The Catholic Record.

London Saturday September 10, 1898 ligion tive."

SHORT-SIGHTED POLICY.

Rev. Dr. Brann of St. Agnes church, New York, has written a letter to the the remedy. Sun of that city in which he scores the short sighted policy of the legislat ors who are endeavoring to keep religion out of the schools. He points out the infidelity of Italy and France as the result of godless education and says that a similar infidelity will cause the decadence of the United States.

It is as clear as the noonday sun! and yet preachers and politicans cry out against Archbishop Langevin.

CRITICISM.

doubtless the mark of a superficial that bore the magic words, "Rememgeneration and may inflict harm in ber the Maine." most cases upon those only who indulge The poor fellows who did the fighting in it. In other times when men knew their capabilities and limitations, Maine. They will remember that the there was a slowness to judge and to average Cuban is a thorough paced condemn, and to utter the idle word of ruffian with a liking for an inordincensure, but nowadays the veriest ate amount of food and American war youngster feels it incumbent upon him munitions. They will bear in mind to criticize men and things which are that they were flung into conflict with entitled to reverence. We have more a carelessness for their necessities and than once heard the smart utterances safety that speaks volumes for the concerning priests. Silly, empty-headed criminal incompetency of those in comgirls whose ideas of life are bounded by mand. dress and anovel, and conceited lads will without any hesitation condemn Father So and So, rate his sermon as worthless, any indication of the statesmanlike watch his every movement, like a qualities which have been the burden Pinkerton detective, and, with oracular of many a stilted panegyric. He may cocksureness, give him a character. have been mistaken when he said that Those good people who have big prayer books and small faith listen without a word of protest. We know, however, that our people in the main have the utmost respect for the priesthood. "The ideal of a priest," says Carlyle, "is that he be what we call a voice from was forced on a weak nation the unseen heaven, interpreting even as the prophet did, and in a more familiar manner, the same to men." He is the Ambassador of Christ, a laborer with God.

The man, therefore, who stands between the people and God, who exer- for hard knocks from the penny acises the sublimest of ministries, must receive from every Christian respect and reverence. He may not be an orator, but the words of a simple holy priest will, because God is with him, produce fruit in human souls. The labors of a priest who is living with his Master will fructify a thousandfold. The and again that a nation dies only "by words of a priest who has not forgotten his place in the school of the Crucified are burdened with benediction. We invasion of egotism and scepticism." should help him indeed, but we should never permit our lips to frame the words of censure. Parents should bridle the tongues of their too precocious offspring.

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RELIGION THE REMEDY.

The C. T. U. A. convention at Bos-Temperance work all over the country. The delegates were enthusiastic, the meeting was honored by the presence of dignitaries of State and Church, with dignity. There was not a word piness? in any of the speeches to offend a that temperance is the only virtue."

They declared "they were not justialways obtain a respectful hearing.

drink because it is his deadly enemy or ings, in the shop, etc., owned by the because he deems it the only efficient gentlemen who do the posing on For the sake of his brethren he takes visit through the slums, but a few the cross of Total Abstinence, and by and it is not an isolated one—of a girl so doing will do more to break the who earned the magnificent sum of

stringent law can ever hope to effect. Speaking at the Convention of 1895

"To effect great popular reforms the religious element in man, the conscience power within him must be appealed to. You cannot legislate him, into morality. Morality to his dinner with the consciousness of Archbishop Ryan declared that:

requires sacrifice of selfishness, and sacrifice of selfishness requires a motive, and religion alone can furnish the adequate mo-

Stringent laws and a powerful public opinion can do much, but religion which alone can probe the heart offers

AMERICA'S SHAME.

Professor Morton does not, if we may judge by his recent utterances, wear the button bearing the inscription, "Remember the Maine." He did not go into eloquent hysterics over the power of Uncle Sam, although he spoke at a public dinner where patriotic utterances and other things are always on tap. He refrained from any eulogy of Mr. Alger and he forgot to make a complimentary reference to One of the miseries of our day is the the brilliant idea of the gentleman tendency to criticize and censure. It is who provided the soldiers with biscuits

will remember other things beside the

Professor Morton does not see in the character of the people's representatives

"They rushed into the war with childish precipitancy, with no regard for common sense or moral principle and without decent deliberation." The war was in the cause of that mys terious thing called Humanity. The

professor says, however, that the war "Which whatever it had done to provoke it, showed itself finally ready to make every reasonable effort to avert it, and to meet every legitimate demand of the United States."

Rather strong language in these days of giant crackers and unlimited celebrations. The Professor will come in liner, but he can possess his soul in peace, for his courageous words express the opinion of myriads of his countrymen. It may induce others to undertake the task of instructing their ignorant brethren in the principles of citizenship, of repeating to them again abandoning its manly habits, by the effacement of its character through the

OPPORTUNITIES ABOUND.

Those who long for opportunities to seek them. They are at their very doors. Souls for whom Christ died are perishing, and we go about with petitions and schemes for the amelioration ton gave as usual a great impetus to of humanity! Our neighbor is dear to our Master, and must, therefore, be dear to His followers. And have we "surroundings or neighbors?" Is our brother to us as the dust of the highway and the proceedings were conducted or a soul created for never-ending hap-

It would be amusing, if it were not reasonable individual. They declared painful, to hear the musty platitudes they were advocates of Total Abstin- that are ever on the lips of some of our ence for the love of God and humanity would-be reformers. They preach and not from any fanatical hatred peace and contentment and various against their fellowmen or against other things which have no market legitimate business interests. They value. We have no word of condemnawere "not deluded by the vain conceit tion for this preaching, but what good can it bring to those who are ground down by direst poverty? fied in arraigning the motives of men Would it not be better to go down and who do not harmonize with them and help them-not with tracts, etc., but that they gave credit for acting accord- with substantial help. It would tell ing to their consciences." This is you at least of temptations that slightly different from the language follow in the train of Poverty, and we hear oftimes from temperance plate would show what heroic lives are led forms and yet it is the one that will by many of the poor. With a little questioning you might acquire the A Total Abstainer is one who shuns knowledge of the value of their earnremedy for the evil of intemperance. "peace and contentment." On a upon himself in a generous spirit weeks ago, we happened upon a case chains that bind them than any \$1.25 for 60 hours of labor per week! She paid 75 cents for rent, and had the remainder for clothing and living expenses! She was admonished, as were

enough, and save them from a fate worse than death. Nay, do not startsuch things happen every day, and you are too selfishly blind to see it. You do not need great organizations to give them help. They do much harm. The poor dread the patronizing talk of the women who read elaborate papers at societies for the prevention of cruelty to animals, etc. What they need is the action and touch that come from those who see Christ under the lineaments of the girl who knows naught but poverty.

Again there are the urchins who sell papers. Do they interest you? They are not "nice" perhaps, but under the vesture of the careless, saucy lad who brings you the news is beating a good heart. He needs sympathy, an encouraging word, a refuge from temptation. You give them a concert or a picnic now and then, but that is, for the most part, an opportunity for the display of vanity. Why not put some system into your almsgiving? Form them into clubs where you may speak to them and learn somewhat of their lives. Back of all Christian charity is Christ and it must have infallibly its effect. To live for others, in some way, should be the highest ideal of a Christian, and "the others" are in our own town.

MONTH'S MIND OF THE LATE ARCHBISHOP OF TORONTO.

The Month's Mind Mass celebrated at St. Michael's Cathedral yesterday morning in memory of the late Archbishop Walsh was very largely attended. The cathedral was filled to the doors with worshippers, and notice able among the congregation were a number of clergymen of the different Protestant denominations. In the sanctuary were Archbishop elect Gauthier of Kingston, Bishop Dowling of Hamilton, Bishop O'Connor of Peterborough, and Bishop Denis O'Connor of London. About seventy five priests of the diocese were present, as well as representatives of the Christian Brothers, the Sisters of St. Joseph and

the nuns of the Loretto Abbey. The Mass was celebrated by the Rev. J. J. McCann, Vicar General and Ad ministrator, assisted by Rev. Father Sullivan of Thorold, as deacon. The Rev. Father Gibney of Alliston was assistant deacon. The master of cere-monies was Rev. Dr. Tracy, assisted by

Father Trayling.
Right Rev. Bishop O'Connor of Pet. erborough preached the sermon, tak-

ing as his text:
"And I heard a voice from Heaven saying to me: write: Blessed are the dead who die in the Lord. From henceforth now, saith the Spirit, that they may rest from their labors; for their works follows them." (Apoc. xlv.) In part Bishop O'Connor said:-

Right reverend, very reverend, rever-end Fathers and dearly beloved breth in fear lest the slightest sin might retard their entrance into the eternal joys of Heaven she prays and beseech es for mercy on their souls. Hence our daily memento at the altar; hence our month's mind for those who have been called away from the labors and dangers of this world.

To all of you he was a guide, a father, a teacher, a friend, and hence your deep grief at his removal from your midst. Whilst I unite with the clergy and laity in greatly lamenting his loss to the Church, I have the further personal sorrow for deprivation of an elder brother. The numerous of an elder brother. The indictions delegations from all classes and orders that were present at his funeral obsequies testify to the universal esteem and veneration entertained

towards him. NOBLE MAN ; NOBLE LIFE. I shall call your attention to a few of the many noble traits that distinuished him as a devoted priest and s faithful prelate. Imbued during the early years of his boyhood with all the traditions of Catholic faith that are implanted so deeply in the hearts of the children of Ireland, he resolved upon devoting his life to the spread of that faith in the soil of Canada. Shortly after he had received the sacred unction of the priesthood before this very altar his superior qualities attracted the at-tention of his Bishop, and within a few years he was appointed pastor of the important parish of St. Mary's in this city. So great was his success that within three years he was transferred to the rectorship of this cathedral and made Vicar General of the diocese The older residents of this city can bear testimony of the truly apostolic zeal with which he devoted all his energies to the preservation and spread

help those girls, if you have tact same zeal and devotion to its duties.

What are the duties of a Bishop? He is an ambassador of God, a Prince of his people, appointed to teach and preserve the truth doctrine of Christ, to administer the sacrament, to care for the lambs and sheep of his flock. How did this prelate fulfil his duties as Bishop? At the altar of God before his consecration he promised to teach his people both by word and example the Divine law of God. Has he not at all times, both in season and out of season. fulfilled this holy mandate? His eloquent and instructive sermons, his learned pastorals, his devout and exemplary life, are testimonies of his fidelity in expounding the laws of God and leading others to live in conformity with the Divine commands. had promised with God's grace to preach and practise charity and peace

towards all men. Has he not done so This country needs many such lead ers in Church and State, men of noble and broad views to build up our people in the principles of Christian charity and mutual forbearance.

At a Bishop it was his duty took look after the spiritual needs of his flock, and advance the interests of religion by providing his people with pastors and churches. How did he fulfil this duty? I need but refer to the wonder ful increase in priests, churches and other institutions of religion during the twenty-two years that he govern ed the Diocese of London with ability, zeal and prudence. In his report to the Holy See in 1876 of the religious growth of his diocese during the prev-ious decade he gave an abstract of the contents to his people on his return from Rome. After referring to the payment of the diocesan debt of \$35,-

000, he stated:
"Twenty-eight new churches have been raised to the glory of God and for the purposes of religion. All these with few exceptions, are of brick and of stone, and many of them are splendid and costly structures. Besides, five churches have been greatiy enlarged and improved. Seventeen commodious presbyteries have been built for the accommodation of the parochial clergy. An episcopal residence, second to none in the Province, has been constructed, and not a cent of debt has been left upon it. Three convents have been built. Mount Hope has been purchased and paid for, and splendid orphanage has been erected on it; and, besides, a handsome new college in Sandwich has been built by the self-sacrificing zeal of the Basilian Fathers. In fine, mor ethan a quarter of a million dollars has been actually expended in church improvement within the last nine years. are extremely creditable to the public spirit of the laity of the diocese, as well as to the zeal and self-sacrifice of the

At his consecration he promised to be kind and merciful to the poor, to the homeless, to the indigent. How has he kept his promise? The numerous institutions of charity and benevolence that have been erected throughout the Diocese of London and Toronto during his thirty years administration bear witness to his love for the poor and Well, too, did he imitate his needy. Divine Master in his love for children, ren,—Our holy mother the Church, in as the large number of schools and becomes leve for her children, follows to others need not go far to her great love for her children, follows In sickness we are helpless—we are entirely dependent on others. do we feel especially grateful for the least relief or comfort given us. This kind-hearted prelate knew this and hence one of his first noble acts after his institution as Archbishop of Toronto was to found St. Michael's Hospital, where thousands of the sick and injured of all denominations have received relief and comfort.

TRUE SHEPHERD, LOVING FRIEND, What shall I say of his burning de sire to save the youth, who, cast amidst the many snares and temptations of this world, are exposed to lose their faith and be numbered among the criminal class? The loving heart of this benevolent father was greatly troubled at the thought of these dangers, and he gave himself no rest until he found a means of saving this class of children by establishing St.
John's Protectorate at Blantyre Park.

Many a prayer will be offered up for his eternal welfare by those whose steps he turned from the ways of sin and perdition to the path of truth and virtue. Truly can it be said of Archishop Walsh that he was a loving father, a watchful guardian of the widow and orphan, a willing protector of the poor, the helpless and afflicted.

He was a great Christian in his expansive and universal charity; he was a great prelate by the wisdom and gentleness with which he ruled the flock committed to his keeping.

We have lost a father, a pastor friend, whose memory shall be en-deared to us whilst life lasts. We have lost him who was our guide, our counsellor, our model. He has fallen asleep amidst the deep regrets of his loving flock and the magnanimous sympathy of the people of this country. of religion in those early days of his priesthood. But Almighty God destined him for a higher office and a more extensive field of labor.

After a fruitful ministry of thirteen years in the diocese of Toronto, he was selected to be Bishop of London. In He is gone, but he has left behind him

having done his whole duty! You can his new office he ever manifested the things. Enter thou into the joy of thy have tact help those girls, if you have tact What are the duties of a Bishop? He hope do we trust that there is reserved render honorable testimony, is a guarfor him a crown of justice and glory which the Lord, whom he served so faithfully, will render to him. is still our duty, a duty of faith and most of all gratitude, as his living children, to offer up to heaven our sacrifices and prayers that if any sin of human frailty remains unexpiated, the Lord may hasten the time of his deliverance and speedily bestow upon him the crown of everlasting glory. -Toronto Globe, Sept. 1.

LEO XIII. TO ITALIANS.

A Protest Against the Suppression of Catholic Institutions.

Pope Leo has issued an encyclical to the Bishops, clergy and people of Italy protesting against the recent decresuppressing so many Catholic institu-tions in various parts of Italy. This undeserved and unjust measure, the Holy Father says, has elicted the condemnation of every honorable person.

After showing that the institutions always made for the religious and moral welfare of the land the Pope continues:

But great was our surprise and grief when we learned that under an absurd pretext ill disguised by artifice they had the audacity in order to deceive public opinion and to carry out a premaditated purpose to make against Catholics the ridiculous accusation that they were disturbers of public order and to cast upon them the blame and the harm consequent on the seditious risings of which several districts in Italy were the theatre. And our grief increased when arbitrary and violent acts followed and we saw many of the principal and ablest Catholic journal suspended or suppressed, parochial and diocesan committees proscribed, meetings with regard to congresse dispersed, some institutions rendered useless and others threatened, among them those which had solely for thei object the increase of piety and private beneficence, and when we saw harmless and well deserving societies dissolved in great numbers and thus destroyed in a few stormy hours the patient, charitable, modest labor of many years of many noble intellectua and of many generous hearts.

But these heinous and hateful mea sures absolutely contradicted its previous declarations. For it had long represented the population of the peninsula as of the same disposition and altogether at one with it in its revolutionary and anti Papal work but now all at once it gives itself the lie by having recourse to extraordinary expedients in order to suppress an immense number of associations scattered throughout Italy, and this for no other reason than because they showed themselves well disposed and devoted to the Church and the cause of the Holy See.

But these measures were opposed, above all, to the principles of justice and the very standards laid down by the existing laws. By virtue of the principles and standards it is lawful for Catholics, like all other citizens, to enjoy freedom of combination for the promotion of the moral and mater ial welfare of their neighbors and for the practice of piety and religion. It was then an arbitrary procedure to and are held in respect in other countries, without having any proofs of culpability on their part, without any document showing their participation in the disorders.

It was also a special insult to us who

had designed and blessed these useful and peaceful associations, and to you, venerable brethren, who had attended to and promoted their development and watched over their conduct; our protection and your vigilance ought to have gained still greater respect for them and made them free from suspicion. Nor must we omit to say how pernicious these measures are to the interests of the multitude, the preservation of society and the welfare of Italy. Through the suppression of these societies the moral and material misery of the people, which they sought by every possible means to alleviate, has been increased, and the body politic is deprived of a powerful conservative force, for their organiza. tion itself and the diffusion of their principles formed a barrier against the subversive theories of socialism and anarchy; lastly, the religious conflict has been greatly inflamed, a conflict which all men free from sectarian passion know to be supremely disastrous to Italy, whose strength, power and unity it breaks up.

We are not unaware that the Catho-

lic societies are accused of tendencies opposed to the existing political regime in Italy, and are therefore regarded as subversive. This imputation is founded on a misunderstanding purposely created and maintained by the enemies of the Church and of religion to make it appear to the public that there is ground for their unjustifiable ostracism We desire that this of these societies. misunderstanding should be removed once for all.

The Italian Catholics, by virtue of the immutable and well known principles of their religion, eschew all conspiracy and rebellion against the public authorities, to which they render

render honorable testimony, is a guarantee of their conduct in the future, and this ought to be sufficient to assure to them the justice and liberty to which all peaceful citizens have a right. More than this, being, owing to the doctrine they profess, the strongest supporters of order, they are entitled to respect, and if virtue and merit were adequately appreciated they would also have a right to the regard and gratitude of those at the head of

public affairs.

But the Italian Catholics, exactly because they are Catholics, cannot renounce the desire that their Supreme Head should be restored to his necessary independence and his entire liberty in a full and effective manner, this being an indispensable condition for the freedom of the Catholic Church. Upon this point they will change their opinions neither for threats nor vio-They will bear with the existlence. ng state of affairs, but as long as this will aim at the downfall of the Papacy through a conspiracy of all the antireligious and sectarian elements they can never, without violating their most sacred duties, agree to uphold it by their adhesion and support. To demand from the Catholics a positive co-operation in maintaining the present state of affairs would be unreasonable and absurd, since it would then be no longer lawful for them to bey the teachings and precepts of this Apostolic See, and they would have to act in opposition to it and pursue a different line of conduct from that followed by Catholics of all other

The Holy Father then goes on to show that the Catholics are unjustly called enemies of their country. The real enemies of Italy must be found elsewhere. He then says:

We call the attention of our Italian children and those of other nations to this state of affairs. To both, however, we would say that if our sorrow is great not less great is our courage and our confidence in that Providence that governs the world and watches constantly and lovingly over the Church which is identified with the Papacy, according to the beautiful expression of St. Ambrose: "Ubi Petrus ibi Ecclesia." Both are divine institutions which have survived every at tack and outrage, which have seen the centuries go by without being shaken, and which have gained increased strength, energy and constancy from

As to ourselves, we will not cease to love this noble and beautiful country, the land of our birth, proud to spend our remaining strength in preserving for it the precious treasure of religion, in keeping its sons on the honorable path of virtue and duty, and in relieving their distress af far as we can.

THE QUESTION BOX. The New World

Question: What is the meaning of

limbo, and how do you explain the words of the creed, 'He descended into

Answer: "Limbo is derived from the Latin word limbus, which signifies a border or fringe Limbo literally means the border of hell. In a loose sense there are three hells-hades, or dissolve so many beneficent Catholic institutions, which exist peacefully saints of the Old Testament. There they awaited the opening of heaven through the entrance of the God-man, Christ. It was, of course, into limbo that the Saviour descended. It He called 'Paradise' in His words of consolation to the penitent thief: 'This day thou shalt be with Me in Paradise.' was indeed paradise during the Saviour's sojourn, for there He not only preached, but manifested His glory. Question 2. : "Why do we stand at

the gospel?"
Answer: "I presume very often

you stand because you see the others standing. But the Church asks us to stand to show our respectful attention and readiness to obey. proper attitude of him who receives instructions which must be unhesitatingly and promptly complied with. The gospel precepts are certainly in this class. The custom is old. The Jews stood during the reading of the law, at least, at certain periods of their history. The early Christon who did not enjoy the modern of pews, were permitted to be upon which they might be portions of the Mass, which quite protracted. At the g ever, supports were laid aside and even royalty put away its crowns and The military orders of its sceptres. The military orders of later times were accustomed to unsheath their swords at the gospel to show

to defend it." From these principles, which no one can doubt, conclusions follow; chief of which is that on the last day of each month we examine ourselves and determine whether we have gone forward in the spirit or have fallen

their readiness not only to obey, but

Remember that a man is valuable in our day for what he knows, and that his company will always be desired by others in exact proportion to the amount of intelligence and instruction he brings with him. - Lowell's Letters,

DR. CHASE'S CatarrhCure



PRIOE WITH BLOWER 25 OENT

Can't Sleep.



The weary vigils of the night, anxious hours that drag like days. How often they come, and how unwelcome they are. A system robbed by sleeplessness of natural rest cannot be vigorous and natural rest cannot be vigorous and strong. The nerves are at fault and must be built up. Dr. Ward's Blood and Nerve Pills are the remedy that cured

MISS EMMA TEMPLE.

At last, after eight months of physica nerves trong, removed all nervous troubles, built up my physical system and made me atrong and well. They removed despon-dency, and in consequence of taking your valuable Pills I look forward to the future hopefully. I have to thank your great cure for nervousness and bodily weakness for my present good health and strength.

Signed, EMMA TEMPLE, Hastings, Ont. Dr. Ward's Blood and Nerve Pills are sold br. Ward Co., 5 boxes for \$2.00, at 50 cents per box, 5 boxes for \$2.00, at ruggists, or mailed on receipt of price by the Dr. Ward Co., 71 Victoria St., Toronto the Companyation free.

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THE GUARDIAN'S MYSTERY:

Rejected for Conscience's Sake. BY CHRISTINE FABER.

He raised his head from his breast the He raised his head from his breast the florid color coming partially back to his face. She had not been told then; she did not know yet. He felt like one who had received a reprieve, though to-morrow the finger that was so inexorably tracing his doom might bring its characters into her sight. Under the influence of that fealing of respite he tried to look at of that feeling of respite he tried to look at her steadily while he said: "What are the questions you would ask

of me?"
"In what way has this man Kellar come to be such an intimate acquaintance of yours? What is the mysterious ance of yours? anxiety you are so frequently betraying?

Made desperate by the emotions excited by his manner, she had spoken almost fiercely. He put his hands out before him in that deprecating way he seemed to use so much of late: it was as if he would make some mute appeal before he spoke.

fore he spoke.

"I have nothing that I can tell you."

The accent of his voice belied his words; and his ward, again a prey to the old emotions of doubt and distrust, and yet at the same time torn by that singu lar pity and sympathy, could restrain her feelings no longer.

She laid them all before him: her

She laid them all before him. Her doubts of him, engendered by his own manner; her pity, evoked by his evident anxieties; her desire to sympathize with and comfort him, aroused by his gentle kindness, and now her utter disbelief in kindness, and now her utter what he had averred that he had nothing

"You asked," she continued, her breas heaving with every word, and the color deepening in her cheeks, "what I had been told; that proves I might have been told something; why, then, if another might have told me, cannot you tell

At the last her voice had taken a plead ing tone that cut him to the heart. He rose slowly from the chair, so slowly that he seemed like an utterly broken old man. In a queer, incongruous sort of way he wondered if the dead pitied the agony of the living, if the mute cold lips of the phantom he so often fancied near him, phantom he so often fancied near him, would have blessed or cursed him—could it but have whispered one word in his ear, willingly, gladly would he accept every future consequence. But there was noth-ing only the painful silence with which his ward waited for his answer. And he

felt that he must answer her.
"When I said there was nothing I "When I said there was noting I could tell you, I spoke truly. I am not at liberty to tell you, nor to tell anybody. Another might tell you; that is beyond my control; and when that happens, as it may now at any moment, I have only to ask that you judge me by the instincts of your own tender charity — that even while your belief in what may be told to you may be strengthened by my own reyou may be strengthened by my own re-fusal either to deny or to admit it, you will temper your conviction as much as embering that circumstances

"When I am married!" she repeated, wrought to such a pitch of feeling she could hardly pronounce the words distinctly. "Will it be the proper thing for me to marry without telling Mr. Wilbur something of this? He seemed to feel the other evening that I was wanting in confidence with him—that which I would like to have confided to him were my feelings about you. He saw the agitation which I could not conceal after my interwhich I could not conceal after my interview with you, and he was wounded at

Mallaby inwardly groaned: to have his secret before its revelation casting its shadow on the path of the lovers smote him to the soul. Yet what could he do?

which otherwise might come between her and her betrothed.
"Tell Mr. Wilbur," he said, "that your

"Tell Mr. Wilbur," he said, "that your guardian has a secret which troubles him—which has troubled him for years—but he cannot tell it because he is bound by an oath—but even could he do so he would hesitate lest—"he paused, showing plainly his painful doubt of what his next words should be. His ward, her hands still pressed to her temples, was looking at him with widely distended eyes—" lest the memory of another should suffer."

She knew not whether it were the look

in his face, the quivering something in his voice, or the mysterious intuition which at times seems to be borne from the very air into sensitive souls, that aused an utterly unexpected and horrible

caused an utterly unexpected and norricle thought to flash into her mind.

Flinging her hands from her temples she took a step forward. It brought her so close to him he could feel her hot, labored breath upon his face as she said with the air of a passionate demand:

"It the other whose memory would suf-"Is the other whose memory would su

fer my father He averted his face.

Tell me!" she commanded grasping his hands. He felt the fever of her touch through

his own veins, for his blood seemed to have turned to ice at her utterly unex-

that you would save his memory at the risk of your own happiness?"

"Your father and I were old and tried friends—bosom friends—for years we had not a thought from each other—our joys, arms, the same. not a thought from each other—our joys, our cares, our griefs, were the same. Why should I not love him more tenderly than even many brothers love, and when the trouble came which blighted his life why should I not be eager to do for those whom he had left. My oath was given to your mother to assure, and to save you from any blight upon your future life."

Again her hands were flow for the same in the same was flow for the same in the

future life."

Again her hands were flung from her temples, but only to be clasped over her eyes while she thought wildly, feverishly of what he had said. Everything about him seemed to proclaim that he spoke the truth, and if so what did she not owe him; not alone gratitude on her own part, but on that of her dead parents. He had served them all, and he was still a

martyr in their cause.

Mallaby, expecting her to answer and finding she did not, resumed:

"Since, as you say, Mr. Wilbur seemed to expect you to tell him some of the feelings you have communicated to me, per-haps you had better confide to him the portion of this interview, which revealed to you that I held an anxious secret; you need not state anything further, for the rest does not concern him, and would not have been made known to you, had you not divined it as you did. You may add,

not divined it as you did. You may add, however, to your statement to Mr. Wilbur, that I shall go away directly after your marriage. Being only your guardian, there ought to be little regret, or thought about any course I may pursue."

The phrase, "being only your guardian," struck even through the wildness and anguish of her thoughts, bringing back with a painful bitterness the frequent occasions on which she had so slightingly spoken of him.

He deemed the interview ended and he moved toward the door. She looked

slightingly spoken of him.

He deemed the interview ended and he moved toward the door. She looked at him as he went, wanting to speak, to stop him, but knowing not what to say, and he went out leaving upon her mind and heart a picture of him that was finally to surmount by its pathos and dejection every other thought. If she could only think clearly, but her thoughts were so confused and conflicting; one moment she almost doubted all that Mallaby had told her, and wondered whether his story might not have been invented to conceal the betrayal of his trust as her guardian, and the misappropriation of her money; the next she rejected every suspicion and severely condemned herself for having any. One instant she questioned if Mr. Kellar, being the old friend of Mallaby that he termed himself, would not know if what she had heard warm true and whether he would nimself, would not know if what she had himself, would not know it what she had heard were true, and whether he would not reveal to her what her guardian had withheld. The latter had said that she might be told something at any moment. From whom was the revelation more likely to comethan from Kellar? But her

repugnance to the man was too great to permit her to seek an interview.

What should she do? Tell Wilbur only what her guardian had advised her to tell, and suffer the latter to go away after their wedding as he was planning to do; that would be an easy course to pursue, and if what he had told her had only been you can, remembering that circumstances sometimes belie us.

"When you are married I shall go away — far away, and then if it be too hard to have a kindly memory of me, you can forget me."

"When I am married!" she repeated, "When I am married!" she repeated, wrought to such a pitch of feeling she could hardly pronounce the words distinctly. "Will it he the proper thing of the words distinctly. "Will it he the proper thing for its Mellany's departure. Surely in return ing Mallaby's departure. Surely, in return for his self-sacrifice it would be little for her to soothe his declining years as much as she might do. And th time it flashed upon her that her afflanced might hesitate to give his name to a woman whose father's memory was shadowed by such a secret as her guard ian seemed to carry. For aught she knew it might be a secret relating to some crime. Why had she not thought to ask ber guardian that? But even as she re-gretfully put the question to herself, she felt he would not have answered her. Wilbur, no doubt, in his masculine judg-

head drop upon his breast.

Miss Hammond's temples were throbing so furiously she bound both her hands about them.

For one whirling moment the thought came to Mallaby of seeking Wilbur, and telling as much as he dared to do without the would fold his bigh sense of reserving his even to do without the would fold his bigh sense of reserving his even the would fold his bigh sense of reserving his even the would fold his bigh sense of reserving his even the would fold his bigh sense of reserving his even the would fold his bigh sense of reserving his even the would fold his bigh sense of reserving his even the world fold his bigh sense his even the w For one whirling moment the thought came to Mallaby of seeking Wilbur, and telling as much as he dared to do without violating his conscience: but the thought was discarded in the instant of its conception, for his revelation must be followed by questions from Wilbur which could not be satisfactorily answered. Unless indeed, that Kellar already had told Wilbur, but even then Mallaby could neither deny nor admit Kellar's disclosure. But at least he must tell this excited girl something to avert the shadow which otherwise might come between her leaving the room, rose in very protest. She could not withstand its mute, and sad plea, and she sank to her knees clutching the scapular beneath the bosom of her dress and praying wildly for help and strength.

and strength. Above stairs her guardian was on his knees also, his head sunk in his hands and through his fingers oozing at inter-vals drops of moisture that might be tears, or the perspiration caused by his burning thoughts. At times he mut-

"I have not broken the oath—but he will tell her; he will tell Wilbur—then for her the flight—for me the doom, and afterward—oh God, afterward!"

For three hours after his interview with Kellar Wilbur sat in stern and agonized commune with himself. Should he ques-tion Agnes of her knowledge or what had been told, and read from her manner— though her lips denied it, that she did know, his affection for her must turn to scorn. Should she, feeling that longer concealment was useless, confess to her knowledge, even then his love for her must receive a fatal blow. Her confession would stamp her not as a victim, or a dupe, but as an accomplice and a de-ceiver. As the other alternative, should he torce himself to believe, that she did not know, and acting on that belief make her promise to break completely with her guardian, pledging herself never to see him again, he would even then be makhave turned to ice at her utterly unexpected question.

"Tell me!" she repeated.

It was useless to try to withstand, or evade her, and he turned back to her, his face as bloodless as that of a corpse. His lips hardly opened to emit his reply, and she caught it more from watching his mouth than from actually hearing it, and it confirmed her fear. She dropped his hands, putting her own again to her temples.

Her promise to break completely with her guardian, pledging herself never to see him again, he would even then be making an alliance against which every tradition of his family name sternly set themselves. But he could not give her up, and almost unconsciously his hand sought her little pearl rosary that he had found, and which he carried constantly in his inner breast-pocket.

He had to determine on some course He had to determine on some course

anger when he found his proposition met with a firm refusal. His manner on greeting her had seemed like a forebod-ing of something unusual and unpleas-ant, while her pale face and agitated air had told equally of her own trouble. But

had told equally of her own trouble. But he would not give her an opportunity to impart it, and thus perhaps seal his doom: he would tell at once frankly what he wished and why he wished it,—reports had reached him that were not credit had reached him that were not credit-able to herguardian, and that made it im-possible for the wife of Sydney Wilbur to have any connection with Mr. Mallaby, or even ever to see him again. "Such a request I ought not, and I shall not grant," she had answered, with-out a moment's hesitation, though her heart sickened and her knees trembled.

"He is only your guardian," said Wilbur, indignation at her unexpected obstinacy mastering everything else in his tones. "It is a little strange that you

"Only my guardian," she repeated,
"but I owe to him more than most wards owe to guardians," and then, her voice becoming tremulous and tearful, she told him all that had passed in her last inter-

view with Mallaby.

"The confidence you accused me of withholding," she continued, "I have given you now, and knowing as you do my feelings, my obligations in this matter, you surely will not persist in your re-

Was she acting a part—a part that had been prepared for her? Had Mallaby learned that Kellar had informed, and learned that Kellar had informed, and had he, in accordance, drilled his ward, or had she in her own cleverness made the part? If so, she was acting it well, with all apparent ingenuousness, and Wilbur found himself touched and softened while he looked. It was impossible to believe that she knew more than she had told, and if so could he have the heart with in his property her description to owen in his anger at her determination, to tell her the awful things which Kellar had revealed? But it was also impossible to marry her unless she would consent to be severed from her guardian, whom Wilbur now hated and detested. He did not be-lieve a word of his story of self-sacrifice which he had told Miss Hammond.

which he had told Miss Hammond.

"Why do you look at me in such a manner?" she asked, as he, making no attempt to reply, continued to gaze at her.

"And what have you heard about my guardian, and who has told you—was it that man, Kellar?"

Her last question seemed to indicate that she did know more than she had told, else why should she mention Kellar's name? It was sickening that she should he such a deceiver, and yet the expression of her face, her manner, her voice, all belied the thought. He turned away for a moment to think what he should answer. If she did not know, how could he be the first to tell her, and what might be the consequence of that awful revelation?

He turned back to her.

"Agnes!"
His voice had never sounded so sor-rowfully tender, but, somehow it seemed like a knell—the knell of their final part-

"It is not necessary for me to tell from whom, or what I have heard, it is enough to say that it is different from the you have given me-but it is give you, that you consent to resign Mr. Mallaby entirely and forever. He is only your guardian."

"If it be necessary for the honor of

"If it be necessary for the honor of your name," she repeated, "that I should give up Mr. Mallaby, then is it still more necessary for the honor of your name that you should cancel your engagement to me. I have already told you that my guardian's secret trouble is because he would shield my father and would save me."

me."
"But I do not believe Mr. Mallaby's story," blurted out Wilbur with new indignation.

"And I do believe it," responded Agnes, her tones all the more firm that in her heart the old doubt was beginning to

struggle.

Once more he resumed his wonted tendeness as he pleaded with her: as he begged her to resign her guardian — it could be managed so easily; he would take her on a long wedding-tour — he would take her on a long wedding-tour and take her on a long wedding-tour— ne would even permit her to write once; and he would see that Mallaby did not want.

She prayed with all her heart while he was speaking. Remembering the former occasion when she would have yielded but for Florence, it seemed as if this were an opportunity to atome for her weakness then; and the anguish of that occasion was not applying as her suffering was then; and the anguish of that occasion was not so poignant as her suffering was upon this. She thought of her duty to poor, broken Mallaby—broken from the weight of his sacrifice made for her and hers, and she thought of her duty to Wilbur not to suffer him to marry one upon whose name there rested a suspicion.

Perchance also the discipline of prayer and varient endurance of the past mouths.

and patient endurance of the past month had made her strong for the present trial.
"Do not press me further," she said, "I

cannot consent to what you ask. And you will let me go-you will say

good-bye forever! There is another world in which we will meet.'

He turned from her and went to the door—her face set in an appalling expression of indignation and grief.

She did not move, not even the hands that hung limp by her side, twitched as they had done a moment before. She seemed to herself to be set in some frozen mould unable to make a sign that would show her anguish. Nothing that she had suffered at their former parting equalled the dumb agony of this. He looked back and saw her standing like a statue; her face as colorless as one. It recalled with and saw her standing like a statue; her face as colorless as one. It recalled with a sickening sense the pain of their former separation; he had little reason to suppose that her determination would yield any more now than it had done then. He wanted to hate her for preferring her guardian to him, to hate her for her irmness, to feel that her affection for him was not sincere when she so readily yielded him; to think that he had been mistaken in her character: to believe that him; to think that he had been mis-taken in her character; to believe that the qualities which (she affirmed bound her to Mallaby, were only assumed, now that she was aware Wilbur knew some-thing of her family history; and he wanted to rejoice that he had so good an opportunity of escaping from an alliance which might sully the honor of his name; but all were only struggles that seemed which might sully the honor of his name; but all were only struggles that seemed to gain nothing while she stood there in her pale, sad, touching, pleading beauty. Then he felt that he too must be firm; as before when he would not yield his religtemples.

"Tell me something more," she pleaded, "all at least that you may without violating your oath—to whom did your give that oath—and how did your affection for my father come to be so strong.

"He had to determine on some course before he saw her, and when at length he resolved on the latter alternative which he had proposed to himself, he did not doubt for a moment her willing assent to it.

What, then, were his surprise and the would not yield his religious convictions, neither would he now

sacrifice his family honor; from the old Puritan times his family name had descended, and it had ever been the synonym for rectitude: surely he had condescended much, and incurred no little risk in being willing to marry her with the condition of giving up Mallaby—but in that case he could remove her where no breath of dishonor might reach either of them; but, to marry her, consenting to retain her obligations—as she considered them — to Mallaby would be to invite upon his own head a share in the awful things that Kellar had told him. He shuddered slightly as they reproduced themselves for a moment, and then while their influence was strong upon him, he their influence was strong upon him, he walked back to Agnes, took one of her limp, cold hands in his own, and said hurriedly:

Reconsider your refusal; think of al that I have promised; remember my hap-piness that you are blighting; and then answer once more—whom do you choose, Mr. Mallaby, or me?

The answer was low, but steadily de

"I cannot give up my guardian."

"I cannot give up my guardian."

He threw her hand from him, and without another look strode to the door. In a moment he had reached the street-door, in a moment he had reached the street-door, and they are the street of moment he had reached the street-door; she heard it close upon him and then she rushed to the window half expecting that he would look back: but he walked rapidly on; she watched him until she could see him no longer, and then she turned away from the window and went wearily up to her room. She had not Florence now into whose arms she might throw herself and sob out her crief and throw herself and sob out her grief and throw herself and soo out her grief and desolation; there was no one to speak to; not even her guardian, for he had left word in the morning that he would not be home until midnight; and now it wanted an hour of the evening dinner

She had such a tired, numb feeling almost as if she were too fatigued to cry though there was a gulp in her throat And how changed everything appeared even the familiar furniture in her room even the familiar furniture in her room seemed to have undergone some alteration during her absence, and the noises of the street incident to a summer evening that came in at the window, had a strange, gloomy sound. She stood looking in a sort of dazed manner until her eyes fell upon a little statue of the Blessed Virgin which her own hands had set up in a corner of the room and around which she had improvised a sort of shrine. She threw herself on her knees before it, and the lump in her throat dissolving into re-

the lump in her throat dissolving into re-lieving tears.
"Mother of God, pray for me, help me my trial is greater than I can bear." TO BE CONTINUED.

A YOUNG MAN'S HIGHEST AMBI-TION.

As there can be no higher ambition for a young man, so ought there to be nothing dearer to the hearts of parents than to see such of their sons become priests as may be called by Almighty God to that holy office. No one sh be urged or unduly influenced to take upon himself the exalted office of the Christian priesthood, to which are attached the greatest responsibilities for, as the Apostle tells us, "Neither doth any man take the honor to him self but he that is called as Aaron was (Heb. v, 4.)." But parents ought to make their homes nurseries of every virtue, so that vocations may be for tered therein: and when, thus surrounded, young boys manifest a dis position to study for the holy priesthood, fathers and mothers ought to en courage those dispositions, and should be willing even to make sacrifices, when necessary, to fit them for the calling which God may have vouch-

safed them. We know that frequently parents make great sacrifices in order to prepare their sons for the profession of law, or of medicine, or for commercial ing of a religious vocation, they ought to be willing to do at least as much to fit their sons for the holy priesthood when they have reason to be a constant of the constant pursuits: if they appreciate the value of their faith for themselves and God has deigned to call some of them to

When we reflect how intimately the aity are connected with the clergy in their most sacred functions, sharing with them, and being united with them in offering at the altar the great Sacrifice of the New Law, surely parents should feel highly honored and grateful to God when He elects to cal ne of their sons to this sublime office, and when we remember the infinite value of the sacrifice, both for the living and for the dead, the knowledge that they have one who will never forget them when standing at the altar ought to compensate then for any outlay found necessary to fit him for these sublime functions.

But the priest should not come from the family only which has to make sacrifices for his education. Parents m God has blessed with the world's abundance ought to see to it that they pe represented in the priesthood o God's Church. There is no better way of making acknowledgment to God for His favors, and of drawing down a blessing on worldly possessions.
Undoubtedly God is no respecter of

persons, even in the bestowal of vocaions. He calls His servants from every class, but it is to be feared that the wordly plans and ambitions of parents sometimes stifle in the mind and hearts of their children the gentle voice of the Holy Spirit sweetly calling them to heavenly things. Our Blessed Saviour once called a

young man to the Apostolate itself who declined the honor, "and went away sad," and the reason assigned by our

to the seminary, there to test the genuineness of their vocation, and prepare themselves to follow it, if they persevere in their choice. Nor should parents regard the time lost or money spent without a purpose even if, after a few years, the boy should change his mind. He will pursue a course of studies that will be most useful to him in after life, no matter what calling he may follow. All of the secular branches that are taught young men of his age in other colleges will be taught him there, and, besides, he will be grounded in those principles of virtue that make up that integrity of character which ought to adorn the life of

every man.
Our Blessed Lord redeemed the world by His death, and He saves it through His Church. The very exist. ence of the Church is made dependent upon the Divine Priesthood of Jesus Christ, shared in by those whom He Himself chooses for the work, as He chose His Apostles and appointed them to go forth to the bounds of the earth and till the end of time. He Himself has so ordained; hence should parents feel deeply and profoundly grateful to Him when thus deemed worthy to be indeed partakers with Him in the work of the Church.-Pastoral of Bishop of Monterey.

FATHER RYAN'S MASTER'S MAS TER POEM.

How He Wrote "The Conquered Catholic Columbian

Apropos of the little ripple of agitaion about returning the Confederate ags captured during the civil war here is a pretty story anent the writ-ing of "The Conquered Banner," Father Ryan's well known poem commemorative of the defeat of the cause he loved and served. The story was first told several years ago by 'Aquila' in the Colorado Catholic. But "Aquila" had it of a young Southern girl, whose telling I quote: "One Christmas, when I was a very

little girl, I went to Father Ryan taking a little book mark, a scroll of The Conquered Banner, which I begged him to accept. I can never forget how his lips quivered as he placed his hands upon my head—for a kindly remembrance touched him so.
"'Shall I tell you a story about this picture, little one?' he said

""Are you going to tell me how you came to write 'The Conquered Banner'? I asked eagerly.
""Yes, 'he said, "I shall tell you how I wrote the how I wrote the poem, and how but

for a woman's care it would have been swept out of the house or burned up and I should never have had this pretty book mark or this true story to tell you. "'I was in Knoxville,' he began,

when news came that General Lee had surrendered. It was night, I remember, and I was sitting alone in my room at the house where were quartered many of the regiment of which I was chaplain, when an old comrade came in and said to me: 'All s lost. Lee has surrendered.' looked up at him and knew by his whitened face that the news was too true. 'Leave me.' I said, and when he went out of the room I bowed my head upon my hands and wept. Then a thousand thoughts came rushing through my brain. The banner was conquered, its folds must be furled, but its story might be told. I looked about the bare room for paper, but we were very poor in those days, and all that I found was a bit of brown wrapthe regiment was ordered away, and I thought no more of the poem written in such sorrow and desolation of spirit on that fateful night. What was my astonishment a few weeks later to read them above my signature in a Louis-ville paper! Afterwards the poor woman who kept the house where I had stopped in Knoxville told me she had found the bit of brown paper in my room and was just about to throw written upon it. She said she could scarce read it for her tears, but that afterwards she had copied the poem

and sent it to be printed.

"'And that,' said the poet priest,
'is how 'The Conquered Banner' 'is how 'The Conquered Bannot came to be published; that is the story of the pretty little scroll you have painted for me.

Then I looked up into his eyesthose dear, sad, patient eyes that children loved—and said: "'When I get to be a woman I

shall write that story.'
"' Ah!' said he, 'it is a dangerous thing for a woman to write stories Little one, if you must write, will you, because I ask it, call yourself "Zina? It is a pretty Indian name and means a snowbird. May it help you to keep

your white wings unsullied. " 'Ah!' he added, in that dreamy way that was so often his, 'if only every mother could teach her boys to look upon a woman as upon an altar !

What has become of "Zana" I wonder?

Baby Beauty.

declined the honor, "and went away sad," and the reason assigned by our Lord Himself for His doing so was that "he was very rich."

Candidates for the sacred ministry should be chosen from among young boys, innocent, bright, industrious, imbued with practical plety, and possessing, according to their age, evidences of good judgment. When such boys manifest a love for sacred things and express a wish to study for the holy priesthood they ought to be sent holy priesthood they ought to be sent.

Baby Beauty.

You always think of a pretty baby as plump and chubby. Scott's Emulsion gives just this plumpness; not too fat, just enough to the dimples to come. Babies like it too. Out of Sorts.—Symptoms, Headache. loss of appetite, furred tongue, and general indisposition. These symptoms, if neglected, and out of the soft in extended to the dimples to come. Babies like it too. Out of Sorts.—Symptoms, Headache. loss of appetite, furred tongue, and general indisposition. These symptoms, if neglected, out of Sorts.—Symptoms, if neglected, it is a tritle saying that an "ounce of prevention is worth a point of the dimples to come. Babies like it too. Out of Sorts.—Symptoms, if neglected, it is a tritle saying that an "ounce of prevention is worth a point of the dimples to come. Babies like it too. Out of Sorts.—Symptoms, if neglected, it is a tritle saying that an "ounce of prevention is worth a point of the dimples to come. Babies like it too.

Out of Sorts.—Symptoms, Headache. loss of appetite, furred tongue, and general indisposition. These symptoms it to fit of appetite, furred tongue, and general indisposition. These symptoms it explores the furred tongue, and general indisposition. These symptoms it of appetite, furred tongue, and general indisposition. These symptoms it to found of cure." and a little attention at the point of the furred tongue, and general indisposition. These symptoms it designs and express a wish to study for the dimples to come. Babies it too.

DR LUKE RIVINGTON. Introduced by the French People by La Croix.

No Catholic divine is more in evidence in England than the Rev. Dr. Luke Rivington, who is now upholding the Catholic cause with such zeal. learning and elequence. He has lately delivered two remarkable lectures, one on Erglish Freemascury, and the other in defense of the Church against the attacks of an Anglican minister. Those able efforts attracted the attention of La Croix, a Catholic journal of Paris, published by the Fathers of the Assumption, and which plays now such an important part in the religious affairs of France. La Croix, desirous of making known the services rendered by Father Rivington to the Church, in troduced him to the French public by the following article translated by Father William Maher for the CATHO LIC RECORD:

One of the noblest prizes, says La Croix, that Catholic England has won from the State Church is the Rev. Luke Rivington, D. D. The son of a well known editor of London, after a brilli ant course of study in the University of Oxford, while yet a young man, had become one of the most eloquent preachers of the Anglican Church, which is the official Church of Eng-

The Prince of Wales, who held him in great esteem, had made choice of this young preacher as pastor of the chapel which he had built at Cannes (France) to the memory of his brother, the Duke of Albany. Thousands of English people go to spend the winter in that charming city on the Mediterranean shore.

But when the temple was ready, the pastor who was to efficiate in it was not forthcoming. No wonder! The Rev Luke Rivington, like all the Angli cans that unite in themselves intelli gence and good faith, had come to the conclusion that the truth had to be found in the Catholic Church alone and had . . . become a Catholic. After his conversion he went to Rome, where he received Holy Orders, and on his return to his native land, he began an apostolate which he still continues with much zeal and prudence as success His sermons do an immense amount o good. This week he has broken two lances for the Faith—one against Free masons, the other against the Protest ants. This occasion has appeared to us propitious to give an account of these two brillant feats of spiritual

The English thank God with all their hearts that they are not like other men, and in the same way the British Freemasons boast loud and strong that they are a species of Freemasons superior to the other "thre

point " brethren.

Dr. Rivington took charge of dis pelling that illusion and of silencing that grand orchestra of applause. He took for his subject "Secret Soci eties." He began by establishing the principles in virtue of which the Popes in their encyclicals, since the last century, have condemned Free masonry. All the Sovereign Pontiffs have scathed the formula of oath taken by the Freemasons, and the clandestine character of their meetings. Although they had in view, in particular, the continental Freemasonry, a great portion of their words are, neverthe ess, applied to that branch of the society that exists in England, under a has in a special manner anathematized the defense and glorification of natural ism, which are the basis of all associations emanating from the Masonic sect—or grouped around it—which principles spring from the parent sect aturalism consists in the glorification of human nature and human reason now this principle is in direct con tradiction of the idea of a Revelation It puts all religions on the same foot

A Pope has qualified the initiation oath as criminal, and sufficient in it self to motive the condemnation of the entire association. It would be con sequently, impossible, morally speak ing, for the Sovereign Pontiff, under penalty of neglecting his children, to permit them to enter an order of this nature. Besides, English Freemas onry, with its frightful oath to keep the secret and its clandestine meet ings, puts at the disposal of bad intentioned persons an instrument but to fitted to their designs, to be a desirable association. A vow of blind obedience to some unknown individuals, with out the limits being defined or rules submitted for sanction to legitimate authority is, according to Leo XIII., a crime against natural justice and humanity.

It may be said that the society is only a place of amusement or a benevolent association; but the oath is the same as that taken on the continent, and the rite is the same. They are members of the same family. Free masonry, or any other secret society under oath, is not necessary to the Catholic in order to exercise philan throphy, for if the latter is a faithfu observer of his religion, it will supply him with the means of practicing al the charities he can desire to practice

The fact of the condemnation of Freemasonry by the Church is one of the numerous signs by which we may recognize that the spouse of Chris possesses an authority not of thi

On the preceding Friday Dr Rivington had defended the Churc against the attacks of a dissentin preacher named Horton. The latter although his language was clothed i courteous form, had served up all th old cant against Catholicism in Pamphlet entitled "Romanism ar they

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No Catholic divine is more in evidence in England than the Rev. Dr. Luke Rivington, who is now upholding the Catholic cause with such zeal, ing the Catholic cause with such zeal, learning and elequence. He has lately delivered two remarkable lectures, one on Er glish Freemaschry, and the other in defense of the Church against the attacks of an Anglican minister. Those able efforts attracted the attention of La Croix, a Catholic journal of Paris, published by the Fathers of the Assumption, and which plays now such Assumption, and which plays now such an important part in the religious af-fairs of France. La Croix, desirous of making known the services rendered by Father Rivington to the Church, in troduced him to the French public by the following article translated by Father William Maher for the CATHO

One of the noblest prizes, says La Croix, that Catholic England has won from the State Church is the Rev. Luke Rivington, D. D. The son of a well known editor of London, after a brilli ant course of study in the University of Oxford, while yet a young man, had become one of the most elequent preachers of the Anglican Church, which is the efficial Church of Eng-

The Prince of Wales, who held him in great esteem, had made choice of this young preacher as pastor of the chapel which he had built at Cannes (France) to the memory of his brother, the Duke of Albany. Thousands of English people go to spend the winter in that charming city on the Mediterranean shore.

But when the temple was ready, the pastor who was to efficiate in it was not forthcoming. No wonder! The Rev. Luke Rivington, like all the Angli cans that unite in themselves intelli-gence and good faith, had come to the conclusion that the truth had to be found in the Catholic Church alone and had . . . become a Catholic . After his conversion he went to Rome, where he received Holy Orders, and on his return to his native land, he began an apostolate which he still continues with as much zeal and prudence as success His sermons do an immense amount of good. This week he has broken two lances for the Faith—one against Free masons, the other against the Protest ants. This occasion has appeared to us propitious to give an account of these two brillant feats of spiritual

The English thank God with all their hearts that they are not like other men, and in the same way the British Freemasons boast loud and strong that they are a species of Freemasons superior to the other "three

point " brethren. Dr. Rivington took charge of dis pelling that illusion and of silencing that grand orchestra of applause. He took for his subject "Secret Soci eties." He began by establishing the principles in virtue of which the Popes, in their encyclicals, since the last century, have condemned Free masonry. All the Sovereign Pontiffs have scathed the formula of oath taken by the Freemasons, and the clandestine character of their meetings. Although they had in view, in particular, the continental Freemasonry, a great portion of their words are, neverthe less, applied to that branch of the society that exists in England, under a soi-disant mitigated form. Leo XIII has in a special manner anathematized the defense and glorification of natural ism, which are the basis of all associations emanating from the Masonic sect—or grouped around it—which principles spring from the parent sect. Naturalism consists in the glorification of human nature and human reason now this principle is in direct con tradiction of the idea of a Revelation It puts all religions on the same foot

A Pope has qualified the initiation oath as criminal, and sufficient in it-self to motive the condemnation of the entire association. It would be con sequently, impossible, morally speaking, for the Sovereign Pontiff, under penalty of neglecting his children, to permit them to enter an order of this nature. Besides, English Freemas-onry, with its frightful oath to keep the secret and its clandestine meetings, puts at the disposal of bad inten-tioned persons an instrument but too fitted to their designs, to be a desirable association. A vow of blind obedience to some unknown individuals, with out the limits being defined or rules submitted for sanction to legitimate authority is, according to Leo XIII., a crime against natural justice and humanity.

It may be said that the society is only a place of amusement or a benevolent association; but the oath is the same as that taken on the continent, and the rite is the same. They are members of the same family. Free-masonry, or any other secret society under oath, is not necessary to the Catholic in order to exercise philanthrophy, for if the latter is a faithful observer of his religion, it will supply him with the means of practicing all the charities he can desire to practice.

The fact of the condemnation of Freemasonry by the Church is one of the numerous signs by which we may recognize that the spouse of Christ

National Decadence," with the words of the Gospel — "by their fruits you shall know them" as an epigram.

Dr. Rivington said that he did not object to have the Papacy judged by its fruits, but he could not tolerate an imperfect and disloyal description of these fruits. Thus, for example, in the very century in which Protestant-ism was raising its throne, the most profound sanctity existed in the Cath-olic Church in communion with the Sec of Peter, and if any one wished to judge loyally the fruits of the Papacy, he should take that consideration into account. Account also should be taken of the plous men and holy women who had lett family, home, lands, possess-ions of every kind, for the love of Jesus Christ, and who were then in communion with the See of Peter. It is that sanctity that, in the eyes of Dr. Rivington, constitutes the essence of Christianity, and not, as Protestants pretend, material progress and physi-cal ease, accompanied by the means of making fifty miles an hour in place of twenty, nor the science of electricity, that enables a man to communicate with his fellow-being at the utmost bounds of the world.

The proof of Christianity for a Cath olic orator is the influence that a given form of religion exercises over the soul, the manner in which it prepares that soul for a great end. The end of man is not material comfort and material civilization. If such were the case, we could go to Athens, Carthage or Rome, and take respectively for model, Pericles, Hannibal or Virgil, instead of seeking a model in Christianity. If a well filled money chest or a filledup bank book was an index of the power of any form of religion, it is not among either Catholics or Protestants that we can find that index. But a proof of that kind is unworthy of Christianity.

The fruits that we must demand are supernatural ones. No development, however considerable it may be of the natural faculties, no amount of human intelligence or human wisdom is cap able of raising up man one inch to-wards his supernatural destiny. We cannot, then, take material civilization and progress as the indices of the truth of a form of Christianity. And yet it is that precisely which Mr. Hor-ton does, and as proof of the benefits that Protestantism affords, he invites us to consider the progress made by Prussia. To this Dr. Rivington answers that Prussia had done more harm than all the other nations of Europe put together, seeing that Prussia is the focus of modern incredulity. But even in Prussia there are Catholic provinces amongst the most prosperous.

Then we are told that England being Protestant is at the head of the world. But there are many Catholics in the British empire, and it is only in a limited sense that England can be styled Protestant. All its institutions are essentially Catholic. Magna Charta has the signature of a cardinal of the Roman Catholic Church. The institu tion of the House of Commons, magnificent as it is, goes back to Edward III, who, when he wrote to the Pope, used to end his letters with these words, "I kiss your blessed feet." No! cries

Dr. Rivington with indignation, it cannot be said with truth that the greatness of England springs from Protestantism as its source.

We, therefore, wish Mr. Horton good food, a soft bed, and all the material comfort he so highly appreciates. At the same time, if he does not wish to have his digestion and his sleep troubled, we advise him not to attack. De Birington Indianage.

attack Dr. Rivington.-Indianapolis Catholic Record.

MATTHEW ARNOLD ON CATHO-LICITY.

"Catholicism is that form of Christianity which is the oldest, the largest and most popular. It has been the great popular religion of Christendom. Who has seen the poor in other churches as they are seen in Catholic churches? Catholicism enveloped human life; and Catholics in general feel themselves to have drawn not only their religion from the Church, they feel themselves to have drawn from her, too, their art and poetry and cul-ture. Her hierarchy, originally stamped with the character of a beneficent and orderly authority springing up amidst anarchy, appeared as offer-ing a career where birth was disregarded and merit regarded, and the things of the mind and soul were honored in the midst of the iron feudal ored in the midst of the iron feudal age, which worshipped solely birth and force. And if there is a thing especially alien to religion, it is divisions; if there is a thing especially native to religion, it is peace and union. Hence the original attraction towards units. the original attraction towards unity in Rome, and hence the great charm and power for men's minds of that unity when once attained. All these spells for the heart and imagination has Catholicssm for Catholics, in addition to the conscience of a divine cure for vice and misery." - Matthew Arnold.

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recognize that the spouse of Christ possesses an authority not of this world.

On the preceding Friday Dr. Rivington had defended the Church against the attacks of a dissenting preacher named Horton. The latter, although his language was clothed in courteous form, had served up all the old cant against Catholicism in a pamphlet entitled "Romanism and" system. It cares an bloca hadders allowed hadden nausea, Hood's Pills care sick headache, nausea, Billiousness and all liver ills. Price 25 cents. It may be only a trifling cold, but neglect it and it will fasten its fangs in your lungs, and you will soon be carried to an untimely grave. In this country we have sudden changes and must expect to have coughs and colds. We cannot avoid them, but we can effect a cure by using Bickle's Anti-Consumptive Syrup, the medicine that has never been known to fail in curing coughs, colds, bronchitis and all affections of the throat, lungs and chest,

A PERNICIOUS THEORY.

Sacred Heart Review

There exists a certain class of indi-viduals—and unhappily among them are sometimes found some calling them-selves Catholics—who pride themselves upon what it pleases them to designate as their broad and enlightened religious views. Liberal in other things, these persons consider it their duty to be liberal also in the be liberal also in the matter of religion. They have their own concepts and convictions of the creatures obligations to the Creator, and they appear willing that their neighbor should entertain his ideas on that subject, even if those ideas flatly contradict the truth. They hold that every man's views of religion, provided they be lived up to honestly and sincerely, are acceptable to God. They may be fully convinced that their own religious ideas are the only correct and true ones; but they would not, for all that conviction, think it necessary that these religious truths should be accepted by others, because they think, in

their large liberality, that all forms of Christianity must be pleasing to God, and that men, therefore, should be free to choose the creed that pleases them best, and to make that their religious rule of life. When a man has been brought up a Catholic he finds it very difficult at the outset to look with any favor on such a religious theory as that. Taught from his earliest years that there is but "one God, one faith, and one baptism," liberalism in religion, such as we have portrayed it, appears very inconsistent and repugnant when it first presents itself to his gaze. Little by little, however, the theory, despite all its deformities, sometimes grows upon him. By insidious appeals to his liberty of choice and freedom of action it wins a hear-ing from him. Then by false promises to rid him of religious obligations that have become rather irksome, it gains additional influence over him, and in too many instances, alas! it ends by winning complete control, for the time being at least, of his mind, with the result that his most important religious duties are neglected and his immortal soul is placed in actual and terrible

danger of being eternally lost. And yet how surprisingly strange is it not, and inexplicable, that such sophistries as those whereon this theory of religious liberalism rests, should be accepted by any rational man, much less by any one calling himself a Chris tian! Such a system of religion con-flicts with reason. It impugns the un-changeable nature of God. It attacks His veracity—an essential attribute of His veracity—an essential attribute of His divinty. It makes falsehood, with all its evil consequences, as pleasing in His sight as truth. And the Christian must see in its prentesions a contradiction of the command which the Saviour gave the apostles, and through them their encessors to teach the them their successors, to teach the nations "to observe all things what soever I have commanded you," promising to abide with them to the end of time. For there were no exceptions made by the Giver of that command in favor of this or that nation or this or that individual. All were to be taught alike. He did not command the apostles to teach one set of truths here and a different doctrine there. On the contrary, He bade them teach all na-tions to observe all the things which He had taught them. He did not leave it in the power of the apostles to choose what doctrines they should preach; and how absurd is it not to suppose that He left to their hearers the option of choosing what doctrines they would accept and what ones they would reject! Yet such is the option which the

ject! Yet such is the option which the 'liberal' Christian arrogates to himself when he contends that any form of faith and religion that is sincerely believed and consistently put in practice, is acceptable to God. Such a theory of belief, therefore, directly contradicts, and refuses obedience, to the command which Christ placed upon the apostles and through them, upon the people of the whole world.

But our "liberal"-minded friends

may ask whether there are not, in fact may ask whether there are not, in fact some essential and some non-essential Christian teachings. Certainly there are. St. Augustine enjoins upon us unityin essentials, liberty in doubtful matters and charity in all things. But the great fault of the "liberal" religious the state of the "liberal" religious the state of the state ous theory is that it claims the authority to decide for itself what are the esity to decide for itself what are the es-sential and what the non-essential doc-trines of Christianity. One of its ad-herents denies the Trinity; another impugus Christ's divinity. This one attacks the Real Presence; that one questions the authority of the Church.
The "liberal" Catholic does not, of
course, go to such lengths as these.
He generally hesitates to express open disbelief in any of the teachings of the Church. He practically contradicts them, however, in his manner of life, by staying away from Mass on Sundays and holydays of obligation, by failing to frequent the confessional and the altar rail, by neglecting his other religious duties: or, it may be, by failing to denounce—when the occasion calls for it—the irrational, absurd and anti Christian claim that it is not a matter of much importance what a man believes provided he professes some sort of Christianity and leads an upright life. As faith finds expression in many

other ways than in words, so unfaithand the sort of religious liberalism here considered practically amounts to that—can exhibit itself in a variety of manners. Let us beware of showing it in any form!

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LESSONS OF THE WAR

Sacred Heart Review The cruel war is apparently over, but, nevertheless, it is not too late to dwell on the lessons of tolerance and neigh borly feeling which it has impressed upon the minds of all broad-minded and thinking people. That there are some so blind in their crass stupidity and bigotry that they can not be convinced may be a truism, but it is one that can not be too often repeated. They are usually of the kind whose in vincible ignorance may save them. Then there are those who have no convictions—men who are intolerant be cause they think that religious illiberality will advance them politically. Of the two, the latter are the more contemptible. Like Esau, each one of them would sell his birthright for a mess of pottage. Our spirited contemporary, the Haverhill Gazette, had an article, before peace was declared, on "One Result of the War," which may be read with interest in connection with the foregoing remarks. Among other things it said :

other things it said:

"One good result of the war with Spain is the settlement, even for bigots, of the fact that persons of the Roman Catholic faith are beyond question loyal citizens of this country, and consequently not open to the contemptible charge of disloyalty so often made against them by a coterie of disturbers who have deluded themselves into believing that they are patriots.

The Know Nothings passed away in shame during the War of the Rebellion, and as one result of the present war the A. P. A.'s will meet a similar fate. But the lesson of their taking off must not be that. In this country all citizens are equal. No man has a right to question the religious opinion of his fellows. The highest religious thoughts which govern the best citizens are based upon the highest intelligence illumined by God's grace. Bigotry, which is the repulsive offspring of ignorance, destroys all this, and nothing good can possibly come from it. The Gazette has no desire to be harsh; but no bigot of any faith will ever find peace within the reach of its lash."

If the editors of our other Protestant daily contemporaries would speak in this manly fashion, we would have little cause to fear a revival of the A. P. A spirit. As it is, we may have only scotched the snake, not killed it.

"TE DEUM" TO BE SUNG.

Archbishop Kain Instructs Priests to Celebrate the War's End.

St. Louis, Mo., August 18.—Archbishop Kain has forwarded from Atlantic City, where he is spending the summer, orders to the priests of this diocese a "Te Deum" be sung in all the Catholic churches in honor of the charge of the transfer of the control of the charge of the charge

the closing of the war.

The orders came by circular letter addressed to each priest, in which the Archbishop speaks of the end of the struggle between Spain and the United States, and that God should be thanked for the closing of the war and the end of battles which meant such a sacrifice of human life.

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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. Arrears must be paid in full before the paper can be stopped. he stopped. When subscribers change their residence it important that the old as well as the new ad-

London Saturday, September 10, 1898

Quærens sends us an answer to the questions of an Anglican clergyman which were submitted to the editor of the Question box of the Chicago New World, and which appeared in our issue of August 20, with the answers of the editor. As we understand the questions and answers the whole matter is made very clear by the editor of the question box. The edit or's answer does not differ substantially from that given by our correspondent Quærens.

DIOCESAN CHANGES.

The Rev. W. Flannery, D. D., who has been forty five years in the sacred ministry, and for tweaty-eight years pastor of St. Thomas, has been appoint. ed to the charge of the parish of Windsor. Dr. Flannery, by his genial manners, ability and zeal in the sacred ministry, has made himself universally be loved and admired by the people of St. Thomas, among whom he has labored so long. A farewell reception was given to him on Monday evening, September 7, at which Protestants, equally with Catholics, expressed their regret at his departure from among them. Rev. Dr. Flannery will be succeeded by the Rev. Joseph Bayard, who has had charge of Windsor parish during the past year and a half

Father Bayard is also a priest of great ability, zeal and experience, and has been forty years in the ministry in this diocese

THE OLD NONSENSE AGAIN.

The constituency of North Simcoe, which by the death of Mr. Dalton McCarthy has no member representing it in the Dominion Parliament, is to be contested on the line of policy which was laid down by the deceased mem ber. A meeting was held at Stayner on August the 20th, at which about two hundred delegates were present who had been supporters of the late member. Lieut. Col. O'Brien, one of the two followers of Mr. McCarthy in Parliament who was defeated at the last general election, moved a resolution to the effect that an independent political association be formed in the constituency on the platform and Would all were such as he! In the principles of the which was carried and officers of the association were elected by the delegates. Mr. Leighton Mc-Carthy was then chosen as the stand ard bearer of the almost defunct party. Third parties have not been a success in Canadian politics, and the anti-Catholic policy of the late member was notably a fiasco in the House of Commons. We can hardly suppose that the electors of North Simcoe will give their support for its resuscitation. It is resurrected now merely for the purpose of electing the nephew of Mr. Dalton McCarthy, on the claim that he is the nephew of his uncle.

THE DREYFUS CASE.

It is now made evident that the papers on which Captain Dreyfus was convicted of treasonably betraying French military secrets to a foreign power (Germany) were forged documents. Mons. Cavaignac, the Minister of War, on taking office, determined to examine into the character of the investigation of the court martial which tried Drevfus, and discovered that Lieut. Col. Henry had forged the incriminating document, and the latter on being closely questioned admitted that he was the author of the forgery. There is reason to believe that the forgery was perpetrated by order of superior officers, because reasons of State made it unadvisable to produce the authentic documents which would have convicted Drevfus, but a new trial will now be given, and if the authentic documents are not produced, Dreyfus is likely to throat with a razor. Dreyfus is still

case as it stands at present is complicated, and is a disgrace to modern civilization and refinement, as the trial was a parody on justice. The accused is sult will depend mainly upon the he evidently did not get. If he was really guilty he deserves severe punishment, but he certainly should not be punished on a mock trial and forged evidence.

NO LESSON TO LEARN.

The Montreal Witness recently alled attention to the fact that the Ontario Government has appointed a French-Canadian police magistrate for Cornwall, and appealed to the Government of Quebec to follow the generous example thus set to it by naming an English speaking magistrate for Montreal. The Evenement, in commenting on this proposition, points out that the Province of Quebec has no lessons to learn from Ontario on the point of generous treatment of the minority. It remarks that there can be no objection to the appointment of an English police magistrate for Montreal if there is need of one. There is no reason for asking that such an appoint. ment be made that Quebec may equal Ontario in liberality. Quebec has always treated the English speaking minority with generosity, and the Evenement says :

Livenement says:

"The fact is, that in every branch of the public service the English element is largely represented. It has even a larger share of the patronage than its numbers entitle it to. In this respect Quebec has no lessons to learn from its neighbor. It is just the contrary that should take place, for the French element in Ontario is far from being so generously treated as is the English element in this province. (Quebec)."

THE CAMPAIGN FOR PROHIBI-TION

The preachers of this city held prohibition mass meeting last Sunday. Are they quite sure they are not breaking the Sabbath day? Or is it a case where "the end justifies the means?" The intemperate utterances of some of them would lead many an honest man to pause before casting a vote in favor of Prohibition; for the reason that if such a law were enacted we might again have to experience the reign of terror brought about by the preachers in their attempts to enforce the Scott Act. We will here give a few of the questions and answers at the Sunday mass meeting above re ferred to:

Question—Could liquor be smuggled in from the United States in case Canada passed a prohibitory law?

Answer—No. Smuggling is a sin and a crime, and punishable, but is always carried on to some extent.

Question—Can druggists sell liquor in quantities, the same as hotels?

Answer—No.
Young man—Well, I know they do, be cause I bought it myself on Saturday.
Rev. Mr. Fallis (jumping up)—Well, you give me the name of that druggist and your own name, and I'll have that druggist before the courts before this time to morrow. There is a policeman right here as a witness, too.

As to smuggling, it is pleasant to note that the chairman stands upon such a very high plane of patriotism. log days the writer happe speaking with a Customs officer in to feed the lambs and sheep of his flock, Windsor. This official stated that they had some very funny experiences. For instance: "Look," said he, "at that gentleman with the white tie, who wears a bran new pair of boots. Of course the old ones are in the valise. Look, also, " he added, "at his son by his side, who wears a pair of new rubber boots, with the weather dry and the thermometor pointing to 85.

If Prohibition is enacted, doubtless we will find Rev. Mr. Fallis wearing the police uniform, marching up and down where the saloons were doing business at the old stands, swinging a baton or a base ball bat.

THE HIGH LOW CHURCH WAR.

In view of the war now at its height in England between the so called Evangelical or Low Church and Ritualistic parties, it becomes a matter of of the two contending parties in the Church of England that a forecast may be made as regards the outcome of the relentless conflict.

Presbyterian, Congregational, and Methodist journals take part with the Evangelical insurgents under the leadership of Mr. Kensit, and openly express the hope that the uprising of the Evangelicals may result in giving them ascendancy in the Church.

But it is not altogether certain that even Mr. Kensit's turbulence will pre vail. An article has appeared in the Contemporary Review of London and New York, from the pen of Mr. Richbe acquitted. In consequence of the ard Heath, in which he maintains vigexposure of the forgery, Lieut. Col. orously that "Evangelicalism is wan-Henry committed suicide by cutting his ing in the Church of England." If less, through his subordinates and this be the case, the Ritualists are like- attendants, and through the religious

Non Conformists is thrown into the means at his disposal, for the poor of scale on the Low-Church side. It is a his diocese, maintaining hospitals, Church of England battle, and the re- orphanages, and houses of refuge for certainly entitled to a fair trial, which strength of the contending parties such institutions. At the same time, within that Church.

In opposition to Mr. Heath's views, the Rev. J. Guiness Rogers writes in throughout all nations. It is certain, the same Review to say that there is therefore, that Pope Leo does not neg " no ground for taking any gloomy view as to the position and prospects of Evangelical truth in this country.

England.) The proofs advanced by Mr. Rogers appear to be eminently satisfactory. They are the facts that, first the British and Foreign Bible Society and the Tract Society are in a prosperous condition; and, secondly, that the London missionary society is abundantly sup ported. These three societies derive a large amount of support from all sections of the Church, so that their success does not necessarily imply the success of Evangelicalism. On the other hand, Mr. Rogers admits the truth of the statement of the Bishop of Liverpool that " the Evangelical clergy are to day but a small minority of the Church of England."

Evangelicalism is much stronger among the laity than among the clergy, nevertheless as the laity do, for the most part, look to the clergy for direction in matters of religion, it is inconceivable to us that under existing circumstances, the violent measures taken by the Low Church party to suppress Ritualistic practices can succeed. The attempt to suppress these practices by violence will most probably rather create sympathy for those who are per secuted, and disgust for the persecutors We venture to predict, therefore, that in the present crusade, the High Church party will come forth with victory perched upon their banners, and we feel constrained to add we sincerely hope this may be the upshot.

THE POPE AND THE ITALI-ANS

We have received from "P. M.," of Fredericton, N. B., a communication with a request that it be inserted in our columns. With this request we cannot comply, chiefly for two reasons: first, the communication would need to be carefully revised before publication, and, secondly, after revision, it would be still conched in language disrespectful to the Supreme Head of the Catholic Church. It is, therefore, not suitable to our columns.

In this connection, nevertheless, we deem it proper to reply briefly to some objections which are made from time to time against the line of conduct pursued by the Popes generally, and Leo XIII in particular.

It has been sometimes said by flippant orators and writers, that the Holy Father, by remaining within his prison of the Vatican, neglects his duty as Head of the Church. Why does he not authority of the Holy Father. go forth to meet his people face to face, to visit the widows and orphans, and as do other Bishops and pastors of souls?

To this we answer that the objectors shut their eyes to the difficulty of Pope Leo's position, as, practically, a act under the misfortunes they have prisoner within the walls of the Vati- endured through the recent war. He can, and thus they require him to do an impossibility.

Rome is in possession of the Holy Father's enemies, and is garrisoned by a horde of officials and soldiers of the King of Italy, who know him to be the rightful sovereign of the city and the surrounding country, and who therefore regard him as a rival claimant to

the King's throne. The Government has encouraged its the Holy Father, and even this hostility was shown without restraint when the corpse of Pius IX. was borne through the streets of the city. It is interest to know the relative strength evident, therefore, that Leo XIII. could not pass through the city safely, and we cannot conceive that a loyal Catholic should wish thus to expose him to the insults of a howling mob, and probably to the peril of violence.

But how does the Holy Father attend to his duty as chief pastor if he is thus a prisoner in the Vatican? It must be remembered that he has other duties, besides that of managing the diocese of Rome, and visiting the sick, and

widows and orphans. The personal acts of charity of Pope Leo XIII. are known to be numerous. and he expends large sums of money in performing them, though he cannot visit the poor in person, on account of his position as a prisoner. Neverthe-

French Guiana, South America. The withstanding that the influence of the as amply as possible, according to the those who need to have recourse to he pays due attention to the government of the whole Church, spread lect the duties of his office.

We read in Acts vi. that when the number of disciples of Christ had greatly increased, there were complaints on the part of the Grecians (or in proof of his position certainly do not Greek Jews) against the Hebrews, that try by yellow fever, and the array of their widows were neglected in the daily ministration. Then the twelve Apostles declared that, "it is not fit that we should leave the word of God and serve tables." Seven deacons were therefore selected for this work of charity, while the Apostles devoted themselves "to prayer and the ministry of the word." Surely, then, it is sufficient if the Holy Father, after the example of the Apostles, provides suitable persons to attend to the duty of caring for the poor, while he fulfils it, but he had surely an equal interest personally those duties wherein no other person can take his place. Here the question is often asked :

"How does it occur that in the territory which the Popes have ruled for over one thousand years, Leo XIII. is unable to go out among his people."

Perhaps the best answer we can give to this is the admonition given by Christ to His Apostles (St. John xv 18-21):

"If the world hate you, know that it hated me before you. If you had been of the world, the world would love its own; but because you are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember My word that I said to you; the servant is not greater than his Lord. It they have persecuted Me, they will also persecute you. . . But all these things they will do to you for My name's sake, because they know not Him that sent Me."

From this it is seen that the inordinate worldly passions of men will naturally rise in rebellion against the moral force which curbs them, and this accounts for the fact that the restless spirits of Europe united under the unscrupulous Atheist Garibaldi, to overturn the authority of the Pope, and backed by the greed of the Sardinian king, they were able to defeat the small army of the Pope and take possession of his territory. All this does not show that the rule of the Pope over his subjects was a tyranny, or that it bore heavily upon the people. The contrary is the fact, and it is well known that whereas during the reign of the Popes the burdens of the people were but light, they have become intolerable under the Savoyard dynasty, and this is the reason for the frequent insurrections which have broken out from time to time throughout Italy under the present regime.

The ill-will shown to the Pope by mob of vile characters and persons in the pay of a hostile government, therefore, does not prove anything against either the beneficence or the divine

AN ENCYCLICAL TO PEOPLE OF SPAIN.

The Holy Father has already issued an Encyclical letter addressed to the people of Spain, advising them how to calls upon all true Catholics to bear with fortitude and to accept with calmness and resignation the afflictions they have met with, and to turn their attention to the moral and material regeneration of their country.

From the first moment when was was deemed to be imminent between the two countries, the Holy Father interested himself for the preservation of peace, but his motives were grossly officials to entertain and to exhibit on misrepresented by the Anti-Catholic every occasion the greatest hostility to press and parsons, who assumed that he could have in view no other purpose than to gain a diplomatic victory for Spain. But such was not the case. The Holy Father was indeed anxious for a settlement, but he sought to obtain this through justice, not only to the monks declare that "their lord-Spain, but also to the Cubans, and to the ships treated him like a dog," and re-United States.

Undoubtedly, the Holy Father foresaw that if war should be declared, there would be an immense amount of suffering and loss of life entailed upon both countries which engaged in the deadly strife, besides financial losses, and his foresight has been justified by the result.

Spain has been, indeed, the greatest loser, but the United States has had its serious losses also, and the cost has not been counted yet.

The expense of the Cuban expedi-

the Philippine islands, the protection ever, that by their action they do not of coast cities, and the mobilization of the army to Tampa, Chicamanga, and Church, to which they still adhere, and other points on the Southeast coast of the United States.

Besides all this, who can estimate the losses and sufferings endured by families throughout the country, on account of the deaths of young men who were their bread-winners, or because of wounds received which will cripple them for life.

We must also take into consideration the direct losses entailed on the counpensions which will have to be paid for many years to come to disabled soldiers and their families.

The Holy Father, having at heart the best interests of all nations, and, as a matter of course, especially the interests of Catholics, who are his spiritual children, was desirous to avert the evils of war from both countries. Spain is a Catholic country, and no doubt this fact made the Pope all the more anxious to avert misfortune from in the welfare of the United States Cuba, and the Philippine Islands, in which countries, taken together, the number of Catholics exceeds even that of Spain.

The desire of the Pope was, therefore, to bring about an arrangement which would satisfy not only Spain, but also the United States and the native populations of the Islands. This arrangement, for the benefit of all concerned, he hoped to bring about without recourse being had to the horrors of war. It was a noble purpose, worthy of a great Pontiff, and if he had succeeded in it he would have secured the stability of the present dynasty of Spain, and the autonomy of Cuba at the same time under reasonable conditions, thus removing the whole subject of complaint which ostensibly led the United States to proclaim war.

The Holy Father's object was both Christian and philanthropic; but the Protestant ministers who were urging dination ceremony. on the United States to a war which would " blot out Spain from the map of Europe," were animated by a spirit of diabolical hatred against a Catholic country simply because it is Catholic.

We have no reason to believe that by the result of the war religion will suffer, but we believe that any good which may result from what has been done, might bave been brought about without the destruction and misery which necessarily result from war, and for which those who urged the declaration of war are responsible before God and at the bar of human justice and Christian charity.

The Pope, by his advocacy of peace, and by urging Spain to concede what was reasonable in the demands of the United States, stands forth in striking contrast to these disturbers of the peace and to him the thanks of all who had any concern in the recent war are due for his earnest advocacy of a peaceful solution to the matters in dispute. We have no doubt that his timely advice to the people of Spain in his recent encyclical will also be thankfully received, and we may hope that the people addressed will now devote themselves to improvement in the arts of peace, and to the moral and material development of their country, in accordance with the Holy Father's recommendations.

BOGUS ORDINATIONS TO THE PRIESTHOOD

The Londen, England, News of the World gives a piece of interesting intelligence regarding the much-talked of "Father" Ignatius and other monks of his mock Benedictine monastery at Llanthony, Wales, showing the straits to which Anglican monks are reduced in their efforts to be Catholics and Anglicans at the same time.

Bishops to have himself and a number of his monks ordained "priests," but fused the request.

But the brethren have at last found a way to over reach the Bishops. They procured one who, according to the reign shall be a period of peace. So journal above mentioned, had been appointed by the Syrian Patriarch of of Europe by intermariage that there Antioch to be Archbishop and Metropoli- are the closest ties of relationship betan of the "Old Catholics" of America. to ordain them priests for the monastery only, whereas when outside the monastery they should be obedient to the See of St. Davids.

The monks claim that they were just ified in getting their ordination from tion alone to the Government, has a foreign Bishop, as their so doing is other, and as the Queen has so large a been estimated at \$115,000,000, and in harmony with ecclesiastical usage, family of children and grand children, probably this amount will be more whereas many monasteries were per- intermarried with nearly all the reignthan doubled, even trebled, perhaps, mitted under canon law to call in any ing families, family relations, as well

for the operations in Porto Rico and the priesthood. They protest, howcease to be members of the British that the new priests will not exercise priestly functions outside their monas. teries without the permission of the diocesan Bishops.

It will be very difficult for the Anglican Bishops to find fault with the conduct of the monks, for they themselves have maintained the independ. ence of diocesan Bishops by divine right, and have gone out of their dioceses to perform their supposed episcopal functions, as Bishop Plunkett did in Madrid, and the Archbishops of Can. terbury have several times made Bishops of Jerusalem, without asking leave from either the Catholic or the Oriental Schismatic Bishops of that

Of course, such disorderly conduct could not be tolerated in the true Church of Christ, but Anglicanism from its beginning was founded upon irregular procedure, and there is no authority within it to prevent such irregularities now.

It has been ascertained that the supposed Archbishop who derives his authority from the Syrian Patriarch, Mar Timotheus of Antioch, is none other than the notorious Villate of Chicago, who calls himself the Patriarch of the "Old Catholics" of America, and who professed to have received his consecration from a Nestorian Bishop of India. But it appears that this Nestorian, who at first agreed to consecrate Vilatte, afterwards refused to do so because the latter could not or would not play him a sufficient sum of money for his services.

But all these circumstances are of small account, as Vilatte's ordinations are quite as good as would the ordination by any of the Anglican Bishops, who have no better claim to the Episcopal office than has Vilatte himself.

Doubtless, the cunning Chicagoan received a handsome payment for his services in going through a mock or-

ENGLAND AND RUSSIA.

But a few days have elapsed since we had to chronicle the fact that there were mutterings of a threatened war between England and Russia, owing to complications arising out of the conflict of interests of both countries in their dealings with China.

So far did this clashing of interests go that the Russian ambassador, Mr. Pavioff, actually induced the Chinese Government to break off an arrangement which was on the point of being concluded, whereby an English banking company should advance the money for the building of an important railway to Nin Chwang.

The difficulty, however, appears to have been tided over, but not without letting Russia have its own way in regard to the proposed railway. The leaders of the British Government have explained that it was not within to make a contract with a British syndicate, even though the Chinese Government had been terrorized by another power to break off the negotiations which had been almost brought to a successful issue.

The concession of Russia, which has satisfied England in return for what the latter has given up, appears to be that Russia has agreed to recognize and respect an English sphere of influence in China, while England will do the same in regard to Russia.

The terms may be regarded by Lord Salisbury as favorable to England, but the British public certainly looks at them with suspicion, and with the conviction that England has backed down, with loss of prestige, while Russia gains nearly all the advantages of the situation. This feeling finds expres-It appears that "Father" Ignatius sion even more among Conservatives has frequently applied to the Anglican than with the Liberals, and there are ominous threats thrown out that the Government must give way unless it adopts a firmer foreign policy.

It is asserted very persistently that Lord Salisbury's very peaceful policy is forced upon him by the Queen, who wishes that what time remains to her to mingled are the various royal families tween them, and especially between the Protestant and Greek Church dynasties, so that in case of war, especially of anything approaching a general war, brothers and sisters, fathers and mothers and their children would necessarily be ranged against each in exile at Devil's Island, which is near ly to get the better of the fight, not- orders which he governs, he provides when all the expenses are put together Bishop to ordain their candidates for as her laudable desire for general

peace, make her set her face resolu against anything which would b on the horrors of war.

The traditions of England te the opposite direction from this. land's greatness arises in a measure from the successes she achieved in war, and the people ing a laudable pride in the histo their country, are of opinion that may be and has been purchased great a price, whereas it has bee served only by excluding the r from having a decisive voice i management of the political affi the world, or at least of the E hemisphere. Hence arises the ing discontent at the foreign pol Lord Salisbury's Government.

The last week has brought fort new moves on the political chess which are as difficult to understa they are unexpected. On the 24th. of August,

Muravieff, the Russian Foreign ter, handed to all the foreign mats at St. Petereburg a note fr Czar declaring that "the maint of peace and the reduction of the sive armaments now crushing nations, is the ideal for which a ernments ought to strive, and ing a general conference of which shall take into considerat means of bringing about so de an object as the attainment

This proposition of the Czar h regarded with jubilation by ma are (sincerely desirous of seeing versal peace brought about. those who have joyfully welco Pope Leo XIII. is prominent. as the proposal was made pu wired congratulations to the I Nicholas and offered every as in his power to promote the r conference.

Among English statesmen, have expressed a hope that t posal may lead to a satisfacto clusion, but there is evide latent suspicion that there is cealed purpose in it which is the background.

It has been remarked that the fact that Russia's propose railway through Siberia car completed for eight or ten year that in the meantime the best thing for Russia is that peace tained, as she cannot be prep any great war till the railway ished, the Russian desire a things that peace be mainsa

that period. When the past policy of considered, there is room for picion that the proposal i merely for the purpose of gain to prepare to strike a succes hereafter for the extension of pire in the East when the pro comes. Hence, while some ists praise the proposition effusively, others are conten like Lord Frederick Roberts har, commander of the Bri in Ireland, that "it will be s

ried out." Whatever may be the or tertained on the matter, it is that none of the powers will attend the conference propo Czar, in order to ascertain not any practical result can from it.

It is noteworthy that t press generally do not favor proposition, as it would en France the obligation not the Restoration of the lost of Alsace and Lorraine.

It has been understood cordiality, and even an allis ive and defensive has exist France and Russia. It is therefore, that one of the a make such a proposition w sulting the other. Neverth what has been done.

On the whole, it may res said, that while there are difficulties in the way of re result which the Czar is aiming at, it is possible, at even probable, that the Gr through the proposed confe come to a conclusion to r armaments and thus lessen burdens which now oppr nations, and that they may some agreement which peace, at all events, for m

One should be fearful of in poetry when one think one thinks differently from -Joubert.

Great men are modest, continually compare the with other men, but with the perfect which they their minds. - Leopardi.

peace, make her set her face resolutely against anything which would bring

on the horrors of war. The traditions of England tend in the opposite direction from this. Eng. land's greatness arises in a great measure from the successes she has achieved in war, and the people, taking a laudable pride in the history of their country, are of opinion that peace may be and has been purchased at too great a price, whereas it has been preserved only by excluding the nation from having a decisive voice in the management of the political affairs of the world, or at least of the Eastern hemisphere. Hence arises the growing discontent at the foreign policy of Lord Salisbury's Government.

The last week has brought forth some new moves on the political chess-board which are as difficult to understand as they are unexpected.

On the 24th. of August, Count Muravieff, the Russian Foreign Minis ter, handed to all the foreign diplomats at St. Petereburg a note from the Czar declaring that "the maintenance of peace and the reduction of the excessive armaments now crushing all nations, is the ideal for which all Governments ought to strive, and proposing a general conference of nations which shall take into consideration the means of bringing about so desirable an object as the attainment of this ideal."

This proposition of the Czar has been regarded with jubilation by many who are (sincerely desirous of seeing universal peace brought about. Among those who have joyfully welcomed it, Pope Leo XIII. is prominent. As soon as the proposal was made public, he wired congratulations to the Emperor Nicholas and offered every assistance in his power to promote the proposed conference.

Among English statesmen, several have expressed a hope that the proposal may lead to a satisfactory conclusion, but there is evidently a latent suspicion that there is a concealed purpose in it which is kept in

the background.

It has been remarked that owing to the fact that Russia's proposed great railway through Siberia cannot be completed for eight or ten years, and that in the meantime the best possible thing for Russia is that peace be maintained, as she cannot be prepared for any great war till the railway is finished, the Russian desire above all things that peace be mainsained for

that period. When the past policy of Russia is considered, there is room for the suspicion that the proposal is meant merely for the purpose of gaining time to prepare to strike a successful blow hereafter for the extension of its Empire in the East when the proper time comes. Hence, while some diplomatists praise the proposition somewhat effusively, others are content to say, like Lord Frederick Roberts of Kandahar, commander of the British forcein Ireland, that "it will be most satiscan be carch a propos ried out."

Whatever may be the opinion entertained on the matter, it is probable that none of the powers will object to attend the conference proposed by the Czar, in order to ascertain whether or not any practical result can be drawn from it.

It is noteworthy that the French press generally do not favor the Czar's proposition, as it would entail upon France the obligation not to seek for the Restoration of the lost provinces of Alsace and Lorraine.

It has been understood that great cordiality, and even an alliance offensive and defensive has existed between France and Russia. It is surprising, therefore, that one of the allies should make such a proposition without consulting the other. Nevertheless this is what has been done.

On the whole, it may reasonably be said, that while there are very great difficulties in the way of reaching the result which the Czar is professedly aiming at, it is possible, and perhaps even probable, that the Great Powers, through the proposed conference, may come to a conclusion to reduce their armaments, and thus lessen greatly the burdens which now oppress all the nations, and that they may arrive at some agreement which will ensure peace, at all events, for many years to come.

One should be fearful of being wrong in poetry when one thinks differently from the poet, and in religion when one thinks differently from the saints.

—Joubert.

Great men are modest, because they continually compare themselves, not with other men, but with that idea of the perfect which they have before their minds.—Leopardi.

"GRAND OLD WOMAN."

Evidences of the tenderness and courage of devoted wives are not wanting. The following instance of the devotion and self sacrifice of the wife of the late Mr. Gladstone now related:

Once when Gladstone was making

Once when Gladstone was making an out-door speech it began to rain. Quietly Mrs. Gladstone, who has the sweetest, most motherly face in the world, and who always accompanied her husband, stood up and, opened a domestic looking umbrella of the Camp species, held it over him. The spectacle which the old couple presented there standing together was so touching and appealed so thoroughly to the good feelings of the crowd, because of the striking picture of Darby and Joan domestically, that when a burly costermonger who had been loudest in his cat-calls and hooting of Mr. Gladstone up to that moment, suddenly shouted, "Three cheers for the grand old Woman!" every one responded with a well.

THE CHURCH AND SCIENCE.

On the twenty fifth anniversary of the founding of Boston University Bishop Hurst (Protestant), chancellor of the American University, said:

he American University, said:
'It is quite the vogue with certain Don Quixotes to charge the Church with being the protector of ignorance 'Down with science, up with dark ness!' is the cry they would put in the mouth of the Church. On the con-trary, the Church is not, and never has been, the opponent of science. I will admit the formidable appearance of the fine padding called foot-notes in Buckle's 'History of Civilization' and Draper's 'Intellectual Development of Europe, and some other books, mainly made up of those two, where it is made to appear that in the time of Galileo the Church took an opposite Galileo the course. We forget that the persecutor of Galileo and all others who ventured to interfere with the growth of though were only the administrators of hour. It was never the wish of the Church. The clergy of Monte Cassino vere the best astronomers of Europe. The Church itself has in no case on the side of ignorance, but has always been the champion of the highest and broadest knowledge.

MINISTERS AND MINISTERS.

We are moved to pay tribute to the Protestant ministers acting as chap lains at the different camps in the They are liberal minded, well-South. meaning men, seemingly eager to do all the good in their power. Their kindly acts are not confined to co re ligionists: Catholics as well as Protes ants share in the favors they are constantly bestowing. Some of these rev. gentlemen go so far as to distribute Catholic periodicals, and one of then rode several miles to summon a priest to attend a dying soldier. This is nobl conduct. The bigots among the Pro testant clergy are not conspicuous since the war broke out; they hate danger as much as they do Catholics. The chaplain of the First Ohio Volun-teer Infantry who said, "Though at home a Methodist, I am here the servant of Him who bore the Cross for our salvation," was just a trifle ambigu ous; however, we hope that when this cruel war is all over and good Brothe Henderson returns to his home, he will not be less liberal-minded than he was while in camp. - Ave Maria.

DIFFICULTY AND DOUBT.

Catholics who for one reason or another are more familiar with what is urged against the faith than can be said for it are liable to confound the sin of doubt which is one thing with the mere intellectual apprehension of objections which is something radicaldifferent. Doubt in matters of faith means simply that we hesitate to accept as true some dogma of the Church. A difficulty with regard to a dogma implies, not hesitation about accepting a dogma as true, but simply our own inability to demonstrate its entire truth and reasonableness. Cardinal Newman has some pertinent remarks about these two things. Difficulty and doubt, he says, are incommensur-able; so that ten thousand difficulties could never amount to one doubt. We known that the doctrines of the Church, guided as she is by the Spirit of God, are true. And so, though the Gentiles mock us and the unbelieving meditate many objections, we still say, in the spirit of the monk Felix, "Lord, I believe, though I cannot understand. -Providence Visitor.

ENGLAND'S CUBA.

Yet once again the hard word of Mr. Gladstone seems to be justified-that England never did anything for Ireland out of a pure sense of justice." After all the brave talk of statesmen and churchmen, the present govern ment, after long deliberation, has decided against the endowment of a Catholic University for Ireland. If Ireland gets nothing else out of these debates, however, she has at least ecured a new argument in favor of Home Rule; for the world has been shown conclusively that the imperial government is not willing to redress an Irish grievance even when it is proved such and the wrong might easily be righted. The Weekly Regis ter, which has excellent opportunities for knowing the truth, states that Lord Salisbury's government could carry the measure through with much more than its usual majority; and that, though nearly all the members of the

kingdom. Thus politicians are much the same the world over; and when the great Anglo-Saxon Federation comes to unite us to our long lost cousins, Lord Salisbury and his colleagues will have had such a training as will justify them in aspiring to be aldermen in Chicago.—Ave Maria.

AN INDIGNANT PROTEST.

Duluth, Aug. 80.—The widely known and so-called ex-nun, Margare Shepherd, gave recently one of her lectures in Duluth, Minn. The indignant editor of the Microcosm, of that city, who calls himself a Protestant of the most avowed type, read the exnun and her hearers a piece of his mind. Among other things, he said: - "My knowledge of priests, convents and such things is very limited, but I lo know that the land is filled with Catholic churches, schools, hospitals, benevolent and charitable institutions that radiate with a constant love and good feeling towards all mankind, and there is not a Protestant or a heathe revolving beneath the stars would suffer, sicken or die within reach of any one of these institutions and cry in vain for help. When I am told that these same Sisters of Mercy who go upon the shell riven fields of battle into plague stricken districts of the tropics, to care for the dying are a sin soaked association of bad women, then it is I feel like exhausting some accomplished ox-driver's vocabulary in the feeble expressions of my own emo tions. Moreover, the average man of to day in a fair judge of human nature. and usually knows a good woman when he sees her, and the real honest man is very scarce in this world who can look into the face of a Sister of Morcy without being impelled to take hat. Unless he is a brainless off his bat like bigot he can't get away from it. It is the one thing from which no honest manly heart can escape.

To those who hear and encourage her he has this to say:—"To those who knowingly and wilfully assist in such work as that by which Mrs. Shepherd hopes to acquire the coin, are even worse than she, if that were possible. Those who thoughtlessly contribute to her purse are her real vic-

REGIN AT HOME!

tims.

The eagerness of the American mis sionary for service amid the late Spanessions establishes a similitude between autocratic and evangelistic When your European auto crat has too much trouble on hand at home, he looks about for an excuse for a foreign war, so as to get some of the dangerous elements killed off in battle and the cries of the remainder drowned in the shouting of the chauvinists. We do not know why the American missionary should sigh for fresh fields and pastures new, if he be an hones man, when he has fifty millions of a population outside the church goers, to work upon right here. But if he must go abroad in his apostolic zeal, we would refer him to the Bishop of Guil-ford, who recently proclaimed a day of public penance in his diocese because of the atheism, immorality and crime of the people. These are mostly Lonof the people. for the diocese covers a por tion of that focus of civilization. wise to Judge Clayton, of Delaware county, this State, who has been doing the New Zealander gazing at the spir itual ruins of St. Paul's, and thus threnodizes over the subject :

"On Sunday I attended religious service at St. Paul's. I was painfully surprised to see such a smail congregation. I do not believe there is a church in Chester that did not have a better attendance. I am told that there is the same want of religious fervor all over London. Why is this? Let us hope that philosophy is not destroying faith. God help the world when the sentiment of true religion leaves it."

But, indeed, there is no necessity to go even to England for a field of mis-sionary enterprise. There are spots on our own social sun more appalling than those exposed by the author of "The Modern Babylon." This country shares with France the horrible distinction of pre eminence in the revolt of maternity against the D.vine decree The pride of the women of other lands to be the methers of happy families; our philosophy has taugh us better. Under the eyes of our public guardians the traffic in the slaughter of the innocents," as the Pulpit of the Cross fittingly styles it, goes on day by day, as all readers of the daily papers know, without let or To allude to this dreadful hindrance. To allude to this di find the Ave Maria doing so guardedly in commending the above named Episcopalian organ for broaching it.
These are some of the plague spots
within the social organism from whence prings this missionary zeal for work among Catholic people ignorant of such hell-born horrors.

Let us, like the Danish Prince's mother, turn our eyes in upon our own souls, and if we do not shudder at what we see there, then are we past redemption, for we are past remorse.—Philadelphia Catholic Standard and Times.

AGAINST PROFANITY.

Holy Name Societies of Brooklyn to Hold Services September 25.

government is not willing to redress an Irish grievance even when it is proved such and the wrong might teasily be righted. The Weekly Register, which has excellent opportunities for knowing the truth, states that Lord Salisbury's government could carry the measure through with much more than its usual majority; and that, though nearly all the members of the Cabinet were personally in favor of the measure, they feared to arouse the ire of the loyal Orangemen of the

through the streets, concluded by religious services held in certain selected churches. For this purpose the city was divided into seven districts. This year the division will include one more district. The societies within these districts meet in a body at some given point and march to the church selected for the services, where a sermon is preached.

The executive committee of the Brooklyn Diocesan Union of Holy Name Societies held a meeting in St. Patrick's Hall, Kent and Willoughby avenues, last Sunday afternoon and discussed the arrangements for the rally. Sunday, September 25, was named as the day on which the services will be held. The churches composing the various districts were also named, but the churches at which the services are to be held were not definitely decided upon. Last year about 9,000 men marched in line and entered their protest against improper language, and this year a larger number is expected.

MAKE PROTESTANTS OF US.

That was a good point that Archbishop Ireland made in his statement to the press about the future of the Catholic Church in the conquered Spanish colonies, when he said that the Protestants who are getting ready for missionary operations in those regions, might as well organize missions for the conversion of the Catholics of Washington: that when the republics of South America cut loose from Spain and Portugal Protestant missionaries flocked thither, yet after years and years of costly labor they have not brought about a change of religion there, and that they will be equally unsuccessful in Cuba, Porto Rico and the Philippines.

Indeed, Protestants are not consist ent-they do not act on what they They allege that the people of Catholic councies are ignorant and that all that is needed to make them Protestant is education and the pos session of the faulty Protestant translation of the Bible. Well, why do they not put that statement to the proof The Catholics of the United States are intelligent people. Why don't our Protestant neighbors make Protestants of us? We can read and write Why don't they tackle us? We num We num ber ten to twelve millions. We are easier to reach than the inhabitants of Havana and Manila. Our souls ar just as precious. Missions to us would cost less. Why not make Protestants

We have started missions to Protestants in this country in a dozen dioceses and have met with success. And the more intelligent, the more pious, the more virtuous the Protestants, the more success our missionaries have in making Catholics of them. We expect to go on until practically all Americans of good will are Catholics. That is not only our hope and prayer, but also our

expectation.
But Protestants don't seem to believe in themselves or in their unstable and unsacramental religion. They send misfit preachers to the heathen and to Catholic countries, but right here at home, in all the strength of their power and the full glory of enlightenment. they let us Catholics go to our doom without making an effort to save us. Why don't they endeavor to make Protestants of us?—Catholic Columbian.

INFALIBILITY AND INSPIRA

New York Freeman's Journal.

In an article recently we argued that the Ministry of the Church, composed of the Apostles, being infallible, the same Ministry of the Church composed of their legitimate successors is infallible.

This conclusion follows from the nature and mission of the Church. It is the Kingdom of Christ on earth, commissioned by Him to teach and govern His followers till the end of time. To the Ministry of this Church in the person of its first officials He said: "He that heareth you heareth Me," and "He that will not hear the Church let him be to thee as the heathen and the publican."

This Church, then, was intended by its Divine Founder to be perpetuated, and infallible. If not perpetuated His promise has failed. If not infallible, His words, "He that heareth you heareth me," would not be true, for certainly those who heard Him heard an in-

fallible authority. It is clear, then, that this Church of Christ possesses at all times since its foundation every prerogative and faculty necessary for its existence, its perpetuity and the accomplishment of ts mission. If its Ministry by s change of personnel has lost any of those things essential to its existence then the Church has failed, and the promise of Christ has failed. As we cannot suppose this, we must conclude that all the attributes and authority originally given to the Ministry of the Church still remain in its possession and that the change of personnel of the Ministry, from the Apostles to their legitimate successors, brought about change in the authority and func tions of that Ministry.

tions of that Ministry.

There is no way of avoiding this conclusion except on the hypothesis that the Church has failed, and if it has failed Christianity is not a divine dispensation. This hypothesis cannot be held by Christians. Therefore the Church is to day what it was in the beginning. It is admitted that the Ministry of the Church was infallible in the beginning, not necessarily as individuals, but in their organic capacity as the Ministry. Therefore the same Ministry—though changed in personnel—is infallible to-day.

A correspondent, while admitting the force of this line of argument, thinks it proves too much. He writes: "If the official prerogatives and faculties of the first officials of the Church pass to their legitimate successors in office without limitation then not only did infallibility pass to the legitimate successors of the Apostles, but inspiration as well."

If inspiration were an attribute essential to the existence and perpetuity of the Ministry, or necessary to the Church in fulfilling its divinely imposed mission, the conclusion of our correspondent would be unavoidable. But inspiration, as a permanent im-

pulse, is not essential to the existence

and perpetuity of the Ministry, not a necessary attribute of the individuals composing the Ministry, not necessary to the accomplishment of the Church's mission. We may go farther and say that it was not necessary to each indi vidual Apostle to constitute him an Apostle, unless the command to go and teach be considered an inspiration, and then the successors have received the same command. It is not stated in the Scriptures that all the Apostles were inspired. When we speak of them as inspired, reference is had to those of them that were authors, who were in spired to write in such a way that what they wrote is the word of God As all did not write it follows that all were not inspired to write, and ye those who did not write were as truly Apostles as those who did. Thus it i en that inspiration was not essential to the Apostolic office. It was plus that office, and was given to certain of the Apostles for a specifi purpose-the completing of the deposit of faith. It must be remembered that inspiration is a temporary divine impulse, not permanent a condition. The deposit once completed the impulse to complete it ceased, and the Church once in possession of that repealed de posit became by divine appointment its guardian and infallible interpreter, and the office of the Ministry is to interpret what has been delivered by in spiration, and not to make or record new revelations.

Had it been the design of Divine Providence to make from time to time in the course of ages new revelations, occasional inspirations of the Church or of some members of her Ministry would have been necessary. But such was not the design of Providence. The deposit of revelation once completed was completed for all time. An infallible interpreter only was needed, and our Lord supplied that interpreter when He established and commissioned His Church.

emporary prerogative given to certain of the Apostles for a specific pur pose and not an official prerogative of the Ministry or of any member of it. This being the case there is no reason why it should pass to the successors in the Ministry. It is very different with infallibility. That is an essential attribute of that teaching corporation or Church of which Christ said: "He that hears you Christ said: "He that hears you hears Me." Those who heard Him heard an infallible teacher, and those who hear the Church hear Him. The Church, then, must be infallible, not at any one time-as in the Apostolic age -but at all times till the great reckoning. To deny the Church this infallibility or to say that it has lost it is to say that the Church of Christ has failed; that the gates of hell have pre-vailed against it, in defiance of the

promise of its Divine Founder. But, our correspondent may ask, not all the Apostles inspired, those who only spoke as well as those who wrote? We have the authority who wrote? of the Church that those who wrote from error by Divine influence in writing. Nothing is said of those of whose utterances we have no record. They may or may not have been inspired to speak on the occasions they did speak. But it is not necessary to suppose so. The commission to preach the Gospel and an audience to preach to are sufficient to account for speaking on those occasions, without supposing that they were moved by a special divine impulse on each partic ular occasion. Their zeal in the cause was sufficient inspiration to speak, but this is not the kind of inspiration we are talking about. repeat, it must be kept in mind that inspiration is an impulse from without, from God, to do, to write, or to speak, and not a constant state. sidering the zeal of the Apostles it is not necessary to suppose that they never spoke unless impelled by this

external impulse to do so. Well, then, if they were not inspired to speak, of what authority were their vords more than those of any other talker? This question arises from a confounding of inspiration with infalli bility and the overlooking of the fact that while inspiration implies infallibility, infallibility does not imply inspiration. One commissioned to teach may be moved to speak by the obligation of obedience to that commission, and if infallible, speak infallibly. In this case one would not be inspired. Thus an Apostle who on a particular occasion taught in obedience to the command he originally received to go and teach, would be impelled by that command and not by inspiration. The impulse to act arose from a sense of duty and not from that divine urgement to action called inspiration. The fact that he acted from a sense of duty and in obedience to a command, and not from inspir ation, would be no argument against the infallibility of his teaching.

Inspiration impels to action and guards the inspired one from error in doing what he is impelled to do. Infallibility does not impel to action, but

guards the infallible agent in the execution of its commission; leaving the time to act to be determined by circumstances as they arise ; just as a court does not give its decision until a question calling for it is presented. Inspiration supplies the body of revealed truth, the deposit of faith; infallibility guards and interprets it. The deposit of faith being complete and closed, the necessity for inspiration has ceased, as there will be no more revealed dispensations. commission of the Church to go and teach all nations is confined to the announcing, with the authority of Christ, this deposit of faith, and interpreting it, as difficulties and doubts may arise in the course of time as to its meaning, and its application to changing human To execute this commis conditions sion, infallibility not inspiration, is necessary. By this infallible author-ity all generations as they come and go have, as our Lord intended them to have, the same secure knowledge of His will and law that those who lived in His own time and that of His

From all that has been said we con-

clude that our argument proving that the official prerogatives and faculties of the first officials of the Church passed to their legitimate successors, does not necessitate the inference that the successors were inspired, or that there was any need that they should be in order to be successors. The prerogatives of an office do not necessarily include every attribute, gift and faculty which some particular occupant of the may possess. They include only those which the occupant possesses by reof the office and without which he could not do the duties of the office. spiration which some of the Apostles received to write was not an attribute of their office-for all did not writebut the result of a special act of God, and for a particular and ultra-official end. It was not included in their commission, for they were not commanded to write. commission to go and teach and bap-tize and forgive sins and govern the Church constituted them Apostles. From the date of that commission they were the Ministry of the Church and exercised fully their apostolic office before any of them ever wrote a word. Consequently writing, or the inspiration to write, was not a prerogative of their office; it was plus the office, ultra official, and as such would not pass to their successors in office, any nore than their knowledge of Greek, Hebrew, or Syro chaldaic would pass to their successor. What did pass was every prerogative and faculty that constituted the office and without which the office and the divine commission with it would cease to be. Infallibility is a prerogative of this kind, and therefore it passed. Inspiration is not a prerogative of this kind, and therefore it did not pass, but ceased when the work to be done under its influence was finished and the deposit of reveal ed truth completed. Infallibility did not cease with the death of the tles, but passed to their successors, because the work to be done under its protection will cease only with the end of the world.

CARDINAL MANNING'S WORDS.

"I do not ask you to promise to be temperate," said Cardinal Manning on one occasion, "for you are baptized into Christianity, and are bound by your vows to be temperate. The men and women who cannot keep that promise will not keep a new one; but urge you to pledge yourselves to abstain, if not alone for your own salvation, at least for the sake of your weaker brethren. . . God created man to His own image, gave him intelligence, thought and will to control his actions. Happy are they whose bright intelligence has never been sullied by drink, whose thoughts are calm and pure, whose will has never lost its authority, who never at any moment have been laid prostrate by intoxication. Happy they who can lay their heads on their pillows even in the hour of death, with the conviction that no intoxicating drink has ever darkened that bright image which God has imprinted on their souls."

BLANCO TO TAKE COLUMBUS WITH HIM.

From the London Chronicle.

Marshal Blanco has received a very delicate mission from the Spanish Government. He has been commanded to remove from their resting-place in the Cathedral of Havana the remains of Christopher Columbus and to bring them back to Spain. It will be re-membered that Columbus, who died at Valladolid, was first buried in the Carthusian Church of Las Cuevas, at Twenty years later, in accordance with his expressed desire, his body was sent to San Domingo or Hayti and interred in the choir of the Cathedral. In 1796, on the cession of Hayti
to France, the body of the discoverer
was taken by the Spaniards to Havana
and buried in the Cathedral there with very great pomp. Early in 1873 a box was found in the sacristy of the Cathedral of San Domingo containing a quantity of bones, and with them certain documents tending to show that they were those of Columbus. There is some probability, therefore, that the of the illustrious Italian which elics Marshal Blanco is to convey to Spain may not be those of Columbus at all.

Unwonted circumstances may make us all rather unlike ourselves; there are conditions under which the most majestic person is obliged to sneeze, and our emotions are liable to be acted on in the same incongruous manner.—George Eliot.

XVIII. For brevity's sake I will call the Spanish American Protestant paper of which I have been speaking the Cham-pion and the country in which it is published Eldorado, not caring to give the actual name of either. As I have said, it represents a very numerous and influential American denomination, distinguished — excepting an important minority of its more eminent ministers—by it simplacable and imosity against the Roman Catholics.

We have seen how the Champion has declared that, without the consent of the State, no conjugal union whatever can be a chaste one. In the articles in which it has treated of this it makes no exception or reservation whatever.

According to it a man and woman may be perfectly competent to contract mar-riage, may be free of all impediments, natural, ecclesiastical or civil, may able Christian union, and may cel Yet if they do not obtain the consent of the state, their marriage is null, they are living in "filthy con-Their neglect to obtain civil sanction may be the result of poverty, fearing burdensome fees, or of implicity, bewildered by complicated ormalities of haughty civil officers, and feeling no concern about questions of succession and inheritance, belonging to a higher social range. On the other hand, it may proceed from scruples of conscience, well or ill advised. No matter what, if they do not obtain the consent of the State, they are told that they are living in scandalous immorality.

Does this view represent the prin

ciple of Protestantism? It certainly does not represent the instinct of un perverted human nature. Natural good sense inquires whether there is a true conjugal consent, as understood by Christians, ratified by all those guarantees which make it evident that this consent has been really given. Conditions imposed by external authority can only affect the purity of such a contract so far as they affect the genuineness of such a consent. Where the neglect of any such conditions has not been wanton, even where these may turn out to have been objectively sary, it is evident that it casts no reflection on the essential chastity of the contracting parties. The canon law implies this by holding the bond fides parentum, even in the case of marriages found null, a sufficient

ground of legitimacy.

Natural morality and Catholic morality thus agree in refusing to pronounce a sentence of moral condemnation on a conjugal contract observing all the conditions recognized by a careful conscience. How is it with Protestant morality? Does it agree or disagree ?

The difficulty is that there is no authority to speak for it. Protestantism is not an organism, but an agglomeration of denominations, some more some less, entitled to the Protestant Each of these has to speak for itself. However, such a publication as Herzog's encyclopedia is doubtless an important representative of general Protestant opinion. This, as I under stand it, explicitly denies that a mar-riage can be valid which is not accredited by the State. It does not, testant divines really regard as null Protestant marriages contracted in Peru or Ecuador outside of the Lex Clandestinitatis, where the Govern ent insists on this; or the marriage of the English Quakers from Charles I. to William IV.; or of the French Protestants from Lewis XIV. to Lewis XVI. inclusive.

The Champion, in the blindness of sectarian fury, and of its own narrow ignorance, may well afford to rail at the Indians and half-breeds of Eldorado that follow the instruction of their Catholic pastors, who teach them that it may be expedient, and often even obligatory, to comply with civil re-quirements as to marriage, but that these are not intrinsically necessary for a valid Christian union. I imagine these editors would observe a very dif-ferent manner of speech if they had to deal with patricians. Take, for in-stance, various marriages within the blood royal of England. I have re-peatedly seen the statement that when English princes marry contrary to the Royal Marriage Act, their children are shut out of the succession, but the mar-riages are legally good. This is an entire mistake. The words of the Act are express. "No descendant of his late Majesty George the II, except the issue of princesses married into foreign families, shall be capable of contracting matrimony," without royal per-mission, unless, being more than twenty-five, they give public notice of intention, and are not forbidden by Parliament within a year. Explicit decisions of the courts and of the House of Lords confirm the unmistakable tenor of these words. To the civil authority these marriages are simply non-existent. Yet, as these marriages according to Roman Catholic doctrine, have been valid, so according to universal English estimation, they have been morally, socially and religiously valid, though legally null. Would the editors of the Champion use such language towards these princely personages as they use towards the Spanish-American halfbreeds? Unless I entirely misconceive this style of people, these editors

wits to be admitted to the intimacy of Mrs. Fitzherbert, the true wife of George IV., although a Roman Catholic; or of Lady Augusta Murray, the first wife of the Duke of Sussex, the Queen's uncle, although she was a Catholic too; or of Lady Cecilia Underwood, his second wife; or of Mrs Fitz-George (if that was the name), the wife of the present Duke of Cambridge, the Queen's cousin. They would probably be the last men to tell Sir Augustus D'Este and his sister, the children of Lady Augusta, or the Messrs. Fitz George, that they were the offspring of scandalous immorality. The awe of rank (peculiarly strong with these ignoble minds) and the lack of any motive of religious rivalry would subdue their prancing spirits, and bring them into accord with the settled judgment of English and of general society, that these marriages have been true marriages, morally

good, though legally void.

The Jesuit Sylvester J. Hunter ha expressed the matter very soundly.
"In some countries it is possible for persons to contract true Christian marriage, which is perfectly good in conscience and ordinary estimation, but which the law of the country de clines to recognize as having any civil effects touching succession to property and dignities, or the like. Such marriages are called marriages of con science or morganatic marriages; the origin of this last name must be sought in the usages of German prince ly houses, among whose members alli

in describing these as morganatic marriages. Morganatic marriages, in Germany, are acknowledged by the ourts, and give to the children the in-However, saving the extension of the term "morganatic" (and even this is lately sanctioned by the Almanach de Goha), Hunter's statement is perfectly ound, both in fact and morals it is sound for these high personages, it is equally sound for the poor peons of Eldorado. However, let the Champion blackguard them as much as it likes. They will never know the difference.

I have noticed, by the way, that

on concerning the relation of the

there has lately been a newspaper dis

Catholic Church to morganatic mar-

The Catholic Church has no riage. relation whatever to morganatic marriage. She knows no distinction b tween morganatic marriage and ordinary marriage. This distinction lies wholly in the civil sphere. It does not in the least concern the nature of the sacramental union, but simply its social effects, with which the Church, as Benedict XIV. explairs, has nothing to do do. The Church simply asks the parties: Have you formed a true sacramental union, conditions required fo spiritual validity? Satisfied of this, he does not inquire into the civil pro visions of the contract. These lie out side of her competency, having no effect on the nature of the union itself. The State on the other hand, where this civil distinction into two classes of marriages is recognized, asks the parties: Does your contract imply equality of the wife with the Lusband, and descent of his rank and poss to the children, or is it provided that she shall keep her own rank and however, like the Champion, declare that such a connection necessarily implies personal unworthiness in the parties. Nor could it carry through seven its more moderate assertion. It seven its more moderate assertion. It these stipulations, inquiries and relations, inquiries and relations, inquiries and relations, inquiries and relations, inquiries and relations to be imagined that these Properties and the church has nothing to do any the latest the men who can be interested in the church has nothing to do any the latest the men who can be interested in the church has nothing to do any the latest the men who can be interested in the church has nothing to do any the latest the men who can be interested in the church has nothing to do any the latest the men who can be interested in the children of the latest and the latest and the children of the latest and the latest and the children of the latest and the latest and the children of the latest and the lat simply inherit these? In the one case thing lovable and the panacea for all the State would enforce, in the other evils. They have discarded religion The marriage concerns her as sacra-mental; it does not concern her at all as morganatic or non-morganatic.

There has been a good deal of superfluous embarrassment resulting to Catholics in such a discussion from the looseness with which the ill-understood term "morganatic" is used. Max Muller as a German living in Eng land, has lately had to call attention to this. He reminds the English that in Germany "morganatic wife," or "left handed wife," does not mean "concubine," or "mistress." A mor ganatic wife is a true and honorable wife. Her bushend can have no other wife. Her husband can have no other wife beside her. Divorce is easy in Germany, and perhaps somewhat easier in the case of a morganatic wife than of another, yet it is only by a for-mal process that such a marriage can

that of nature.

Thackeray is in a measure respons ible for this misapprehensisn, which had led to some wholly unwarranted reflections on the Catholic Church, although not by any thought of his. Indeed, none of the parties mentioned by him were Catholics. In his lecture on George I. he makes repeated reference to his "left handed wives." Yet he means simply mistresses, living with the King, a divorced man, and with the King, a divorced man, and at that time a widower, in mere contention, and are not forbidden by arliament within a year. Explicit lecisions of the courts and of the House of Lords confirm the unmistakable enor of these words. To the civil authority these marriages are simply non-existent. Yet, as these marriages according to Roman Cathotic doctrine, have been valid, so according to universal English estimation, they have been morally, socially and religiously valid, though legally null. Would the editors of the Chamboin use such language towards thee princely personages as they use towards the Spanish-American half-breeds? Unless I entirely misconeive this style of people, these editors would have almost gone out of their

and on Constantia's death married her, as if a Christian and Catholic man could possibly have two wives at once even Luther and Melanchthon only tried a single experiment of this kind, in favor of the Landgrave Philip.

Dom Pedro simply lived in adulterous concubinage with Inez, and when Constantia died, made his former mis tress his sacramentally wedded wife The former union was criminal; the second was not morganatic. The Church gave no benediction to his crime, but to his reparation of his

In brief, Rome teaches, and so fa all ought to agree with her, that there may be true, sacramental and indis soluble unions which the State refuse to confirm. She teaches also, and soundly, that the religious obligation of a marriage does not rest on the question with which hand the union is celebrated, in token of varying civi

Let us next consider the teaching given by a convert of the Champion concerning marriage. We shall see that the disciple improves greatly upon the masters, in the way of dis-honoring this holy relation. CHARLES C. STARBUCK.

Andover, Mass. THE MISSION OF SCIENCE

not to be the Superior or Equal of Religion, But to be its Hand-Maid.

Of all the modern literary giants none is more conspicuous than Count Colstoi, the great Russian author. Whatever may be thought about this man's methods—and for many of them there can be only condemnationthere is no doubt that the aged writer is honest and sincere in his convic heritance of the mother's rank and tions. He has lived now many years estate, though not of the father's. he has observed around him in al stages of society many crying evils and against these, to eradicate them, he has used his mighty genius.

In the twilight of his life, as a con viction that comes to him after year of observation and study, the count has come to the conclusion that scien s of very little practical good. It teaches men many things, but of wha use? "The strong, sensible laborer, to quote Tolstoi, "supposes that me who study, and are supported by his labor, shall be able to tell him where to find happiness. Science should teach him how to live, how to act to wards friends and relatives, how to control instincts and desires that arise within him, how and what to believe

Instead of telling him these things science talks about distances in th heavens, microbes, vibrations of ether and X-rays. The laborer is dissatis fied. He insists on knowing how to The essential thing is view of life, its meanings and its aims Science cannot rise to that view, relig on alone can do so.

In this arraignment of science Coun Tolstoi is correct. And he has struck a blow at some of the foppery of the nineteenth century. Science was nineteenth century. Science was never able to teach man the essential things pertaining to his happiness. The real true scientist-the level headed one recognizes this fact. But owing to the success with which science has met in its own fields during this age a number of its votaries have become so enamoured of it that they can see nothing else and appreciate nothing else. It has been these silly lovers good in religion. They have cried out to the masses, "Come to us and we will give you to drink of the fountain of life." Many from the masses have gone, allured by the material benefits of this spring, but they are now be-ginning to find that its waters are insufficient and that there are some things that science cannot do for them.

But this has never been the position taken by the true scientist. He real izes that science can do much to amel-iorate the physical condition of man, iorate the physical condition of man, and perhaps in this way act indirectly upon his soul. With this end in view he pursues it. He does not make a little god of it, nor does he, with a most woeful superstition give it powers and faculties that it does not possess. He recognizes the necessity of religion and sees in it the greatest power for the happiness of man. He will not de-story it, for he would have nothing to be dissolved, and where the parties are Catholics by no process at all, except

give in its place. The place of science, then, is a secondary one. It is the handmaid of religion, helping and assisting. It can never aspire to be the superior or the equal. When it does it assumes a false position, one that it cannot maintain, and one from which sooner or later it will be forced in disgrace to

It is in the Nature of Things

WHAT THE LAITY CAN DO.

The Missionary Their part is so essential that, whatever any one else may do, the layman begins and ends the work of conversion. He plants the good thought in his neignbor's mind: "If that Catholic is so honest a man, his religion cannot be wholly false." That is what good example does. "The seed is the word of God," and the exemplary lay-man is the living word of the true

And when a non-Catholic has finally riest, it is a Catholic friend who brings him and introduces him. Frequently the priest finds that the layman has partly, even wholly, given the instruction necessary for baptism.

Many think that it is hard to start

Protestant towards Catholicity. As a matter of fact nothing is easier. anything easier than to say to a friend, "With due respect to you and your as sociates, I must tell you that the Catho

lic religion is the true religion of Christ. I know it; I feel it, and I have get the books to prove it." Now, to a doubtful mind-and what Protest ant is not doubtful?— the very spec tacle of absolute certitude is an argu ment. Every reasonable man wants to e right, and to be totally right, about religion. The Protestant university or longs for the calm rest of the

Catholic ploughman's faith.

The mere assertion of Catholic faith, even if nothing immediately follows, world is led by the authority of earnes men simply asserting they are right. The truth sounds right. Its adherents, if anyway worthy of it, look right and talk right, and so are men's persuaders.

No Catholic layman is without some non Catholic friends who will listen to reason, discuss Scripture, study over religious differences. Now, without for the moment, attacking error, let a Catholic choose a favorable time for talking religion with some particular Let him do it in good taste, and in no hurry for results, and the Holy Spirit will do the rest.

Convert-making is done by pleasant exchange of views on religion; by quiet explanation of ceremonies; by gentle, earnest interest in a friend' spiritual condition; by the loan of a ook ; by tringing men and women to personal acquaintance with priests and sisters: all essentially laymen

There is one part of convert-making in which we depend almost entirely on the laity, and that is the supply of money to ray the expenses of mis aries in the South and the far West, as well as to cheapen the price of mis sionary pub i sations.

Do you want to make converts? Subscribe for the Missionary, and get your fellow Catholics to do the same. Rich Catholics can give much, and Five hundred dollars makes a Catholic missionary priest your proxy for a whole year. At no very distant day we shall have very many missionaries at work, supported by the subscribers to this journal. But that will be be cause many Catholic men and women will set to work to obtain names and dollars for us, and will begin at once.

The chief interest in this question

they got the missionary spirit? Do are glad to see conversions; but not al are ready to lend a hand in making

whole Catholic community eager to help. Some distribute the hand bills, some gladly act as ushers, all invite Protestant friends to attend the lectures, all contribute to pay the expense Try them with this journal; they sub scribe at once, and they will work to get others to subscribe.

In fact, I do not know whether or

not we priests are quite even with our laity in this divine work of saving the

lost sheep.

But what about prayer? Is not that
the laity's part? Most emphatically it
is. Cloistered nuns are heroes of prayer, but they cannot out pray the uncloistered souls of God's beloved people in the sanctuary of their Chris tian households. Let us organize prayer among our Catholic people for the conversion of America.

The wheezing and strangling of those wito are victims of Asthma are promptly relieved by a few doses of Dr. Chase's Syrup of Linseed and Turpentine.

If your children are well but not robust, they need Scott's Emulsion of Codliver Oil.

We are constantly in receipt of reports from parents who give their children the emulsion every fall for a month or two. It keeps them well and strong all winter.

It prevents their taking cold. Your doctor will confirm

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actions.

Special excursion trains leave London at 10 p. m. and after, so you can stay to fireworks.

Prize Lists, Programmes, etc., apply to LT.-COL. W. M. GARTSHORE,

THOS. A. BROWN,

THE PRIEST THEIR ONLY FRIEND.

Buffalo Catholic Union and Times. defended the Irish people from the charge of ingratitude to the Liberal party, he incidentally rehubed to the Liberal mond stripe, have to be seen to be s charge of ingratitude to the Liberal party, he incidentally rebuked Irish politicians of the John Redmond stamp who would estracize the Irish priest like John Morley. from taking any part in the affairs of his country. Referring to the Irish members of Parliament, who supported the Tory bill which offered some measure of justice to Catholic parochial schools, Mr. Morley observed :

schools, Mr. Moriey observed:

Then they (the Irish) vex people because they do not take the same view about education that we do. But have they not a right to take their own view? I will go further. Would they not be rather false to those clergy who were the triends of the miserable Irish, who stood between them and their oppressors when they had no other friends? I should think none the better, but somewhat the worse, of the Irish if they deserted the claim of their own church.

Yes, the priest was long the only friend the Irish people had. Through all the dread years of bloody persecu-

tion he hourly risked his life to be with them—to comfort, to guide and to bless. There is not a sod of Irish soil that has not been crimsoned by the blood of the Irish priest, shed in the cause of creed

Hood's Sarsaparilla is the One True Blood Purifier, Great Nerve Tonic, Stomach Regu-ator. To thousands its great merit IS

Nothing looks more ugly than to see a person whose hands are covered over with warts. Why have these disfigurements on your person, when a sure remover of all warts, corns, etc., can be found in Holloway's Corn Cure?



" And behold a dead man was carried (Luke 7, 12.)

BEPTEMBER 10, 1808. FIVE - MINUTES' SERMON

Fifteenth Sunday After Penteco

NECESSITY OF PREPARING

DEATH.

What took place to day in the c Naim with the dead youth, sooner or later also happen to ea us. A day and an hour will when this frail body will decay a us be fulfilled the Creator's senter Paradise: "Dust thou art, and dust shalt thou return" (Gen. 3 or the shuddering words of Is Thy carcass is fallen down ;

thee shall the moth be strewed worms shall be thy covering." (14, 11) And when the bell is t for you and the stiffened body is ; in the gloomy vault to be the fo worms, the prey of corruption, in the meantime will have become your soul? It has already through the dreaded portal of ete has seen the countenance of the Judge, has heard the sentence irrevocable decision for Heave hell, eternal salvation or eternal

Oh, most sacred, most dreadful of life! Oh, hour in which our l be decided for all eternity would not always tremblingly the would not prepare for it in all es ness of soul, that it may not be a hour! And yet, how many Chr are there not, who never think hour, nay, who even drive from minds all remembrance of it, so so that if they would with equal estness banish every temptation they would most assuredly become greatest saints! Are these wise tians, or are they not rather Do they value the salvation of souls above everything, or do th purposely choose perdition?

Truly, were we to know by

revelation, when that critical would strike for us, it would ne less be inexcusable folly not to p for it; for according to God's every day of our life should with merits for Heaven. Still, case, we might, even in ou moments, repair by a worth fession that which we neglected. alas! death's where and how, th and circumstances of dying, are a closed book with seven seals, the as unknown to us as the wear the future. When shall I die St. Francis de Sales. Will it b many years, or only a few mont week or perhaps this very day is known to God alone, I kno that any moment may be m And where shall I die? He abroad? At home or on the In church, or where? God alo tell me. I know only that in n am I secure against death. shall I die? Will sickness accident bring me dissolution my departure shall I have sistance of a priest, or will it said of me: He died without raments? Oh, fearful questio yet I cannot answer it, God ald solve the mystery. But if, on the condition of r

or woe of a whole eternity, a with an ocean of bliss and ha provided I die adorned with ing grace, a hell with its never misery and woe, if I depart an of the Most High, in the state of sin-what an important and affair must be the preparation happy death! Not without res our Lord admontsh us on s occasions in the gospel, and in on our mind as life's highest always to watch and be prepa without reason does He call thief, who comes in the nigh without reason does He com and night keeps his dwelling so that thieves may not take awares. Not without reason place before us the warning of the five foolish virgins, wh of filling their lamps with then when the spouse was at lin consequence thereof, were from the Heavenly Banquet.

at the hour of death, depends t

The saints understood this grace of the merciful Redee took it deeply to heart, as kings among them deposi crowns, and exchanged the for a lonely cell in the cloiste and princes have left the turn world, to live in holy solitude God and Heaven; gene scientists renounced the glory and have become humble solely to prepare for a hap Oh! may we, at least, in the sof our hearts, be their imits even if we must remain in with its cares and afflictions always and everywhere have eyes the remembrance of th tain, and yet so uncertain death, and prepare for it w earnestness of our soul. not our innumerable sins, for must give an account before ment-seat of God? Well, t in the future, not only glo mercy by our filial confid also by our true repentan sincere confession of our six holy penitential zeal, where pair the past and cancel our ian debts. What will fill u with happy consolation and it not a rich treasure of vir we practiced, of good works accomplished? Well, th gather a rich treasure by a nocence and fidelity to Go angel of death will be fo

messenger of horror, but

FIVE - MINUTES' SERMON.

Fifteenth Sunday After Pentecost.

NECESSITY OF PREPARING FOR DEATH.

"And behold a dead man was carried out." What took place to day in the city of Naim with the dead youth, will sooner or later also happen to each of us. A day and an hour will come when this frail body will decay and in us be fulfilled the Creator's sentence in Paradise: "Dust thou art, and into dust shalt thou return" (Gen. 3, 19); or the shuddering words of Isaias:
"Thy carcass is fallen down; under shall the moth be strewed, and worms shall the moth be strewed, and worms shall be thy covering." (Isaias 14, 11) And when the bell is tolling for you and the stiffened body is placed in the gloomy vault to be the food of worms, the prey of corruption, what in the meantime will have become of your soul? It has already passed through the dreaded portal of eternity, has seen the countenance of the divin Judge, has heard the sentence, the irrevocable decision for Heaven or hell, eternal salvation or eternal dam-

Oh, most sacred, most dreadful hour of life! Oh, hour in which our lot will be decided for all eternity! would not always tremblingly think of this great hour of decision! Who would not prepare for it in all earnest-ness of soul, that it may not be a fatal hour! And yet, how many Christians are there not, who never think of this hour, nay, who even drive from their minds all remembrance of it, so much so that if they would with equal earn-estness banish every temptation to sin, they would most assuredly become the tians, or are they not rather fools Do they value the salvation of their souls above everything, or do they not purposely choose perdition?

Truly, were we to know by divine revelation, when that critical hour would strike for us, it would nevertheless be inexcusable folly not to prepare for it; for according to God's will, every day of our life should abound with merits for Heaven. Still, in this case, we might, even in our last moments, repair by a worthy con fession that which we neglected. But alas! death's where and how, the time and circumstances of dying, are for us a closed book with seven seals, they are as unknown to us as the weather When shall I die? asks St. Francis de Sales. Will it be after many years, or only a few months, this week or perhaps this very day? that any moment may be my last.

And where shall I die? Here, or abroad? At home or on the street? In church, or where? God alone can tell me. I know only that in no place am I secure against death. And how shall I die? Will sickness or an accident bring me dissolution? my departure shall I have the assistance of a priest, or will it also be said of me: He died without the sacraments? Oh, fearful question! and yet I cannot answer it, God alone can solve the mystery.

But if, on the condition of my soul at the hour of death, depends the weal or woe of a whole eternity, a Heaven with an ocean of bliss and happiness provided I die adorned with sanctify ing grace, a hell with its never-ending misery and woe, if I depart an enemy of the Most High, in the state of morta sin-what an important and sacred affair must be the preparation for a happy death! Not without reason does our Lord admontsh us on so many occasions in the gospel, and impress it on our mind as life's highest wisdom, always to watch and be prepared without reason does He call Death a thief, who comes in the night, at an without reason does He compare His elect to a master of the house, who day and night keeps his dwelling locked so that thieves may not take him un Not without reason does He place before us the warning example of the five foolish virgins, who though of filling their lamps with oil, then when the spouse was at hand, and in consequence thereof, were excluded from the Heavenly Banquet.

The saints understood this voice of grace of the merciful Redeemer and took it deeply to heart, and hence kings among them deposited their crowns, and exchanged their palace for a lonely cell in the cloister. Earls and princes have left the tumult of the world, to live in holy solitude only for God and Heaven; generals and scientists renounced the glory of earth, and have become humble monks, solely to prepare for a happy death! Oh! may we, at least, in the sentiments of our hearts, be their imitators, and even if we must remain in the world with its cares and afflictions, may we always and everywhere have before our eyes the remembrance of that so certain, and yet so uncertain hour of death, and prepare for it with all the earnestness of our soul. What will make death fearful and awful? Is it not our innumerable sins, for which we must give an account before the judg--seat of God? Well, then, let us in the future, not only glorify God's mercy by our fillal confidence, but also by our true repentance, by the sincere confession of our sins, by our holy penitential zeal, whereby we repair the past and cancel our purgator-What will fill us at death with happy consolation and peace? Is it not a rich treasure of virtues, which we practiced, of good works which we Well, then, let us gather a rich treasure by a life of innocence and fidelity to God, and the angel of death will be for us not a messenger of horror, but a welcome the poses he had noticed in the por-

conductor to our true, eternal home in heaven. Amen.

OUR BOYS AND GIRLS.

Webster and Work. Noah Webster did not believe that the "royal road" is the highway to eminence. One of his biographers says that Webster felt that children should learn to acquire knowledge by severe effort : that the prevailing effort to make everything easy is unphilosophical and wrong ; that the great effort of early training is to form the mind into a capacity of surmounting intel-lectual difficulties of any and every kind. He wished at an early period of ready memory and limited comprehen sion to store the mind with many things which would afterward be found of indispensable use—things which are learned with the utmost reluctance or rather in most cases are not learned at all, in the more advanced stages of in tellectual progress. He felt there must necessarily be much of drudgery in the formation of a thoroughly educated mind.

And in Webster's time, in addition to their more difficult studies, thou boys had hard manual sands of poor labors to perform. One apparently helped the other; the study gave zeal to the labor; the labor gave strength for the study

A little hard work, a bit of real physical drudgery, harms no day and helps a whole life. It is to be feared that many of our young people will suffer from very easiness. Hard is the soft path to the tread, and who can walk far upon cushions? Every work less child is in danger of acquiring a magnificent and permanent distaste for anything in the shape of work, and unless he is helped by some innate force of character he will probably become one of the grand army of idlers always "looking for something to do" and never finding anything easy enough.— "Busybody," in Catholic

Keep a Clean Mouth.

A distinguished author says: "I resolved, when I was a child, never to ise a word which I could not pronounce before my mother." He kept his reso lution, and became a pure-minded, noble, honored gentleman. His rule and example are worthy of imitation.

Boys readily learn a class of low, vulgar words and expressions, which are never heard in respectable circles Of course, we cannot think of girls as being so much exposed to this peril. We cannot imagine a decent girl using words she would not utter before her father or mother.

Such vulgarity is thought by some boys to be "smart," the "next thing to swearing," and yet " not so wicked, but it is a habit which leads to profan ity, and fills the mind with evil thoughts. It vulgarizes and degrades the soul, and prepares the way for many of the gross and fearful sins which now corrupt society.

"Young readers, keep your mouths free from all impurity, and your, tongue from evil; but in order to do this, ask God to cleanse your heart and keep it clean, for "out of the abundance of the heart the mouth speaketh."

Stories of Tom Thumb.

The memoirs of Mr. Barnum, the celebrated showman, are full of amus ing ancedotes of the "little people," whose diminutive proportions made their own fortunes, and in part the fortune of their exhibitor.

Of these, Charles Stratton was the first to engage Mr. Barnum's attention. He heard that there was a phenomin ally small child living in Bridgeport Conn., and at once began negotiations with the parents. years of age, measured a little less than two feet in height, but was beau tifully proportioned and possessed remarkable intelligence.

The Strattons agreed to the terms

proposed, and from the very beginning the enterprise proved a great success.
When it was decided to take abroad
"General Tom Thumb," as this bit of
precocity was called, the Strattons were included in the traveling party Sumptuous costumes were provided for the "general," but on arriving at Liverpool, Mrs. Stratton had to convey the prodigy ashore in her arms, dress as an infant, to escape the crowds of people that had gathered to see him

Barnum says that the little "general" was so wonderfully clever that he never taught him any stereotyped phrases, but always trusted to child's in born wit to say the right thing at the right time. eventful occasion when the great show-man was invited to bring his charge to the Court of St. James The Queen sent word that 'General

Tom Thumb" was not to receive any instructions in court etiquette, as she wished to see him behave naturally. Her wishes were carried out to the letter, and there was a shout of laughter when the small creature, dressed in full regimentals, entered the Queen's apartments, and, with a polite bow. said cheerfully : "Good evening, ladies and gentle-

men. His little sofa was brought in, and

after some chat with the queen, he invited the Princess Alice to sit beside

him.

After this it became the fashion to invite him to all the houses of the nobility, and the little "general" saw a great deal of London society.
One afternoon he appeared at some

great establishment in the costume of Napoleon. His dramatic instinct was very strong, even at this early stage of life, and as he had been told much about the peculiarities of the great man, he immediately fell to imitating

traits of him. With his head bowed a little he walked up and down on the table where he was placed, taking now and then a pinch of snuff from a tiny

While everybody was intently look ing on, delighted with the mimicry, the old Duke of Wellington came up and asked the midget, with a smile :

"Of what is your majesty thinking so seriously?" With a ready wit that astonished

even Mr. Barnum, the miniature general instantly replied:
"Of my loss at Waterloo, your Grace !'

CHATS WITH YOUNG MEN. PLAIN TALKS TO BIG BOYS.

The Catholic Mirror. Every boy who has any stuff in him wants to succeed. By success he means high position, big salary or income, reputation, influence, power-Seldom is the higher success that results from lofty character, irrespective of wealth or fame, taken into account. So, for this paper, I will deal with purely worldly success, the kind that men are recklessly struggling for the world over.

the average boy approaching manhood were to analyze his ambition and define his goal twenty years ahead, it would be the presidency of a bank or great corporation, the head of a rich firm, the foremost place in the chosen profession of law, medicine, or the ministry, a seat in Congress, or perhaps the mayoralty of his town.

And here comes the surprising and encouraging truth that these great prizes of a life are not hard for the well-equipped man to attain. The competition for them is not severe Indeed, strange as it may seem, the big piace is usually hunting for the man. There is room at the top. The bottom is crowded with those struggling fiercely for the small prizes. The top has ample elbow-room for the few who are up there.

To explain a little. Every corporation or firm that employs men knows how hard it is to find just the right material for responsible positions. is easy enough to fill the routine places where brains and character are not essential; but commence to look for a man above the ordinary, and the trouble begins. One man available is honest, industrious, faithful, but he lacks a trained mind. Another but he lacks a trained mind. is capable, energetic, hard working, but there is a shadow of doubt about his moral strength under temptation. Another is honest, bright, true, but lacks industry or the power of applica-Still another seems to posses every needed thing, but is without health and endurance. And so on through the list. It next to impos sible to find one who combines in him self the necessary qualities for a high and responsible position, unless there is mixed up with them some shortcoming or failure. The well-rounded man, morally, intellectually, physi-cally, is a great prize in the business world, and those controlling great interests are grabbing for him. He commands the highest pay while he serves others, and in due time you find him at the head of his own great

interests. Now turn from the top downward. With each descending step in the scale the number of those completing for place increases in geometrical ratio, until at the very bottom you find the greatest crowd of all. The lower the pay, the more menial the work, the reater is the scramble for it. example, take a great manufacturing corporation. Its president dies or retires. The salary is perhaps \$25,000 a year. The directors begin the search for a successor, and if they find two or three broad, able, and forceful men from whom to make a selection, and who have not already better pos itions, they will be fortunate. suppose the vacancy is that of an assistant book keeper or bill clerk at \$40 a month. A hundred men—yes, a thousand, if it is in a great city—can be had in a day's time. And the \$25 000 man is cheaper than the \$40 a

month man. I was told the other day of a vicepresident of a great corporation in New York who had by a timely sagac! ous stroke made his company \$600,000 in a single year. It was enough to pay his salary of \$30,000 a year for twenty years in advance. The president of the Pennsylvania Railroad the Pennsylvania Railroad died recently, leaving a \$50,000 pos-tition to be filled. There was no scramble for the office. One man was available who had mounted every successive round of the ladder, but he practically had no competitors. I know a man who started as a poor Ger-

man boy in the night school of a West ern city, working step by step through the mechanical departments of a large manufacturing business, proving himself master in each place, unenterprise came to him unsought at \$25,000 a year. I know a railroad president who, coming from a small town in Maine, by sheer force of brains and character reached a commanding position. To one high office was added another, until his combined salaries equal that of the President of the United States.

Let us ask a few questions. Is it natural brilliancy or luck that puts one man so far ahead of his fellows? It is neither. Analyze the character of the men in high places. You will find they attained their positions by preparation, mental, moral, physical technical; brains well trained, energy well directed, work well sustained.

Scrofula, hip disease, salt rheum, dyspesia and other diseases due to impure blood are cured by Hood's Sarsaparilla.

UNPLEASANT TRUTHS.

An invitation to address a society of Orangemen is commonly a badge of dishonor, the inference being that only a bigot would be called on to address the bigots. But the wrong man is sometimes invited, and then the Lodge celebration wears the emaciated appearance of a squeezed orange. There was a gathering of the yellow ones in Toronto last month, and the Rev. Morgan Wood, supposed to be good orange timber, was booked for the great speech. Among other things Mr. Wood observed that the chief impediment to the spread of Orangeism was the hot desire of the young mem-bers to put down the Catholics. "This I call patriotic rottenness," said Brother Wood; "for no better example can be shown our members than that of the Roman Catholic girl who goes to Mass at 6 o'clock every Sunday morning, when my people can't get here at 11." And it is not too late to quote the words addressed to the Orangemen of Kingston, Eng., by the Rev. Peter

son Smyth: Before I left Dublin I heard many persons speak bitter and disparaging words about you and your institution. I heard them say that you show your Christian life by your hatred of Roman Catholics. Such things are said every day. Why? Because they are deserved. You do not want me to say smooth things to day: I am looking into the faces of men accustomed to be spoken to as men. Some of you are always ready to help the clergy, and go to church regularly; others never attend any church unless on the Sun day before or the Sunday after the 'Twelfth.' There are men among you who can not say a kind word about a countryman because he happens to be a Roman Catholic.'

This was part of Dr. Smyth's oration on the Twelfth of July, and it is safe to say that the loyal brethren did less shouting and more thinking than they have on any other anniversary since the Battle of the Boyne. - Ave Maria.

SOME THINGS CATHOLICS HAVE DONE.

Catholic monks were the first to put floating bells over sunken rocks as a warning to mariners in fog and dark ness. Cardinal Stephen Langton was the first to found a society for putting fixed lights on dangerous headlands to guide shirs safely on their way. He called it the Guild of St. Clement and the most Blessed Trinity, and Trinity House at the present day, which rules all light houses in England, is a direct successor. Cardinal Simon Langham was the first to establish England for painting, architecture, and the cultivation of orchards, gardens and fish - ponds. William of Wykeham, the great Bishop of Winchester, was the first to introduce the system of making good roads. The laily date so familiar to us on the top of every newspaper is due to the labors f the Jesuit, Father Clavius, per-ermed at the order of Pope Gregory The life of Leonardo da Vinci is

a wonderful lesson in architecture, engineering, art and science. Modern physiology is based on the work per-formed by Eustachius, Fallopius, Vesalius, and Malpighi; and Bishop Steno was the first to write a systematic treatise on anatomy.

It is Just as Important It is Just as Important that you enrich and purify your blood in the Fall as in the Spring. At this time, owing to decaying vegetation, a low water level, and other causes, there are disease germs all about us, and a weak and debilitated system quickly yields to attacks of malaria, fevers, etc. By purifying and enriching your blood with flood's Sarsaparilia you may build up your system to resist you may build up your system to resist these dangers, as well as coughs, colds, pheumonia and the grip which come with colder weather. To be on the safe side, take Hood's Sarsaparilla now, and always be sure it is Hood's and not something represented to be "just as good."

HOLIDAY GIFTS. We have in stock a large supply of books

any of which we should be pleased to mail to our subscribers at prices given below:

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cred St. Anne. By a Redemptorist Father By Abb Cloquet
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of Father Debussi, S. e., e.,
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THOS. COFFEY, CATHOLIC RECORDOFFICE, London, Ort. Conversions from Separatism on Fou Continents.

WAY DOWN SOUTH.

Dr. R. T. Scott, a prominent physician, was among the number recently confirmed at St. Patrick's church, Houton. Dr. Scott was a convert from the Presbyterian belief, but having searched Catholic doctrine for a year or more, is now an earnest supporter of the old and time tried faith. - Southessenger (San Antonio, Texas,)

July 28.
The Midland Review announces that Dr. Whitsitt has resigned the Presidency of the Southern Baptist Semin-ary and also his position as Professor Church History at that institution. His resignation has been demanded in several Baptist conventions. His great sin consisted in teaching that baptism by immersion was not prac-ticed in England before 1641.—The

outhern Messenger, July 28, 1898.

Mr. Chas. Schumann, formerly of this city but more recently of California, was received into the Church at nia, was received into the Church at Tampa, Florida, by Rev. Father O'Sullivan. Mr. Schumann is now a private in Co. F., 3d Artillery, and is at present with General Miles' Army in Porto Rico. - Southern Messenger,

August 4.
Mrs. R. O'Donnell (nee Frisby) of
Corpus Christi, a successful pupil of
the Ursuline Academy in the class of 189, who has been for some time, residing in our big city, after having received instructions from the Sisters was solemnly baptised on Sunday, the 14th inst., at St; Mary's church, to whose congregation she is to belong, by the venerable Texas missionary, Bev. P. F. Parisot, O. M. I. Miss Essie Crawford acted as godmother, and the Misses Ascarate were witnesses. who has been for some time, resid and the Misses Ascarate were witness On the beautiful feast of Our Blessed Lady's Assumption the neophyte had the happiness of receiving the Bread of Life in the chapel of the Ursuline

Another happy First Communicant on this occasion was Miss Emily, daughter of Colonel G. W. Giddings, formerly of Texas, but a resident of Washington City. All the members of the Col. Giddings' family are converts to the faith. The eldest daughter, Miss Emma, and her sisters Mamie and Gertrude were pupils of the Academy in the seventies, when Miss Emma was the first to enter the fold of the true Church. Since then her excellent example has been followed by all the younger members of the family .uthern Messenger, August 18, 1898.

On the 28th day of last month, in the city of Mexico, Dean Jose Victoriano Covarrubias administered the sacrament of baptism to the young man Emilio Hugo Albino Ratz, who abandoned the errors of Protestantism to inter into the true Church of Jesus Christ. The new Christian will be confirmed soon, and a little later will be united to Dr. Julia Marin, daughter

treat and the windless

on. - Dublin Weekly Freeman,

ENGLAND.

In connection with the fortnight's mission which has been in progress at the mission of the Sacred Heart, Byermoor, England, under the direction of the Redemptorist Fathers, Palliola and Howell, a confirmation service was held in the church on Saturday, when the Bishop of the diocese, the Right Rev. Dr. Wilkinson, administered the sacrament of confirmation to about one hundred candidates, which number included several converts. - Liverpool atholic Times, June 3.

EUROPE The Catholics of Wales are such an insignificant body numerically that it is gratifying to find that a well-known Welsh Catholic—Miss Alice Abadan, of Carmarthen-was the winner, out of a large number of competitors, in the piano forte competition at the National Eisteddfod, recently held at Blaenau-Festiniog. Miss Abadan, it will be reembered, was the Welsh convert who presented Bishop Mostyn was an elaborately jewelled mitre on the occasion of his appointment as Vicar Apostolic. The Eisteddfod is a thoroughly unsec-The Eisteddrod is a thoroughly unsectarian institution which has for centuries, kept alive Welsh poetry, Welsh music, and the Welsh language, and the interchange of courtesies which has lately taken between it and its junior sister, the Irish Feis, may—along with the cordial co-operation of Catholics in this as in all other national movements -go a long way towards convincing

of the Kingdom, which neither can nor will be pooh poohed or explained away. —Liverpool Catholic Times, Aug. 5, Miss Esther Mary Dornford, of Grasmere, Westmoreland, daughter of the late Rev. Prebendary Dornford, rector of Plymtree, Devonshire, was received into the Church at the Franciscan

even the most old-fashioned of the Cymry that Catholics have a distinct place in the intellectual and social life

Monastery, Crawley, on the Feast of Portiuncula, by the Father Guardian. In the Convent Church of Sidmouth on Saturday last, Mrs. William Brown was received into the Church by the Rev. Father Wilfrid, O. S. B., of Buckfast Abbey, Devon, and the next morning she made her first Commun-ion. The Chaplain, the Rev. Norbert Jones, C. R. L., (now on his holidays) had been preparing her to take this step.—Liverpool Catholic Times, Aug.

The Vicomtesse Lionel de Dampierre has been received into the Church at St. Joseph's Avenue Hoche, Paris.— Liverpool Catholic Times, Aug. 5,

In a recent issue of La Semana Catolica is published the news of the conversion of a lady of the Jewish faith, a Miss Emily Dillony Hoffman, forty years of age, and a native of Cologne. She was received into the Catholic Church in the church of San Ildefonso, Madrid, and baptized there. Subsequently, the sacrament of confir-mation was administered to the neo-

Process -- Thank Workly Freches a.

ing Dean of windsor, will succeed by Praintery here.

At an informal meeting of the members of the Catholic Club yeaterday afternoon it was decided to call a meeting of the members of the congregation for Wednesday evening. August 31, at 7:30, at C. M. B. A. hall, school building, to take appropriate action on Dr. Flannery's transfer. All the members of the congregation are expected to attend.

ST. MICHAEL'S COLLEGE.

lege. Toronto, an institution that takes a piace in the front rank amongst the Colleges of Ontario:

Toronto, August 16, 1898.

Reverend and Dear Bir—We have made certain emendations to our curriculum of studies this year, which you may be interested in hearing of.

Recognizing that the majority of Ontario students are desirous of fitting themselves for one or other of the public examinations, we have undertaken to respond to their wishes in every particular. With this in view, we have so arranged our course of studies as to be in a position to prepar young men for Second and First-class Certificates and for University Matriculation on the plan adopted throughout the High Schools and Collegiate Institutions of the Froyiece.

Moreover, now that the Educational Department, has made the study of Latin compulsory for all these examinations, we have sadjusted the hours of class that with little or no additional effort the student looking towards the price though the standing he desires alone before the Educational Department. Not the standing he desires alone before the Educational Department. Not the standing he desires alone before the Educational Department. Not the standing he desires alone before the Educational Department. Not the standing he desires alone before the Educational Department. Not the standing he desires alone before the Educational Department. Not the standing he desires alone before the Educational Department whose homes are at a distance from a High School will find in this a decided advantage, oven in the matter of economy.

In our commercial course, also, we have in augurabed a system which will recommend itself to all.

We have completed arrangements with a business college of the city by which our publis may put themselves on an equal footing with those of any business college in the country. The same work will be carried on in our classrooms, our pupils will write on the same examination, and will be granted, when successful, the Same Diplomas, in both the Commercial oundidates.

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bial and Short-marked business college confers on its own successful candidates.

All these advantages we offer with no additional charge; our pupils will, therefore, be able to obtain their Business Diplomas at a Little More Than Half the Expense entailed by attending the ordinary business college in any city or town of the Province.

Trusting this information may be of some service to some of the young men under your direction.

I remain,
Respectfully youre,
Respectfully youre,

Respectfully yours, J. R. Teefy, Pres.

JOHN TWOHEY, OPS TOWNSHIP. After a useful life of eighty seven years John Noney, one of the first settlers of the township of Ops, calmly passed away, on Sunday even ng, August 28th uit., amidst the comforts of his life, surrounded by his family and friends, esigned to the will of God and full of faith and

This life, surrounded by his family and friends, resigned to the will of God and full of faith and hope and love. The hardships and privations incident to pioneer life and evidently been counteracted by his strong constitution, his temperate habits and cheerful disposition, so that he was all ways vigorous and healthy even in his ripe old age, until a couple of weeks before his death. On taking sick he regarded his illness, a bronchial affection, as a messenger of death, and so it proved, for the family physician could do no more than relieve his diatress. He bore his sufferings with patience and Christian fortitude, sent for his confessor and carefully prepared for death, retaining mit the faculties of his mind till he breathed his last.

The funeral, which took place on Wednesday morning, 31st ult, we largely attended by both town and country, and amply restified to the high esteem in which the decessed had been held by the community at large, Leaving the family homestead, Lot 27 Con. 4, at 8 o'clock, the long correge slowly wanded its way to St. Mary's church, Lindsay, where the bells was celebrated by the family homestead and the family homestead of the high server received my Large, Leaving the family homestead, Lot 27 Con. 4, at 8 o'clock, the long correge slowly wanded its way to St. Mary's church, Lindsay, where the bells manner, and a solema Requiem High Mass was celebrated by the Laurent and linker for the church by the Rev. F. Killeen, of Kingston, and Rev. Fartelly, of Belleville, assisted by Rev. F. Spratt, of Wolfe Island, as deacon, Withhat he sanctuary were also Very Rev. Dean Casey, of Peterborough, Rev. F. Killeen, of Kingston, and Rev. Father Twohey, of Westport, son of the deceased. Mary Laurent and linker for the dead by Mgr. Laurent and linker for the de

HOM. JOS. HOWE ON PROHIBI-

The Maine Liquor Law was adopted in New Brunswick, but after a year's experience of its effects, it was, on an appeal to the people, condemned with singular unanimity, and immediately repealed. It was discussed with a good deal of ability in the House of Assembly of Nova Scotia during the session of 1854, and 1855, and at one time a small majority decided in its favor. The bill was subsequently postponed and abandoned. One of the most brilliant speeches on the subject was delivered by the Hon. Joseph Howe, the great Liberal statesman of Nova Scotia. This speech has been republished in pamphlet form in Nova Scotia, and has been frequently referred to, and quoted and misquoted in portions of the press. As an able presentation of the case, it deserves, if used at all, to be perused in full, so that all may see what arguments the great orator really used.

After much reflection upon the subject, he

an able presentation of the case, it deserves, if used at all, to be perused in full, so that all may see what arguments the great orator really used.

After much reflection upon the subject, he had not been able to bring his mind up to assume the responsibility of voting for this bill. He would gladly have done so, because a very large and highly respectable body of his constituents were in favor of it. He had not expressed his sentiments last winter, because during that session he had occupied much time with other topics, and because this had been debated at great length and with marked ability by gentlemen on both sides. He would gladly now cefrain, but during the eighteen years he had sat in this Assembly he had never shrunk from an expression of his opinions upon any public question. It was due to the country at large, to his constituents, to the men who sat around him, that he should, even at the risk of offending those whom he most respected, give his reasons with his vote. He fully admitted the truthfulness of the harrowing pictures of physical suffering and moral degradation drawn by the honorable and dearned member for Annapolis. He admitted, in all their extent, the evils of intemperance. He admired the self-devotion and earnestness with which large bodies of men had endeavored to eradicate those evils. He approved of the efforts mede by the temperance societies, and wished them success, so long as they sought to reform by persuasion, by argument, and by example. When they attempted impossibilities; when they sought to coerce the people into temperance, he conscientiously believed that they would fail; he believed that they would fail; he believed that all the good they had done would be perilled by a resort to harshness and coerciously believed that they would fail; he believed that all the good they had done would be perilled by a

Context. The or Christian will be later with the confirmed soon, and a little later with the confirmed soon, and the later with the later with

at times. Zaclucus of Locris, four hundred and fifty years before the Christian era, ordained "that no woman should go attended with more than one maid unless she was drunk; and that she should not wear gold or embroidered apparel unless she intended to act unchastely." This sage lawgiver punished adultery with the loss of both eyes. His own son broke the law; and the old gentleman, unwilling to deprive his son of both eyes, compromised the matter by putting out one of his own.

As early as 747, laws were passed in England restraining drunkenness in the clergy; and a constantine, King of Scoul and with death. of K. His laws passed as this law will pass, and a good'deal of whiskey has been drunk in Scolland since. In England, in 88, an effort of the control of the c

WEDDING BELLS.

MOVIAN-COONEY.

On Tuesday morning, August 30, at St, Peter's cathedral London, Mr. Thos. Moylan was united in the holy bonds of matrimony to Miss Lens Cooney, the Nuptial Mass being celebrated by Rey. M. J. Brady at 8 o'clock. Miss Clara Tynan, niece of the bride, gracetuly performed the office of bridesmaid, while Mr. Patrick Ryan rendered a similar duty for the groom. As the bride and groom have always been residents of our Forest City, and have a large number of friends and acquaintances here, the cathedral was well filled with good-wishers on this happy occasion.

JENNO-MASURET.

good-wishers on this happy occasion.

JENTO-MASURET.

On Tuesday morning last Dr. C. P. Jento, a popular physician of this city, was united in the bonds of matrimony to Miss Luuise, third daughter of M. Masuret, wholesale grocer, London. Rev. M. J. Tiernan performed the ceremony, which was very impressive. The bridesmaid was Miss Annie Masuret, and the groomsman Dr. Hogg. The ceremony took place during Nuptial Mass, at which there were present a large number of friends of the contracting partise—one and all of whom, as well as hosts of friends throughout the city, wishing the happy couple long life and every joy that life bestows.

Mr. and Mrs. Jento left on the 10:15 train for a trip to Montreal, Boston and other eastern cities.

CATHOLIC EDUCATION.

uccess in the Schools and Academies Conducted by the Ladies of Loretto. Conducted by the Ladies of Loretto.

The Catholic public has long recognized the excellence of the education given by these ladies, whose lives are devoted to the cause of education. It is, however, a gratification to record the public success obtained by their pupils in the recent Departmental Examinations, the avowed test of all the schools, public and myrate of this Province. If the system by comparing the province of the system by comparing the rese obtained at these examinations with these from other schools, a most favorable verificat must be admitted since nearly every school taught by the Loretto nuss passed 100 per cent of the candidates sent up.

The commercial course counts also many successful students, a large number being granted diplomas in shorthand and certificates.

In the arts examinations Loretto pupils aggregated the largest number of certificates, obtaining also four diplomas and two teachers' diplomas.

In music Loretto Abbey has long held a foremost place. The enjoyable public recitals given by Miss Marion Chapin and Miss Helen McMahon evidenced the high standard of the occurse in music at the Abbey. Both these young ladies availed themselves of the post-graduate course in music recently added to the ordinary gold medal standard, and covering an additional year and a half's hard study, and

RALEIGH SEPARATE SCHOOL.

Separate school No. 6, Raleigh, taughb by Miss M. B. Clifford, sent six candidates to the recent Entrance and Public School Leaving examinations, five of whom were successful, two passing Leaving and three Entrance, namely: Lucy Gillhuly, 681; Joseph Lewis, 671; Albert Gillhuly, 686; took honors, Ursula Dillon, 660; Maggie McLaughlin 621.

This school can compete with the best school in the country.

A. P. E. ISLAND J. P.

Interviewed by the Patriot's Special Correspondent.

VERWORK BROUGHT ON NEURALGIA AND MANY SLEEPLESS NIGHTS. From the Charlottetown Patriot

From the Charlottetown Patriot.

The Patriot's special correspondent "Mac being in the eastern section of the island on business, heard many complimentary remarks concerning Dr. Williams Pink Pills, which appear to be the favorite medicine in all parts of Canada. Among those who are very emphatic in the praise of this medicine is Neil McPhee, J. P., of Glencorrodale, and our correspondent determined to call upon him and of Canada. Among those who are very emphatic in the praise of this medicine is Neil McPhee, J. P., of Glencorrodale, and our correspondent determined to call upon him and ascertain from his own lips his views in the matter. Mr McPhee was found at home, and as he is a very entertaining and intelligent gentlefian, our correspondent was soon "at home "too," When ouestioned about the benefits he was reported to have received from the use of Dr. Williams Pink Pills. Mr. McPhee said: "About four years ago I got run down from overwork on the farm. As there is considerable timber land on my property, I thought I could go into making timber in addition to my farm work. The task, however, proved too heavy for my strength, and I soon began to break down. I contracted a severe cold, neuralgia followed, and I found myself in shattered health generally. I felt very much distressed and discouraged and spent many sleepless nights. I tried several very highly recommended medicines, but received no permanent benefit from any of them. As Dr. Williams' Pink Pills were so highly recommended through the prose, I thought I would give them a far trial.

After using a few boxes I found they were having the desired effect and I began to find my wonted health and strength gradually recommender my former vigor and had gained considerable in flesh as well. Now I consider my-self a healthier man and feel as well as ever I did in my life. I can conscientiously recommended proved the paralysis, locomotor ataxia, nervous headache, nervous prostration, and diseases depending upon humors in the blood, such as scrotula, chronic erysipelas, etc., all disappear before a fair treatment with Dr. Williams' Pink Pills to any person fair treatment with Dr. Williams' Pink Pills paralysis, locomotor ataxia, nervous headache, nervous prostration, and disappear before a fair treatment with Dr. Williams' Pink Pills to any person suffering as I was. I have the utmost confidence in their curring properties."

Rheumatism, sciatica, neuralgia, partial paralysis,

complexions. Sold by all dealers and pose paid at 50c. a box or six boxes for \$2.50 by ad-dressing the Dr. Williams' Medicine Co., Brockville, Ont. Do not be persuaded to take some substitute.



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done in the Academy. In the Commercial Department Pupils are prepared for Commercial Dio-lomas, awarded by the Nimmo & Hartison Business College, Toronto. In the Academic Department

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

Classes Resumed on Tuesday, Sept. 6th. Select Day-School for Junior Boys, in con-nection with the Academy re-opens same day. For Propectus apply to the Mother Superior.

J. M. †J. D.-URGENT APPEAL.

For the love of the Sacred Heart of Jesus, help a poor priest whose church of St. Denis, at Athens, Ont., is burdened with a debt of \$2,000 (two thousand dollars) a very large sum for the pastor and people of St. Denis to pay, and which they cannot pay unless aided by the charitable abroad.

My lampted prodocessor Bon. J. Falls.

Service of the cathedral was well filled with good wishers on this happy occasion.

JENTO-MASURET.

On Tuesday morning last Dr. C. P. Jento, a popular physician of this city, was united in the bonds of matrimony to Miss Louise, third daughter of M. Masuret, wholesale grocer. London. Rev. M. J. Tiernan performed the sermony, which was very impressive. The bridesmaid was Miss Annie Masuret, and the keromony, which was very impressive. The bridesmaid was Miss Annie Masuret, and the keromony, which was very impressive. The bridesmaid was Miss Annie Masuret, and the contracting parties—one and all of whom, as well as hosts of friends throughout the city, wishing the happy couple long life and every joy that life bestows.

Mr. and Mrs. Jento left on the 10:45 train for a trip to Montreal, Boston and other eastern cities.

C. O. F.

At a regular meeting of Hope Court, No. 228, Catholic Order of Foresters, the following resolution was unanimously adopted:

Whereas it has pleased Almighty God to call to his eternal reward our, beloved brother, Wm. A. Hurley, be it therefore
Resolved that we, the members of this Court, do express our deep regret at the death of our highly esteemed brother, and do hereby offer our heartfelt sympathy to his bereaved family. Andjbe it further
Resolved that a copy of this resolution be sent to the Cattholic Record and The Forester for publication and to our late brother's bereaved wife.

W. J. Neville, Sec.

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VOLUME XX.

The Catholic Record.

London, Saturday, Sept. 17, 1898. ELOQUENT TESTIMONY.

The following words of Henri Heiene quoted by the Ave Maria, are worthy of a place in the scrap book of our

readers : readers:

"I know too well my own intellectual calibre not to be aware that with my most furious onslaughts I could inflict but little injury on such a colossus as the Church of St. Peter. I was too familiar with history not to recognize the gigantic nature of that grantic structure. Call it, if you will, the bastille of intellect; assert, if you choose, that it is now defended only by invalids; but it is, therefore, not less true that the bastille is not to be easily captured, and many a young recruit will break his head against its walls. As a thinker and metaphysician I was always forced to pay the homage of my admiration to the logical consistency of the doctrines of the Roman Catholic Church."

LET US HELP THEM.

Austin O'Malley tells us that a little girl eight years of age toiling in a New England mill was asked, "Who made you?" She answered "God." "Why did he make you?" She answered, "To work." That was a bitter response, but there was much truth

If people of leisure should devote some of their time to the helping of the victims of poverty they would get the comfort which "the social rounds" are unable of giving. They would learn also how much tragedy is daily played by those who don't carry cards or wear diamonds.

THE STAGE.

We'heard but a short time ago a very eloquent arraignment of the modern stage. The speaker had no doubt as to its being in a thoroughly depraved condition, and advised all to shun it as they would a pestilence. It is so easy, this cheap denunciation, especially from individuals whose ideas of actors, etc., are gleaned from little gilt-edged books that are translated from the French or compiled from "authentic" sources by Sister so and so.

We are aware of the fact that not all actors are models of sanctity, and are also prepared to believe that many of them are much better than those who criticize them. The question is how to banish from the stage the drama that portrays the seamy side of human nature. Actors are not to be censured if their patrons want 'Camille," or some other that is of course a psychological study. Most of them are in the business for money, and if it can be secured only by representations of sensuality, they are willing to acco nmodate the public.

The censors would be much better employed in keeping their own doorsteps clean before attempting to clean

CHURCH MUSIC.

The "Ages of Faith," by Digby, is a book that is deservedly entitled to a place in every library. It is a wonderful structure of information, and its every page is stamped with the gentle gravity and reverent spirit of the author. There is one very interesting chapter on Church Music, which may not prove distasteful to our readers.

"Nothing," says St. John Chrysos tom, " so exalts the mind and gives it as it were, wings, so delivers it from earth, and loosens it from the bonds o the body, so inspires it with the lov of wisdom and! fills it with such disdai for the things of this life as the melod of verses and the sweetness of holy song." He points out the stages development of music and its impor-

Schools were founded expressly t teach it and St. Gregory compile books with notes to perpetuat it. It was a species of music far di ferent from that to which we are now days accustomed to listen, but it touche hearts and purged them of worldine and brought them to God. The would be surprised, these gentle, se ious friars, at the musical jargon some of our churches-at the uninte ligible rendition of the "Gloria" ar "Credo," the repetition of the word and the fantastic and flippant meloc that reminds one betimes of the mus hall. St. Bernard, in a letter to a ce tain abbot, describes what ought to the style of Church music:

"Full of gravity, being neither lascivion rustic, sweet without being trivolor soothing to the ear, but so as also to move theart. It should appease sadness, mitiganger, and not deminish but fecundate the season of the words."

In the fifteenth century a theatric