disciples" are recommended to take membership in the "Christian" Church in cases where there is no Church organization of their own. The Christian Church on its part also recommends its isolated members to join congregations of Disciples, and both denominations agree to receive such members to full communion without requiring them to abandon their peculiar doctrines.

This agreement seems to be acceptable enough to members of the "Christian" Church generally, and the reason for this is not to be looked for far away. The "Christians" are characterized by great laxity in doctrine, and throw open the doors of their denomination to persons of almost any or of no special belief. Their published statement of the terms of membership declare that "Christian" character or vital piety is the only test of fellowship or Church membership.

All this has a very liberal sound, according to the views which have of late become quite prevalent among many Protestants, especially among those who, mistaking the sense in which the Church is said in the Apostles' Creed to be Catholic, interpret Catholicity as meaning that the Church should tolerate within her bosom every species of doctrine, even to those doctrines which destroy the very foundations of Christianity. That this is not the sense in which Christianity is Catholic is clear both from Scripture and the constant teaching of the Church from the beginning. According to St. Augustine the catholicity of the Church consists not in ignoring the doctrines which Christ commanded to be taught, but in her teaching the same doctrines everywhere as Christ commanded them to be taught to all nations. But the programme of the so-called Christian Church means the free intercommunion of sectaries, whatever may be the doctrines they believe and teach.

The Canadian Evangelist, which has been hitherto the organ of the "Disciples," is very much shocked that the "Disciples" convention should have declared in favor of such intercommunion with the "Christians," who do not include Christian baptism as part of the test of Church membership, and thus the Evangelist has declared that it cannot adhere to the decision arrived at. To show the laxity of the Christian test the Evangelist quotes from the response given by the Herald of Christian Liberty to a question put to it by a "Disciple" preacher, B. B. Tyler, of New York. The Herald said: "We would rejoice to receive any Christian without regard to his belief on dogma. We would receive the author of 'Nearer, my God, to Thee.' We would have no hesitation in receiving George Fox and Wm. Penn."

Brother Tyler points out that this is the broadest possible sort of Christian-

ity, for Sarah Flower Adams, who wrote "Nearer my God to Thee," was a Unitarian who did not believe in Christ's divinity, while George Fox and Wm. Penn were Quakers who rejected Baptism and the Lord's Supper, two sacraments which are certainly enjoined by Christ.

Mr. Munro, the editor of the Evangelist, is sustained by a minority of the "Disciples" in protesting against the proposed lax principles on which this kind of practical union is to be carried out between these two organizations; and as the Evangelist is on the side of orthodoxy our sympathies are rather with it than with the party of laxity, which would practically do away with all Christian dogma, and open the portals of Christianity to the broadest infidelity. But we cannot refrain from pointing to the fact that it is a natural consequence of the rejection of Church authority that all Protestantism should finally come to the conclusion reached by the "Christians" and the majority of the "Disciples" Board of Co-operation. The minority cannot stem the tide; and if they sincerely desire to raise a barrier against total unbelief they should build their faith, not upon human fancies, but upon the rock of Peter, against which alone, according to our Lord's promise, the gates of hell shall not prevail.

We heartily endorse the sentiment intended to be conveyed by the following extract from the Christian Oracle, quoted approvingly by the last number of the Evangelist:

"Not even for the union of God's people, for which we have labored and prayed so long and so earnestly, can we consent to set aside the 'All Authority' of Jesus, our Divine King. God's people cease to be His people when they cease to know His Son, and they cannot know the Son without hearty submission to His will when they know what that will is. A union based on any other conception of Discipleship is . . . a cry of peace, peace, when there is no peace."

But our contemporary and those who agree with him might well see and acknowledge that this is just the position taken by the Holy Father Pope Leo XIII. in his encyclical on Christian Reunion. The Holy Father declares in effect the impossibility of compromise in regard to any revealed truth, and calls upon those who are desirous of Christian Reunion to accept the whole truth as constantly taught by the Catholic Church, which is alone the Christian Church established by Christ on His Apostles, and which has never ceased to exist since its first establishment, and which therefore is alone the Church whose teachings and decisions Christ commands all to hear under penalty of being regarded as heathens and publicans.

THE PROTESTANT HORSE IN NORTH GREY.

Canadian politicians have been so often taught by practical lessons that the road to success is not through appeals to local prejudices founded on the differences of race and religion which exist in Canada, that we would have supposed that ordinary discretion would dictate to them the necessity of keeping such issues out of all election campaigns; but it appears that the lesson has to be inculcated anew whenever an election takes place, at least in Ontario.

We regret to see that the election which is to be held on Tuesday in North Grey is being fought out on these lines, and for this purpose a troop of speakers has been brought in to the riding to support Mr. James McLaughlan, the Conservative candidate, with specimens of oratory which would be more suitable to the taste of a 12th July gathering of fanatics and hoodlums, than of an intelligent audience of Canadian electors desirous of securing good government for the Dominion; and the press which supports Mr. McLaughlan is following on the same lines. The Protestant horse, which has been used on some former occasions, with the result of bringing its riders to a disastrous end, has been brought out again to do service of the most disreputable character, and appeals of the most violent kind are being made to the Protestant prejudices of the electors.

The Warton Canadian, which is one of Mr. McLaughlan's organs in the constituency, has been especially offensive in this respect. It appeals to the electors to oppose Mr. Laurier's colleague, Mr. Paterson, the Reform candidate, on the plea that there is no Orangemen in the new Dominion Government, and also because Mr. Laurier is "not only a Catholic Premier, but a French one at that." Further on it declares that "The French Catholics now run this country."

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brazen-facedness on the Canadian to make a Irish Catholics to support candidate in the same it thus appealed to P dices, yet the Canadian to this task. In the s in the very middle Quebec for being Fren it tells the Irish Cat confidence in the "The French Catholic Catholic even worse Protestant."

The CATHOLIC RECORD kept aloof from partis it will continue to whatsoever source at upon the Catholic Church interests, it feels bound independently of any or combinations, and duty to reprobate the now being pursued in which is calculated to discord and dissension

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EDITORIAL

The prospects for the Irish parties, we not seem very brig patch states that nei ites nor the Healeyit convention. Mr. Re extraordinary statem called by the Dillon sequently he does should take any part ley appears to have for non-attendance. ever, conclude that h his own opinions t

brazen-facedness on the part of the Canadian to make a special appeal to Irish Catholics to support its favorite candidate in the same article in which it thus appealed to Protestant prejudices, yet the Canadian is equal even to this task. In the same breath, and in the very middle of its attacks on Quebec for being French and Catholic, it tells the Irish Catholics to put no confidence in the French, because "The French Catholic hates the Irish Catholic even worse than he does a Protestant."

The Catholic Record has studiously kept aloof from partisan politics, and it will continue to do so, but from whatsoever source attacks are made upon the Catholic Church or Catholic interests, it feels bound to repel them, independently of any party affiliations or combinations, and we feel it our duty to reprobate the course which is now being pursued in North Grey, and which is calculated to produce lasting discord and dissension.

The grounds on which the Canadian bases its violent appeals are vile and false. We admit that it would not be any recommendation from our point of view if there were Orangemen in Mr. Laurier's Government. There is nothing in Orangemen to make it desirable that that particular form of Protestantism should be specially represented in the Cabinet, but its intolerance towards a large proportion of the population of the Dominion makes it a very undesirable element in a Government. We may say justly, therefore, that the Protestantism of Canada should be well satisfied that Protestants of all shades of belief are ably and fully represented, and it would be absurd to demand that there should be special representation of a politico-religious society whose only claim to recognition is its mediocrity and intolerance.

It is scarcely necessary for us to say the effort of the Warton Canadian to sow dissension between Irish and French Catholics will be fruitless. It gives as a proof of the hatred of the French toward the Irish Catholics, the fact that Mr. Dobell, a French Protestant, was elected in old Quebec over an Irish Catholic. This proves simply that the French-Canadians remained faithful to their political creed. It proves that in the Province of Quebec the considerations of race and religion in politics have not the weight that is given to them in certain constituencies in Ontario, and it is a strong reason for which the course followed by the Canadian in reference to North Grey should be condemned by all patriotic Canadians.

It has been asserted in North Grey by Mr. George Taylor M. P., Conservative whip, that he was authorized to tell the electors that the Conservative party has dropped its Remedial policy. After the recent declarations made by Sir Charles and Sir Mackenzie that they will continue to adhere to the policy of justice to the Catholics of Manitoba, Mr. Taylor's declaration should be repudiated, otherwise we may justly entertain the suspicion that Catholic rights are regarded solely as a shuttlecock by means of which the Catholics of the country are to be made merely the instruments for putting one party in and another out of power. We want to know whether or not this is the case, and when we shall have found this out we shall know what action to take.

For the rest we have only to add at present that Messrs. N. Clarke Wallace, Dr. Sproule, Dr. Beattie Nesbitt and others advocated Mr. McLaughlin's election on the ground that he is reliable as an opponent of Catholic schools in Manitoba, and Dr. Nesbitt went so far as to declare Mr. Clarke Wallace to be the future leader whom he and Mr. McLaughlin will follow. We have no authority to decide who shall be the future leader of the Conservatives, but we may say we do not believe that the party will commit themselves to certain destruction by taking up Mr. Wallace as their standard-bearer. If they do so, Mr. Laurier will have an easy task before him.

EDITORIAL NOTES.

The prospects for the reunion of the Irish parties, we regret to say, do not seem very bright. A cable despatch states that neither the Parnellites nor the Healeys will attend the convention. Mr. Redmond makes the extraordinary statement that it was called by the Dillonites, and that consequently he does not feel that he should take any part in it. Mr. Healey appears to have no special reason for non-attendance. We may, however, conclude that he is so wedded to his own opinions that he will not

admit the possibility of any one else possessing more wisdom than himself. If the Dublin convention proves to be a failure the responsibility will rest on Messrs. Redmond and Healey and their followers; and if their constituencies will continue to support them in the course they have seen fit to take Home Rule is a long way off.

The Jesuit Fathers in Montreal are supplying a want long felt by the English-speaking inhabitants of that city in the opening, on the 1st September of this year, of an English preparatory college. The rector, Father Gregory O'Bryan, S. J., will be assisted by an unusually efficient staff of professors. The new college will for the present accommodate only thirty boarders, with, of course, a large number of day scholars. It will be in the building formerly occupied by the Ladies of the Sacred Heart, corner of Bleury and St. Catherine streets.

The Presbyterian Record takes a peculiar view of the situation in Quebec. It says that the results of the recent election in that province are both cheering and alarming. It seems deplorable that the French-Canadians—no matter what course they take—cannot create a smile on the face of the editor of the Presbyterian Record. If they vote Grit he is not satisfied any more than if they vote Tory. It might be worth while were they to refrain from voting altogether. Perhaps thereby the editor might be comforted. The article he has written on "The Quebec Revolt," as it is called, has been copied extensively into the Conservative press of Ontario, which goes to show that the editors are only too anxious to create a feeling of animosity against the French-Canadians because at the late contest they saw fit to cast their votes with the Liberal party. This is execrable work and should be condemned by all Canadians worthy the name.

In other respects the article of the Presbyterian Record is also both nonsensical and spiteful. Surely it were thoughtless on the part of our contemporary to say that during fifty years the Presbyterian mission in Quebec had educated three thousand five hundred French Canadians! This is a miserable showing, a very small return for the money poured into the pockets of the missionaries. Why, in one year Prince Michael of the Flying Roll secured a larger number of followers to his peculiar doctrine in the city of Detroit. We cannot for the life of us see why men of common sense will contribute of their means towards the work undertaken by the Presbyterian missions to French-Canadians! We have abundant evidence that there is very little, if any, sincerity amongst their so-called converts. They are picked up from amongst the wails of the population, and they remain Presbyterians just so long as they find it to their temporal advantage. How different is it with those who leave the Churches of our separated brethren to enter the Catholic Church! They are invariably persons of position and education, guided in their choice by sincere conviction after a careful study of Catholic doctrine.

The changes wrought by time are sometimes most astonishing, and it would be difficult to conceive a more remarkable change than that which has occurred at Babylon, the city which brought away the people of Israel into a captivity of seven years. It was in Babylon that Daniel was cast into the lions' den and the three Hebrews, the companions of Daniel, known as "the three children," were cast into the fiery furnace for refusing to worship the huge golden image set up by king Nabuchodonosor as a god. Two Jews of Bagdad have recently purchased the whole of the land on which Babylon formerly stood. The Babylonish empire once so powerful perished many centuries ago, and the Jews, once in captivity there mourning their sad fate, have now become possessors of the capital in whose palaces and hanging gardens Nabuchodonosor took such pride. Thus the Jewish race has survived the nations which oppressed it that the prophecies of the Old Testament may be fulfilled, and that the people of Israel may at last be brought to the faith of the Christ whom they once rejected.

SCHWEINFURTH, the Illinois impostor who persuaded many people that he is the Christ, and who established a so-called heaven at Rockford in that State, has been indicted by Winnebago county on three charges of the gravest criminal character. It is said

that he has confessed that his object in establishing his "heaven" was to secure the property of his dupes, and he was for the most part succeeded in this, his dupes numbering now about forty persons. It is considered certain that his establishment will now be broken up. Between this Illinois delusion, the Detroit delusion of Prince Michael and the Flying Rollers, and others of similar character which arise throughout the country from time to time, it is evident that the Protestantism and Nihilism, from whose ranks these communities are recruited, are far from being exempt from superstitions of the most demoralizing character.

The United Presbyterian Church of the United States at its recent General Assembly passed the following resolution, according to the official report of its proceedings:

"The United Presbyterian Church believes in education. She believes in patronizing her own schools, and intends that they shall be in the front rank in the advantages they offer, and above all that they shall not neglect the cultivation of the highest part of man, his spiritual nature."

This is the truly Christian position to be taken in regard to education, and it is what Catholics have all along maintained. It is somewhat surprising, however, to find the Presbyterians now coming into the ranks of those who advocate efficient religious teaching in the schools, as none have opposed more bitterly than the Presbyterian synods and assemblies the teaching of religion in Catholic schools. There was scarcely a synod or assembly in Canada which did not cast its influence against doing justice to the Catholic minority in Manitoba. We are justified in drawing the inference that their opposition is founded on the assumption that Catholics are alone not entitled to the common justice of having their children taught in accordance with the religious convictions of their parents.

ON ANGLICAN ORDERS.

Their Validity Discussed for Three Hundred Years.

The discussion of the validity of Anglican orders has been vehement from time to time during the past three hundred years, and is as yet unsettled, although perhaps more nearly brought to a termination than ever before because of the papal commission just sitting, writes the Rev. Charles J. Powers, C. S. P., in the Catholic World for August.

What the Holy See will determine can only be surmised, albeit prophecies are rife enough. But whatever the decision may be, it is evident to all that the conclusion in the matter will have been reached after careful, impartial investigation of the arguments advanced by both the supporters and the opponents of the claim of the validity of Anglican orders. Nor can the consequences of Rome's judgment, favorable or unfavorable to the Anglicans, as yet be certainly foreseen. For ourselves we cannot agree with even so profound a thinker as Mr. Gladstone in believing that a decision adverse to the Anglican claim will retard the progress of Christian unity. It is our conviction that the mind and heart of Pope Leo will find means to remove the obstacles from the way of those who are sincerely desirous of entering the one fold of which he is the shepherd. For while the dogmas of divine and Catholic faith are as unchangeable as the stars, the truth itself, the discipline of the Church can be adjusted to meet the exigencies arising from particular and peculiar conditions.

We may, therefore, confidently rely upon the Sovereign Pontiff doing all that loving kindness and wisdom will prudently suggest to further one of the great aims of his glorious pontificate, the religious unity of Christendom. It is our purpose here to sketch in outline the grounds for the position taken in dealing with this subject by the majority of Catholic writers. The arguments may be classed under three general headings, this division being based upon—

1st. The attitude of the Holy See and the Catholic hierarchy, as displayed in the various decisions emanating from Rome, and in the practical application of these in individual cases;

2nd. Upon the facts and uncertainties viewed from a historical standpoint;

3rd. Upon theological difficulties arising from the probability of defect in the intention, and in the matter and the form, of the Anglican rite of consecration and ordination.

was irreproachable, and that "in all the virtues of the Catholic Church he walked without spot or stain."

On his advent as plenipotentiary the reconciliation of repentant bishops and priests became a matter of the first importance, and a decision was sought as to the course of procedure to be taken in regard to the clergy who had submitted themselves to the royal mandates during the reign of the late king and that of his father.

Paul IV. instructed his representative in two documents issued, the one towards the middle, the other in the fall of 1555. His Holiness recognized the validity of the orders of those consecrated and ordained according to the approved form of the Church—in forma ecclesie—even in cases where the officiants were schismatics. The bishops and archbishops, however, and those promoted by them to sacred orders, who had not obtained consecration and ordination in forma ecclesie could not be considered as having received orders, and were bound to re-ordination before exercising any function.

Such a decision, coming from the Holy See in the form of a Brief, is in itself of great weight in aiding us to reach a judgment in this controversy. For the policy of the Church has been to admit the validity of sacraments administered and received by schismatics and heretics when the lack of some essential element has not caused them to be void.

Sancta sancte is a maxim of ecclesiastical practice to the strict application of which the whole policy of the Church, concerning the sacraments of those separated from unity, bears witness.

So adverse has Rome been to having the validity of such sacraments unjustly questioned that she has in some cases forbidden their repetition under severe penalty. Irregularly, for instance, is incurred by the baptizer and the baptized who rashly reiterate the sacrament of baptism because it has been given by a heretic; and punishment would not be long with held should the minister be ignorant or should the length of repeating other sacraments in cases where there was no room for doubt of their validity.

The Roman Curia evidently at this time was persuaded that serious doubt existed as to the validity of Anglican orders, and adopted the only course by which defect in those orders could be removed.

Moreover, the force of the argument, drawn from the tenor of these instructions, is all the greater when we recall the character of Cardinal Pole and his intimate knowledge of the situation in all its details. A man of deep piety and wide experience, animated by a sincere love of country and of religion, whatever could have been conceded the Cardinal would surely have granted. His holiness, his sweetness, his very diplomacy are in evidence as to this. But his decision was unfavorable. His action, therefore, in this matter of vital interest to the English clergy and the English people, was based upon a judgment formed after a full consideration of all the facts, and was prompted by the dictates of an enlightened and upright conscience.

These instructions to Cardinal Pole are most important utterances of the Holy See on this subject. Confirmation, moreover, has been given to them in the decision rendered in the case of Dr. Gordon, the Protestant bishop of Galloway, who was received into the Catholic Church at the beginning of the last century. The Holy See was asked for an opinion concerning the validity of this Anglican prelate, and Clement XI., in a decree dated April 17, 1704, decided against their validity.

Nor should the severe condemnation of M. Le Courayer, canon of St. Genevieve, be overlooked or undervalued in a sincere effort to arrive at the mind of Rome. This learned French ecclesiastic published a treatise in support of the validity of Anglican orders in which he maintained that the rite, as well as the power of conferring holy orders in the Church of England, was sound. Oxford applauded, and bestowed upon this new champion the degree of doctor of divinity. The royal favor and bounty were displayed in the gift of a considerable pension. But Cardinal De Noailles, Archbishop of Paris and ordinary of the distinguished author, ordered a retraction—which, however, could not be obtained from the canon. All else failing, Benedict XIII., on the 25th of June, 1728, condemned the work as containing propositions which were "false, scandalous, erroneous, and heretical."

This attitude of the Holy See has been emphasized by the universal custom of treating as simple laymen those clergymen of the Church of England who have embraced the Catholic faith. To such of these converts as desired to enter and were called to the ecclesiastical state the sacraments of confirmation and order have been invariably administered absolutely, and generally even conditional baptism has been received by them. The manifest conclusion from these premises is that the judgment of the Church as evidenced in her instructions and practice has hitherto been unfavorable to the Anglican claim. We shall now view the question from the historical standpoint.

All who would argue for the validity of Anglican orders are agreed in admitting the necessity of the Apostolic succession. Unless he who ministers holy orders has himself received orders from one who is a successor of the apostles, his acts are without effect as conferring sacramental power is concerned.

Dr. Parker is confessedly the source whence the orders of the Church of England have been derived. His consecration as a Bishop should be, therefore, a matter beyond dispute. No shadow of doubt should rest upon that fact, for even speculative doubt would beget practical certainty as to the defect of apostolic succession.

But is it certain that Matthew Parker was a Bishop? We need not concern ourselves now as to his fitness for the office. We need not dwell upon his character, nor recall that he was prominent in that group of which Dr. Little-dale writes in his lecture on "Innovations," that "documents hidden from the public eye for centuries in the archives of London, Vienna, and Salamanca are now rapidly being printed, and every fresh find establishes more clearly the utter scoundrelism of the reformers." Nor is it necessary to know the depth of his degradation in being the creature of Cranmer, "the most abject, servile tool that ever twisted or turned to the winds of royal caprice." Neither need we weigh the doubtful honor that Elizabeth—her father's child, a Tudor from head to foot—was his patron and advanced him to the episcopate in consideration of his services in the capacity of chaplain to Anne Boleyn, her mother, and to herself.

We can ignore, too, his venality in turning his exalted, sacred office—he the reformer, the purifier of doctrine and of practice!—to his own account in a shameless traffic in holy things. We can even forget that Froude says that "He (Parker) had left behind him enormous wealth, which had been accumulated, as is proved from a statement in the handwriting of his successor, by the same unscrupulous practices which had brought about the first revolt against the Church. He had been corrupt in the distribution of his own patronage, and he had sold his interest with others. Every year he made profits by admitting children to the cure of souls for money. He used a graduating scale, in which the price for inducing an infant into a benefice varied with the age; children under fourteen not being inadmissible if the adequate fees were forthcoming."

All these things, and more, to his discredit would not, indeed, have made him less a Bishop, not curtailed his absolute power of exercising his apostolic order had he obtained consecration. But what proof have we that he ever received that plenitude of the priesthood?—what proof that brings with it moral certainty?

In the directions given for the consecration of Archbishop Parker it was laid down that the order of King Edward's book should be used, and that letters patent should "be directed to any other Archbishop within the king's dominions. If all be vacant, to four Bishops, to be appointed by the queen's letters patent." Lord Barleigh wrote, "There is no Archbishop nor four Bishops now to be had." The Catholic Bishops were in prison or in exile.

Had the Catholic hierarchy of England acquiesced in the design of Queen Elizabeth to make her Bishops "something like" the Catholic Bishops of the rest of Christendom, and "yet different" had they assented to her claim of supremacy, Dr. Parker would have had no difficulty in finding a consecrator. But all, save the aged Dr. Kitchen, Bishop of Llandaff, positively refused to take the oath of supremacy, and it is doubtful whether even he took it. The last we hear of him is that he hesitated. He could not make up his mind to sign, although he was willing to obey in so far as to administer the oath to others.

Let his feebleness of mind and body be his excuse. His brethren of the bishop's bench chose prison or exile rather than submission. And the royal hand fell heavily upon them because they preferred to obey God rather than man. "The Marian bishops," writes Bishop Jewel in February, 1562, "are still confined in the Tower, and going on in their old way. They are an obstinate and untamed set of men, but are nevertheless subdued by terror and the sword." The only lawful bishop at liberty was, therefore, Dr. Kitchen, but it is certain that he refused to consecrate Dr. Parker. Richard Creagh, Primate of all Ireland, was a prisoner at the time in the Tower, and an offer of freedom is said to have been made him if he would but act as consecrator; but this prelate also indignantly declined.

The difficulty, however, is supposed to have been removed by William Barlow, Bishop-elect of Chichester. The Lambeth register has an entry showing that Dr. Parker was consecrated on Sunday, December 17, 1559, in the palace chapel by Bishop Barlow, assisted by John Scory, elect of Hereford, John Hodgkins, Suffragan of Bedford, and Miles Coverdale, of Exeter. This record, it has been maintained, is a forgery. The register was only unearthed in 1613, fifty years and more after the date of the elevation of Parker to the throne of Canterbury. During the fierce controversy waged over the fact of his consecration in the year immediately following the announcement of it in 1559, when the story of the ceremony at the Nag's Head was flaunted in the face of the adherents of the Reformation, there is a rather suspicious silence as to this register. What more effectual answer than this record could there have been to the pamphlet of John Hollywood, with its detailed account purporting to come from an eye-witness?

Although the kingdom was filled with rumors that the mockery so circumstantially narrated in the pamphlet had taken place; although the statements made therein were accepted by a large portion of the public as true; although the publication of the consecration did not satisfy a large num-

ber who persisted in calling the bishops of the new order of things "parliament bishops" still the all-important record was not produced until fifty years had passed away. Viewed as a historical event, is Parker's consecration, then so sure that the orders of a whole Church may safely rest upon him?

Even if the Nag's Head consecration be a myth, and the forgery of the Lambeth register an invention of heated controversy, is it yet certain that Archbishop Parker was indeed a bishop of apostolic succession? What does it avail the Anglican claim that Parker trampled under foot canons of general councils and forced his way through broken laws to the seat of St. Augustine? What if the bishop who enthroned him was himself no bishop? And who consecrated Barlow? And what did Barlow care about consecration at best? William Barlow is the link between the old order and the new in the Church of England, and his power to transmit the apostolic succession should be beyond question if the Anglican claim would stand.

Parker's claim to consecration is upheld by the Lambeth register, but no official record whatever gives support to Barlow. Authentic history knows not the day nor the hour of his consecration. Cranmer's record is silent, documentary evidence is absent, credible testimony is wanting. The most material fact in the argument for Anglican orders is doubtful because the consecration of Barlow is not proved. A bishop-elect exercises jurisdiction after he has presented his bulls to the administrator of his See, but he remains what he was previous to his election as far as the power of order is concerned.

It is certain that Barlow was a monk, a priest, a Bishop-elect. That he was consecrated still remains to be proved. Barlow's antecedents make proof imperative in his case. A negative argument drawn from the absence of a record would not have great weight had the "elect of Chichester" been a man of Catholic mind. But Barlow was an Erastian in doctrine. "If the king's grace," he said, "being supreme head of the Church of England, did choose, denominate, and elect any layman being learned, to be a Bishop, that layman would be as good a Bishop as himself or the best in England."

He lived by the breath of his sovereign's nostrils. After the king had "studied better," and changed his mind concerning the Papal supremacy in favor of which he had written in 1521, and, as Mr. Brewer says, had set up, "a headship without a precedent, and at variance with all tradition," he looked about for instruments to aid him in effecting his purpose of separating the English Church from the centre of unity. Barlow became on a sudden a most zealous Protestant, was named first Bishop of St. Asaph, then of St. David's, and later of the richer See of Bath and Wells.

Here his gratitude to his master nearly cost him his head. It occurred to him that the king would be pleased with a series of tracts ridiculing the Mass, Purgatory, and other leading Catholic doctrines. But instead of meriting praise for his devotion to the new religion, he aroused the wrath of the king, who was no lover of heresies except those of his own devising. Barlow saved his life and his See by an abject apology and retraction as fulsome in professions of attachment to the ancient Church as he had been lavish in abuse of her doctrines in his tracts. When Queen Mary ascended the throne he found it convenient to depart into Germany, where he remained until Elizabeth began to reign. Then he returned to England and was made the "elect of Chichester." His irreverent and shifty character was so notorious that even his associates in heresy could place no reliance upon him.

Do we ask too much when we demand proof of the consecration of one so Erastian, so vacillating, so steeped in German Protestantism? Are not Anglicans unfortunate in the link so necessary in the chain? Barlow expressed himself as content with the king's appointment to a See, and there is no evidence he ever sought more than the royal favor or asked or obtained episcopal consecration. Yet this evidence is absolutely necessary to remove doubt.

In the Protestant Churches the wisdom of the Catholic Church in providing for the education of her children is generally recognized. These days, there was a time, not so long ago, when the Church was denounced because she insisted that education without religion was not sufficient. Now the thoughtful Protestant clergymen see that the Catholic Church has been right on this matter. Only the other day at the opening of the Anglican Synod of Ottawa the clergyman who preached the sermon paid a high tribute to the work of the Catholic Church in the education of youth. "If there is one thing more than another," said he, "in which the Church of Rome has shown wisdom it is in the ceaseless care with which she watches over the education of her children. She scouted the idea that the Church should surrender to other hands that which she should hold. Unsatisfactory as things are, we should encourage private schools where the truths of God are taught. The future of the Church depends upon the proper rearing of its children. The provision for boys in this direction is fairly good, but that for girls is discreditably. They have been left to the mercy of the Public Schools, and many parents rather than send them there are sending them to convents under the control of the Roman Catholic Church."—N. Y. Catholic News.

amount of

PLEA FOR HEALTHY READING.

Wells of Knowledge Poisoned at Their Source by the Secular Press.

In the material world the science of light is advancing with the strides of the intellectual colossus, says the Louisville Catholic Record.

While the allied banners of atheism and Freemasonry fret the air on the European continent, the forces of infidelity have abandoned the struggle here.

A marvellous transformation has come over the spirit of the great body of our non-Catholic fellow citizens.

Through the omnipresent press millions of eyes are daily fastened upon her actions. A great chapter of history is now being written, when nothing will be left to rumor or to fable.

Consider for a moment how much importance attaches to our actions. The press to-day is as penetrating as the all-pervading wind.

The enemy has seized hold of the press, and is everywhere utilizing it for the destruction of morality and the perversion of truth.

The wells of knowledge are being daily and hourly poisoned at their very source by means of the press. And shall we, who stand for the cause of God and morality and truth, say that we have done our duty by simply denouncing in private this abuse of a great engine of knowledge and excluding the poisonous literature from our own fire-sides?

How earnestly the great Pontiff, Leo XIII., feels the importance of the use of the press has frequently been manifested by direct and emphatic recommendation. To Catholic editors he has spoken strongly on the necessity of securing the best brains and the best consciences in the country for the service of the press.

"If the early Fathers of the Church were now to come among us," says Bishop Souldard, in his letter to a recent convention of editors in France, "they would assuredly be journalists."

The great opportunity for Catholicism is at hand everywhere. Secularism in education is confessing its failure, the toiling masses are looking to the Church to solve the tangled problem which the hand of Anarchy would sever with the torch and the knife.

The thousands would quickly swell into millions were there an earnest response to the call which our beloved Pontiff makes. It is not the clergy who are to be looked to to take the initiative. They can be depended on for help and guidance, but nothing can be effected without the rousing up of the laity.

Catholic newspaper offices will soon have a better story to tell than has been the case of late years. It is the duty of every Catholic to act as though on his individual effort the winning of the victory in this campaign rested.

SUBSTITUTES FOR THE SALOON.

Francis G. Peabody, in the July Forum.

It appears, according to the best judgment procurable, based on the daily and almost hourly observation of patrolmen, that an army equal to about half the entire population of Boston, or no less than 226,752 persons, patronizes the bars of the city every day.

What might be termed a "temperance-saloon" enterprise has been inaugurated by some citizens and business men in the town of New Rochelle, a suburb of New York City containing a population of about 12,000.

In another column we tell briefly the story of an ex-convic who palmed himself off upon Protestant ministers in New Jersey as an "escaped" monk. He succeeded in obtaining money from these gullible parsons and finally landed in jail.

A little, smooth faced man, who claimed to be an escaped monk from a Boston monastery, succeeded in victimizing Rev. C. E. Beals of the Methodist church at Phenix by some remarkable methods.

The alleged monk claimed to be Father Bonaventure. He appeared at the Methodist Episcopal parsonage not many days ago. Parson Beals is a young preacher, and very kind hearted, but with all his powers of cross-examination, he failed to shake the romantic tale of the bogus priest.

Very marked instances of such success are to be found in the East Boston Athletic association; in the very notable work of the Charlesbank Gymnasium, in the Wells Memorial Institute, and a number of clubs organized and maintained by various groups of working men; and at Roxbury, in the People's Institute, with its 400 members, and the Boys' Institute of Instruction, with its 800 boys and girls.

For any rational progress in an attack on a thoroughly entrenched enemy, there should be an alliance of all the forces engaged—religious and secular, Catholic and Protestant.

Another inference to which such an examination naturally leads must be candidly stated. Considering, for the moment, nothing but the satisfaction of the social instinct it seems plain that this end, to be gained, must be unimpaired with purposes of missionary care. It is difficult for people who care supremely for religion to believe that it should be ruled out of any resort; yet the fact is that when in any substitute for the saloon the patron knows that he is likely to have a prayer-meeting "sprung" on him, he is—unless he be "gospel hard end," or inclined to "work the piety-game"—in some degree repelled; just as a more cultivated man—even if religious—would rebel at the invasion of a prayer-meeting into his social club.

The temperance mission and church coffee house have their own good work to do. But they are not primarily a form of club or saloon; they are primarily a form of church. The fact is that in temperance, as in scientific charity, we are called upon to recog-

nize the deeper and unostentatious place of religious influence in social reform. To deny to philanthropy the technical expressions of religion does not banish religion from philanthropy. It only sees in philanthropy itself a direct and sufficient expression of religious consecration and desire.

The saloon is a degrading form of social enjoyment, but it is a real form. It offers so much to the life of the poor that at least one skilled observer in Boston has remarked, in the course of this investigation, that if it were a question between the saloon and no poor-man's club he would wish the saloon to stay. The substitute for the saloon, in order to survive, must give more resources of sociability than the saloon gives, and compete with it on its own terms.

By an old act of the Scottish Parliament the qualifications of a judge in Scotland are quaintly set out. He is to be "ane man that fears God, of gude literature, practik, judgment and understanding of the lawes, of gude fame, havand sufficient living of his awin, and quha can make gude expedition and dispatch of matters touching the legges of the realm"; and by a later statute the judge is to be at least twenty-five years of age.

A PARSON BUNCOED.

Nowadays the "trials" occupy only a few hours; the lord probationer is invariably found qualified, and is at once transformed from an "apprentice" into a regular senator of the college of justice. All Scotch judges are entitled to be called "Lord," but this does not confer on their wives the title of "Lady," and this, in some instances, where the judge has taken a territorial title, has given rise to some misconstruction.

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When the alleged monk had been bowed into the study of Parson Beals he unfolded his tale of woe. He claimed to be a Canadian by birth, with a pious Roman Catholic mother. She placed him in the monastery at Boston, and there he remained until he escaped two weeks ago.

There is something not simply dramatic but even burlesque about the news now confirmed that whilst the Masonic Lodges of Italy were choosing Signor Ernesto Nathan as their Grand Orient, in substitution for Signor Adriano Lemmi, an event was taking place in that gentleman's family which, judging from the new position he had been anxious to assume, could hardly be a matter of much relish to him.

Assuredly the Grand Orient is not a prophet with his own. A triple conversion is a rare occurrence just as a single conversion is a notable occurrence. What, therefore, must be thought of this simultaneous three-fold conversion effected in three souls that have lived so far apart from the influences of the faith, that their first introduction to Christianity was made through the medium of a Protestant clergyman? And this, too, precisely when Ernesto Nathan was organizing a new method of machination for war against the Church? It is a divine rebuff.—Irish Catholic.

Think It Over. Have you ever heard of a medicine with such a record of cures as Hood's Sarsaparilla? Don't you know that Hood's Sarsaparilla, the One True Blood Purifier, has proved, over and over again, that it has power to cure, even after all other remedies fail? If you have impure blood you may take Hood's Sarsaparilla with the utmost confidence that it will do you good.

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and saw a colored man walking up and down. Then two Sisters emerged from the convent and went toward the Grand Central depot. Parson Beals did not speak to the colored man, thinking it was Father Bonaventure, who said he would be in disguise, and for the preacher not to recognize him under any circumstances.

Parson Beals kept his appointment to be at the depot at a certain hour, and he saw two Sisters of Charity enter and buy railroad tickets. He supposed these were the "monk's" cousins, but the little man himself did not show up. Parson Beals waited and took a much later train for Providence, but the "monk" has not returned with any new schemes.—Boston Republic.

OLD-TIME SCOTCH JUDGES.

The most curious circumstances connected with a new appointment to the probationary trials the nominee has to go through to show whether he is a fit and proper person. By an old rule of court he was required to sit three days with one of the puisnes, and report on cases heard by him there to the inner house, i. e. the court of appeal, and then sit for one day in the inner house and give his opinion on the cases debated there.

Nowadays the "trials" occupy only a few hours; the lord probationer is invariably found qualified, and is at once transformed from an "apprentice" into a regular senator of the college of justice. All Scotch judges are entitled to be called "Lord," but this does not confer on their wives the title of "Lady," and this, in some instances, where the judge has taken a territorial title, has given rise to some misconstruction.

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

A GOOD SAMARITAN.

Having Found Health He Points The Way to Others.—His Advice Was Acted Upon by Mr. Miles Pettit, of Wellington. Who as a Result, Now Rejoices in Renewed Health and Strength.

From the Histon Times. Mr. Miles Pettit, of Wellington, was a recent caller at the Times office. He is an old subscriber to the paper, and has for years been one of the most respected business men of Wellington. He is also possessed of considerable inventive genius, and is the holder of several patents for his own inventions. The Times was aware of Mr. Pettit's serious and long continued illness, and was delighted to see that he had been restored to health.



It then gradually extended to the other leg and to both feet. The sensation were a numbness and pricking, which continued to get worse and worse, until he practically lost control of his feet. He could walk but a short distance before his limbs would give out, and he would be obliged to rest.

The experience of years has proved that there is absolutely no disease due to a vitiated condition of the blood or shattered nerves, that Dr. Williams' Pink Pills will not promptly cure, and those who are suffering from such troubles would avoid much misery and save money by promptly resorting to this treatment. Get the genuine Pink Pills every time, and do not be persuaded to take an imitation or some other remedy from a dealer, which, for the sake of extra profit to himself, he may say is "just as good."

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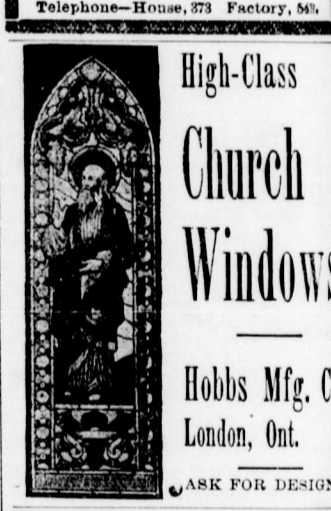
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OBJECTS OF THE New York Catholic Agency The object of this Agency is to supply, at the lowest possible price, any kind of goods imported or manufactured in the United States. The advantages and conveniences of this Agency are many, a few of which are: 1st. It is situated in the heart of the whole wholesale trade of the metropolis, and has complete arrangements with the leading manufacturers and importers as enable it to purchase any quantity at the lowest wholesale rates, thus getting its profits of commissions from the importers or manufacturers, and hence— 2nd. No extra commissions are charged to patrons on purchases made for them, and giving them besides the benefit of my experience and facilities in the actual price charged. 3rd. Should a patron want several different articles, embracing as many separate trades or lines of goods, the writing of only one letter to this Agency will insure the prompt and correct filling of such orders. Besides, there will be only one receipt to be sent to the patron. 4th. Persons outside of New York, who may not know the address of houses selling a particular line of goods, can get such goods all the same by sending to this Agency. 5th. Clergymen and Religious Institutions and the trade buying from this Agency are allowed the regular or usual discount. Any business matters, outside of buying and selling goods, entrusted to the attention or management of this Agency, will be strictly and conscientiously attended to by your giving the authority to act as your agent. Whenever you want to buy anything send your orders to THOMAS D. EGAN, Catholic Agency, 42 Barclay St. New York. NEW YORK. NEW BOOK.

HORROR OF MORTAL...

"As he entered into a certain him ten lepers, who stood afar up their voices, saying, Jesus, mercy on us." (St. Luke xvi.) One of the comparisons quently meet in Holy Scripture call sin—mortal sin—the soul, because sin, in the soul, very much resembles a pestilence, and blighting, rosy on the body.

Leprosy in olden times, where it exists, is one of the worst of all diseases. It is contracted by persons who are once infected by the whole of various members of the touch of poison comes to fester, rot, and then s. There is no power in medicine or even to alleviate this case. Once the disease a time he is beyond the skill prevent the infection s healthy persons, the lep out from human society, relegated to a spot by the by law were not allowed to any one.

So the lepers in the G afar off and cried out, "dare to come in contact and did others approach aware they were being that they were unclean, were exiled from society, the joys of life to exist death. What a horrible have been to be with our these ten lepers—living that they were—afar off handless arms in attitude and crying out with were nearly devoured were polluted with the "Jesus, have mercy on is to the soul. Like the contracted by contact w by going into temptati touching the pitch the s died. Once the poison into the soul it steals beauty and innocence.

The innocent soul in stress of her own energies the risings of rebellious keeps in check the inclin The tranquillity and science that one enjoy vigor and strength that possession of health. Bu leprousy entered the soul who was mistress of the dom on earth becomes a passions, degraded, powerless in the midst foes. She loses the pes from union with God. S of her relish for pray taken from her that suc judgments of God. Th beginning of the terri makes on the soul.

There are secondary disease, when the sin possessed with his dell longer finds pleasure anent. He has made him from God, he now shu good. The corruption s faculties and powers. think of naught but sin, for lower and still lower fictions, his imaginai filled with all foulness, s the heaven born gifts th the health of innocence away, so that he takes and it enters like water and oil into his bones.

Externally he goes a routine of duties, but s show covers but a mass Oh, dear brethren! leprosy becoms you—h into the dark and slip this contracted this t If so there is for you n No human power can st of the evil. It is the alone that can heal y divine lips only that c "Be thou clean." Lik the Gospel, as you com ence of our Lord in the to Him from afar "Jesu mercy on us!" He wic cry, and going, showi the priests in the tribu the leprosy will be heal washed away, and you to spiritual health.

An Evil That Strikes

At the Monday even the Columbian Stumm Graham Frost of St. L address on "Marriage He said among other th "It is generally d divorce is detrimental of the family and to s built upon it. In the the number of divorces great, and while the lation from 1870 to 19 cent, the increase in more than 70 per cent. It is twice greater than period of twenty years average of one divorce marriages contracted time. According to Carrol D. Wright o published in 1889, d divorces would be muc not for the widespread Roman Catholic Church that marriage is a h and cannot be dissolve save death."

A Comfort Son When health is far gon then sometime only eas secured from the use of What is much better is to in time to save your health.

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