The Catholic Record. London, Saturday, August 19, 1899.

NOTES BY THE WAY.

We wonder what Carlyle would have said had he assisted at the sessions of the Convention at the Hague. Mr. Stead, who will doubtless give us his impressions very soon, was there; but from rugged Carlyle to the versatile editor of the Review of Reviews there is a large step. Tae Convention was conducted with the utmost affability by the learned diplomats who assembled to pave the way for the Brotherhood of mankind. They deliberated and talked and wrote down a series of resolutions and then went home to sit themselves down to sundry banquets provided for them by their admiring countrymen.

Meanwhile Uncle Sam is shooting dum-dum bullets into the denizens of the Philippines and John Bull is getting ready to preach Peace to President Kruger.

The Presbyterian Review has a penchant for devoted Roman Catholics. A Mr. Richard Bagot is the latest find, and the worthy editor introduces him with a sort of tempered hilarity to readers of his journals. Mr. Bagot says that no great advance has been made by the Church since the days of Manning. Will Mr. Bagot give us a little time. Even if the harvest of converts does not come up to your exacting standard, still we must crave pardon for denying that no great advance has been made since the days of Manning. Every day, men wearied with dissension and division and the strident clamor of warring creeds, are coming under the protection of the Church that alone has the right to teach: and many believe, with Von Hartman, that " if there should really be a Church which leads to salvation. no matter how, then at all events I will search for an immovable sovereign Church and will rather cling to the Rock of Peter than to any of the num. berless sectarian churches."

Our contemporary is perhaps piqued that converts to Protestantism, with the exception of some " ex-priests and nuns," are like that invisible Church which was of course a well of doctrine pure and undefiled, but unseen and unknown until John Knox, from whom Wesley prayed God to deliver him, placed it on exhibition. John Wesley, however, said: "What wonder is it that we have so many converts to Popery and so few to Protestantism when the former are sure to want nothing and the latter almost to starve."

ignorant have no souls to save? We constructed by the State for the use of help them into the fold even as the men | profitable. and women noted for science.

The editor of the Presbyterian Review knew perfectly well when he penned those lines that he was either writing or endorsing a falsehood. "It is not among the ignorant and vulgar," says a Protestant, " but among the inconsistency and subtlety of thought, that in our day converts will be made trations of sea-side resorts and to the ancient Church."

Perhaps Mr. Bagot is responsible for the mendacity of the Review: and if so he knows as much of what he is writing as the Chicago reporter who declared that when Cardinal Satolli officiated he"wore a tonsure on his left head."

Now, Brother, bring out another "devoted Catholic" or "crafty Jesuit," with a well-laid scheme massacre all the Presbyterians in Canada. But don't you think it is rather violent exercise this sultry weather to be banging the ecclesiastical drum ?

Report comes from Norway that a law prohibiting girls who do not know how to sew, wash, knit and cook, from marrying will be enforced by the Leg-

ful accomplishments and a few are but bundles of drivelling sentiment, as useless, practically, in a work-a-day world as a new-born infant. The law is worth watching, and if it can in- in material equipment and professional crease the number of knitters, etc., it ability, with any in Canada, and the should receive consideration from our

The Rev. Dr. Koche, of Cape Town, is eloquent in denunciation of the Transvaal policy of Mr. Chamberlain, Eng. land's man of duty and destiny, and he declares that hypocrisy and greed and insensate ambition are the reason of the warlike antics of the magnate of Downing street. Mr. Chamberlain, of course, is acting solely in the interests of Humanity! He could stand calmly by and thwart his old political chief in his efforts to ameliorate the condition of Irishmen who were the victims of a slavery, as Gordon said, as ruthless as that of the Soudan; but his heart brims o'er with pity for the poor British under the rule of Oom Paul. Some say he has a hankering after Transvaal gold, but this will be indignantly repudiated by those who believe that Mr. Chamberlain is the anpointed Apostle to preach a brand new Gospel to the unprogressive Datch-

The treaty of 1884, which gave England control over the foreign affairs of the Transvaal, stated expressly that the direction of the internal government should be in the hands of Kruger and his advisers. Considering, then, that the questions involved are of domestic policy, Chamberlain's attitude is unjustifiable. Why should the Transvaal government be obedient to the behests of the English? That it is unprogessive and inclined to show scanty courtesy to the adventurers who are delving for gold in Johannesburg cannot possibly prevent it from exercising rights which were granted them by the treaty of 1884, and which fall within the province of an independent state.

Much pretence was made at settling the difficulty, as for instance at Bloernfontein conference, which, we are told, was "a pre-arranged farce on the British side." War, of course, would be a very desirable thing for the rapa cious mining companies, and would give the Birmingham politician much notoriety and a clear right to the title of "Judas" conferred on him some

Some good people are very wrathy betimes over what they term "the shortcomings of the Catholic newspaper." We heard two individuals recently-one a delinquent subscriber and the other a feeder on the pabulum "Rarely," says our esteemed contem. furnished by the New York Sunday porary, "are to be found the names of sheets-deploring that Catholic newsomen noted for science, etc., papers are so inadequate to the needs | Where Mgr. Falconio will Reside-Its among the converts." Does our friend of the present day. Not one cent comes wish to insinuate that the poor and from their pockets to remedy what they deem such a bad state of affairsknow that "the poor are always with and never will, because we have been us," to be sheltered and succoured, and taught by experience that the only not ticketed and thrust into a building contribution ever given by the critical gentry who want everything just paupers, and we are as willing to so, and cheap, is talk flat and un-

They could not, if requested, point out the "shortcomings." They heard it, and so they accept it, as they do their political tenets, in faith. Now, if they got a chance for a perambulator or a gold watch for their subscription they might be induced to help us, even tellectual and imaginative; not by ap at the risk of offending their litpeals to the senses in worship, but by erary taste; but to receive but printed matter, not even illustheatrical favorites, unlocks the floodgates of their indignation.

We cheerfully admit that the ordinary Catholic newspaper bas not reached its ultima thule of journalism. There is a long way to go before we can claim immun. shoulder and carried a thurifer on his ity from imperfections. Still even the poorest of them is better reading for the household than the average secular journal. They contain at times sundry things unknown even to the critics. and they will not besmirch the souls of the children. We spoke thus, and at greater length, to one of the aforesaid gentlemen, who listened to us with great patience and then resumed his studies of High Art in Munsey's Maga-

We hope that parents will decide now to give their children the advanislature of that country. Some of our tages of the training that can be rewomen are past masters in these use- ceived only in the Catholic school and lies in his jurisdiction, his diocese was

not under Catholic auspices. Our halls of learning compare most favorably, both parent who places his offspring in survery faint idea of his responsibility and duty.

DEATH OF A NOTED IRISH MIN-ISTER.

Dr. George W. Pepper, a Methodist minister, and a well-known advocate of the cause of Irish Home Rule, died at his home in Cleveland last Monday. Dr. Pepper was a native of County Down, Ireland, where he was born in 1833. He came to this country in 1854 and received part of his edu cation at Kenyon College, after which he was ordained a minister of the Methodist Episcopal Church. Dr. Pepper was an enthusiastic advocate of Irish nationalism from his boyhood days, and his interest in the cause never abated. He numbered among his friends many of the noted leaders in the cause, all of whom appreciated his noble efforts for the good of his native country. Dr. Pepper has lectured in many of the states of the Union and in nearly all the Canadian cities. He served as a soldier during the civil war, being captain of a con pany which he organized himself. In 1890 he was appointed as consul to Milan, resigning during the Cleveland administration for extensive travels in Europe and the Holy Land. He was a man who commanded the respect of all who knew him, and upon whom his strong personality made a deep im pression. His funeral which place on Tuesday morning was largely attended, his many friends being anxious to pay their last tribute to his worth. One of the addresses at the obsequies was delivered by Hon. M. A. Foran, who had been an intimate friend of Dr. Pepper for twenty

years. "I first met Dr. Pepper," Mr. Foran said, "at an Irish Nationalist's meeting in this city more than twenty years ago. Knowing something about the prejudice against the Irish which existed at that time I was astonished to hear that a Methodist minister was present. Yet that was the case, and I have always honored him for it. I honored him for the interest he felt in his native land, for he never missed an opportunity to uphold the dignity of his race. His sympathies were as broad as the universe. If ever there was a man who felt the full significance of the words, 'Fatherhood of God and brotherhood of man,' it was Dr. George W. Pepper. I believe he loved this country better than many of us who were born here. He loved lib-erty for liberty's sake."

Interment took place at Lake View cemetery, where Dr. Pepper was laid by the side of his wife. Among the many floral tributes was a harp with a broken chord from the Irish National

CANADA'S CAPITAL,

Worthy Archbishop.

It is stated that when Mgr. Falconio, O. S. F., goes to the Dominion to assume the duties of his new office and he is expected to do that some time this month—he will take up his residence at Ottawa. Possibly, nay probably, the Canadian Hierarchy will do for the Apostolic Delegation to their country what our Bishops did for our delegation when Mgr. Satolli first came here—purchase, to wit a residence for the delegate and his attendants. That will doubtless require some time, however; and the chances are that Mgr. Falconio, when he reaches Ottawa will for some time be the guest of Arch bishop Duhamel of that city.

Most Rev. Joseph Thomas Duhamel the present Archbishop of Ottawa, wil be twenty five years mitred the com ing October 28. He was born at Con recœur, P. Q, Nov. 6, 1841, his father being a farmer, who, after the Arch bishop's birth, removed his family to Ontario. The future prelate was sen to Ottawa College, managed then, as now, by the Oblates, for his education. After his classical course was finished he took up the study of theology, and

was made a sub-deacon June 21, 1863 deacon the following November 2 and a priest on the subsequent Decem ber 21, one of the Advent Ember day of that year. He began his sacerdotal labors as curate in the parish of Buckingham, P. Q., in the diocese of which ber, 1864, he was made pastor of East Hawkesbury, Ont. In 1869 he accompanied his predecessor, Bishop Guiges, O. M. I., to Rome tor the Vatican Council; and in October, 1873, he accompanied the same Bishop. as his theologian, to the Council of Quebec held that year. year Bishop Guiges died, and then Father Duhamel was appointed his successor. His consecration took place Ost. 28, 1874, and in 1886 he was made an Archbishop. Four years before that, so great had been the increase of Catho-

college. There is no reason to justify divided, and the Vicariate Apos- Cassidy pictured the career of a pupil them in patronizing any institution tolic of Pontiac was erected. That disprepared for the great battle of life, broke. His administration has been and when describing what a potent a notably successful one; and not the factor for good her influence least of his achievements is the fact surely be in the parish in which she that it was largely through his efforts exercised her enlightened zeal, the exercised her enlightened zeal, the Rev. Father added that should it hapin its behalf that Leo XIII. about ten years ago bestowed upon his alma pen in after life that her Pastor re roundings that must have at least an mater, Ottawa College, the rank and ceives no efficient help from one calling enfeebling influence on faith, has a dignity of a Catholic University.

dignity of a Catholic University.

When Mgr. Falconio reaches Ottawa he will find abundant evidences there this sacred home her Alma Mater, he would say that such a pupil deserved not her high title since of a virile Catholicism. The University itself is a splendid proof of Catholic zeal and faith, and in the archie piscopal city are eight parishes, not counting the cathedral one, numerous chapele, convents, both of male and female religious, schools and charit able and benevolent institutions. -Catholic Columbian, Columbus, Ohio.

AN EVENTFUL YEAR FOR THE RELIGIOUS OF THE SACRED . HEART.

Canadian Messenger of the Sacred Heart. The dying century will, in passing away, leave a large mark upon the an-nals of the Religious of the Sacred Heart in Canada: this year they were privileged to receive the visit of their Very Reverend Mother General, while a few days back their establishment in congratulation the fiftieth year of its foundation.

THE VISITATION. Of necessity, the visit of a Superior cans in America ; certainly the General of the Jesuits never set foot in these efficacions communication between subjects and their superiors to the end that a oneness of purpose, of spirit and action, may be secured. Still the action, may be secured. written word is a poor substitute for the spoken word and the magnetism of personal contact with a great mind. We are not so ethereal as not to be become more faithful to rule, more loyal to our institute after we have seen and spoken with those into whose hand God has placed its guidance and gov-After that, things which erpment. eemed overmuch to aim at, appear easy, and, practices, whose necessity does not impose itself, are respected when sanctioned by one who can see world.

We are sure our readers will wel-come a portrait of the Very Reverend Mother Digby, the Superior General of the Congregation of the Sacred Heart. We had thought of accompanying it with something of a biography; but it appeared to us that such details of personal qualities, private history or social distinction, however remarkable in themselves, sink into insignificance, are merged and lost in the dignity of the education of women it is the office of a Superior General. of a Superior General

history of the Sacred Heart Convent in Halifax. God's blessing was on the planting, and, from Brookside to Spring Carden Road, He gave the increase; how much of the correct taste and reflued manners of Haligonian ladies is watered during those fifty years, who can tell of the weary hours, the bodily

If musical associations and musicians fatigue, prayerful watches, the hope deferred, the shattered dreams, and withal, the high aim and utter trustfulness that carried on the work in the

opened by His Grace Archbishop decessors, for the grand and noble OBrien, who celebrated Pontifical work of the past fifty years. High Mass. Rev. Dr. Murphy, of St. Hundreds of old pupils look Mary's Cathedral, being the arch back with gratitude to the gentle priest, Rev. Father Daly, of St. Joseph's, Halifax, and Rev. F. Carney, of DeBec, Carleton, N. B., deacons of honor. Rev. Dr. Foley, of St. Mary's, and Rev. E. Young, of Enfield, deacon and who instilled into their heart.

Heart Convents.

The Reverend Fr. Cassidy, S. J., of Loyola College, Montreal, preached the sermon. After dwelling upon the powerfulinfluence for good which religious teachers wield, the preacher paid a glowing tribute to the noble woman who plays well her elevated role of mother, sister, friend and counsellor, the thanks for past services, and best for there is no stronger, nor more far wishes for future success, of myseli reaching influence than hers. In all and clergy, are a testimony to the reaching influence than hers. In all and clergy, are a testimony to the luding to the high standard of education received by the pupils of the splendid work of this institution, and should be a source of pleasure, and some slight recompense to the ladies of specific desired that the recompense to the ladies of eloquently decried that narrow and the Sacred Heart, for their ungrudg unworthy species of instruction which ing labors in our midst, during the passes current in our day with so many past fifty years. for the noble art, the genuine education, which while it furnishes the mind, embellishing it with learning, fortifies the will, forms and molds the fortifies the voung.

After the reception, the Archbisnop and clergy were entertained at luncheon in the large parlor of the convent.

The proceedings of the day were closed by Benediction of the Blessed character of the young. closed by Warming with his theme Father Sacrament.

she had not caught the true spirit characteristic of the Sacred Heart. developing the strong, subtle influence of the religious teacher over her pupils, Father Cassidy depicted in a few delicate touches the inner life of the form er, the secret source whence she derives her vigor, her fruitfulness and her zeal, namely the devotion to the Sacred Heart of Jesus, her Divine

At the reception which followed, His Grace the Archbishop addressed the pupils as follows:

In thanking you, my dear children, for your kind words of welcome, and for your charming entertainment rendered with that quiet grace of form and elegant simplicity of manner characteristic of this institution, I must also congratulate the ladies of the Sacred Heart on the successful celebration of a few days back their establishment in Halifax celebrated amidst universal its Golden Jubilee. Many pleasing exhibitions of a refined musical and literary education have been given in the hall of this academy in the past ; these were incidents in its daily life, General to far away regions must be a rare event. We are under the impression that it has never occurred in the case of the Franciscans or Dominite the Case of the Case o in His works: it expresses the happi ness of grateful hearts, and it looks western lands. In the case of the Re-ligious of the Sacred Heart it never in the years as yet unborn. This inforward to a wider career of usefulness occurred before. Not only is this a rare event, it is moreover one fraught with many and great blessings. O. with many and great blessings. O. tury which is fast drawing to a close; course, in all communities living under course, in all communities living under obedience, there is a constant and a home of intellectual development, a school of virtue, and a nursery of womanly dignity and self-respect this restless and ruthless age in which unsexed women and emasculated men seek to destroy the noblest traits of true womanhood.

In the coming century it will be still in the forefront, bearing aloft its baneffected by such things. Somehow we ner, a sign of hope to the heart-weary a symbol of faith to the doubting and perplexed, an emblem of victory over the victous and discredited system of

Institutions that are founded in false principles, or which cater only to some fad, or passing phase of hu-man silliness, come and go. How many such have been born, have lived when sanctioned by one who can see their working, not as in this or that particular locality, but throughout the particular locality, but throughout the world. quietly and efficiently doing its noble work, developing and progressing on the broad and enduring basis of moral and intellectual perfection and culture.

Halifax has long been noted for the refinement and good breeding of its people. This academy has been THE GOLDEN JUBILEE IN HALIFAX.

Fitty years ago the little seed was planted, to-day it is the spreading tree affording shelter to many, and grate

The results of its fraining have thus exercised a nowerful influence for and from its foundation until this day exercised a powerful influence for how much of the correct taste and re-

> can now flourish in Halifax, it is be cause this convent prepared the way, and made their existence possible.

I feel that I have to thank the ladies Name of the Lord, for fifty years! of the Sacred Heart not only in my On the 14th of June, the Jubilee was name, but also in the name of my pre of the Sacred Heart not only in my and devoted teachers, to the vigilant and prudent superiors taught them knowledge and virtue by and sub deacon.

The Mass sung was F. Rija's, ending enoble womanhood, protect it from the enoble womanhood, protect it from the snares and pitfalls of life, and lead to snares and pitfalls of life, and lead to snares and pitfalls of life, and sare sare sare snares. those principles of conduct was rendered in a way that did credit its highest development and perfection. to the high musical reputation which No better proof of the value they set on is everywhere the apanage of Sacred the training imparted in this institu tion is required than the fact that when they have daughters to educate they place them here so that they may en-joy the advantages by which they

themselves have profited. The love and gratitude of former pupils, the affection and docility of present ones, the rejoicing of friends,

The next day was given up to a reception by the Children of Mary, and the halls were filled with pupils past and present and the friends of the inwould stitution to which we heartily wish God speed.

THE BIGHER EDUCATION CF GIRLS.

In view of last week's discussion of the education that girls should get, we give all the prominence we can to the following sensible letter:

Whatever unfits a girl to discharge the duties awaiting her in her after life is prejudical to the girl. The duties of a girl passed into woman-hood lie in the (1) nursery, the (2) kitchen and the (3) drawing room. Her education, therefore, should fit her for those three places. But the high education sought by some of us nowadays for our girls has quite another tendency-it unfits.

The young wife has learned to read the Odes of Horace quite fluently will this help her to see the better after the wants of her little ones? She is quite assured, after much study, that the sun is a globe of incandescent matter-will this enable her to set before her husband, after his hard day's toil, a well-cooked beefsteak, though heat has much to do with the cooking? Years of thought have led her to believe the navigation of the North Pole a certainty. Will this enable her to receive with greater grace and courtesy her husband's friends when they come to visit him?

What is the woman's chief attraction for the man? Her dissimilarity to him, her dependence on him, her trust in him, her winning shyness, her unassumed modesty; these make a man love a woman.

Piace the woman and the man on the same level, by education, and quickly you will have the man saying to the woman, when they differ, what he would say to his brother or his male friend: "Go to the--,"well, say, "his Sable Majesty." The world won't improve if man's reverence for

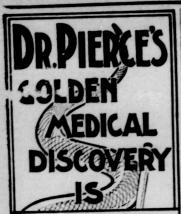
You expect a man to love his wife, but how can he if she, through edu-cational tendencies, pass her day in the public library or at home reading a book on her descent from the ape, not in the nursery where her true work lies? You expect a man to love his wife, but how can he if, returning home after daily labor, she trots him out, not a well-cooked dinner, but a dissertation on the where abouts ef the "Lost Tribes?" You expect a man to love his wife, but how can he if, when he gathers his female friends round him, she lacks in common civility towards them, because they do not know the letters of the Greek alphabet or the birthplace of Mahomet the Imposter.

What, you ask me, would I teach a girl? I would teach her to read well, to write well, and to cipher well.
What a miserable education, you will say. Is it? Allow me to say have among us, in plentiful abundance, both men and women, who pose as items in the educated classes, who can neither read nor write, nor cipher well! Grammar, history and geography would be, of course, essentials Teach our girls these things. them also to sew a button on a brother's friend drops in, and to prepare and boil a plum pudding when Christmas comes; and add to these things some of the attractions that increa beauty both of home and social life, music, singing, etc. Teach, I say, our girls these things, and you will add largely to the girl's worth, to the love every man should bear his wife, and to the harmony and bles of married life. - Sacerdos, in American Herald.

THE PERFECTIBILITY OF MAN A DELUSION.

We are tired reading about the perfectibility of the human race. It the assertion of those who have parted from the system of human nature which revelation gave them. But this is an optimism which nothing can justify, which no pledge of the past gave warrant to anticipate. The fact of man's fundamental imperfection is not merely the proclamation of Christianity, it was witnessed to by the heathen, who knew and felt the dire inequality of man's adaptation to the things without him. Lay aside the doctrine of the fall, try to perfect human nature apart from the aid which religion supplies, and, in order to minister to our deep seated religious instincts, they wandered into the depths of superstition, they became the credulous victims of some wild illusion or fantastic theory which was denature. The grading to human Apostles who proclaimed the self-sufficiency of man, who taught that in himself lies all redemptive power, had led the secrets of to theosophies to learn another world from precipitated Mahatmas; to spiritualistic seances, with Ingersoll's ghost as its latest gelist. - Sacredos. in American Herald.

To occupy one's self with trifl s weans from the habit of work more effectually than idleness. - Bishcp



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RICHARD BRINSLEY SHERIDAN

CHAPTER IL-CONTINUED

CHAPTER II.—CONTINUED.

Mike, to whom all this had been addressed, made no response. His head had fallen on his breast, his eyes were closed, and he saw nothing but his own sweet dreams. The soothing pipe, the comfortable warmth, his hard day's work and the stranger's voice, had combined to loll him into the most tranquil of slumbers.

"Look at that fellow," said the Austra "Look at that fellow," said the Australian to me after contemplating thesleeper for a moment, "he is a practical philosopher. I wonder whether he knows how wise he is. Happy man! living where he was born, among his own people, and enjoying all his life a contentment which some of us have searched for round the world without finding."

"I don't know that I envy him much. I shouldn't like to have to smoke that tobacco of his. Throw it away and take some of mine," and I held out my pouch. Mike, to whom all this had been addressed, made no response. His head

dressed, made no response. His head had fallen on his breast, his eyes were closed, and he saw nothing but his own sweet dreams. The soothing pipe, the comfortable warmth, his pipe, the comfortable warmth, his hard day's work and the stranger's voice, had combined to lull him into

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"I dont know that I envy him much. shouldn't like to have to smoke that tobacco of his. Throw it away and take some of mine," and I held out my

"No. thank'ee, I like this well enough. It reminds me of times rather pleasant to look back upon - by enough. comparison. I was horribly miserable, but I have more reason to be unhappy now than I had then. Oh, yes, I have smoked this, or something quite as bad, before. My experience of tobacco is as varied as my experience of occupa-tions. I have been sailor, porter, day-laborer, gold digger, and shopman. I know what bad tobacco is. ese scraps of self-revelation made

me look at my companion more closely. In figure he was above the middle height, broad and well-built; his talk was sometimes accompanied by a gest-ure or a motion of the head, the easy which betokened strength of body, and there was certainly strength of will in the jaw and mouth. Yet now and then when his thoughts wandered and his face relaxed, certain lines would gather in his forehead, and a look of discontent would stead into the face, weakening the expres sion. There was a recklessness in his attitude as he sat there, his clear-cut face embrowned and weather beaten his hair falling shaggily across his fore head. He must have felt my examina tion, which I remember was perfectly undisguised, for, leisurely turning his head, he looked me full in the face. Yes, those brown eyes were not merely thoughtful; there was fire in them as well as melancholy.

But the suggestion of awakening

light which I saw died out almost im mediately. His countenance relaxed, and a smile broke over it-with that pleasing effect a smile nearly always has on a face where it is seldom seen-

"I don't think there has been much He was much about my own age, and no doubt that was why I felt slight. ly piqued at having to own how very imited my experience was of any kind, and that my easy position had been gained otherwise than by my own efforts; that I had found it ready-made in fact, and had been content to take things pretty much as I found them. But I took occasion to let him know I had good reasons for supposing that should I ever be called upon to display energy or meet difficulties, I would not be found wanting, because I came of very energetic stock. And I told him

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about my father, Ambrose Shipley; how he had started in life as a navvy-on a railway, and, with hardly any education, but gifted with a cool head, shrewd sense, and sound health, had always seen his opportunities, and had clean from small successes to greater risen from small successes to greater ones; and by dint of labor, calculation, nerve, steadiness of thought, promptness in word and action throughout a long period, has become, as a contractor for the carriage of coals, as a promoter and director of several short and paying lines of railway, and as a fortunate speculator in land, one of the wealthiest men in Liverpool.

"It does nt take long to speak of all this," I concluded, "but it has been the work of a lifetime—no sudden success, no mere flash in the pan such as you have just been speaking of: but my hard-headed father's prosperity has been steady and increasing, and at this moment there is not in Liverpool a

"And his energy has not only been strong enough to carve out his own fortune, but to shape your career as well.

"Why, hang it all," said I, "I might go farther than the governor's office and fare worse. We can't all be originators: but businesses are like dy-nasties and great families, liable to die out ; and it is something to have con tinued them, though the achievemen is not perhaps so striking as to have founded them.

"Yes;" said the traveller, doubt fully. "A man is sometime born to certain duties—"

"Your son, for instance," I shot in "will naturally succeed you in the management of your store."

"If he has an aptitude for it--not otherwise. If ever I have a son, hi destiny shall not be artifically decided.
While he is young, he shall know as
little as possible concerning the careers of those of his blood who have gone before him who have been in an way distinguished. His mind shall bent shall not be forced: its natura tendencies shall be observed and con sidered, but the application of its powers shall not be soon determined shall open of itself, unconsciously as the rose does; receive its seed at the hand of Nature, and produce its fruit in the maturity of time You speak as if you had though

and felt about this matter. "Aye, it is a subject I have though a lot about," saving which, he re

placed his pipe between his lips, and beginning to puff vigorously, sent out volumes of smoke in quick and vehe-ment succession. Gradually the speed ened, and he returned to that reflective mood which it is the boast of smoking

"You see," he resumed, "I look upon myself as the victim of quite an opposite plan. Almost before the time when I could distinctly remember anything, I was aware of a portrait which used to hang in a room of my father's house. I have never seen the picture since I was a boy, but I have a painful recollection of every feature of it -- the white hair, the ruddy beaming face, the stick on which the old man's hands rested one on the other; the high-collared body coat he wore, the neavy black neck-cloth, and the bit of white collar appearing just above it ; above all, the expression on his face, which always held me in suspense to speak. As I grew older, I loved to hear my mother talk of him-he was her father -- better than of any fairy tale or ghost story that she ever told me. And what was the fascination, think you? Simply that in his ca my mother saw the prophecy of my own; and from her I caught the same fancy. I was like him, she said; the same eyes, and the same look in them; the same temper to a T. And so I used to listen eagerly to accounts

which my mother never tired of re-peating, of the incidents of his career. "I should tell you my grandfather's history was a romantic one. When a boy, he ran away to sea -- choosing the life of all others that his friends most objected to. For years they heard nothing of him; when suddenly one day there entered a fine young man, with bronzed face, dark hair, and brown eyes, dressed in pilot cloth, as my mother never forgot to say, and a cap, round which were bands of gold braid. Many and many have been the childish tears of delight I shed, as I heard of my great grandfather feebly rising from his chair, all of a tremble, of my great-grandmother giving a cry, clapping her hands, and falling into a faint. I too jumped about with an excitement of joy as great as that of my grand aunt, then ten years old, when she heard that the handsome young stranger was her brother, whose loss she had so often heard bewailed. 'Oh!' I used to think, 'only to be the here of such a sense!' hero of such a scene!

Again the Australian put his pipe in his mouth, and smoked stoically for a

few minutes.
"That lad," he resumed with a sigh, 'lived to be an admiral, and he lies buried now in St. Paul's, in London. I was never tired of listening to my mother's stories of his battles, of his wounds, of his hair-breadth escapes. She had heard all his adventures from his own lips in his old age; and her enthusiasm infected me. I wonder

a hundred fights, fearless amidst the thunder of battle; now the white-haired kind old man crowned with fame haired kind old man crowned with lame telling the story of his life—the same who looked down upon me from the canvas—me his wondering grandchild. How I loved that good old man! And he, too, he loved me, I could see it plainly; for as I continued to look, that disposition in his lips to move grew stronger every instant until I could almost hear him say, with a halfsearching, half-pleased look, 'Is that you, my grandson? Can you follow in my steps? Will you be gallant, noble, brave, fearless of death when you are a man? I think you will ! "I: was too bad," continued the

Australian bitterly. 'The idea devel-oped in me that I was destined to great

things. I was myself the her of all my boyish reading. When I wen to college I was noted for being the most silent and self absorbed boy in the place, and the most unpopular. My olation drove me more and more in upon my self, and I read and brooded and spoke little. The romantic visions of adventures, trials, and achievements my brain was full of were no languid dreamings, but fermented hotly with-in me. As I have said, I was generally disliked, not only by the boys, but by the masters. But the dislike was accompanied by a certain amount of respect, for I was a good fighter when provoked, and one or two displays o ted by the other fellows, amongst whom I was suffered thenceforth to mope unmoiested. The masters to mope unmolested. The masters too they were men of discretion. And so I passed some years at college less cuffed and knocked about on the whole than my neighbors. By the time I was fourteen I was the tallest boy in the college and had settled it in my own mind that it would no longer be con-sistent with honor to accept anything in the way of bodily chastisement. It was during the holidays I remember that I arrived at this conclusion, and it

may be that on returning to school I carried my determination in my bearing, and was even less genial than bea fellow six feet high, broad in proportion, and a good athlete. I took strong dislike to him at once. I felt I was not able for him, that was one reason; and for another he was very contemptuous in his treatment of m from the outset. As ill-luck would have it he was appointed prefect, that is to say, he presided over the playground and in the study while we were prepar ing for class. I made no attempt to conciliate him, and he lost no opportunity of pooh poohing me. All the disfavor of which I was the object in the school gathered around him and poured into his ears stories to show I was proud and sulky and quarrelsome. One day, for what immediate reason I never quite knew, this fellow gave me a clouting with a book he had in his hand. It happened in the study. Furious at the indignity, and remembering my deter mination-all eyes were turned on me, my prestige was gone if I tamely sub mitted--I seized my slate with both hands and flung it wildly at the man's head. It missed him, and flew crash ing through the window. I looked fearlessly round. No one dared meet my look, and my soul swelled triumph antly within me. Come of it what

might, I said to myself, I had not forfeited my self respect. he continued drawing a long breath and beating his foot quietly upon the ground, "what a merciless thrashing I got to be sure! and three solitary confinement after it on bread and water: I must have been strong, I must have had a strong will not to have been conquered. I never received one word or sign of sympathy from any one. All the world was against me, and I hardened myself against all the world. Once in those long dark hours there flashed out of he blackness the figure of my white haired grandfather sitting, as was his wont, with his hands upon his stick-handle, and the eager look of inquiry in his face. I opened my eyes wide. The vision was gone. But a new purpose was in my mind. The time had come when, like him, I must act. School was no longer the place for me.
Within twenty four hours of my release I carried out a plan I had formed during my imprisonment. In the middle of the night I climbed out of the window of my cell and let myself to the ground by a water spout. A thrill of prophetic joy ran through me as my feet touched the ground; but it was a moment so full of terrible import to me that I never think of it now without running cold. The night was black and so quiet I thought my footfall must awaken the sleeping house; but I fled across the grass, and leaving the school bounds behind me, began life."

CHAPTER III.

THE STRANGER'S STORY. "I was fourteen years old. I had been dreeming all my life, and now I began to awaken. My passion for the sea was purely imaginative, it did not survive the first voyage. Before the end of it I had caught a fever; and at the survive the first work and talken to Sydney I was discharged and taken to the hospital, where I lay for many weeks between life and death. But my youth carried me through, and the day came when I was pronounced convales-cent, and found myself in Sydney alone beneath his picture looking up at his face which would vary with my thought, and losing its age become that of a child intent on high designs, of a boy friendless and alone combating difficulties, winning his way, and achieving success. Now he was the sunburnt youth returning to home and kindred, rejoicing their hearts and filling them with pride; now the here of

"If I found it impossible to return within a few months of taking my first last false step, you may imagine it was not an easier thing to do as months went by and lengthened into years, and the time passed when, in the ordinary ence course of things at home, I would have been choosing and qualifying myself turn been choosing and qualifying myself for a profession. And, moreover, my life had for a time a certain fascination; it was new, it was wild and adventuresome. I grew rapidly in height and breadth and strength. Sometimes my hopes were high that I should retrieve myself. Sometimes for months together I was infected with the spirit of happy indifference I saw in others around me. My companions were rough fellows mostly, some of them likeable enough. But my ac-quaintanceships were always short-lived. No friendliness, no candor on the part of others could induce me to be open about myself. I could never lose the consciousness of my fallen estate and unsuccessful ambi tion. My misfortune was always present, sometimes dully, sometimes with an acute pain; and I could hope for no sympathy from men unable to understand discontent such as mine with a condition to which they had been all their lives accustomed. over, I was never long in any one I could not settle down content for any length of time to accept a position in which to the end of my days I could only hope to live from hand to

"For a time I worked at the docks at Sydney. Then, having saved a shillings, I tramped some hundreds of miles, living from farm to farm, to see what luck there might be in land. Then I heard that gold was found at Moolwammo, and rushed off there. After that I was in clover for a time, and got some land assigned me and bought sheep; but disease came among them, and that undertaking came to nought. So one way or an other I was always beginning. Seven years passed, and at the end of them I was no better off than at first. I used to look ahead with sensations of

terror. "Still I could not lie down and give up the struggle. Wherever there seemed a chance there went I. When first gold was found at Polycarrya was among those who followed the run to that place. No one at that time anticipated the full extent of treasure which lay in that district, and when I reached Polycarrya the first flush of the first find was over, and many were going away wishing they hadn't come. I had often heard it said that the traders in the neigborhood of a gold

field, and not the gold diggers, were the people who benefitted most by the sudden access of wealth. And seeing as I passed down the main street Polycarrya a bill in a shop window saying a hand was wanted, something urged me to go in and offer myself It was a sleepy little shop-a cross be tween a slop shop and a grocer's kept by an elderly Quaker and his wife. But the gold had lately brought them more custom than they could manage without help, and so they wanted a hand. Somehow we suited each other. They were kind—the childless pair. Perhaps they were pleased at my dis n lination to make acquaintance out of doors or at my willingness; for in return for their kindness I threw myself heart and soul into the work such as it was, and in doing so succeeded for long intervals in forgetting that i was beneath me. But ever and again the old feeling of degradation came

uppermost. " What ails thee, lad,' said the tude one night after I i shop. 'Thou workest hard in the day, but these three nights past hast tha' sat silent and moping, thou who hast sometimes enough to say for thyself. Hast done anything wrong?'

"A sudden impulse seized me to confide in him. Bit by bit I suffered him to elicit all my foolish history. What a relief it was to be disburdened! " 'I told thee Jonathan, a' was of no common stock,' said Mrs. Peace tri-

'Look'ee, young man,' said my master, when I had finished, 'the sooner thou get'st clear of those ideas out o' thy head, the better for thy success in life. Thou'rt cram full of

of a real live baronet; aye, and none the worse for working at an honest trade. An' lock'ee, thou dost a wicked thing in not writing to thy friends, lad. Dost think it's nothing to them whether thou'rt alive or dead?'
"I don't know how it happened,
but this conversation was a kind of
turning point in my life. You would
hardly believe how much I was encouraged by hearing that about the
haronet's son opposite. And what the

baronet's son opposite. And what the old Quaker had said was quite true. It placed my position in a new and more dignified light in my own eyes.

My master soon after raised my wages; but though in doing so he added further words of encouragment and repeated his advice about writing home, I held to my own determination on that

was and had been for the t seven (r eight years — I as three-and-twenty by now — 2? It would be to confess my fail-And I couldn't do that in presence of that memory branded into my mind, of how my grandfather had re turned after his adventures, coming fresh from a successful war, just dubbed a captain - the youngest in the navy; of his entering the room where his old parents sat, with his gold-braided cap, his handsome uniform, his bright and manly beauty; and how the honorable position he had achieved added pride to the joy his people felt at his return. Self-reproach made me hate to think of home. How could I face father or mother or the sister growing up, no longer a child of seven as when I had seen her last? How could I stand before the portrait of my grandfather, who from his canvas had een wont to look at me curiously and say, 'Are you my grandchild?' be noble, brave and true?' and with eyes still fixed on me would search me through and add at last, 'I think you

"It was only at odd times that these thoughts sat brooding on me like a cloud. Month after month would pass without my ever being troubled with the thought of home. For I was work-ing now with more of hope than I had known for years. It was not for nothing that the Peaces had wanted help.
The finding of gold at Polycarrya had already more than doubled the business they had when I took service with them. Nothing was more likely than that the vein would be soon exhausted. It often happens so, and then the enervated township sinks into something worse than its old insignificance. Signs of this fate were soon perceptible at Polycarrya. The rush of adventur-ers outran the occasion, and men began to turn away to other fields of labor. At the same time fresh veins were continually coming to light, so that the standing population remained considerably above its ordinary level, and our business continued to increase say it without boasting, Jonathan

Peace owes his present good fortune in great measure to me. He would have remained to the end of his days in his old groove. He never would have seen the opening that there was. He wouldn't have met the requirements of the place. Some millionaire from another settlement would have seized the golden opportunity, would have at Polycarrya, and in the course of a very short time my master, as he was then, would have found himself no-where. It was my advice that led him to extend his operations, and to add department after department to his business. The premises grew too small for our trade, and had to be added to till the little mongrel shop became gradually transformed into a store. My position had advanced with the fortunes of the business. The old man, trusting me implicitly, made me his right hand. I was no longer a 'hand,' but had many such under me, when the second great find was made, and gold was found to exist at Polycarrya to an extent the limits of which are even yet unknown. The former dis-covery had been nothing to this. My luck in gold digging had not been hitherto encouraging. I had always come in at the tag end of a rush-just too late. But here was I now on the spot before the news had yet got wind. There was hardly a shop keeper in the place and few of their employes unhit by the gold mania, and who did not run to try their luck, the baronet's son among them. I was bitten like the rest. I had saved money. I would old Quaker, breaking in on my soli embark it in this chance, and in a few months my fortune would be mad went to my master, told him I was going to leave him, and the reason why.

" 'Art mad?' said Jonathan Peace, thou'rt quitting a sure gold mine for one at which men seldom get rich. Sit thee down, and let us talk this matter quietly: and then he took away my breath. He said he couldn't do without me. He was getting old, he was childless, unambitious of much money; had never in his life dreamed of being so rich. I, he said, had urged him on : my young blood had supplied the energy without which he would have moved torpidly. It would not be fair, he said, to leave him with this big old world notions that won't do out there in this land. Hey! Look across the street at you butcher's shop. Dost know what young Belmont is? He's as good as thee any day, though he is but a butcher. I tell thee he's the son be his partner in the labor, I should be thing on his shoulders-to leave him his partner in the profit, too; and w would share and share alike in all that

the concern might bring in.
"The gold hunger had taken pos-session of me for a few hours only, but that I could scarcely shake it off; and I wavered a good deal before accepting my Quaker-master's offer. my Quaker-master's offer. Even when at last I yielded it was with something like regret. But I did well in stick-ing to the store; I believe there are only a few of the gold diggers who did better. Many of the shops in the town shut up altogether during the gold fever, the butcher's opposite amongst the number ; and the lion's share of the custom of Polycarrya fell to our store. The town itself swelled rapidly to four times its original size, and we thought point. For I had pride left, and it well to establish branches in differ-though I had no longer the idea that ent parts of the town. I don't believe ent parts of the town. I don't believe any man in the gold-fields worked as

AUGUST 19, 1899 ing. Your story is profoundly interesting. The old saying is quite true esting. The old saying is quite true after all—"Tis a long lane that has no turning." I suppose I am mercenary, coming as I do of a money-making family; but you make me feel as if I would sooner have been you than your grandfather. I wish our host could have heard you, it might have stirred his lazy placidity. But the fellow sleeps as soundly, sitting on that bench with his back against the wooden parti tion, as if he had no need of more comfort. Go on, if you please, I am all Well, to cut a long story short, a the end of two years I found myself in a small way a capitalist. All thitime new comers had been pouring in to the town. Ordinary labor became

at length so plentiful that our stor was more adequately manned, and began to have some leisure in which began to have some leasure in white to contemplate the extraordinar change that had taken place in m fortunes. Now my thoughts could gout without let or hindrance toward home. Now I was not ashamed to let nome. Now I was not ashamed to it them know that I still lived. I wrote pouring into my letter all I had to tell relating all the despondency, th struggles, the hardships and privation I had endured. Now that these thing were surmounted, I was more proud of were surmounted, I was more proud of them than ashamed. My letter gone I felt a new life in my veins. Wit what renewed vigor did I not thromyself into my work during the months that followed, urged on by the prospect of hastening the day when could finally throw up work and as could finally throw up work, and return home for good. I had calculate the mails to a nicety, and at the end three months began to look out for letter. From week to week for man weeks I was disappointed; but length a letter bearing the Engli post-mark was placed in my hand The words 'On Her Mejesty's Service were printed outside, and in the a dress I could not recognize the han writing of either my father or mother. But the letter was from En land! I tore it open in a state of gre excitement. It contained an enclosu on which, to my horror, I beheld nown hand writing. It was my own lett some back. It had been opened, a on the cover were the words 'N

"A crowd of tormenting explar tions rushed upon my mind. It was less to try to get back into my croutine. The blessed days of indiffer ence were gone. I must go to Enland at once. And the end of it w that, promising my partner to be w him again in six month's time, if was well, I travelled to Sydney, sail by the next mail, and in course of ti was to go to our old house. I ask for my father, but his name was known. I asked to see the master the house. From him I learned the my father had become bankrupt so years before, and that nothing v known of his present whereabouts. hurried to our parish church, wh was within a stone's throw, and ask for the vicar. I had expected to he seen the vicar I had known as a b but a younger man entered the roo The new comer was a stranger to and what I had just heard about father made me hesitate to tell him once who I was. So I asked after

vicar.
"'I am the vicar,' said the revere gentleman, with dignity and astoni

Then Dr. Paul is-?' " 'Dad !' said the new vicar, 'd these six years.'

'I expressed surprise and sorr I had known him so well as a boy, had looked forward to seeing again. Could my informant tell anything of a very old and intin friend of the late vicar—Mr. Chalm

who used to live close by? I had ca at the house, and had only just he at the house, and had only just he of his misfortune.
""Well, you know,' said the vishrugging his shoulders, 'he ne really was as well off as people sposed. From what I can make now, his life must, it seems to have been one long struggle to the necessities of his position. Lailly of courses, he was gesting old.

ly, of course, he was getting old, things somehow had gone wrong every way. His only son, a wild governable boy, ran away to sea, was never heard of again. It w sorrow that preyed upon the poor man more and more as years cam him, and his powers failed. The might have been different had his lived and been by him to act as a to his declining years. As it was could not but feel that death w

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"As soon as I could speak I s after my mother. "'You have taken me unaw sir,' said the vicar. 'I wish you given me some idea of how me

stood. I would have tried to brea sad news to you more gently. Yo me about your mother. I am afr I am afraid I can tell you nothi her that you will be glad to hear. "Tell me the worst," I cried

'I know what your meaning is, I never see my mother again.'
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The young man stopped, his was slightly averted. I believe t cital of what had passed at that view revived something of the freshness of the grief which the must have caused him. Several utes passed and still he did not s and in the intense silence all the noises in the room were audible falling in of the decaying fire, the breathing of the sleeping laborer 1 became aware by the rumbling ing. Your story is profoundly interesting. The old saying is quite true after all—"Tis a long lane that has no turning." I suppose I am mercenary, coming as I do of a money-making family; but you make me feel as if I would sooner have been you than your grandfather. I wish our host could have heard you, it might have stirred his lazy placidity. But the fellow sleeps as soundly, sitting on that bench with his back against the wooden partition, as if he had no need of more com Go on, if you please, I am all

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"A crowd of tormenting explana tions rushed upon my mird. It was useless to try to get back into my old routine. The blessed days of indifference were gone. I must go to Eng-land at once. And the end of it was that, promising my partner to be with him again in six month's time, if all was well, I travelled to Sydney, sailed by the next mail, and in course of time reached London. The first thing I did was to go to our old house. I asked for my father, but his name was not . I asked to see the master of From him I learned that my father had become bankrupt some years before, and that nothing was known of his present whereabouts. hurried to our parish church, which was within a stone's throw, and asked for the vicar. I had expected to have en the vicar I had known as a boy, but a younger man entered the room. The new comer was a stranger to me, and what I had just heard about my father made me hesitate to tell him at once who I was. So I asked after the

vicar.
"'I am the vicar,' said the reverend gentleman, with dignity and astonish-

these six years.'

"I expressed surprise and sorrow I had known him so well as a boy, and had looked forward to seeing him again. Could my informant tell me anything of a very old and intimate friend of the late vicar—Mr. Chalmers, who used to live close by? I had called at the house, and had only just heard

of his misfortune.
""Well, you know," said the vicar, shrugging his shoulders, 'he never really was as well off as people supposed. From what I can make out now, his life must, it seems to me, the necessities of his position. Latter ly, of course, he was getting old, and things somehow had gone wrong in things somehow had gone wrong in every way. His only son, a wild un-governable boy, ran away to sea, and was never heard of again. It was a sorrow that preyed upon the poor old man more and more as years came on him, and his powers failed. Things might have been different had his son lived and been by him to act as a staff to his declining years. As it was, one could not but feel that death was a happy release to the poor old man.

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'I know what your meaning is, I shall never see my mother again.'
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guessed aright." The young man stopped, his face was slightly averted. I believe the recital of what had passed at that interview revived something of the first freshness of the grief which the news must have caused him. Several min-utes passed and still he did not speak; and in the intense silence all the faint

wind at intervals in the chimney, and the fitful dashing of the rain against the door and window, that the storm outside had not ended.

"Is it long since you returned?" at length said I, breaking the silence.

"About two months."
"So recently? I am sincerely sorry for you. And you find no one of your family " Not one."

" Did you not--" I spoke with nesitation for I might be re-opening another wound, "did you not speak just now of a child, a sister you had left behind? Has death taken her

God knows! They tell me my sister may be living. She has disappeared. I have followed up every clue of her I could discover ; pursuing one now; but as yet I have

not come upon herself."
"It is something to know she is not

dead. I have no proof even of that, and besides there are worse things than death. When a young girl hardly out of her teens, young, innocent, inex-perienced in the world's ways, tinct ured with the same undisciplined spirit which has led more than one of our family out of the beaten track of prudent lives, finds herself suddenly thrown on her own resources in a strange world, with no one to restrain or warn her of hidden dangers, what may not happen? The vicar said as much to me before I left him. He spoke gravely of my sister's youth, of a certain way wardness, natural in youth, but dangerous when freed from the good guidance of more experienced heads. He instanced a tendency she had displayed even during her parents' lifetime, to frequent those churches where the ritual was—'dangerously high 'I think were his words; and of her preferring such services to the austere simplicity of the good oldfashioned evangelical rite. augured from that an openness to certain malign influences unhappily pre valent, and urged me-as if I wanted urging !-to leave no stone unturned to find her. Not that his fears alarmed me. I am anxious on other grounds High Church or Low Church, what is

"The vicar referred me to a lady parishioner of his, a Miss Walsingham, with whom my sister had lived for a time. From this lady I learned a great deal about the circumstances of my fimily. She represented my sister as erribly cast down by misfortune, and from being of an open and high spirited temper to have become morbidly sensi tive and reserved. Three years since my sister left her one day without a word of warning or any intimation of her plans. About twelve months ago, however, she wrote to her friend re turning a small money loan and say ing she was well and happy, but giving no address. The post marks showed the letter had come from a place which Miss Walsingham ascertsined at the time was in Ireland; but sie was unable when I saw her to re m mber the name, nor can she find the letter, though she has searched for it rapeatedly since my coming. I have questioned Miss Walsingham and cud gelled my brains to discover whom my sister knew in Ireland; and no suggestion has been so fanciful, no guess so wild that I have not tested it. I have remembered lately that my father had formerly two cousins living at Ardmore, about twenty miles from "'Then Dr. Paul is—?' have. They were elderly malden "'Doad!' said the new vicar, 'dead ladies when I was a child. I never s.w them, nor can I find that my sister ever had any communication with them. They may be dead long ago; but nothing comes of doing nothing, and though I feel it to be a wild goos chase, Ardmore is my present destina-

> "Courage !" said I ; " your perseverance is sure to be rewarded in the

He rose yawning and stretching him-

self sleepily.
"I fear I have wearled you," he said, "with my long story. The fact is I have it on the brain and can talk of nothing else."

His eyes fell on the peasant, and he addel: "There must be some sleepy influence in this room, for I have grown drowsy too. Perhaps I shall sleep to night.

"You are not going to bed in the dark?" I was loth that he should go at all, and wished he would talk more about his quest.

"I'il leave the door open. The fire glow will be light enough. Good-

We shook hands, and I said, "I wish I might help you."
"Thanks," he answered, as he turned away. "I wish I knew how

you could.'

After he had gone, I sat for some time at the fire thinking over what he had told me. No doubt on the morrow I should learn further details. It mat-tered little to me if I did go a few miles out of my road. We might ride together as far as Ardmore. I might earn the result of his journey; nay, if he were unsuccessful, there was nothing to prevent my joining with him in further search. There was nothing, I thought, that I should like better; and I already saw myself full of suggestion and forethought, and so the means by which the unbefriended girl would be found. It was a pleasing dream, momentarily disturbed indeed by the return of the good woman of the house, and by the energy with which she roused her sleepy husband, upraiding him for bad manners and want of attention to "the quality;" but it came back in all its freshness, and with the pleasurable conviction that it would be

to realize the dormant experiences and hopes that lay bound up in that recum bent figure.

TO BE CONTINUED.

HERESY OF "BROAD CHRISTIAN-ITY.

Lecture by Father Pardow, S. J.

Philadelphia Standard and Times. There is no text that has done such ork against the Catholic Church, none that is used so repeatedly as an un-answerable argument "search the Scriptures." Therefore I wish every one to be able to repeat what I say about it. Our Protestant friends say, "Christ says read the Bible," "search the Scriptures;" the Roman Catholic Church says, "do not read the Bible." 'In the question of choosing between Christ and the Church, we prefer Christ." They are right. If I have to choose between Christ and the Church, I will choose Christ. No one can save Christ. No one saved me Christ. Hence if the Catholic but Cnrist. Church and Christ differ, I must give up the Church. The thought has kept many from examining the claims of the Catholic Church-the thought that that the Church opposes the Bible. They have taken this statement from They have accepted it from others, but have never investigated it for themselves. I myself, if I had been told it from childhood, would have believed unless I had made up my mind to condemn two hundred and fifty millions of people without a hearing. In answer to that I put four questions and shall give them short, crisp, clear

" First. - Did Christ ever say to any one, 'search the New Testament?' Answer-Never. It was not in existence and He never saw it.

Second. - Did He ever say to any of His followers, 'search the Old Testa-ment.' Answer-Never. He said it to His enemies, the Pharisees, who professed to believe in the O.d Testanent, yet refused to believe in Him of whom the Old Testament was full.

"Third. - D.d Christ ever say, to His enemies, that they would find every point of doctrine in the Old Testament, and that if they did not, they were not to believe it? Never.

"Fourth. - What did He tell them to find? One thing only. He told them to find there Himself, the Teacher, not the teaching. He said, as the Church does to-day: 'D) you believe in the Old Testament and not in Christ? Saarch it and find Christ. Do you be-lieve in the New Testament, but not in the Church? Search it and find in it the Church! To say 'search the Scriptures' and to say Christ meant you must not believe any point of dostrine unless you find it there is as wide a difference as the difference between heaven and hell, and I repeat, it is lowering to the human mind and is the most unfair piece of argumentation ever accepted. Do you mean to tell me that men and women ever thought about this? Why it was not possible to have given one half hour's thought to the subject and not see the absurdity of this argu-

ment.
"Then we read of St. Paul in Acts xvii., 11, commending the Bereaus because they read the Spriptures to see if these things were true. 'There,' say our Protestant brethren, 'St. Paul praises the people for searching the Scriptures.' Oh, yes, but what Scriptures? Those you want me to examine to-day to find out the teaching of 'You admit the Old Testament, do you not?' 'We do,' they say: 'You, admit Christ?' 'No.' 'Well in the O.d Testament you find Christ on every page.' Then they believed in Christ and accepted the teaching of Paul as coming from Christ. If they had said:
'We are not going to accept the teaching of Paul because it is not in the Scriptures,' then they would have been consistent with our separated brethren But once they found the Teacher proved, they admitted His right to teach. But finding the Teacher and calling Him once more to our tribunal and saying 'you must submit every thing to our tribunal or we will not accept it, although proof of Christ is found on every page of the O.d Testa-

ment, is blasphemy.
"This appeal to the Scriptures leads very rapidly to what is now called 'broad Christianity.' The onurch of God is composed of three different branches — the Anglican, the Roman and the Russian. These three compose one Church. I call that 'broad Christianity' because it is god, begotten of the Father before all time, the second person of the Blessed Trinity.' On, I could never believe that,' he said. called 'broad Christianity.' The term has two meanings. One, that the Church of God is composed of three dif-' broad Christianity ' because it is get-ting away from one Church and branching into three. The branch theory is be three branches forming one Church.

Oar Anglican brethren believe they are in the one true Church. They do not object to ranking us as a branch. We thank them for the kindness, but we refuse the condescension. visible head of the Church on earth. We say there is. Making these two the same branches of the same Church, when we find them so opposed on such a point as this, is making fun of God. teaches that there are two sacraments.

tried to fill out from his narrative and United States and Russia form one country. They don't, and we hope they never will. They all admit certain principles, agree on certain laws but they are absolutely different gov-ernment. The branch theory invent ed by the Anglicans is absurd and untenable.

> " Broad Christianity ' has another meaning. It is principally upon it that I wish to spend a little more time. am convinced that it is the heresy the canker worm, that is under mining all belief. 'Broad Chris-tianity' is the greatest heresy. There are examples of it wherever we go We read the account of a funeral of a distinguished man. There is a ser-mon by a non Catholic minister at the It is something like this: The man whom we have assembled to nonor was not a Christian in the ordinary sense of the word. He belonged to no special sect. His was that broad Christianity which overstepped denom His was that broad national lines and which takes in all men. If Christianity's platform is not broad enough to admit this man, it should be widened.' Or this: 'This was one of nature's noblemen. He was not attached to any par-ticular church. He did not belong to any particular creed. His thoughts did not run on any narrow gauge, but he loved his fellow-men and tried to benefit them on all occasions. what about his God? That's passed over. Here are words coming from men calling themselves ministers of God, speaking in buildings called the temples of God and from pulpits sup posedly dedicated to the preaching of God's word. It fills me with indigna-tion to think of it. I say that the man who talks thus denies Christ.

or a magazine article something like this: 'The time has come when on account of the great discoveries of mod-ern science, some light should be let in on the thing which is called Christianity. Science is taking on new meth ods, such as the discovery of microbes, which is telling us how to treat dis eases. So every one that wishes Christianity to survive is wishing to let the light come in. And why should it not? A new light on Christianity! Then another person tells us that at last we have discovered Jesus Christ! It is not fair. I do not say it is irreligious, but it is irrational, though it comes under the attractive form of question of the truth of Christ there is only broadness. Who wants to be narrow? Every-body wants to be broad, but in the one thing to do, that is to accept the thing as He taught it. They say 'creeds have had their day.' My Catholic friend finds himself at a dinner party. Religion comes up—as it does nowa-days more than ever. There is a question of a point of faith. Some one says there is a Roman Catholic here present. Then they shudder. What! a Roman Catholic at the same table! some one defends him and says thet after all one religion is as good as another.' Can the Catholic accept this defence? He cannot. He says: 'It is extremely kind of you, but I reject that defence. I do not believe one re-ligion is as good as another. There is but one God, one faith, one baptism.'
That's unpleasant. They have lost
their appetites. Who could eat onyters on the half shell after that? He has spoiled the evening because he would not be a 'broad Christian.'

"Then we read a newspaper editorial

"Let us focus our thoughts on one or two ideas. In a stereopticon lecture we often find that the picture is blurred; the operator turns a screw and the picture stands out clear.
What has he done? He has focused "T his picture. The time has come for every man, woman and child who be-lieves in Christ to have a clear idea of Christ's truth, of Christ's religion.

"Why have we to focus the idea of the divinity of Christ? A professor in the Massachusett's Institute of Technolegy was talking to me of religion, and I asked if he believed in the divin ity of Christ. 'Oh,' he said, 'certain ly.' I expressed my pleasure at that. And then he said: 'What do you mean by the divinity of Christ?' and looking at me said: 'Why, sir, you are divine.' 'Me, divine! I exclaimed.' Yes. Is not your work d vine? Are you not to ling for others?
'Is that,' said I, 'all you have
to say for Christ? If that's all, that's
blasphemy.' 'What do you mean,'
he said, 'by getting so excited about
it?' 'When I say Christ is divine,' I
anguaged.' I mean He is God, hegot.

our ideas and telling people what we mean by them and asking what they mean. When a man praises Christ and refuses to give Him what the Catholic Church gives Him-divitity he is no Christian. He has no right to the name, and when he uses it he is a wolf in sheep's clothing, deceiving people. You and I have friends in tribunal of reason says that if they are this category. They are simply branches of the one Church they can humanitarians. They profess to love not have different doctrines. The Christ and they are robbing Him of Anglicans say there is no need of a the only thing that makes Him Christ— His divinity. It is time for every one of us to close up our ranks and fight the battle of Christianity. It is said that there are fifty million of people in the United States who believe in no The Anglican Church creed, therefore they are not Christienes are two sacraments. tians. You have a friend, a good Some of them say there is another, and man, who believes in nothing. Every still others of them add another. The one knows some who have no belief. Catholic Church teaches that there are They are young men brought up in catholic Church teaches that there are some large where Christ Church formed out of these conflicting as a Divine Person is ignored. beliefs? If our Anglican brethren are in the right, we are wrong, and, if we woman, is ofttimes an agnostic, noises in the room were audible—the realized, when I stood shut into the falling in of the decaying fire, the easy two-bedded dormitory, and, holding up breathing of the sleeping laborer; and the light and looking down upon my became aware by the rumbling of the companion of the evening as he sleept,

his heart the fool has said there is no God. The reason he said so was because his heart was rotten. When people say they believe there is no God they are liars.

"The question of 'broad Christianity 'brings us to those who say that as nodern science has thrown light on all subjects, it must throw light on Chris The old tianity, too. The old creeds are crumbling. It is impossible to teach now the things taught years and years A Protestant minister has said that it was not possible for a man who lived 1,500 or 1,800 years ago to form a creed for the nineteenth century. Science has thrown her light on all topics, but what was true in mathema tics 1 900 years ago is true now. principles put down then hold their places to-day. Astronomy has its creed, which, as is yours and mine, is so unbending in its law that astronomers can tell to the part of a second the coming of an eclipse or the transit of Venus. Unbeading in its creed! It is the unbending which makes its character. Tell me that we can no longer admit its laws and the world goes to pieces. Electricity has its creed. It makes your light and does your work on one condition, namely, that you sit down as an bumble school boy and learn its creed Rush in where angels fear to tread and nandle electricity in your ignorance and you will receive a rebuke that will go through you, and you will never need another.

"I admit that many sciences have been revolutionized. I admit that geology has been made a comparatively new science because we knew noth ing about it before. If Christianity is the invention of man, then perfect it Take out its shortcomings. Make it who dares to say that the Christianity of one thousand eight hundred year ago is not good enough for us, says i is of human origin and that He who came to teach it was impostor-I hat to hear a man who teaches this say he is a Christian. I prefer to hear him say that he is a pagan than to hear him say he believes in a half Christ. 'I believe in the Christ who loved little children,' such a one says, 'but I do not believe He was God.' But He claimed to be God, and if He was not, He was the greatest im postor that ever lived."

Here Father Pardow referred to the

Gospel of the day, where Christ said: "Before Abraham was I am."

" 'Broad Christianity ' that has be come so broad as to exclude any teaching of Christ is broad Infidelity and broad Paganism. Let that b clear. They tell us this leads up to one conclusion, that there is only one Church. Then we are told that we Catholics are very intolerant and would have all the people belong to one Church. And why not? Christ established one Church. If Christ came to establish not six hundred and fifty but one definite religion, why should we not all belong to it?
notice there is a question discussed the papers of Japan embracing Christianity. The difficulty with these shrewd men (and they are shrewd!) is that they do not know what Christian ity to embrace. There is no answer to this but the answer given by the Catholic Church—that there can be only one Christianity, as there cannot be two Christs. They find represents tives of all the sects scattering Bibles among them and asking them to pick out a religion. I can understand these shrewd men saying: 'We can't

Truth is intolerant. Ponder over those words of Christ: 'I teach you the truth and the truth shall set you free.' So it does. I would rather have the truth of God in my soul than free. be the slave of this man's teaching and that man's opinion. I will pin my belief to no man's opinion. is an example. Suppose you lent a friend five dollars last week and five more this week. You go to him for it and he says to you: 'In my opinion twice five is nine.' You say: 'No, my twice five is ten,' and he says: 'You are extreme and narrow, and I believe twice five is nine,' and you say you will not leave his place until he gives you ten dollars. No matter what his opinion is, your statement is true, that's all. The Catholic Church is intolerant because she received a deposit from the Lord. St. Paul wrote to Timothy to keep the deposit of faith. What a light that throws on this sub ject! Christ died for us and He would not insist on His truths if they were not good for us. He loves us all and wishes to save us. So the faith is denosit entrusted to us as it was to

Timothy and to Titus."

Here were related several incidents showing the necessing of being true to

Continuing the preacher said : " Is there no Christian flag, no Christian truth that Christ the King of Kings, the Lord of Lords, placed in this world for the good of man and entrusted to an institution that was in the first ages and will be in the last, and which, when any one comes to say to give it up, replies: 'I will let my children

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die by millions, as they have died for it, but I will not give up one single article of the faith? I must preserve it the same as the man who wo let one starve out of his flag. it possible that men cannot see the grandeur of the Church of God in this respect? The Church which has never once lowered the flag entrusted to her! Call that intolerance! Then I wish to be intolerant along with our gallant

army and navy.
"Put alongside of that all the theories of 'broad Christianity' and they vanish out of sight. Intolerant! Yes. with the intolerance of doctrine, but not of persons. The Catholic Church wishes to embrace all. She loves them as Christ did. As regards persons, she stretches her arms as wide as Christ did on the cross, but as regards doctrine, it is her very immovable character of intolerance which makes her the pillar of faith. We Americans are the pillar of faith. intolerant, and rightly so. It was our intolerance that made us a nation. The mother country said we must be taxed. The fathers said; 'No taxe tion without representation,' and they put that down as a principle, mother country insisted. The f The fathers remained int lerant, and the mother country said she would wipe the stain out in blood. The fathers said come on and do it. That intolerance made us a nation. Suppose they had not been intolerant, but held one opinion to day and another to morrow would still be the few struggling colonies of a century ago. Intolerance of principle litts up mankind. It will be the intolerance of Christian prin ciples which will save the souls of men.

"Welcome, Evil, If Thou Comest Alone."

One evil that cannot come alone is impure blood. If this is allowed, it is attended by kindred ailments galore. This condition means that every vein and artery of the body, instead of carrying to the organs a healthgiving flow of life, is laden with a slow and impure fluid that is harming instead of healing.

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When subscribers change their residence it important that the old as well as the new ad-

London, Saturday, August 19, 1899

REV. M. J. TIERNAN.

On Sunday last his Lordship Bishop McEvay made an announcement which proved to be of peculiar interest to the congregation of St. Peter's cathedral. Ray, M. J. Tiernan, who has occupied the responsible position of rector of the Cathedral since his ordination-nearly a quarter of a century ago-and who has borne the burden and heat of the day, has become sorely in need of recuperation. His Lordship announced that he had granted him leave of ab sence for a few months, to enable him to regain his vigor and strength.

During the long period of Father Tiernan's residence in the city, he has endeared himself to all, both old and young-and indeed we can justly say, to every class of the community. His never-varying kindness of heart, his ready response to duty's call -ofttimes in the face of what appeared to be little less than martyrdom-has forged the chain of love so solidly between himself and the Catholics of London that it will endure throughout the lives of the present generation.

The kindly reference made to Father Tiernan by His Lordship - who, we might add, even at this early day, has won the hearts of his people-was appreciated to the fullest extent, and the congregation felt deeply grateful for his generous recognition of the services of one who has ever proved himself faithful and true to his holy call-

It is to be hoped that a testimonial in some way commensurate with the herculean work Father Tiernan has performed in this city will be offered him before his final leave-taking.

REMOVED TO LONDON.

Rev. J. T. Aylward, P. P., Port Lambton ; Rev. P. J. McKeon, P. P., St. Augustine, and Rev. Father L'Heureux of St. Thomas, will, His Lordship announced last Sunday, be removed to London before Father Tiernan's departure. The first named rev. gentleman has been appointed rector the cathedral : Father McKeon, chancellor of the diocese, and Father L'Heureux. Bishop's secretary.

Of Father Aylward we can truthfully say that his administrative capacity. sound and mature judgment, coupled with a high sense of duty, will render him a very valuable acquisition to our parish, and we bespeak for him the loyal co-operation of the laity in everything undertaken for the promotion of God's glory and the quickening of Catholicity in our Forest City.

Rev. Father McKeon, having been stationed at London for some time before his appointment as parish priest of St. Augustine, is very well known in this city, where his kindness, charity, and urbanity of manner adequately paved the way for his very cordial reception in our midst.

While Rev. Father L'Heureux. though but a comparatively short time assistant at the cathedral before his temporary transferment to St. Tnomas, by his readiness to be of service to everyone, enjoys the confidence and esteem of priests and people, all of whom will be rejoiced to learn of his promo-

To these three rev. gentlemen the CATHOLIC RECORD extends a hearty caed mille failthe to London.

A PERSECUTING SPIRIT.

A recent religious procession from the Catholic church at Hatton Garden, London, in honor of the Feast of Our Lady of Mount Carmel, has been made thither annually and shall be naturalthe subject of enquiry in Parliament by William Johnstone, the notorious Orange M. P. for Belfast. Mr. Johnstone pointed out that a law of the money to carry out this project, which tenth year of George IV. prohibits Catholic clergymen from appearing on with the ulterior purpose of giving the streets in ecclesiastical dress, and a prestige and influence to Ricciotti cessions. Mr. Johnstone wished to the establishment of an Italian Repub know whether the Government will put lie, with the Pope as Protector.

these laws into force, and renew the aforesaid proclamation.

The Solicitor General, Sir R. Finlay, replied that he had no official information of these processions, of which he had learned only through the press. He added, however, that it is not proposed by the Government to renew the proclamation. These laws have fallen into disuse, owing to the wider diffusion of a spirit of toleration at the pres-

ent time, and it is only the bigotry of Orangeism which desires these effete penal laws to be resuscitated. Mr. Johnstone must be greatly disappointed on finding that the Government cannot be forced by the threat of with-

THE POPE AND ENGLAND.

Prognostications to the effect that the Pope's friendly letter to the English people would embitter them against himself and the Catholic Church, and widen the breach more than ever, have not been realized. It was confidently asserted that the English people would be offended at the straightforward pronouncement of the Holy Father against the validity of Anglican orders previously made and that the invitation to become again members of the one true fold would be regarded as an insult added to injury. The policy of honesty has operated otherwise. It was really no insult either to make known the true condi tion of affairs, by telling the truth regarding the supposed orders of the Church of England, or to invite the nation to embrace the truth, and the result has been gratifying, even though the Anglican Archbishops professed to receive the Holy Father's words ungraciously. Cardina Vaughan states that since the Pope's letter was written, in 1895, there have been over 30 000 conversions, being at the average rate of 9,000 per annum. This shows an increase of 1 000 per annum on the number before the letter was written.

SOUTH AMERICAN PLENARY COUNCIL.

A despatch from the Rome corres pondent of the London (Eng.) Daily News save that the Pope has ratified the decisions of the Plenary Council of South American Bishops recently held there. It is understood that the decisions of this Council will create a uniformity in the discipline of the Church throughout the Continent, and that the Archbishop of Santiago de Chili will be made a Cardinal at the next consistory, with powers which will enable him to promote unity in religious work, and that generally the Council will promote unity of interests, both spiritual and political, among the South American Rapublics. There is also said to be a political movement toward unity between these states with the design to increase their importance as a whole among the nations of the world. The easy victory of the Americans over Spain has taught them that unless they effect a union among themselves, they may be exposed to become, one by one, an easy prey to the United States under the new Imperial policy. Brazil and Argentine are already negotiating with a view to union, or at least to a close alliance.

The Daily Mail correspond ent says that the decisions of the Council "are a mortal blow to American Liberal Catholicism." This statement can have no sense except as signifying that the Catholic Church of South America adheres to the Papal Bull condemning the so called Amer icanism which would placate Protest ants by explaining away Catholic doc trine, or at least minimizing it. It is well that a death-blow should be dealt to all such duplicity in religion.

LOOKS LIKE A FICTION.

A curious story originating with the Rome correspondent of the Daily Telegraph has been cabled from London, to the effect that General Ricciotti Garibaldi, the son of the well-known Italian revolutionary leader, has planned a colonization of Patagonia with Italians, and has grants of huge tracts of land for this purpose from the Argentine Republic, on condition that an average of one hundred thousand Italian families shall be brought ized immediately on their arrival Prince Odeschalchi and the Dake of Torlonia are said to have furnished the is asserted to have been undertaken proclamation of the fifteenth year of Garibaldi, so that he may return to Victoria prohibits Catholic public pro Italy to head a political movement for

Italy to carry out his purpose. Gen. Canzio says the project "is sufficient to make Garibaldi rise in his grave and strike his son to the earth."

The Italian Government will undoubtedly oppose the entire project, and will take all possible steps to frustrate any emigration the conditions of which include the renunciation of their country by the emigrants, and it is difficult to see how such an emigration can be brought about in the face of a determined opposition by the drawal of his support, to put them into Government.

Ricciotti's antecedents, as well as his family traditions, throw great doubt upon the authenticity of the story, which seems rather to be the fancy of sensational newspaper reporter than a serious matter: nevertheless the details are given so minutely that it is hard to conceive that it is a pure invention. We must wait further information before we can absolutely pronounce for or against the very improbable story.

GALVANIZING A CORPSE.

Our readers are aware that Apaism in the United States has run its course and that most of the A. P. A. organs of the press have died out for want of support. There are, nevertheless, few papers still which endeavor to uphold the lost cause, and at the present moment an effort is being made to galvanize the corpse of the association into some kind of life. With this object in view, a convention of the Grand Lodge of the A. P. A. is being held in Pittsburg, Pennsylvania. The convention began its sessions on the 6:h inst. - behind closed doors, o course, as the organization has a great dread of publicity. It has been ascertained, however, that there are one hundred and fifty delegates in attendance from all parts ot the country. As it is not at all likely that each delegate represents, on the average more than fifty members, we may estimate that at the very most, there may be now seven thousand five hundred members of the Society through

out the country. It is an old saying that " an insignificant quantity is to be accounted as nothing," and on this principle these members of the dark lantern association may be reckoned as of no account. They would muster less than 1 to every 10,000 in the population of the country, which is surely an insignificant number. When it is borne in mind that only three years ago they, truly or untruly, boasted of a membership of over half a million, and presumed to attempt to control the last Presidential election, the rapid. omenal, being an evidence the the free atmosphere of the United States is not suited for the existence of an organization which is essentially intolerant and persecution - loving. Such an organization is like those fungous growths which thrive only in an atmosphere of malaria and poison.

The purpose of the present meeting of the Grand Lodge is to make some attempt to control the presidential election of 1900; and to gain their purpose, they will, no doubt, busy hemselves among the politicians to obtain promises of adhesion to their platform; but as they were so unsuccessful in 1896 their efforts resulting in a most ridiculous fiasco, even when they had so considerable a membership, we cannot imagine that the present attempt will meet with anything but miserable failure. A corpse cannot be galvanized into life by the most powerful dynamos which have as yet been constructed.

A MISREPRESENTATION EX-PLODED.

Bishop Cyrus D. Foss, of the Methodist Episcopal Church of the United States, and who resides in Philadelphia, delivered, in 1898, an address on his journey to India, which has been

Ricciotti's brother, General Men- the priests referred to are Catholics, etti Garibaldi, and his brother-in law, and as it is known that the Catholic Peneral Canzio, are totally opposed to missions in India are uniformly sucthe project—so the story runs—and will cossful, it was agreed that enquiry repudiate Ricciotti when he returns to should be made into the extraordinary statement of Bishop Foss.

To carry out this determination, the Secretary of this Catholic company wrote to Bishop Foss asking for further information, and especially whether he meant Catholic priests in his reference to "bachelor priests," and if so, where they have a college with six hundred native scholars, none of whom are converts to Christianity.

This request was, certainly, a very reasonable one, in view of the fact that it is generally understood that Catholic priests are the only ones whom Protestants are accustomed to describe disparagingly as " bachelors ;" nevertheless Bishop Foss in reply merely gave an evasive answer, the pith of which is contained in the following words:

"I do not think it would be wise for me gratify your curiosity by locating, and any further describing, the 'bachelor priests' referred to in my tract."

This answer was evidently intended to convey the impression that Catholic priests were meant, and that their work in India is a failure. The Catholic committee of gentlemen, however, were not satisfied with the answer given, and the Secretary wrote again o Bishop Foss, asking for alstraightforward and manly answer. He called the attention of the Bishop to the fact that authoritative statistics show that there are 1,778,225 Catholics in India, while Bishop Foss's tract claims only 77,963 Methodists there. This shows that the work of the "bachelor priests " contrasts favorably with that of the Methodist Missionary Societies.

At the same time enquiries were made of Mr. A. B. Leonard, of the New York Missionary Society, which had circulated the Bishop's tract, and by him the answer was given that he thought "it must have reference to Roman Catholic priests, or possibly to priests of the Church of England."

Meanwhile a second reply came from Bishop Foss, in which he said: "Replying to your second letter, I will now say the bachelor priests referred to it my address are not Roman Catholics." He adds:

"I regret the state of mind which makes it possible for you to think such things as you write concerning the largest branch of the Christian Church in this country; and am sure that if you knew what appreciative things I have often said about some Roman Catholic Bishops and priests you would not have written as you have to me."

Thus it appears that Bishop Fosi very reluctantly withdrew the implied statement which was very generally understood to mean that Catholic missions in India are a failure. It is creditable to Bishon Foss that he has withdrawn his statement as thus interpreted : but the evident reluctance he manifested is calculated to throw discredit upon the reports of Protestant missionary societies in general. It has, ity of the decline of the association is indeed, been long known that such reorts are ordinarily of very doubtful they have been on the present oc-

> The Catholic Secretary, in replying to Bishop Foss's second letter, calls attention to the fact that the Methodists are not, as the Bishop claims, "the largest branch of the Christian Church in this country.'

As a matter of fact, the last United States census does not give the number of adherents balonging to any Church. but only the number of communicants. and according to these statistics the Catholics are far in excess of those of any of the sects.

PRAYERS ASKED FOR THE CONVERSION OF ENGLAND.

His Eminence Cardinal Vaughan, in letter to Cardinal Perraud, Bishop of Autun, France, writes earnestly clergy, for the purpose of bringing about the conversion of England to the true faith.

The Cardinal in his letter describes the serious religious crisis which has arisen in the Church of England. He

his journey to India, which has been recently published and widely circulated in tract form, by the New York Missionary Society of the same Church. In this address the following paragraph occurs:

"On the way out, in our discussions on shipboard, one of the missionaries of another Church, which has a different idea of missionary work, told us that in a large college, with six hundred students of high grade of which he and seven more backelor priests are at the head, he is not aware that in fifteen years there has been a single convert."

The Philadelphia Standard and Times gives the information that this statement was discussed by a company of highly-educated Catholics of that city, who could not put any other interpretation on the story except that

We have never doubted the sincerity the High Church clergy of the Church of England, and it is confirmed

by this expression of opinion by the illustrious Cardinal.

That the Ritualists are right so far as they have re-adopted the doctrines of the Catholic Church which were rejected by Protestantism at the Reformation, is evident to any one [who compares the teaching of the Catholic Church of to day with that of the first ages of the Church's existence. They are seen to be identical when this comparison is made, and indeed one writer alone of the second [century, Tertullian, clearly lays down the Catholic teaching on almost every subject on which Protestantism rejected that teaching. This, the Ritualists have discovered by their study of the ancient Fathers of the Church, and to be consistent, it was necessary they should restore all these articles of Christian faith. That they did this honestly, so far as the light of truth was visible to them, is the best possible evidence of their sincerity, even though they have not yet had the

grace of seeing the truth in all its as-Anglicanism is not merely a State Church, or a Church upheld by the State. If it were this, it might possibly still be the true Church, just as the Christian Church did not cease to serts that the people of Italy have bebe the true Church of Christ when Constantine the Great issued his edict of toleration in A. D. 313. Anglicanism are too weak to overthrow the Governs essentially a State-made, and therefore a man-made National Church, and purely local institution. It cannot be, therefore, the Church of [Christ, which is universal, being commissioned by its divine Founder to teach all nations, from which fact it derives its quality of Catholicity. It is essentially Catholic or universal, and a Church, or an organization claiming to be a Church, cannot be called Catholic if separated from her.

From these considerations it will be seen that the High Church party has advanced very far towards a return to the faith, whereas it now recognizes that the true Church must not be limited to any nationality, and that it does not belong to any local or national authority, whether king or Parliament, to settle its creed or even its discipline. The true and universal Church must have the supreme authority within itself. The Catholic Church alone possesses this, or even claims to possess it, and it is deplorable that the High Church Anglicans stop short of acknowledging this self evident truth.

Cardinal Vaughan is convinced that it is only by the flood of Divine grace that the Ritualistic or High Church party can be brought to see and acknowledge this truth, and as this grace is to be obtained only by earnest prayer, he asks the prayers of the Church of France for this end, and reminds Carcharacter, but they are only once in a dinal Perraud that Cardinal Wisewhile so thoroughly investigated as man had many years ago made a similar appeal to the Bishops of France for their prayers. This was generously responded to

by the French Bishops, and Cardinal Vaughan states that he has copies of over fifty pastoral letters of the French Episcopate written in response to Cardinal Wiseman's request. To the prayers of France at this time, the Cardinal attributes the conversion of Doctor, afterwards Cardinal Newman, and many other sincere souls.

We cannot doubt that there will be a similarly cordial response to Cardinal Vaughan's request, and the result must be beneficial, for as the Cardinal says in his letter :

"What we need and seek most earnestly during this religious crisis is, I repeat, prayer—prayer—rayer."

Cardinal Perraud has already expressed his acquiescence in the request asking the prayers of the people of sent to him, and has said that the con-France, and especially of the French tinual good understanding which has always existed between the Churches of England and France cannot fail to be strengthened and increased by the cordial communication of the Archbishop of Westminster, and that the appeal of the latter for prayers for the conversion of England will be earnestly responded to.

FALSELY AND MALICIOUSLY ACCUSED

Some weeks ago a cable despatch announced that "the French priest, Brother Fiamidian, who had been ac cused at Lille of murder had been acquitted, and that a mob had in consequence made an anti-Jesuit demonstration, attacking the Jesuit houses of the city." The truth of the matter is simply this. Brother Fiamidian was a Christian brother, not a priest, nor a Jesuit. Attached to the central school of bille there are eighty Christian

refusal to recognize the authority of the brothers. There is also a meeting ball Head of the Church and to hear his voice." in which many societies assemble for amusement. A member of one of these societies disappeared suddenly, and the friends of the missing young man, without a particle of evidence, occused the brothers of having murdered him. The body was found after several days search in a box which had been surreptitiously introduced into the Brothers' community room, and the anti-Catholic official of Lille unreasonably attributed the crime to Brother Flamidian, who was in consequence arrested and sent to prison. He was acquitted because there was no evidence whatsoever against him, and there was no manifestation against the Jesuite, except that a few infidels raised an anti Jesuit cry on the streets, because the charge against Brother Flamidian was not sustained. The case was so clear that the judges at Doual unanimously decided that there was not evidence sufficient even to give ground for suspicion, and thus to make the charge the subject for a trial, and there was no trial.

ITALY AND THE SOCIALISTS.

Professor Eurico Ferri who proclaims simself to be of the Socialist party of Italy, had recently an article in the Berlin Vorwearts, which is translated by the New York Paople, a Socialist journal of that city. The professor ascome almost universally inoculated with the principles of socialism, but that they ment as they would wish to do. To prove this he appeals to the results of the recent municipal elections which went against the Government. He neglects t) state that the successes were achieved by the Catholic party, and not by the Socialist. However, it is to be admitted that Socialism has spread greatly under the anti-religious policy of the Government.

If the rulers of Italy were wise they would cease to pursue a policy which results in the spread of Socialistic principles. If they sow the wind, they must expect to reap the whirlwind.

COL. INGERSOLL'S DEATH.

The following communication from the Rev. Silliman Blagden in reference to the death of Colonel Robert G. Ingersoll will be read with interest. It is an able arraignment of those who in their comments on Ingersoll's death, have endeavored to cover up the Gospel teaching : "He that believeth not shall be condemned.

"THE WICKED SHALL BE TURNED INTO HELL, AND ALL THE NATIONS THAT FOR-GET GOD" (Ps. 9:17).

BY REV. SILLIMAN BLAGDEN.

Introduction. Introduction.

The following is written in the endeavor, at least, to offset, counteract, and rebuke (Luke 17.3), as far as possible, the awful spiritual ruin and infidelity, engendered and wrought by the teaching, and example of the notorious infidel Ingersoll; and his now would be plausible apologists, and imitators, who are to be classed and numbered among those spiritual "seducers" mentioned in the prophetic and Inspired Word of God, wherein, "it is written," "But evil men and seducers shall wax worse and worse, deceiving and being deceived." (2 Tim. 3:13.)

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The writer having been providentially blessed with God-tearing and God-loving parents, who were consistent and faithful Christians unto life's end, and who also were constant communicants in the Orthodox Church of God; which fact is the great test as to a Christian's true state, and spiritual condition before God; consequently knows how sweet and precious a thing it is, to have an honored and loving father to lock up to, and to put one's trust in!

And the writer realizing how quick he would be to correct and rebuke any one, who should misrepresent, traduce, and speak ill of such a beloved earthly father, cannot but be even m.jre zealous and speedy to correct and rebuke, in accordance to "The Word of God," a notorious infidel, and his sympathizers, apologists, and followers, who impiously blaspheme the Holy Name and Divine Word, of our Dear Heavenly Father and Saviour, even Christ Almighty. Ameu.

And here it is to be remarked and remembered, that we never find these semi-infidels in the Catholic Church! For should they disclose such infidelity they would be at once disciplined or "untrocked!"

And the writer would remind and warn all the sympathizers, apologists, and followers of the Infidel Ingersoll, that what God most abominates, is an unbelieving and especially a "lukewarm" Christian, and Minister of the Gospel, even as "it is written" in Rev. "So then because thou art lukewarm, and neither cold nor hot, I will womit thee out of my mouth."

Consequently, in the light of these, God's Words if regressed.

hot." "So then because thou art lukewarm, and neither cold nor hot, I will vomit thee out of my mouth."

Consequently, in the light of these, God's Words, if perchance, there will be found any place for mercy, in behalf of all these wretched men, in the Great Hereafter, then the Inidel Ingersoll, who was undoubtedly "cold," will surely be more likely to be a candidate for such mercy, than will all these miserable "lukewarm" sympathizers, apologists, and applauders of this self-same, souldestroying Infidel in question, who are neither "cold nor hot," but "lukewarm"!

O may the Lord Jesus have mercy now, upon all these misguided men still living, and bring them if possible, to true repentance, conversion, and salvation, ere it be too late, and grant that they become "hot," in the meaning of the above text, for His Name's Sake. Amen.

COPY OF A LETTER, SENT TO A BOSTON PAPER, WHICH WAS APOLOGETIC OF THE INFIDEL INGERSOLL; WHEREIN THE WRITER SHOWS THAT IF HE DID NOT REPENT BEFORE DEATH, THEN HIS ETERNAL DOOM IS CERTAIN, CLEAR, FIXED AND IRREVOCABLE, AS IT IS ALSO UNALTERABLE

Deer Sir-Plesse anwer my letter about publishing my article. "Amence of the meaning my article."

Dear Sir-Please answer my letter about ablishing my article, America for America

caps—the first possible moment, and return the clipping if you can't use it.

The fact that some few ministers have speken "easy" words about Infidel Ingersoll's death, is only another startling development of "The Sigus of the Times" showing how rapidly the "Falling Away" is progressing even in the Church. (See 2 Thess. 23.) All clergymen who speak "easy" of the notorious Infidel are either unconverted men, themselves, unbelievers, backsliders, or semi sgnostic tools of the Devil. (See Rev. 3:15, 16.)

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Surely we have come to a nice pass, when the New England clergymen apologize in "pretty talk" for the diabolical outrages of ravishing demon men upon helpless women; and when the newspapers would apparently fain applaud and sympathize with them, and also have nothing but prases and acology, for a most notorious, blatant and blasphemous Infidel.

"O Tempora! O Mores!"

All true ambassadors for Christ Almighty, and theologians of the whole "Word of God, positively know, and will tell you that the proper description and spiritual photograph of Ingersoll, is given in God's Infallible and Inspired Words, "And no marvel, for Satan himself is transformed into an angel of light." (2 Cor. 11:14.)

All his natural goodness, and pleasantness in his family and home, yon will see in any well regulated barn yard! Where behold the cow licking her calf, and the mare fond well regulated barn yard! Where behold the cow licking her calf, and the mare fond feeding their squabs, etc., etc., etc., all which is of course beautiful, praiseworthy, and from the Hand of God; but it is only natural goodness, and natural affection which all created things possess, both animal and human; and it may be called barn yard goodness and natural affection! They must have the immortal soul of man, (and "It is written,"—"the spirit of the beast goes! But the swritten, "—"the spirit of the beast goes! But the swritten, "—"the spirit of the beast goes hoth the Mind and Spirit of Jesus Christ, the Saviour of all who believe and obey, and rolled have and possess in abundance something more than barn yard affection! They must be "bor'n again" (John 3:38.) and posses both the Mind and Spirit of Jesus Christ, the Saviour of all who believe and obey, and that class of people who call licens coll general will be the private and trail, like th

and train, has the sanke!

And all so called ministers of Christ's on and only Gospel, who fail to say Amen, the above, are the self-confessed followers of this notorious and blasphemous Infidel; cunbelievers in "The Word of God," to a veconhantic hypocritics or even hantic hypocritics.

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but against principalities, agairst pows against the rulers of the darkness of the world, against spiritual wickedness in high places. (Eph. 6:12.)

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"Unbelief" is the great sin of sins; from it springs all manner and kind quity. And the following verse from lation proclaims the futures tate and deters, and whoremongers, and soro and idolaters, and all lars, shall have part in the lake which burneth

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and trail, like the glistening sine of a great snake!

And all so called ministers of Christ's one and only Gospel, who fail to say Amen, to the above, are the self-confessed followers of this notorious and blasphemous Infidel; or unbelievers in "The Word of God," or semi agnostics, or sycophantic hypocrites, who have no call nor business, in any true Christian pulpit' Amen.

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And that there are these miserable men, calling themselves ministers of the Gospel, and yet denying "The Word of God," and fraternizing and hob-nobbing with a notorious and blasphemous Infidel: and then eulogizing him after death with all such error and buncombe, is by no means, as you write, "a gratifying evidence "of anything at all; that is good or desirable; but it is the most sure, fearful, and lamentable sign that the prophecy or Scrip'ure, is being certainly fulfilled, with unerring precision: in that the prophesied "Falling Away" (2, Thess. 2 3.) has been making, and is making the most rapid and awful strides toward the culmination and revelation of Antichrist, as foretold in the Divine Words in 1. John, 2:18., and also in 2 Thess. 2 8 as follows: "And then shall that wicked be revealed; whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming!" (2, Thess. 2:3) And all these apologists for the Infidel In-

with the spirit of his mouth, and they with the brightness of his coming [" (2, Thess. 2:3) And all these apologists for the Infidel Ingersoll, and all these ministers who take sides with him, and who "speak easy" about his blasphemous infidelity, are both types of this self-same AntiChrist, and also forerunners and foretellers of his speedy adventin direct and absolute accordance with the divine prophecies of "The Word of God." For we wrestle not against flesh and blood, but against principalities, against powers.

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It can be proven by the whole "Word of God," that there is no hope for a suicide! O' Miserabile dictu!"

And the New York papers frequently reported the significant and dreafful fact, that in the pockets of many suicides, were found copies of Ingersoll's lecture upon this subject! The inference is self evident!

Now, it is not only indicative of awful unbelief, for any one to say, that no one knows what the future of this blasphemous and soul destroying infidel is, and will be? But it is also positively wicked for any one to say so, in the horrible light of the infidel life and infidel work, of this poor devil deceived, and devil-used man! Because the Holy Bible which is "The Word of God" (Rev. 19 3), as surely as that Christ Almighty is Jehovah, distinctly, clearly, and unmistakably points out, warns, and prophesies what, the end, future, judgment, and

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tion, as well as many others, clearly, distinctly, and certainly define and pronounce his irrevocable dom!

Then, too, there is a probability, that in all his blasphemy, public and private, he may have committed the "unpardonable sin," which is blasphemy against the Holy Ghost. (See Matt. 12:31. Mark 3:28. Luke 12:10. etc.)

The very most that can possibly be truthfully said of this unhappy infidel is, that if in the last moments of conscious life, he did in his heart truly repent, and call unon the Lord for mercy, forgiveness and salvation, that in such case, God heard and answered him, as He did the dying thief: but that, otherwise, his soul is as surely lest foreverwith all the indescribably fearful meaning of the word Lost! as revealed in "The Word of God"— as that the Holy Bible is indeed God's inspired and Infallible Word! And all else to the contrary notwithstanding! Amen.

And it is both the business and bounden duty of all faithful ministers of the Gospel, to tell and warn all men of these Biblical and divine facts; because we owe it to God to rebuke sin, and to lay bare, and make naked the deceiving masks and machinarions of satan, whereby he would tempt and allure other unstable souls, to follow this bad man's footsteps!

And as to whether he did really repent, or

the deceiving masks and machinations of satan, wherely he would tempt and allure other unstable souls, to follow this bad man's footsteps!

And as to whether he did really repent, or not, we have only the slightest shadow of a hope, which is to be found from the reported change in his views, about the manner of his taking off.

The papers report, that he formerly wished for a slow death, and that he might have prolonged consciousness, so as to tell his friends how he felt; but that latterly he expressed the change, of desiring a quick and painless death.

So, as "drowning men catch at a straw," we may perhaps, entertain the shadow of a forlorn hope, that in the few fleeting momen's of his last and passing consciousness, he changed his mind toward God, and that he did truly repent, and call upon the Lord for mercy and salvation! But to tell the solemn truth, and to give the necessary admonition to all unbelievers and sinners, the probability and possibility of this change of mind toward God, and that he did thus repent, is very slim and slight indeed. We have no proof nor evidence of it.

And we owe a greater debt of duty and responsibility to the living than to the dead. Finally, Mr. Editor, I would give you, and all Editors of secular papers, a word of advice, which is expressed in the old saying;: "Let the Editors of secular newspapers stick strictly to their own professional business of editing a secular paper; and not venture upon writing theological disquisitions at all; remembering that "fools rush in, where angels lear to tread;" and that if you do want such matter in your paper, which is desirable in all papers, "then call upon some true and faithful minister of the Gospel, or ambassador for Christ, to prepare and write such theological treatise for you.

And in this connection, I ask you again to be edeavor to print the last article I sent you, "pro bono publice;" and in accordance to the conditions expressed in my previous letter.

My soul trembles, and my heart aches for the fate and doom of Ingersol

"pro bono publico;" and in accordance to the conditions expressed in my previous letter.

My soul trembles, and my heart aches for the fate and doom of Ingersoll; for my prayers and works for his conversion and salvation have been mingled with those of undoubtedly many thousands who have prayed and labored for him, for years; and I shave always hoped that if perchance he had not sinned away the day of grace, nor committed the "unpardonable sin," he might at last repent, return, and come to Jesus, and be absolved, from all sin, and saved in and by His precious and atoning Blood!

May the Lord Jesus have mercy upon his poor wite and children: comfort, sustain, and support them, in this unutterable and indescribable woe and spiritual agony; and make it the means of bringing them all, unto true repentance unto life, conversion, and salvation: and may He bring them into His Church, if it be possible, and in accordance to His will, to become and remain constant and faithful communicants therein, unto lifes end. And may He make this death a salu tary and effective warning, to all other unbelievers, agnostics, and sinners generally, bringing them also to repentance, and be lief in the glorious Gospel of our blessed God. May He grant all this, and far more also—yea more abundantly, than we can think or ask, for His Name's Sake, Amen.

I am, yours faithfully.

Fiske Hotel, Old Orchard, Maine.

July 24, 1899.

P. S.—Calvary, with its three Crosses, is the Divine Illustration, and Beacon Light to the whole world, of "the glorious gospel of our blessed God." and of the condition and future of all poor sinners, in accordance as all men use and improve their gift of Free

future of all poor sinners, in accordance as all men use and improve their gift of Free

all men use and improve their git of Free Agency!

For as there two thieves crucified with Jesus, and one of them Believed, and called upon The Name of The Lord, and was saved! while the other one continued in unbelief, and died mocking and scoffing and is consequently lost forever; exactly so to day, some men disbelieve and will be lost; while others will Believe, and be saved! So this, leaves no uncertainty about the future.

Amen.

E. B. A.

E. B. A.

The Toronto Branches of the Emerald Beneficial Association held their annual excursion on O'Contell's Anniversary, in the town of Oakville, and were met here by the members and their friends from Henrich when a grand picnic was held in the Park. A very keenly contested base from the Henrich was held in the Park. A very keenly contested base for pronto and Hamilton, Hamilton being the victors. Many games were contested and valuable prizes given. A first-class quadrille band was in attendance, and great contested and valuable prizes given. A first-class quadrille band was in attendance, and in dending platform, and for the amusement of others the O'Connell Band gave selections in a manner that left nothing to be desired. The Rev. Father Burke and his able staff of assistants were kept busy attending to the wants of the excursionists in the interests of the church fund. The excursion was the largest and most successful that has been held for several years. A very pleasing feature of the day was the presentation to D. A. Carey, the returning Grand President, of a first-class gold watch, locket and guard, with a very handsomely illuminated address by W. Markle, Toronto, by the members of the association, in recognition of his great ability as an officer and advocate for the organization. On the platform at the presentation, were the Rav. Father Burke; W. H. Jamieson, Grand President; W. Lane, Grand Secretary; P. J. Ball, D. Shea and J. J. McCarthy, Organizers; P. J. Crotty and other prominent Emeralds. After a few introductory remarks, W. Lane, Grand Secretary, Carad the following address, W. H. Jamieson, Grand President, presenting the watch, etc.

ably points out, warns, and prophesies what, the end, future, judgment, and eternal punishment and everlasting doom of such a life and character and blasphemer, shall be, and shall undoubtedly meet, and suffar? So, "let God be true, and every man a liar;" as "it is written "by St. Paul.

"Unbelief" is the great sin of sins; since from it springs all manner and kind of iniquity. And the following verse from Revelation proclaims the future state and doom of the "unbelieving," "But the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death." (Rev. 21:8.) Let him triffs with, and deny "The Word of God," who dare! Far better for that man had he never been born! And mark well the word,—"unbelieving,"

Therefore, it is plain as daylight, from the teaching of "The Word of God," the word,—"unbelieving, "And the wash of the second to Jesus; "Lord remember me when thou salvation, as did the dying thief, who cried to Jesus; "Lord remember me when thou Jesus replied; "Today shalt thou be with me in Paradise." (Luke 23:2.43.) I repeat that unless he did truly re-peat that unless he di ADDRESS.

In reply to the address, D. A. Carey thanked the members for their unexpected gift, for the little he had been able to do for the association. He dwelt upon the advantage it had been to him heing a member of the E. B. A. etc. His remarks were unusually short, it being evident that he was too much affected by the proceedings to make a lengthy address.

Short speeches were made by the Rev. Father Burke, W. H. Jamieson, W. Lane and P. J. Crotty, and so brought the proceedings to a close.

The Tenente paper called attention to a dis-

Crotty, and so brought the proceedings to a close.

W. Lane, Sec. Treas,
The Toronto paper called attention to a disgraceful affray that took place in Oakville upon the evening of the excursion connecting the association therewith. They afterwards published the following:

"Mr. W. Lane, Grand Secretary of the Emerald Beneficial Association, has received the following letter from Mayor Urquhart and Constable Gross of Oakville regarding the regrettable affair at that place on Monday last:

"Mayor's Offise, Oakville, Aug. 9.1899. Doar Sir—It is, I can assure you, unfortunate the Emerald Society of the city of Toronto should be blamed for causing the acts of rowdyism in Oakville on Toronto s Civic Holiday: also that such reports should be distributed far and near by the daily papers. I can certify that it was a gang of young men outside the pale of the society who caused all the trouble, who evidently came here deliberately for the purpose of causing a row. The cause was too much drink, which made the men who took part act like wild animals. J. Urquhart, Mayor.'

"Oakville, Ang, 9.—Dear Sir—I would like to

like wild animale.

"Oakville, Aug, 9.—Dear Sir—I would like to refute the statements conveyed to the general public by the daily papers concerning the Emerald Society of the city of Toronto in the case of Toronto's Civic Holiday, which reported that they were the cause of the acts of rowdyism and fighting in the town of Oakville. It was caused by followers of the excursion, a gang of roughs, who came for the purpose of raising a row, and they were quite successful in accomplishing the object in view.

A. E. Gross, Constable.

OBITUARY.

MARGUERITA HELEN DIGNAN, PARKHILL

MARGUERITA HELEN DIGNAN, PARKHILL.
On Saturday, the 12th inst., Marguerita, youngest daughter of Mr. and Mrs. Thos. Dignan, Parkhill, died at the early age of twelve years. Although deceased was in ill health for several weeks the physicians did not consider her condition critical, and she expired with but a few moment's warning.
She was truly a child whom God had designed to take at an early age from a sinful world having many beautiful qualities and her young companions will greatly miss Marguerita who was a general favorite among her playmates.
The funeral, which was one of the largest ever witnessed in Parkhill, evinced the general regret and sympathy for the bereaved family, took place on Monday morning to West William's Church, where Rev. Father McRae celebrated a Mass of Requiem before interment in the family plot at Bornish cemetery.
The pall-bearers were: Jno. Leonard. Jno. Dignan, Jno Leyond, Jno. Downey, Geo. Henry, and Angus McIntyre.

MRS. JAMES COFFEY, WARMINSTER AIRS. JAMES COFFEY, WARMINSTER.
The funeral of the late Mrs. James Coffey,
Warminster, who died on the 2nd inst., took
place from the Church of the Angels' Guar
dian, Orillia, on the 4th inst. Mass was celebrated by the pastor, Rev. M. Moyna, after
which the funeral proceeded to the cemetery,
followed by a large concourse of friends and
neighbors.

followed by a large concourse of friends and neighbors.

The following were the pall-bearers: John J. Coffey, Barrie; Thaddeus Coffey, Orillia township; Denis Coffey, Orillia township; Denis Coffey, Orillia township; Denis Coffey, Orillia township; Daniel Coffey (her son), and Timothy Leahy (her son-in-law), also of Orillia township. Mrs. Coffey was born in county Kerry, Ireland, about fifty years ago, came to Canadain 1853, and was married in Whitby in 1869. After a short time Mr. and Mrs. Coffey removed to Warminster, in the county of Simcoe, where they have resided for about twenty-three years.

moved to Warminster, in cooper where they have resided for about twenty-three years.

Mrs. Coffey is survived by her husband, two sons and three daughters, to whom we express our condoience in their great loss. R. I. P.

Augus: 11, 1899. MR. JAMES MCBRIDE, BARRIE.

Mr. James McBride, Barrie.

On Sunday afternoon death removes one of Barrie's oldest residents, Mr. James McBride, who lived on his farm in the suburbs on the road leading to Little Lake.

He was born in county Tyrone, Ireland, seven'ty-eight years ago, and came to Canada in 1822, living for eight years with his father on concession 9, Vespra. He then purchased the farm on which he died, having, during his nearly fifty years residence there, transformed a wilderness into a well improved and comfortable farm. He enjoyed good health until about three years ago when he was stricken with paralysis for the first time. Subsequently he had several light attacks, and the tone on Sunday afternoon, the symptoms of which began at 2 o'clock in the morning, ended fatally.

of which began at 2 o'clock in the morning, ended fatally. He was married twice, and by his first wife leaves the following family:—Mrs. Jas. Cavanagh, Midhurst: Mrs. Jas. Quinian, Crown Hill; Charles McBride, Northwest; James McBride, who lives on the farm adjoining the homestead; with him lives his sister Alice and brother Joseph, The second wife survives with a daughter, Kate.

The decensed was industrious and kindhearted. His cheerful disposition attracted to him the friendship of all; he was a special friend of children.

nim the friendship of all; he was a special friend of children. The funeral took place on Tuesday morning to St. Mary's church where Dean Egan in the course of a sermon paid a high tribute to the worthy life of the deceased. The pall-bearers were: Messrs. P. Cavanagh, J. Oliver, W. Haight, E. Blain, Jas. Kerr and M. Scully. The large funeral was an eloquent testimony of respect to the deceased. As an additional token of respect to an old townsman, the dust was laid from the church to the cemetery hill by the town sprinkler. Three sisters survive the deceased; they are Mrs. John McKernan, Grenfel; Mrs. A. Byrnes, Cleveland, Ohio; Mrs. Nicholas Narey, San Francisco.—Northern Advance, Aug. 10.

George W. Baby, Windson.

Thursday, Friday and part of Saturday during last week the flag of Windsor city hall hung at half mast to honor the memory of an ex-alderman, the late Geo. W. Baby, who, after eight weeks of serious illness, departed this life at midnight on Wednesday, Aug. 9, at his family residence, 189 Ouellette avenue.

Mr. Baby was born in Windsor, forty-five years ago and lived in the town and city all his life. On the one hand he inherited the fine features and handsome face of his well-remembered, refined, Celtic mother, (nee Miss Curran); on the other hand, he inherited a noble patrimony, but also the traditional bon vivint disposition of the late Alfred Baby, son of Francois Baby, whose name in the early days of the ccuntry was known from Quebec to Detroit. Francois Baby was a successful trader with the natives and the Indians. However, the word of Windsor stands running many arpents wide from channel bank of the Detroit, back to the concession. It was on this farm, in the Baby orchard, the Battle of Windsor was fought in 1838. On the site of the old orchard some weeks ago four skeletons were exposed to light. They were said to be the remains of four "patriots" shot and buried where they fell, by order of Col. Prince, after the historic battle.

orchard some weeks ago four skeletons were exposed to light. They were said to be the comains of four "patriots" shot and buried where they fell by order of Col. Prince, after the historic battle.

The funeral obsequies of Mr. George W. Baby were held at St. Alphonsus's church, at 9 o'clock, Saturday morning. Solemn Requiem Mass was sung—Father Brady, celebrant; Father Montrieuil, C. S. B., deacon; Father Scanlan, sub-deacon, Mr. Alex. Pepin presided at the organ. The choir was supplemented by Detroit talent. Mrs. Fenick and her sister, Miss Verlyn, both of Windsor, were the leading lady singers. At the offertory of the Mass. Mr. Thos Condon, of Detroit, sang "Lead Kindly Light." After Mass "Nearer My God to Thee" was rendered by the choir,

The interment took place at St. Alphonsus's cemetry. Father Scanlan gave the final benediction at the grave. The pall-bearers were: Judge McHugh, Messrs, George Bartlet, W. J. McKee, M. L. A', Dr. R. H. Casgrain, E. I., Scully and Dr. J. O. Rheaume.

Mr. Baby was a member of Branch No. 1, C. M. B. A., also of Court No. 242, C. O. F. These Associations sent handsome floral embiems, and were also represented by delegates at the funeral. Mr. Baby was married in 1875 to Miss Hanrahan, who with three children, Miss Gertie, Joseph and Willie, survive. To them we offer our condolence.

At Mr. Baby's funeral was used, for the first time in Canada, a unique and modern device to lower the remains into the final resting-place. The spectators were so much impressed with the beautiful object lesson of this—let me coin a name—cemetry automobile, that I will presume on the privilege of describing it as I saw it:

sawit:
A metal frame in white and gold, perhaps a
foot in height; in length and breadth corresponding with the grave. Upon this frame the
pall-bearers deposited the casket. As they
stepped backward a fringed canopy, the length
of the casket, was raised automatically. The
prayers were read, the priest retired. Unnoticed a button was touched; it controlled two
friction brakes noiselessly. Before the bereaved

mourners could realize the work being done the ensket slowly receded into the grave. The closing scene at the grave left an enduring memory, not of harrowing noise and gruesom surroundings, but the quiet peacefulness of long last sleep.
Mr. Blake, of Detroit, assisted by Mr. O'Dell, of Windsor, "an old boy of London," were the

Mindsor, Aug. 13, 1899. TEACHERS' INSTITUTE.

Sisters of St. Joseph, Lindsay, Aug. 1st 2nd and 3rd. Tuesday, Aug. 1st., 1899.

Tuesday, Aug. 18t., 1859.

303a. m. — Chairman's Address

10 a. m. — Introductory Address

Rt. Rev. Mgr. Laurent

11 a. m.—Psychology applied to Method.....

W. H. Elliott, Vice-Principal Toronto Norms

School.

2 p. m.—Self Questioning T. Porter, Esq., Toronto Model School. 3. p. m.—School Government. Vice-Principal Elliott.

Wednesday, Aug. 2nd. 9 p. m.—Spelling and Composition M. O'Brien 10 a. m.—Grammar (Theory and Practice)... Mr. Elliott. 11 a. m.—Mathematical Geography..... Mr. T. Porter.

2 p. m.—School Government, second lecture... Mr. Elliott. 3 p. m.—Reading, specially primary...... Mr. Elliott. Thursday, Aug. 3rd. 9 a. m.—Numbers..... Mr. Elliott.

OTHER GUESTS AT OUR BISHOP'S

In our account in last week's issue of the CATHOLIC RECORD, of the consecration of our new Bishop, Right Rev. Dr. McEvay, the names of His Lordship's two aunts—Mrs. J. LeHane of Rochester, and Mrs. Corkery of Lindsay; Mr. and Mrs. LeHane of Toronto, (his cousins)—and Rev. P. Corcoran, P. P., of La Salette, were inadvertently omitted.

A RATTLING SPEECH AT CORK BY ARCHBISHOP IRELAND.

The following striking and brillians address was delivered by Archbishop Ireland at the request of a committee of representative citizens of the city of Cork on the night of July 20, 1899 in the opera house. As our readers will note it is repeatedly punctuated with applause. We give the more salient passages:
"I thank you for this very cordial

welcome "-(Voices: 'You're worthy of it,')-" a welcome which goes to my heart, for it comes, I know, from your hearts, (hear, hear.) I have travelled during the past six months over many and stood before many aud lands. ences, but nowhere did the welcome l have received please me as the welcome I have received on the soil of Ireland. (Applause.) It is now twelve years since I had the pleasure of passing through your city and of speaking to the citizens of Cork from this platform. I have often since re-called with deepest satisfaction my visit to your city, and it is with re newed joy that I find myself to light again among you. I have come back to Cork, the city where Father Mathew began his labors (applause); I have come back to pay reverence to the shrines where ministered the apostle of total abstinence (applause). I have stood to-day with reverence and devo-tion near his statue on Patrick street (applause). Owing no doubt, as I am willing to believe, to the works now put on your streets for the laying of modern improvements the immediate spot around the statue of Father Mathew was not wonderfully remarkable for neatness (hear, hear,) and the basins through which it was intended the purest and healthiest water would flow vere filled with what might be the liquid of your historic Blackpool. people from all parts of the world frequently turn, is no indication of the condition among you of the great cause for which Father Mathew labored hear, hear) I am certain his memory ives not only in word but in sentiment. I am convinced you are ready to repeat every day the words inscribed on his statue, "From a grateful people" (hear, hear) Father Mathew has honored Cork; he has honored Ireland; he has honored the Irish race throughout the world; he has honored the Church of which he was a child and a priest (hear, hear, and applause) Father Mathew was indeed one of the greatest benefactors of the Irish race hear, hear, and applause) All that is needed to place the Irish race upon the high pedestal of prosperity, honor and glory is that they carry out loyally and continuously the injunctions of Fathew Mathew (hear, hear, and loud applause).

IRELAND SOBER IS IRELAND FREE.
"There is the word that tells emphatically the vital condition which must attend all other efforts towards social elevation; there is the word which tells what must be done if you would succeed in any measure for the betterment of the people, and the word -oh! I pronounce it with love and reverence-O God! grant that we all hail it with the devotion it deservesthe word is Sobriety (applause). The gospel, then, that I preach this eve-The gospel, that the gospel of sobriety: the gospel which I would fain hear re-echoed through every vale and every mountain top of holy Ireland (applause). A great patriot—A. M. Sul-livan (applause)—said a few years ago, 'Ireland sober is Ireland free ' (applause). Ireland sober is Ireland happy and contented ; Ireland sober is Ireland so strong that no power of op pression can keep her down, or prevent her people from leading in all the works of civilization, intelligence, and social advancement (applause) I may claim, I think, some right to speak o the Irish people (hear, hear). Irish people are not only in Irelandthey are throughout the whole Englishspeaking world, and they are in millions beneath the Stars and Stripes plause)
(applause). For nearly forty years I Mr. Maurice Healy, M. P., in sec-

have worked among and for them, as priest and Bishop. I know their vir-tues and I know their faults, and because I love them with every fibre of my heart I am prepared to speak to them wherever they are—in Ireland or in America—with absolute frankness. I am prepared to tell them of the one obstacle in their path to great-ness and happiness, in the firm hope that something may be done to remove that obstacle and place them upon the heights where God intended them to live (applause) THE KEY OF THE SITUATION.

"In many of our great cities where you would expect to find in places of you would expect to find in places of opulence and distinction names telling of Ireland, you find those names few and far between (hear, hear) In many of the cities you find too many of our people who are miserable, and you find them-O God! why should ever the sous of Erin be in such places? you find them in too large numbers in asylums and poor houses in the land of plenty, in the land of fullest opportunity. I will tell you why this happens. I have studied their career from the Atlantic to the Pacific. I have asked

the cause of their misfortunes, and everywhere it was said to me, there is but one cause-drink. I have gone to eleemosynary institutions where children of Ireland were found, and I questioned them one by one, and only one cause led them there-drink. "I say it with the deepest conviction

after a ministry of nearly forty years spent in America, that if Irish emigrants coming to us had brought with them the pledge of Father Mathew, and had adhered to it, there would be low in America no element of the population so powerful, so wealthy, so re spected as the Irish-American people (applause).

SOME STATISTICS.

What the Irish people have been and are at home you know better than I do. But yet I know something, for I follow with the deepest interest the whole social life of Ireland. I know that there are to day in Ireland 19,000 public houses - that is, one public louse for every 236 souls, men,

and children included. I know that in your city of Corkand I take Cork to be no worse than any other city of Ireland-there are 576 licensed houses; that is, one licensed house for every 126 souls in

your population.
"Of these 576 licensed houses, 417 are what you call tied houses,—set up by the wholesale trade. I know that ast year in Ireland, not including the amount of foreign spirits and foreign wines, there were consumed in Ire-land, not merely made in Ireland but retained for home consumption, spirits to the value of £11,826,888 sterling.

"We know the Irish people, and after forty years of ministry among them I have come to this conclusion that as priest I have but one sermon to preach to them ; that I am, as it were osing my time when I am speaking on any other subject : that one sermon is in denunciation of drink and drunken ness.

SOME SPICY HITS AT CORK

"I have passed from north to south of your country, and I have looked right and left for signs of improvement, and I found signs that cheered my heart ; but I found also, towering above every other edifice, covering whole squares, breweries and distil leries in numbers to affright me. walked down the quays of your city I deed, until I came in view of thousands and in prominence, as in no other country in the world, flaming posters, 'Whisky,' 'Stout,' 'Ale' (laughter)
In no other country in the world, I challenge denial, is whisky advertised as it is in your own (hear, hear) It would seem as if the demon of drink were afraid that some poor fellow would not know where to find him laughter), and he takes best care to obtrude himseif everywhere before the eye of adult or child. Some years ago there was a World's fair in Chicago, and people of every nation thronged the halls to see the products of their own countries. Irishmen asked in anxiety where is Ireland represented? they went thither, and what was there? A tower some twenty or thirty feet high built up from base to summit with whisky bottle from (loud laughter). The poor Irish-Americans turned away in disgust, and men of other nationalities asked Is that all that Ireland has to exhibit of the industries of the country? Those distilleries and those breweries are, as I understand, companies, the shares of which are held by men and women high and low, so that it has been worked to this, that the great number of your people are interested in the success of breweries and distil-leries, and in the drunkenness of Irishmen (loud cheers and a voice—' That is the whole evil') And then these breweries and distilleries take, each one, hundreds of houses for the retail sale of their products, and then control

> to fight the liquor traffic. (Here the audience cheered loud and continuously, the demonstration lasting for some seconds, at the conclusion of which-

your politics, so that men putting themselves forth for election are afraid

A VOTE OF THANKS.

The city high sheriff proposed a vote of thanks to His Grace, and said that the large audience had given unmistakable test'mony of their affection, esteem, and high admiration for him (applause) He paid a tribute to the eloquent address of His Grace and hoped that he would long be spared to labor in the cause of temperance (ap-

onding the vote of thanks, expres the pleasure it gave him as one of the representatives of the city to take the humblest part in the great treat which He was not going to enter upon any elaborate eulogium of the character or intellect of the man who had addressed them. He would not praise his eloquence, his intellect, and would not tell them of his many years of work for Ireland and for religion. He would please Archbishop Ireland more, he thought, by telling him that the words that he had uttered would ring not merely throughout the city of Cork, but from end to end of Ireland (hear, hear) He was atraid that the war-cry which proclaimed that it was the duty of the American Catholic to keep out of the drink trade could not yet be preached throughout the length and breadth of the land : but he, for one, and he spoke only for himself, would gladly welcome the day when it would be possible for Irish Catholics to proclaim the same saving doctrine.

THE DUTY OF THE HOUR.
"Well, now, what must you do? Do something, in God's name. ireland rise up as one man and say, from the highest authorities, temporal and spiritual, down to the poorest of the poor : We shall put down intemperance, in the name of God and in the name of country. Then you will present before the nations of the world a spectacle that will gain for you their esteem and love, and that will merit for you the enjoyment of your rights, the enjoyment of the fullest liberty, and the world will say the Irish people are worthy of all that can be given to them (applause).

"Somebody, no doubt, will say, How impertinent of that foreigner to come here and speak to the Irish people in this manner! Well, I am accustomed to answer: What care I about what people say of me? What I care for is the social elevation of Ireland. I care for is the welfare of Ireland, and as one loving her, as one ready to bow down in deepest sacrifice before Ire-land, as one who has but one object in life, to work for God and for souls. I bid Ireland, in God's name, to renew the work of Father Matthew. I bid her to have organizations. I bid her to form soldiers of the cause. I appeal from the depths of my heart to those whose office gives them influence and power, to those whose words are ever hearkened to by the Irish people—the priests of Ireland. I appeal to them to renew the spirit, the work of Father Mathew (loud applause) Ireland sober is Ireland free. O God! what a vision worthy of the smiles of angels! Ireland redeemed; what a triumph for religion throughout the world! OSt. Patrick! O all the sainted sons and martyrs of Ireland! pray for us! Pray that we may rise up to the full sense of our duty, the full realization of our mission; that the work of Father Mathew may be again renewed in holy Ireland. (Loud and prolonged ap-plause, during which His Grace, who had spoken for an hour and fifty min-

utes resumed his seat)
He thought he would please the Most Rev. lecturer also if he told him that, though they could not claim that public opinion in the country was so decisive y on the side of temperance as it should oe, notwithstanding it would be an exaggeration of our evil acts if we were to let it go forth that public opinion in the country was on the side of intemper-ance. The worst that can be said of Ireland was that public opinion was not as actively on the side of temperam sure the condition of the statue of Father Mathew, towards which the yearnings of hundreds of thousands of your railroads, I found in quantity be (applause)

It was sufficient for him to say-and he thought in saying it he was voicing the feelings of every man and woman in the audience-that it would be an evil day indeed for Ireland, and Ireland would deserve to be spoken of in terms which he hoped would never be applicable to her, if it were possible to speak of Archbishop Ireland in the terms in which he referred to himself as a foreigner among them (hear, hear). He was bone of their bone and flesh of their flesh (loud applause). He had not forgotten that he was an Irishman, and his name and fame were dear to Ireland and dear to them

in the city of Cork (loud applause) The mayor, in putting the vote of thanks, took the liberty to remind Archbishop Ireland that the two sitting members for the city in parliament were total abstainers, and that the high sheriff was also a total abstainer. Voice-What about the mayor?

A Voice—What about the mayor?
The Mayor—He never drank in his life (laughter and applause).

The motion was carried with accla-

WOMEN GET RICH AS WELL AS MEN. How One Women Makes \$18.00 to \$40.00 a Week.

Many women say it is hard to get along in the world because they do not have the chance to make money that men do. I disagree with them, for I am men do. I disagree with them, for I am perfectly independent since starting in busines a few months ago, and never make less than \$18.00 a week, and often as much as \$40.00. I am selling Baird's Non-Alcoholic Flavoring Powders, which are much superior and cheaper than the liquid extracts sold in stores. Before starting I wrote to W. H. Baird & Co., 266. Telephone Bldg., Pittsburg, Pa., and obtained samples which we tried in cakes, candies, custards and ice cream at cakes, candies, custards and ice cream at our church social. Everything was so delicious that I wrote for the agency at once, and had no trouble in establishing a regular trade with my neighbors, which only occupies the time I can spare from household duties. The manufacturers say they will employ any earnest person, man or woman, who can spare all or part of their time, and I can say I never heard of such an easy way to make money.

MRS. M. L. B.

PROTESTANT CONTROVERSY.

BY A PROTESTANT MINISTER.

XLVII. We have remarked that a scientific aind, even if it knew nothing of the Jesuit Constitutions but the section which to scandalizes Doctor Littlewhich so scandalizes Doctor Little-dale, would easily see the absolute im-possibility of giving to the phrase "obligare ad peccatum" the outrage-ous meaning which Littledale imputes to it. It would be confirmed in this apprehension by the consideration that, of ar as appears, no one, Protestant or Catholic, from 1546 to 1792, had ever dreamed of so interpreting the phrase. The Catholics, of course, could not, un less theology had almost died out among them, since they knew perfect-ly well the meaning of the formula, which had been established in theological use, in one settled sense, from an unknown antiquity, going far back of Aquinas and Bonaventura. The early Protestants could not, since, having been themselves brought up in the communion of Rome, they also were in no danger of misunderstanding her terminology. Indeed, I have noted in Anglican divines as late as the latter part of the seventeenth century a tone of speech showing them to have still re mained familiar with the technical uses of the elder theology. Soon, however, the wide prevalence, both in England and Germany, of a Deism slightly var nished over with Christianity and deeply affecting even the Catholic world, made the elder religious language, even of Protestantism, and still more of Catholicism, barbarous and hardly intelligible in the ears of thos extolled Frederick the Great as the champion of Protestantism, and were hardly willing to own that Voltaire himself was not a sufficiently good Catholic. Protestantism before long revived under the breath of Methodism and Pietism, but can hardly be said to have recov ered the continuity of use with its own elder theology, while the lingering oneness of religious tradition with Catholicism was completely and irrep arably shattered. By 1792, therefore, everything was ready for the astonish ing misinterpretation of 'obligare ad peccatum." This misinterpretaad peccatum. tion originated in Portugal, under Pombal, at a time when I judge the ology was at a low ebb there, and soon spread abroad. Of course it could not maintain itself in the Catholic world, but it was welcome to us. Since its birth there seems no killing it. Confutation after confutation leaves in still alive. Even the crushing demonstration of its falsity given by Doctor Edward Steitz, some forty or forty-five years ago, and emphasized by his un-relenting hatred of Jesuitism, has not prevented the grand ducal govern-ment of Hesse—illustrious for its mem ories of sanctified polygamy-from re viving it, and confirming its virulen blunder by the authority of a Latin professor of its own university of Gies-This gentleman, as Bishop von Ketteler remarks, does not appear to understand the classical use of "obligare," which in the grand-ducal opinion seems to be conclusive for his com petence to settle the Catholic use Being a Protestant, a layman, and knowing at least so much of the Catho lic Church and the Jesuit Order as that he hates them both cordially, and wishes them all possible ill luck, he was evidently the man for the occasion. Oxford and Cambridge required some hard banging before Bluff Harry could punch out of them such a judgment as he desired, touching his marriage Not so with orthodox and obedien Glessen. This stands on the conse crated ground where, at the very time when the Jesuit Rule came into being, the original Reformers, not altogether willingly, but loyally and obediently, gave up their very reputation for common decency in order to please and keep with them a most reli gious and libidinous prince. These sacred traditions have not yet perished from off Hessian soil. To please the prince is still understood

> nished it to hand accordingly.
> Since a man of scientific mind would find it logically and theologically and historically impossible to interpret obligare ad peccatum "as meaning to bind to the commission of sin," he would next scan the rest of the section to see what light he could find. He ould notice that the Rule savs : Except the four fundamental vows of chastity, poverty, obedience and obedience to the Pope circa missiones, these precepts shall not have the power of binding up unto sin, mortal or venial, unless furnished with it by the super-This declaration bewilders poor Littledale beyond expression. Here we find the four fundamental vows, the central column of the whole Institute, placed in unique eminence, as having always the power obligandi ad peccatum, while the inferior precepts never have this power, except as occasionally invested with it by the superiors. Now certainly the observance of the Four Vows is not regarded, by Jesuits or other Catholics, as involving a perpetual liability to the com-

to be the crowning duty of

d disciple of the Reformation ough

testant. To sacrifice the Latin language is a small matter, when a

always to stand ready to sacrifice his

Bucer, that illustrious evangelical light

both of England and Germany, has lu

istic Elector Palatine. This Latin professor of Giessen knew what inter-

on of sin. Even Littledale has not yet reached the point of con-founding Loyola with Luther. He does not know what to do or say when it comes to the Four Vows. However, being firmly fixed in his resolution of sent to tell her of the approach of her rejoicing in iniquity, and never re-joicing in the truth when the truth the Apostles and Christians of Jerusa would require him to believe that the lem gathered to be present at that Jesuit Rule was drawn up by sincere glorious scene. St. Jerome says that Christians, he mumbled something, I at the last moment of her life the know not what, to the effect that this is chamber in which she lay was filled a way of putting the Four Vows aside, as too sacred to be discussed. It is as too sacred to be discussed. It is natural light, of surpassing bright-nothing of the kind. Every monastic ness, shone around her. Many mirrule discusses freely everything con-cerning the order. The whole thing is as plain as day. The precepts are divided into two classes. The Four Vows, being fundamental and indispensable, giving solidity and coher ence to the whole structure, are declared to have always the power "ob-ligandi ad peccatum." To neglect ligandi ad peccatum." To neglect it in a mortal sin. They do not wait for a superior to give them this power. They have it of themselves, and have it always. The other precepts, however, although imposing a general obligation of observance, not impose a particular obligation, in any particular juncture, of observing any particular one. A Jesuit, there fore, who neglects any particular pre cept-not being one of the Four Vows -at any particular time, from a sober judgment that it is inexpedient then and there, does not find himself invo ved in sin, even venial. He is not obligatus ad peccatum.

An inexperienced examiner might and it hard to understand how the phrase "obligare ad peccatum" has come to mean "to blind up to anything so strictly that the neglect to obey involves a sin." Ad, however, expresses the measure of obligation. Like a thousand other idioms, and not least of a inridical complexion, the history of the development is obscure, although the result is plain. The sense of this formula, for seven or eight hundred years, has been well established, and once ascertained gives luminousness and coherency to the previous confusion.

This clear and self-consistent explanation would be confirmed to an unprejuticed examiner when he observed the motives assigned for this peculiar provision, which, however, as we shall see by and by, is itself a development of similar provisons of elder rules. The Founders declare, that while they wish every brother to hold himsel ound to observe the whole Institute faithfully—so far, of course, as it is applicable to him—they wish this ob-servance to rest "on the love of perfection rather than on the fear of o fence." They therefore commit him to his general purpose and prom ise, but leave him free to diverge from the letter of any precept of the second class, if he at any time judges this divergence to serve the general purpose of the Institute better than literal compliance. Even ordinary commands of superiors come under his liberty. An approved Jesuit saying is: "I have not done what you commanded, but what you would have commanded had you been here." Doctor Little-dale's dismal picture of the Jesuit Rule as a universal strait jacket is just as near the reverse of the truth as can be, allowing for a certain important reservation, which we will next consider.

Charles C. Starbuck. Andover, Mass.

THE ASSUMPTION OF MARY.

Rev. James McKernan in Ave Maria. After the Ascension of her Divine Son, this world no longer possessed any attraction for Mary. From that attraction for Mary. From that moment she was an exile on earth. Her heart was above; for was not Jesus, her treasure, there?
And did not His own sacred lips once say, "Where thy ilps once say, "Where thy treasure is, there is thy heart also?" Her life on earth had been pre emin-ently one of sorrow; still in the midst of all her sufferings Jesus was with her. With Him clasped to her bosom, even Egypt was no exile to her. In Bethlehem, in Egypt, in Nazareth, good Christian and a good Pro-testant. To sacrifice the Latin and even on Calvary, her Son was with her ; and, although she suffered, she was exactly where her heart would have her to be. Terrible, then, must have been the change she experienced soul, if the sovereign requires it, as when first she felt that she was in the minously demonstrated. "The conscience of my subjects is mine," said that zealous Reformer, the first Calvinworld alone.

To the merely human mind, it would seem that, like St. Joseph, she should have quitted this world before her Son, or at least have gone with Him; but the ways and the thoughts of God are pretation was expected of him in order to show himself a good subject of the not like ours. By the will of God she was destined to remain long upon earth, and to witness the early struggles of the infant Church. He whose "wisdom reacheth from end to the district of the winds of the struggles of the infant Church. He whose "wisdom reacheth from end to the winds of the winds of the struggles of the strugg evangelical grand duchy, and he furand "had His own motives in leaving Mary so long after Him. Perhaps it was that she might witness to the first converts the mystery of the Incarnation; or that she might assist the Apostles by her wise counsels ; or that the bonds of affection and confidence between herself and her adopted children might, by actual contact, be more closely drawn; and that they, having closely drawn; and that they, having acquired the habit of seeking her as-sistance—feeling the power of her in-tercession whilst with them here— might be encouraged still to have recourse to her after her departure. Be it as it may, Mary must have been many years on earth after Our Lord's Ascension before death was sent to loose her captive soul. The general seventy two years of ago at the time of her death; so that, accordingly, she must have remained nearly twenty-three years on earth after Christian.

The Holy Virgin died at Jerusalem in the house of Mary the mother of St. Mark. It is said that the Archange great mystery of the Incarnation, was sent to tell her of the approach of her dissolution. As her death drew nigh, with heaveny music, and that acles were wrought in the city. All the sick brought to her sacred body after death were cured; and S:. John Damascene says he learned from the mos ancient traditions that those miracles were extended even to the unconverted

They buried her in Gethsemane. out side of Jerusalem. Juvenal, the Patriarch of that city, who lived in the fifth century, relates, in a letter to the Emperor Marcian and the pious Empress Palcheria, that the Apostles and faithful kept watch, day and night, for three days at her tomb; and that the same sweet music was unceasingly heard which had begun at the moment of her death.

But that sacred body, which had been created for so great a purpose—to be the living tabernacle of the Most High-was not allowed to remain in the tomb ; for the Lord would not permit "His holy One to see corrup-tion." It is the belief of the Church that God permitted Mary to remain in the tomb but three days, like her Divine Son ; and that on the third day her pure soul was reunited to her body, and she was assumed gloriously into heaven.

The Assumption of the Blessed Virgin is not an article of defined faith hence it is in the same position as the Immaculate Conception was before definition. It is universally believed in the Church, and has been so from the first ages. It has never been denied, and consequently there has never been any necessity to define it. It is reserved for all God's saints to

be assumed, body and soul, into heaven on the day of general judgment. Mary's assumption, before the time, is a privilege which reason at one agrees to and approves. For it is not reasonable to suppose that the body of the Mother of Christ was left by God in the grave; and that her sacred body is today a handful of dust blown about by the winds or trodden under the feet of men, just the same as is the body of Judas who betrayed Him. The honor of her Divine Son seems to require her assumption. Moreover, Jesus being perfectly human as well as divine, His Sacred Heart, full of tender love for His Mother, would naturally desire that assumption. With the desire, and the power to ac-complish it, it is in the highest degree easonable to conclude that the Sacred Heart of Mary, which gave Him His umanity, and upon which he pillowed His infant head, is to-day, not scattered dust, but a heart living, loving, and throbbing with heavenly joy in the kingdom of her Son.

But we may venture even to say that Mary had a right to the glory of her assumption. Death and the humiliation of the grave are the penalties of sin : but Mary had never been touched by sin : why, then, should she suffer the penalties of sin? The Church admits, in the Mass of the Assumption, that she died; but death was not infor her was not necessary. But she endured many things besides death which were not of necessity. Her purification, after the birth of her Divine Son, was surely unnecessary. Sufferings of every kind are penalties of sin; hence no suffering could be necessary for her, who was sinless. Yet, at the presentation of her Divine Babe, the prophet foretold that "a sword of grief should pierce her soul also." The fulfilment of that prophecy earned for her the title of Queen of Martyrs. Her Son came to suffer, because He took upon Him the sins of the world, and by His sufferings saved us. The sufferings of Our Lady could not save the world, and were therefore unnecessary for the world's redemp-tion. Mary's close connection with her Son caused all her sufferings. As the first and most perfect of all Chris-tians, she should be most like to her Son; for this is Christian perfection, to become like Christ. "Take up to become like Christ. 'Take up your cross and follow Me," is His com mand to all His followers. Mar would not be an exception to that con-dition. Herein we find the reason of her death as well as of all her sufferings: she should be like Him in all hings,-like Him in innocence, like Him in humiliation, poverty, suffer-ings, and death. But should her likeness to her Son cease at death? Rather should we not expect it to continue and be completed by her assumption on "the third day?" And this is the tradition in the Church, believed and handed on from age to age.

St. John Damascene and most of the Greek and Latin Fathers say that St. Thomas was the only one of the Apos tles who was absent from the funeral of the Blessed Virgin; and that when he arrived and found she was dead and buried, he begged them to open the tomb, that he might look once more upon the holy face of her who
had given birth to his Lord
and Master. The Apostles concluded
to grant his request. The tomb was opened; solemnly and reverently they entered, but lo! the body of the Vir-

faith in what was so evident to their senses; and blessed God who made Mary like to His Son, not only in her sufferings and death, but also in her resurrection and assumption. Thus the same Apostie, who, although by his incredulity, was made so valuable a witness to the resurrection of our Saviour, was also, by God's providence, the means of proving the assumption of the Blessed Virgin. The fact that the Church, since the

fourth century, has solemnly commem orated every year the Assumption of Our Lady stamps this tradition with her authority, and is a proof of its truth. Another proof is that no relic of the body of the Mother of God has ever been found in any part of the Church. The great St. Augustin, fifteen hundred years ago, in a dis-course on the Assumption of Mary, thus refers to this fact: "The Divine Saviour causes the bones and ashes of His servants to be everywhere honored He authorizes the worship paid to them by all manner of prodigies. Would He leave the relics of His Holy Mother in darkness and oblivion, without honor, if that holy body had remained on earth, if He had not speedily re moved it to heaven? Was it becoming," he asks in the same discourse, "that the Saviour should leave in the tomb so pure a body, from which His own was formed, a flesh which was in some sort His own? No, could not believe," he answers, that the body in which the Divine Word had been made man, should b given as a prey to worms and corrup The very thought strikes me with borror.

The Assumption of Oar Lady is full of hope and joy for all Christians. Her entrance into heaven was a triumph for the whole human race Our Blessed Lord entered heaven on the day of His Ascension, the first con queror that ever entered there. But. as God, He had been always there and although He entered as man being God also, His entrance does no present itself to our minds as distinctively that of a human being. Not so Assumption of Mary. Great as are her perfections and privileges, she is, nevertheless, wholly and only human. She entered heaven the first human being, not divine, that had ever passed the holy gates. It is this fact that makes her assumption so joy ful and hopeful for us : it is this that makes it a triumph for the human race. In her assumption into paradise the great promise of Christianity, the dearest hope of Christians, was confirmed and fulfilled. We all hope to enter heaven, body and soul re united ; this hope is confirmed forever

by the Assumption of Mary.
What a change for her was that enrapturing vision of light and joy which suddenly burst upon her bodily eves after a life so dark and sorrowful Think of the tumultuous joy of the angels as they welcomed their Queen. Think of her meeting with St. Joseph, the faithful guardian of her life. And think of that meeting between the Mother and the Son. Heaven never witnessed a scene like that The angels and saints made way to let those two hearts meet-Jesus and Mary, never again to sep arate.

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JOHN FERGUSON & SONS, The Leading Undertakers and Embalmers, Open Night and Day. Telephor—House 578; Factory 548. FIVE - MINUTES' SERMON.

Fourteenth Sunday after Pentece

AUGUST 19, 1899.

ON THE VALUE OF THE SOUL.

" Seek ye therefore first the kingdom of and His justice, and all these things shaded unto you." (Matt. 6, 33.)

What a grand, and sublime work is not the salvation of souls! nearly every page of the gospe find our Lord speaking of it either plain words or in figures and para In the gospel of this Sunday He a mentions this, our most important v saying: "Seek ye therefore firs kingdom of God and His justice an Aings of the state of the state

like the saints, value it above all things, and would never permit perish by a life of carelessness an difference. What is the value of a in the sight of Heaven? Is it as able as a kingdom or an em More. As all the gold, silver precious stones? More. One so more precious than the whole unit To convince you of this, I need remind you that the soul is an it and a likeness of God; a being

came from Heaven and was creat Heaven. I could remind you God, moreover, has given His be angels, who stand before His t adoring His Infinite Majesty, c over the souls to guard them fro and to protect them against the of Satan. I could direct your the Church weeps when a soul is se from the path of virtue, and the torious cry of hell when a soul g

perdition.
These things, however, we sh
to-day contemplate. I shall lead
Mt. Calvary to the cross of our dy deemer. There you will see the so highly prized your soul that it, He shed His own Precious In order to create a soul, G breathed into his face the br life and man became a living (Gen. 2, 7), but to save that so Saviour had to give His own life my dear Christians, ascend M vary, and behold your God a deemer hanging on the cross theaven and earth. Do you nails in His hands and feet ? see the crown of thorns on Hi Do you see how cruelly His a stretched? Do you see the wounds, the torn body, the blood? Do you see the pallid the agony of death? Then a Lord and Master: What, O Jesus, has caused this bitter what caused these cruel torme agony of death? And the saviour will bow His head and This, O soul, I have suffered To save you I descended from into this valley of tears, labore three years, and then carreross, was nailed to it and the the last drop of My blood. the last drop of My blood. tanti vales, So precious thou soul."—S'. Angustine. My dear Christians, can you

your Saviour speaking thus

cross and still remain callou voice of grace? "Have pity own soul." (Eccli. 30, 24) preacher. Yes, have pity on soul which is created to live "For what doth it profit a n loss of his soul ?" (Matt. 16, quickly time flies, how soon life be finished! How soon will come, the dreadful hour ment. Then you will not tioned : How rich were yo many acres of land did you What honorable position did asked : How have you lived, you done to save your soul? answer to these questions v whether Heaven or hell, eter tude or eternal damnation w portion. If you die as a chi you may indeed be compel main for a time in purgato plete your penance, but yesaved, and you have secure as your eternal inheritance ever, you appear without th garment of sanctifying grenemy of God, in the state sin, your soul is lost forever tined to burn in the fearft hell for all eternity. Then wring your hands in angui pair; it will avail you nothiyou may weep floods of tear never quench the flames, have kindled by your it Your soul is lost—lost the fault—through your own through your own grievous

without hope, without mer He who loses his soul During life, he could profinite merits of the Precio

our Lord. He had the sachad so many graces. In thing. All is lost.

It is true, he wished to spoke repeatedly of Heavy resolved to be converted. avail? He neglected t grace, and now all is lost. He often recommended h prayers of pious persons even in the last sickness die a Christian, a Catholic lected the time of repen

what avail are now all thoughts? He lost his so it, all. Oh, terrible, eteri able loss !

able loss!

Dearly beloved Christi
still time to escape so to
Let us consider well thruth which our Lord tead
gospel of this day. "S
fore first the kingdom o us attend to the salvatio while there is yet time.

FIVE - MINUTES' SERMON.

Fourteenth Sunday after Pentecost. ON THE VALUE OF THE SOUL.

"Seek ye therefore first the kingdom of God. and His justice, and all these things shall be added unto you." (Matt. 6, 33.)

What a grand, and sublime holy work is not the salvation of souls! On nearly every page of the gospel we find our Lord speaking of it either in plain words or in figures and parables. In the gospel of this Sunday He again mentions this, our most important work, saying: "Seek ye therefore first the kingdom of God and His justice and all

kingdom of Goa and fits justice and all things shall be added unto you."

Indeed, my dear Christians, if we would comprehend how precious our soul is in the sight of God, we would, like the saints, value it above all other things, and would never permit it to perish by a life of carelessness and in difference. What is the value of a soul in the sight of Heaven? Is it as valuable as a kingdom or an empire?
More. As all the gold, silver and
rections stones? More. One soul is recious stones? More. One soul is more precious than the whole universe.

To convince you of this, I need only remind you that the soul is an image and a likeness of God; a being which came from Heaven and was created for Heaven. I could remind you that God, moreover, has given His beloved angels, who stand before His throne adoring His Infinite Majesty, charge over the souls to guard them from evil and to protect them against the snares of Satan. I could direct your thoughts to the grief and the bitter tears the Church weeps when a soul is seduced from the path of virtue, and the victorious cry of hell when a soul goes to

perdition.

These things, however, we shall not to-day contemplate. I shall lead you to Mt. Calvary to the cross of our dying Red. deemer. There you will see that God so highly prized your soul that to save it, He shed His own Precious Blood. In order to create a soul, God but "breathed into his face the breath of life and man became a living soul (Gen. 2, 7), but to save that soul, the Saviour had to give His own life. Yes, my dear Christians, ascend Mt. Calvary, and behold your God and Redeemer hanging on the cross between heaven and earth. Do you see the nails in His hands and feet ? Do you see the crown of thorns on His head? Do you see how cruelly His arms are stretched? Do you see the gaping wounds, the torn body, the flowing blood? Do you see the pallid face in the agony of death? Then ask your Lord and Master: What, O sweetest Jesus, has caused this bitter passion, what caused these cruel torments, this agony of death? And the Crucified Saviour will bow His head and answer: This, O soul, I have suffered for you. To save you I descended from Heaven into this valley of tears, labored thirtythree years, and then carried this cross, was nailed to it and there shed the last drop of My blood. "Anima tanti vales, So precious thou art? O soul."—S'. Angustine. My dear Christians, can you listen to

your Saviour speaking thus from the cross and still remain callous to the voice of grace? "Have pity on your (Eccli. 30, 24) says the own soul." preacher. Yes, have pity on your own soul which is created to live eternally. "For what doth it profit a man, if he gain the whole world, and suffer the loss of his soul?" (Matt. 16, 26) How quickly time flies, how soon will your life be finished! How soon the hour will come, the dreadful hour of judg ment. Then you will not be ques-tioned: How rich were you? How many acres of land did you possess? What honorable position did you occuasked : How have you lived, what have you done to save your soul? And the answer to these questions will decide whether Heaven or hell, eternal beatitude or eternal damnation will be your portion. If you die as a child of God, you may indeed be compelled to remain for a time in purgatory to com plete your penance, but your soul is saved, and you have secured Heaven as your eternal inheritance. If, however, you appear without the wedding garment of sanctifying grace, as an enemy of God, in the state of mortal your soul is lost forever ; it is destined to burn in the fearful flames of hell for all eternity. Then you may wring your hands in anguish and deswill avail you nothing. Then you may weep floods of tears; they will never quench the flames, which you have kindled by your indifference. have kindled by your indifference. Your soul is lost—lost through your fault—through your own fault—through your own grievous fault—lost without hope, without mercy, lost for-

He who loses his soul, loses all During life, he could profit by the infinite merits of the Precious Blood of our Lord. He had the sacraments, he had so many graces. Now he has nothing. All is lost.

It is true, he wished to be saved, he

spoke repeatedly of Heaven, he often resolved to be converted. But of what avail? He neglected the time of grace, and now all is lost.

He often recommended himself to the prayers of pious persons or friends, even in the last sickness he wished to die a Christian, a Catholic, but he neg lected the time of repentance and of what avail are now all these pious thoughts? He lost his soul, and with it, all. Oh, terrible, eternal, irremediable loss !

Dearly beloved Christians, there is . Dearly beloved Christians, was a lot. Let us consider well the important truth which our Lord teaches us in the gospel of this day. "Seek ye there-fore first the kingdom of God." Let us attend to the salvation of our soul while there is yet time. Live always

as true children of God, in the state of grace and fiee from sin. Repeat daily: That I must die is most certain, but I know not when, how, nor where, but this I do know, if I die in the state of mortal sin, my soul will be lost, damned forever; if I die in the state of grace, I am saved for life eternal.

OUR BOYS AND GIRLS.

OUR LADY'S SEPULCHRE.

Perhaps many of us are not aware of the pomp and ceremony with which is celebrated on August 25, by the Christian population of Jerusalem the Feast of the Assumption of Our Ladv. below whose celebrated on August 25, by the Christian population of Jerusalem the Feast of the Assumption of Our Lady, below whose walls on the east side of the city is the traditional sepulchre of Mary, the Mother of Jesus. If the spot handed down by tradition te indeed her tomb, then, certainly, she must have belonged to a prominent family, for this tymb is rock cut deep under ground, and must have cost an immense amount of money. In those days, when Jerusalem was in its glory, wealthy peop'e had their villas on the slope of the Mount of Olives, and, this being at the foot of the mountain, land must have been very high in value.

The approaches to the tomb of the Blessed Virgin are by two flights of £1-ps leading down to a paved court-yard about eighteen feet below the level of the ground, and situated near what is known as the G theemane of the Greeks, and a very short distance from the Gethselmane

as the Gathamane of the Greeks, and a very short distance from the Gathamane of the Catholics. Probably both spots were included in the original Garden of Gethsemane. Was the sepulchre within the garden, and was Jesus in the babit of withdrawing.

the garden, and was Jesus in the Babt of withdrawing for prayer and meditations to this spot because it was the sepulchre of his mother's family?

On the eastern side of this depressed yard is a large iron gate that is opened for a couple of hours in the morning and afternoon to admit pilgrims and worshippers who may desire to offer their respect this shrips.

afternoon to admit pilgrims and worshippers who may desire to offer their prayers at this shrine.

A deep gloom pervades the place. A wide flight of stairs leads down into the heart of the valley, in the direction of the Mount of Olives. At the bottom is a level space, and here is the tombitself.

A multitude can enter this sepulchre. On the eve of Bab Sitna Maryam, the Feast of Our Lady Mary, as it is called by both Christians and Mohammedans—for the Mohammedans sleo venerate here as a saint—the sepulchre is ablaze with a for the Monammedans area venerate her as a saint—the sepulchre is ablaze with a thousand wax tayers and torches, and the rich chants of priests and monks can be heard, as it were issuing out of the de the of the earth.

he heard, as it were issuing out of the detts of the earth.

A steady throng of people issue out of what is generally called by Occidentals St. Stephen's Gate, and by the natives Bab Sitns Maryam (the Gate of Our Lady Mary), in the east side part of the city. Men are dressed in cloth robes of blue, green, white, orange, and black, and the women enveloped in full white sheets that cover the head and reach down to the ankles, and are again caught up in front and tucked into the girdle. Nearly all are natives of the place or the neighboring districts, for the regular pilgrimage season, when worshippers come from distant countries, has already passed. The grass has about dried up under the tropical sun, but the fig trees are of a rich the pomegranates, which here attain a scarlet, or crimson, red on the side exposed to the sun, look smiling among their light green leaves; the bronze-green olive leaves momentarily show a silver lining on the reverse side as they are brushed aside by the passing breeze, and the tall old cypress trees around grace-folly bow and nod as though silently brushed aside by the passing breeze, and the tail old cypress trees around grace-folly bow and nod as though silently beckoning to one from a far. For the westfolly bow and nod as though silently beckoning to one from afar. For the western breeze, which usually springs up in the afternoon, has come up from the Mediterranean, and is gently cooling the overheated atmosphere. It will blow fresher and cooler towards evening, and at night it will leave a heavy deposit of dew on the trees and around, and refresh and revivify vegetation.

Small picnic parties form under the trees, for many have come out to spend the whole night under the canopy of heaven. But first, they go down into the sepulchre to pray. The heat generated

sepulchre to pray. The heat generated by the lights and crowds is intense and uncomfortable, and very few stay here l)ng. A temporary structure for a cata-falque has been erected, and many native women have a superstition that it is endowed with miraculous powers, ar if the childless woman passes under it she

if the childless woman passes under it she will bear a son.

On leaving the shrine the worshippers go up the slope of the Mount of Olives, and have their supper under the trees; here is a better view.

Enterprising cafegees (coffee sellers) have aiready opened shop in the open air. Their outflies are not very large—a air. Their outfits are not very large— dozen or so of narghilis, or water piper half a dozen of coff-e pots of a capacity of from two gills to a pint, and several demi-johns of wine and arack, the native color-less whiskey. The coffee must be served fresh to every new-comer, and hence the necessity of having small coffee pots. The Oriental takes his coffee in a tiny cup, but he wants it strong, and sips cup after cup while smoking his narghili.

The evening shades have tallen, the breeze has freshened still more, and the moon rises majestically almost overhead behind the Mount of Olives. Tiny lights rom lanterns sparkle among the

behind the Mount of Olives. Thy lights from lanterns sparkle among the trees like so many firefiles, and songs of men and women are heard all around. The men in the cafes sing louder as some of the arack becomes mingled with the coffee which they have swallowed, and now and then some enthusiastic young fellow fires off an old blunderbuss.

Among those who used to enjoy this festival most was the character by the name of Daouder Rahmoun, a native Hebrew, whose family is said to have been among the few who remained in Jerusalem after its destruction by the Romans. There were only two men left of that family, and one of these was Daoud. He was very liberal-minded, and had, indeed, changed his faith several times—Greek Catholic, and Protestant. He would have also taken a turn at Mohammedanism, but he knew if he once professed that relative the record for the terms. but he knew if he once professed that religion he would not be allowed to turn to any other again. His motto was: "God is liberal and merciful."

bis liberal and merciful."

Daoud was widely known and popular among all. As a story-teller he was unexcelled, and he could sing with the loudest, very often outsing him. On these occasions he generally took along an enormous blunderbuss with a big fiint lock, and after tiring his lungs with a song full of trills, he would put a period

CHATS WITH YOUNG MEN.

Duty is the grandest of ideas, because it implies the idea of God, of the soul, of liberty, of responsibility, of immortality. It is the most generous, because independent of it there is neither pleasure nor interest.

Duty and Destiny No man can foretell the future, yet when we observe accomplished events we can usually trace the causes that gave rise to them. Conversely we should be able to predict the future by following out from cause to effect. But the difficulty is in recognizing the cause before its effect has been wrought and of calculating with the nicety of astronomers the effect of disturbing causes. It is possible, however, to do something quite as good as predicting the future; we can make the present such that only good can grow from it. The President in one of his recent speeches said : " Duty determines destiny. Destiny, which results from duty performed, may bring anxiety and perils, but never failure and dishonor. Pursuing duty may not always lead by smooth paths. Anoth: r course may look easier and more at-tractive, but pursuing duty for duty's sake is always safe and sure and honor-

This thought—though capable as are many other good ideas of misapplication by politicians—should be a controlling one with young men. They cannot fathom their destiny, but they can determine it to some extent and in its general character by discharging their duty fearlessly and faithfully. This discharge of duty for duty's sake not only establishes a good reputation, which is of value; it establishes a good character, which is of more importance He who resists temptations to idle dalliance and thinks only of the discharge of duty is strengthened in vir tue by its practice and fitted for higher things. His reputation may open the door of (advancement for him; his character will enable him to worthily sustain himself under new trials.

It may seem to the young and inex perienced that it will be an easy thing to follow a rule of life so simple as that here set forth; that there will be little difficulty about the simple discharge of duty. But they will find many temp tations to neglect duty when they have entered upon their life have entered upon their life work, and, if they yield, the temptations will multiply until they forget duty altogether. The temptations of a "life of pleasure" will probably first present themselves. The hours of toil are long, and after a hard day's work one is indisposed to do any-thing but rest. A few hours snatched from business yield rest and recrea-tion. The temptation is strong to neglect duty for a little while for the sake of the pleasures of life. But amuse are as exacting as business; they lead to late hours, and after a time the pleasure loving youth is too tired in the mornings to exert himself and duty is disregarded at the beginning as well as at the end of the day. Neglect of duty brings in its train other evils : there are complainings, then loss of situation, baneful idleness and woes unnumbered. The paths of pleasure very often lead downward in this fashion. The path of duty may be rougher in places, but it, too, is decked with modest flowers and it always leads upward.

The future is a sealed book to us, but we know in a general way that the discharge of duty for duty's sake builds up character, establishes reputation and thus prepares us for higher things. It "is always sure, safe and honor

Seeking One's Ease

One of the social evils that has grown up with the development of what is called a higher civilization and contemporaneously with a minute division of labor and an increased use of machin cools is a disinclination for manual labor, so that it becomes difficult to persuade young men of good attainments to engage in mechanical em ployments. If as pupils of manual training schools or apprentices in shops they learn to be mechanics it is not with the idea of remaining as work men. They expect to become engineers or to abandon the shops alto gether for office work, which is and in the eyes of some people more respectable. Shop training is supposed to be useful to those who occupy ad-ministrative positions connected with shops, and for that reason only the boy consents to learn a trade. There is scarcely any one who is not more or less infected with the desire to escape work-to get some kind of employment which is apparently free from the drudgery of mechanical employment. A recent writer says:

"Instead of feeling a pride and obligation in service men and women through all the grades are debauched by the visions of escape from service, or, what amounts to the same thing, exchange of work for a state that seem to require less work. Not how to do well the work of our present condition, but how to get into a condition which seems to promise relief of work, is the question which teases the least respectable and sometimes the more respectable of those who make the social move

to his melody by firing off his blunder of which so much complaint is made buss, the report of which reverberated through the valley.

The festivities continue through the night, the natives going from time to pray again at the tomb.

of which so much complaint is made and which has rendered so many workmen unhappy arises from a negretic to the negative part to preferent and to the supposed ease of the higher occupations is lect of present opportunities. The sure path to preferment and to the supposed ease of the higher occupations is through the faithful performance of duty in that which one now occupies.

We concern ourselves altogether too much about the future to the neglect of the present; whereas the future will take care of itself and of the deserving among us if we are faithful in the present. It is a mistake also to suppose that there is greater ease or less servitude in the higher employments than in the lower. As a matter of fact the common laborer has fewer cares than his employer and much less responsibility. The latter may appear to be his own master, but he is the servant of his customers, of the public, and his master is more fickle and exacting than any with whom the laborer has to deal. In aiming at ease through higher occupation the boy or young man who avoids mechanical employment is pursuing a mere "will of the wisp." His ambition should be directed to perfecting himself in the work that is at his hand, whatever it be, in the confident assurance that in that course only he can find satisfaction, such promotion as he may de-serve and such ease as may be won by

Bicycle Notes.

A new feature of the bicyle is the wooden handle bar. This is a de-cided improvement, because it does away with the vibrations transmitted to the handle bar through the front The harder the tires are blown up and the rougher the road is, the greater will the vibration be. The wooden handle-bar is especially useful in cities where much riding is done over cobble stones.

There has been a great reduction in the size of tires to get increased speed and decrease the weight of the bicycle, but this improvement has been carried to such an extreme that it ceases be an improvement. For road riding no tire should be used smaller than 18 inches, and if the rider be a heavy man, over 180 pounds, 13 inches, or even two inch tires should be used. The smaller the tire the harder must it be blown to prevent stones, etc., from striking the rims.

Toe-clips are also useful to prevent jars to the perineum and spine when riding accidentally over jounces in the road; they help in steadying the rider on the wheel and are becoming more

and more popular. Another point in the hygienic and comfortable riding is to adjust the saddle the proper distance from the pedals. The distance should not be so great that the knee will be fully stretched when the pedal reaches the lowest point ; however, this is a delicate point, because the proper distance is only a trifle short of the point de-scribed above. If the saddle is too low the knees will tire very quickly.

Show Your Own You Love Them. How much more we might make of our family life, of our friendships, if every secret thought of love blossome into a deed! We are not now speaking merely of personal caresses. These may or may not be the best language of affection. Many are endowed with a delicacy, a fastidious ness of physical organization, which shrinks away from too much of these, repelled and overpowered. But there are words and looks, and little observ ances, thoughfulnesses, watchful little attentions, which speak of love, which make it manifest and there is scarce a family that might not be richer in heart-wealth for more of them.

THE TEST OF TRUTH IN CON TROVERSY.

Some of our exchanges will not le the ghost of so called "Americanism" rest. We should bear in mind that test of truth is not what a man says, but from whom he has it. There is one visible teacher of truth, one venerable ark of salvation on earth, and that is the visible Church of Christ. Our hope of salvation does not depend upon our appreciation of this or that loctrine, or this or that moral law, but in our visible and invisible memberin faith and hope and charity with the visible and invisible Church The Apostle calls his converts brides to their own wedded spouse, Christ. We are engrafted upon His Mystical Body, and we form one with Our outward oneness and obedience will be the sign and pledge of our interior vitality ; and we shall come to repudiate instinctively what is false, not because we analyze it and dissect it, but from a loyalty which shall become our second nature and our certain rule of guidance.—Ameri can Herald.

You May Bend the Sapling, But not the Tree."

the Tree."

When disease has become chronic and deep seated it is often difficult to cure it. That is the reason why it is best to take Hood's Sarsaparilla when disease first shows itself—in pimples, headaches, indigestion or other troubles which tell of poor blood, weak stomach or disordered liver or kidneys. This great medicine regulates the whole system. It never disappoints.

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A WOMAN'S SUFFERING.

Was Troubled With Palpitation of the art. Extreme Weakness and Nerv

In the little hamlet of Montrose, Welland county, resides a lady who gives much praise to the curative power of Dr. Williams' Pink Pills. power of Dr. Williams' Pink Pills. The subject of this testimony is Mrs. Richard Hanna, an estimable lady who has resided in that locality for many A reporter seeking an inter years. view with Mrs. Hanna found her will ing to give full details, which are given in her own words. Five years ago I was taken ill. I attributed the trouble at the time to an injury sustained by a fall. Time went on and I did not get better. The symptoms of my complaint were palpitation of the heart, extreme weakness, stomach troubles and terrible headaches. I was very nervous, had no appetite and experienced much wakefulness at night. Finally I was compelled to take to my bed, being too weak to sit up any longer. In this condition I was treated at different times by three doctors, and took a great quantity of medicine but realized no benefit. Not one of my neighbors thought I would get well. In the meantime I thought myself that death would soon end my sufferings. One day Mrs. Smith, of Port Robinson, came to see me and persuaded my husband to procure for me some of Dr. Williams' Pink Pills, and he purchased six boxes. After taking the six boxes I had improved very much and was able to be up, though yet too weak to walk. I sent for another six boxes

I could for years previous. A lough I have passed the meridian of life I feel as healthy as when I was in my twenties. With great pleasure and a grateful heart I give this testimony. The public is cautioned against numerous pink colored imitations of these famous pills. The genuine are sold only in boxes, the wrapper around which bears the words "Dr. Williams' Pink Pills for Pale People." If your dealer does not have them they will be sent postpaid at 50 cents a box, or six boxes for \$2 50, by addressing the Dr.

and as a result consider my cure com-

plete. I can relish food better, sleep

soundly, and stand more fatigue than

Ont.

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Never say to your friends that you are as tired in the morning as at night. If they happen to be sharp they will tell you Hood's Sarsaparilla cures that tired feeling.

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Indian cultures of the state of

BOYS' AND GIRLS' ANNUAL

BOYS' AND GIRLS' ANNUAL

FOR 1899.

THIS BEAUTIFUL AND VERY ENTERtaining little Annual for 1899 contains
something to interest all boys and girls, and as
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Freed Winneton from the Comanches, by Marion Ames Taggart, author of The Blissylvania
Post Cffice; Three Girls and Especially One,
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(illustration); Past Mending (illustration);
Mary, Queen of Heaven (illustration); Vou're
Out (illustration); Playing with Kitty (illustration); Stolen Fruit (illustration). This little
Annual has also an abundance of games, tricks
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DIOCESE OF LONDON.

As previously announced, His Lordship Bishop McEvsy celebrated Mass for the children on last Monday at 8 o'clock, on which becasion the little ones attended in large numbers. On Tuesday he visited the Sacred Heart Convent, and celebrated Mass for the recipiences and their pupils. On Wednesday he celebrated the Holy Sacrifice at "Moust Hope," the residence of the Sisters of St. Joseph and their charges. On the three remaining mornings of the week the Bishop said Mass for the children who were to be consirmed on Sunday.

On Sunday, the 13th, the Bishop celebrated the 8.30 o'clock Mass and confirmed a class of lifty boys, seventy girs, and three adults. He was attended by Rev Fathers Tiernan and Ladouceur, of the Cat Assumption College, Sandwich. After the administration of the sacrament of Confirmation his Lordship briefly addressed the little ones of the sacrament of Confirmation his Lordship briefly addressed the little ones on the nature of the sacrament of Confirmation his Lordship briefly addressed the little ones on the nature of the sacrament of Confirmation his Lordship briefly addressed the little ones on the nature of the sacrament of Confirmation his Lordship briefly addressed the little ones on the nature of the sacrament his lordship briefly addressed the little ones on the nature of the sacrament his lordship briefly addressed the little ones of the Catholle Recordship briefly and the little ones of the Catholle Recordship briefly and the little ones of the Catholle Recordship briefly the received only once in a life time—sponsore required. And on this occasion Mr. Thos. Grey (publisher of the Catholle Record), and Mrs. Coffey filled the office. After the administration of Confirmation, the Bishops has Lordship then exacted from all Bishops his Lordship then exacted from all Bishops his Lordship then exacted from all

and Mr. Coffee file of the file of the control of t

the new Hishop is appointed, and then it is his duty to deal with the various guestions or difficulties as best he can."

Amidst the breathless silence of the people the Bishop, continuing, said: "One of these postponed affairs immediately affect this congregation, in so far that it refers to your good and zealous rector, Rev. Father Tienana. For months past his health has been failing. Doctors have warned him, time and time again, to take absolute rest, and to lay down the heavy and constant strain incumbent upon one who occupies the position of a cathedral rector; and you, yourselves, my friends, who have known him so long, must see that he is neither as young nor as vigorous as he used to be.

"For my part," said His Lordship, "I do not wonder that his health has broken down. The wonder to me is that he has been able to bear such constant and fatiguing work for almost a quarter of a century. Very few men have the constitution to sustain them so long amid such a multiplicity of work. And I claim," said he—"having been rector of two cathedrals—to know something about the work attached to that office.

The Rector of a Cathedral is expected to

a multiplicity of work. And I claim," said hem"having been rector of two cathedrals—to
know something about the work attached to
that office.

The fector of a Cathedral is expected to
work even days every week, and at least sixteen hours—each day—not counting the night
sick calls—and he is never supposed to get tired
or sick or even manifest the least impatience.
And," continued the Bishop, "if anything
goes wrong in church work, school
work, or financial work, it is general
ly ron-eded by all that the proper thing to do
is to blaune the rector.

"Some p-opic may imagine that so busy a
man must get a very large salary. A Rector
gets the munificient sum of \$300 a year!
And since he gets \$100 more than the assistants he is supposed to be very grateful! He
must dress becomingly, and scarcely a day
passes but he is asked to aid some charity or
poor person. I feel, therefore, that I am
quite safe in making the statement that your
Rector has, after his twenty-five years of busy
life, not that many dollars. Some may say he
is a foolish man, but I say all honor to him for
it. A good priest should not have money, and
should not have debts; and as far as I know.
Father Tiernan has neither. May God
Almighty reward him for it. A priest who is
fonn of money reminds me, "said the Bishop," of
Judas, who sold the Lord Jesus for thirty
pieces of silver.

"Now while I will grant him his two reasonable requests, viz., three months'
vacation and relieving him of the
burden of the rectorship. I will ask you for

"Now while I will grant him his two reasonable requests, viz., three months' vacation and relieving him of the burden of the rectorship, I will ask you, for your part, to supply him with the expenses of an ocean voyage which Father Tiernan has been advised to take." His Lordship rightly felt, as he said, that it was only necessary to bring this matter before the people. They smould not here to the content of the work of the transfer of the content of t

Appreciation."

In copolistic Rev. Father Ayiward rector of the Cathedral, and that he also had requested the Rev. Peter McKeon to be chancellor of the diocese and first assistant in the Cathedral. He would likewise bring back Father L'Heureux, whom he appointed Bishop's secretary. "This is a world of work," said His Lordshin." and things must go on just the same. I am doing what I consider the best and proper thing to do under the circumstances. You will restoration to health, and I to the priests who come here to assist, and I to the priests who come here to assist, and I to the priests who come here to assist, and I to the priests who come here to assist, and I to the priests who come here to assist, and I to the priests who come here to assist, and I to the priests who come here to assist, and I give him strength to do the work rector will take charge on Aug. 24. The feast of St. Bartholomew the Apostle.

Vespers and Benediction were given in the afternoon at 3:30, when the children were again assembled in the cathedral, this time to renew their baptismal vows, to consecrate themselves to the Bleesed Virgin Mary and to receive from Father Tiernan a souvenir of their First Communion and Confirmation. Rev. Father Ladouceur celebrated the Vesper service and gave the Benediction. Line interval between which Rev. Father Ladouceur celebrated the Vesper service and gave the Benediction. Line and their struggle through life, but if the structure of the service of the ser

To the Reverend John Joseph Craven, Chancellor of the Diocese of Hamilton:

The congregation of St. Patrick's is assembled to testify its appreciation of your high character as a priest, and of your devotion to your sacred office while connected with the parish, and to give expression to their loyalty and affection for you personally. We recall that your first mission after your ordination was to St. Patrick's, that you came to us in your early twenty years, a large period of the span of iffe, twelve of which you have passed as our pastor.

"During that time you have attended in their last illness those who were in life very deart to us; you have performed the last sadrites over them when laid at rest; you have married the parents and baptized the children, many of whom are now approaching majority. The ties which have solong and closely united priests and people are not easily severed, and it is fitting that on the present occasion recollection should arouse in our hearts feelings of love and regard for you.

"Our spiritual and temporal welfare you have ever had at heart. You have heart a

it is fitting that on the present occasion recollection should arouse in our bearts feelings of love and regard for you.

"Our spiritual and temporal welfare you have ever had at heart. You have been extremely solicitous that the ceremonies which accompany the services of our holy religion should be performed in a becoming manner, and the order and decorum which have prevailed in the sanctuary (of common remark by strangers visiting the parish) have contributed much to the dignity and impressiveness of those services, and have induced a spirit of reverence and devotion in the congregation.

"You have been a liberal patron of music, and your love of the sublime works of the composers of the Church is a testimony of the purity and harmony of your mind.

"In your intercourse with those of a different failth from our own you have borne yourself with charity, and you have earned their respect for our religion and for yourself. But your special care has been the boys and young men of the parish, a generation of whom have grown up under you, an ornament to their parents and to the congregation.

"To them you have been a friend, companion and teacher in an unusual degree, attracting them to the church by your gentleness of manner. We regard this as the best result of your pastorate, and feel that it is the crowning monument to your labor. We call attention to the spirit of peace and good-will which has prevailed amongst us during your long ministry, thanks in a large measure to your good judgment and kindness of heart.

"We know that you do not indeed require to be reminded of these things, but that you are consoled by the consciousness of having done your work faithfully and well.

"And now that you do not indeed require to be reminded of these things, but that you are consoled by the consciousness of having done your work faithfully and well.

"And now that you do not indeed require to be reminded of these things, but that you are consoled by the consciousness of having done your work faithfully and well.

"And now t

TO REV. FATHER O'REILLY.

Rev. Father O'Reilly then came forward and

Mr. O'Heir read to him the following addre s:
To the Rev. Francis O'Reilly, Hamilton:
"The congregation of St. Patrick's cannot allow
you to depart from their midst, where you have
performed the offices of your accred calling for
over five years, without conveying to you an
expression of the esteem and respect they entertain for you. You came a stranger to most
of us, and by your geniality of disposition, your
frankness and zeal you soon succeeded in winning all hearts to yourself.
"You quickly made the acquaintance of the
members of the parish, and you searched out
some who had become lukewarm and recalled
themselves. Your earnestness, your intellect
ual attainments and literary taste have made
you an ornament to the putpit, and your sermons have been to us a source of spiritual enjoyment and profit. Your time has been faith
fully employed in the visitation of the sick and
infirm and your purse everoper for the alleviation of distress.
"Religion, by presenting to our minds the

infirm and your purse ever open for the alleviation of distress.

Religion, by presenting to our minds the
Religion, by presenting to our minds the
loftiest ideals, lead us to naturally expect the
possession by our clerky of the high virtues to
which we have referred, but generosity demands that when the occasion requires they
should be frankly acknowledged. Such we
now wish to do, and convey to you our deep
sorrow at your parting from us.

"We pray you to accept this address and
the accompanying donation as the tribute of a
grateful people to your worth, and, believe us,
the sentiments which we have expressed are
not idle words, but are prompted by affection
and sincerity of heart."

FROM THE CHOIR.

gractus people to jour worth, and celeve us, the sentiments which we have expressed are not idle words, but are prompted by affection and sincerity of heart.

Miss Annie Stuart then read the following address to Rev. Father Craven:

"Rev. Dear Father Craven—We scarcely know what to say to you this evening. However, in looking through memory's glass a f-w thoughts arise and present themselves. We see you as the young man coming to St. Parrick's on your first mission. It is not necessary to ask how that mission has succeeded; glance around and see it stamped on church and people. The decoration of this sacred edifice under your supervision certainly merits the province of Ontario, can we find boys better trained to serve at God's holy altar than the generally known as Father Charles to have you administered near the bread of elernal life, but assisted to have you deministered materially in preparing many to earnitor daily bread. The mother singing hereful to steep: the boy bending over his school work; and the old man approaching seemed to be supproaching the better world, all have cause to be so and bless you. In fact to land yowers of a great orator. In all you have done there is nothing in which you have taken a greater interest than in our choir. The Scriptures tell us to praise the Lord, praise Him with strings and organ. You have certainly fulfilled the Word. Teaching the little ones to sing and providing us, sometimes at a sacrifice, with the best vocal and instrumental music in the city. You were ever present at our rehearsals, with a kind word for all. The many pleasant incidents of the practice room will not soon be forgotten; and in r

Cecelia's choirs.
James A, Cox, M. F. O'Brien, J. F. Morrissey, secretary-treasurer."

Rev. Father Craven was much affected when he came forward to reply to the addresses. He said it was almost impossible to reply in fitting words to the kindly thoughts given expression to in the addresses. He had always found in St. Patrick's church a people loyal and devoted and ever willing to be guided by those appointed to minister to them. The congregation was always willing to follow the advice and guidance he was able to give it. He thanked his friends for placing on record in the addresses such pleasing expressions concerning his labors among them. He did so because it was his duty. In the training of the children he had always found their parents recognize his efforts for their children's advancement. If he had taken an interest in the cermonials, it was begause they were so marked in the ritual of the Church, and it was a priest's duty to carry out, with dignity, the rubrics of the Church.

He had never found it difficult to get good

is the ritual of the Church, and it was a priest's duty to carry out, with dignity, the rubrics of the Church.

He had never found it difficult to get good boys and young men to do the work of the Church, and he had always found the parish-ioners noble, generous, God-fearing and pions. He had been praised for taking interest in the music of the Church. He believed the musical services should be given in as grand a manner as possible. He thought if the priest did not give a heloung hand to the choir, the music would not be as well done as it should.

He thanked the members of the congregation for the beautiful address, and he hoped they would continue the work with all zeal. He noticed, also, that the address referred to the happiness existing in the parish. He had never had the slightest trouble with any members of the congregation. He wanted the people of St. Patrick's to love the parish, to have pride in it and to have regard for its good name. He was pleased to state that his relations with other denominations had always been agreeable, and he did not see why such should not be the case. The members of other denominations had always been police and courteous, and he had always been deavored to be so them. In conclusion, he thanked all present for their attendance, and the kind and loving words contained in the addresses presented to him. He prayed Almighty God to bless and protect them.

FATHER O'REILLY'S REPLY,

Rev. Father O'Reilly followed with a feeling FATHER O'REILLY'S REPLY,

him. He prayed Almighty God to bless and protect them.

FATHER O'REILLY'S REPLY.

Rev. Father O'Reilly followed with a feeling reply, as follows:

"Dear Friends — Your beautifully-worded address, all too flattering to myself, accompanied by a donation as generous as it was spontaneous and unexpected, places mounted for the revery desp obligation to the second of the following t

ts people—nover"
Mrs. Martin Murphy sang Mercadante's
"Silve Maria" with fine effect. The choir sang the "Gioria" from Mozart's Twelfth Mass sxcellently. J. F. Morrissey presided at the

sang the "Gioria" from Mozart's Twelfth Mass excellently. J. F. Morrissey presided at the organ.

This ended the meeting, and many of the congregation went to the vestry to bid farewell to the departing priests. Not a few tears were shed during some of the partings.

The amount donated jointly to Revs. Fathers Craven and O'Reilly was \$605. During the early part of the week they were also the recipients of \$180-\$100 and \$50 respectively. from the League of the Sacred Heart and the Young Ladies' Sodality.

The committee that had charge of the donations and addresses was as follows: Donald Smith (chairman), A. O'Hofr (secretary), William Turner tressurer). John R. Hanley, G. Goyette, M. Catley, M. M. Laughin, Chas. B. Catley, M. M. M. Laughin, Chas. B. Catley, J. Ohn R. M. Hanley, G. Goyette, M. Oalloy, M. M. M. Laughin, Chas. B. Catley, J. Ohn Galvin, P. S. Rateman, W. H. Lovering, George S. Lynch-Staunton, John F. Shes, Lieut., Col. Moore, J. O'Brien. Rev. Father Craven's new charge is the parishes of Galt. Preston and Hespeler. Rev. Father Craven was always a good friend to the young man wo minitee from St., Patrick's nincteen years.

Rev. Father Craven was always a good friend to the young man wo minitee from St., Patrick's Literary work of the Month of the good of the presented him with a purse yesterday it gave it with deep feelings of refractions. Father O'Reilly has been transferred to Brantford as curret to Father Leanan of St.

ing.
Father O'Reilly has been transferred to Brantford as curate to Father Lennon, of St. Basil's parish.

ARCHDIOCESE OF HALIFAX.

St. Vincent De Paul Scelety's Address of Congratulation to the Vory Rev-erend Monsignor Murphy Upon the High Dignity Conferred on Him.

Acadian Recorder, Aug. 1.
The following address, presented to the tight Rev. Monsignor Murphy speaks for it-

Right Rev. Monsignor Murphy speaks for itself:
To the Right Reverend Monsignor Edward F.
Murphy, D. D., Rector of St. Mary's Cathedral, Halifax, N. S., &c., &c., &c.
Right Reverend and Dear Sir—We, your
sprittual children, neaphers of the Particular
Conneil of the Society of St. Vincent de Paul
of Halifax, beg to approach you with our expressions of heartfelt congratulation upon the
nigh dignity that has been conferred upon you
by His Holiness Pope Leo XIII.
Your elevation to high honor by the Supreme Pontiff of the Church fills us with the
deepest Joy and gratitude. We, to whom you
have ministered as Spiritual Director for so
many years, and who owe so much to your
never ceasing guidance and assistance in the
discharge of the charitable duties of our society, can in a special manner Join the general
acciaim of your devoted parishioners attesting
to the high qualifications of learning and virtue which have merited the distinction that
has been so worthily conferred upon you; and
our hearts are filled with gratitude to the
Holy Father who has recognized the priestly
virtues and unblemished character that makes
you worthy to rank among the number of his
We have been the happy witnesses of the

virtues and unblemished character that makes you worthy to rank among the number of his domestic prelates. We have been the happy witnesses of the zeil and success that have attended your minitarious in this parish. St. Mary's Glebe House and the beautiful interior adornment of the cathedral are permanent evidences of your administrative ability, whilst the affectionate regard and esteem in which you are held by the members of your congregation at rest to the highest qualities of head and heart that have endeared you to them all. We refrain from adding more that might well be said in this regard lest to your words might seem to flatter.

In a spirit of thankfulness for all the favors you have conferred upon us in the past, we wish to repeat our congratulations and to add our fervent prayer that you may long be sparred to adorn the high ecclesiastical position you have attained and to minister to our spiritual necessities.

We are, Right Reverend Monsignor, Your humble and devoted children in Christ, Lieutenant Governor, M. B. Daly, President; El Delay Vere President; William Chis.

Your humble and devoted children in Christ, Lieutenant Governor, M. B. Daly, President; F. J. Phelan, Vice-President; William Chis-holm, General Treasurer; John P. Dillon, As-sistant Secretary; Matthew Scanlan, Vice-President St. Mary's Conference; P. Doyle, President St. Patrick's Conference; Thomas Finn, Vice-President St. Joseph's Conference.

President St. Patrick's Conference: Thomas Finn, Vice-President St. Joseph's Conference. To which the Very Rev. Monsignor made the following reply:

To the Hon. M. B. Daly and the members of the Particular Council of the Society of St. Vincent of Paul, Halifax, N. S.:

Gentlemen—I beg to thank you very sincerely for your kind words of congratulation on the honor which the Holy Father has deigned to enfer upon me by raising me to the office of Protonotary Apostolic.

It is particularly pleasing to me to receive this mark of esteem and good will from you, gentlemen, with whom I have been so closely associated for nearly a quarter of a century in the executive or particular council of the sayou are in your various avocations, the untired and govern the three conferences of St. Vincent de Paul. Busy men as you are in your various avocations, the untired and govern the three conferences of St. Mary's, St. Patrick's and St. Joseph's have always been a source of happiness and edifiaction to me and whatever measure of success we may have achieved is due, under God's blessing, to our united efforts on behalf of His poor.

Under the able and wise direction of His

blessing, to our united efforts on behalf of His DOCT.

The der the able and wise direction of His Grace the Archbishop, and with the cordial coperation of the priests, past and present, which has been done in a material point of any individual effort, but of the harmony and mutual condience of the priests and people. Whenever and wherever this happy state of things prevails every work undertaken for the glory of God and the salvation of souls cannot rail to succeed.

The affectionate regard and esteem in which you say I am held by the members of the congregation is very consoling, and fills my heart with thankfulness to God. It will stimulate me to renewed efforts for the spiritual and temporal welfare of people who are "Our joy and our Crown"

Thanking you again, gentlemen, for your

and our Crown."
Thanking you again, gentlemen, for your kind congratulations, and wishing you every blessing, both here and hereafter.

I remain,
Yours very truly in Christ,
E, F. Murphy, V. G.,
Protonotary Apostolic.

TEACHERS' INSTITUTE.

The Sisters of St. Joseph, Lindsay, held a most successful Teachers' Institute on Aug. 1 2 and 3. Members of the community attender from Peterborough, Cobo and the Port Arihum Monsignor Luren out was the property of the community attended and the second of the penning address. Mr. Knight, Public school inspector acted as chairman and the lecturers were Mr Elitot, vice-principal Toronto Normal school Mr. Porter, Toronto Model school, and Mr O'Brien of the Peterborough Collegiate Institute. The introductory address by Mgr. Laurent

was listened to with great attention. Inersy-speaker dwelt particularly on the principal of "a sound mind in a sound body" and said that a teacher should take the greatest care of her health, not from self-love, but on account of the health, not from self-love, but on account of the great responsibility which devolved on her as an instructor of youth. To her was intrusted the training of the future men and women, and a tired, worn-out body left its impress on the mind and hampered the teacher in all her efforts towards the improvement of the pupils under her care. One cause of ill-health on the part of the teacher was a tendency to do too much work for the pupils. This was often most injurious, as the children falled to assimilate the matter taught, and soon grew into the habit of listening to the teacher without trying to greap the ideas and without any effort to make them a part of their own mental stores.

nillate the matter taught, and soon grew into the habit of listening to the teacher without trying to graup the ideas and soon grew into the habit of listening to the teacher without trying to graup the ideas and soon grew into the solution of the control of their own mental storras.

Inspector Knight said he felt it a greathoner to be called upon to preside as charman the storras of the called upon to preside as charman the two the way in the said of the sealest work done by the said of the sealest work done by the said of the sealest work done by the said of the very did to have the opportunity of expressing his said action of the excellent work one of the said to have the opportunity of expressing his said to have the opportunity of expressing his said to have the story proceed the fact, and when the interest of the pupils is aroused, they will be ide to investigate for themselves arouse the tree what has coset them some one of the said of solutions and as the world one of the said of the said of solutions and the subject of his lecture with a would end eavor by every means in his power to make the Institute a success. Mr. E lost treated the subject of his lecture with a resolution of the subject of his lecture with a wonderful insight into the mind and heart of childhood. He dwelt on the disclaim from the subject of his lecture with a wonderful insight into the mind and heart of childhood. He dwelt on the mind and heart of childhood. He dwelt on the wardows ways and mind the bad inclinations found in the hearts of childhood. He dwelt on the world ways the hearts of childhood. He dwelt on the world ways the hearts of childhood. He dwelt on the heart of the world ways to the heart of the world ways the hearts of childhood. He way the world ways the heart of the world ways to the heart of the worl

the utmost attention. He said that the most important factor in a teacher was the power of self-control; then followed what might be called personal magnetism and natural ability. With these two latter qualities a teacher could not fail to be a success when joined with good scholarship. Fresh knowledge should be always the aim of the carnest teacher. The lecturer maintained that the influence of the schol-trom should extent to the whole afterlife. Character was the result of the good and bad choice we have made during life.

Mr. O'Brien read a scholarly paper on Composition and Spel ing and gave a clear cludidation of these two necessary branches, and showed if each new word was taught as carefully, as the first words a child learns, the class of mal spellers would be a thing of the past. Composition and spelling should go hand in hand, and the correct teaching of one involved the other.

The lest afternoon was devoted to answer-

hand, and the correct teaching of one involved the other. The lust afternoon was devoted to answering questions and clearing up difficulties which every true teacher is sure to find.

Too many thanks cannot be given to the gentlemen who made this Institute so successful and beneficial, and the teachers of the Community are deeply grateful for the kindness and good-will displayed, and the hearty sympathy expressed by their fellow-laborers in the difficult work of education.

DR. O'HAGAN AND THE CANA-DIAN MAGAZINE.

Sir-The altogether cruel and unjust attack made by the editor of the Canadian Magazine on Dr. O'Hagan's recent volume of poems compels me to write to your influential weekly asking that such work as Dr. O'Hagan is doing, and doing well, for Canadian literature be properly supported by cor-eligionists. Alas! it but not fren happens that Catholics desirous of being known as nixing in society take just such superficial snoblery as the Canadian literature to the cloven foot of jealousy and narrow bigotry which verify protrudes its every sentence. This latest pill may, however, have been but too thinly coated to hide from anyone's eye the petry spite and spleen which animated its maker. Dr. O'Hagan's recent work has been so well and justly received in your co'umas as to require no word of commendation at my hands, and neither will it suffer from John A. Cooper's vitriolic sally. Perhaps our people will see more than ever the necessity of encouraging their own writers, and secure at once "Soars of the Settlement" for the edification and entertainment of the family, rather than throw away their dimes on such magazines as The Canadian which makes a brutal attack on a deserving writer because he has an 'O' before his name and is known Catholic book maker. "Soags of the Settlement" will make a first-rate premium for our educational institutions to. Let us help it to a general circulation.

C. M. B. A. Resolution of Condolence.

At the last regular meeting of Branch 93. C.
M.B.A., of Renfrew, held in their hall, Wednesday evening, Aug 2. 1899, the following preamble and resolutions, moved by Bro. Joseph Finner, were unanimously adopted:
Whereas it having pleased our Heavenly Father to call to Hinself our esteemed and respected Grand Organizer, Bro. W.P. Killackey, and whereas by his sudden death our association has suffered a very severe loss, therefore, be it

and whereas by ms student death of association has suffered a very severe loss, therefore, be it.

Resolved that, while we bow in humble submission to the will of our Divine Redeemer, the members of Branch 93, C. M. B. A., tender to the sister of our deceased brother their sincere and heartfelt sympathy in these the sad days of her sorrow and affliction.

Resolved that these resolutions be placed on the minutes of our Branch, that a copy be sent to Miss Killackey of Windsor, and that copies be forwarded to The Canadian and CATHOLIC FLECORD for publication,

Renfrew, Aug. 2, 1859.

Renfrew, Aug. 2, 1809.

London, Ont., Aug. 14, 1809.

The following resolution of condolence was moved and passed by Branch No. 4, London, at its last regular meeting:

Whereas it has pleased Almighly God, in His infinite wisdom to remove from this earth the wife of our much respected Brother, Michael Curry; be it, therefore,
Resolved that the officers and members of Branch No. 4, London, embrace this opportunity to record its deep regret at the sad loss Bro. Curry has sustained in the death of his beloved wife. Be it, further,
Resolved that this resolution of condolence be spread upon the minutes of this branch, and that a copy be sent to Bro. Curry, also to the Catholic Record and The Canadian.

P. F. Bolye, Rec. Sec.

Branch 14 Regrets Fr. Slaven's Loss. Galt, Aug. 7, 1899.
At the regular meeting of Branch 14, C. M. B.
A. held this evening, the following resolution
was unanimously adopted:
It was moved by Chancellor E. Barrett, seconded by Recording Secretary Thos. Barrett,

onded by Recording Secretary Thos. Barrett, chat Whereas Branch No. 11 has learned with deep regret of the removal of our Spiritual Adviser, Rev. Father Slaven, from our midst, we feel that we cannot allow the occasion to pass without placing on record our sincere regret at losing so valued a friend and fellow-member of our society. But, knowing, what is our loss will be the gain of others, we trust that Father Slaven will be long spared to continue the good work which he has so much at heart—the advancement of our grand organization, the Catholic Mutual Benefit Association.

Resolved that this resolution be spread on the minutes of this meeting, and a copy be presented to Father Slaven and our official organ The Canadian and the Carliolic Record Thos. Barrett, Rec. Sec.

F. M. T. A.

At the last regular meeting of the Father Mathew Temperance Association, Almonte, the following officers were elected for the en

the following officers were elected for the ensuing term:
Spiritual Adviser, Very Rev. Canon Foley;
President, Michael Hogan, jr.;
1st Vice President, P. Frawley;
2nd Vice-President, E O'Connor;
Secretary, James P. O'Connor;
Assistant Secretary, Michael Trainor;
Treasurer, Edward Letang;
Committee of Management, Michael Hogan,
sr., John O'Reilly, Patrick Daly, Thomas
Hogan and Joseph O'Heare,
Auditors, Patrick Daly and James P. O'Connor.

ON A PICTURE OF THE ASSUMPTION.

AFTER FRAY LOUIS PONCE DE LEON. Lady, thine upward flight
The opening heavens receive with joyful song;
Blest who thy mantle bright

May soize among the throng,
And to the sacred mount float peacefully
along.

Bright angels are around Thee ; Tney that have served Thee from thy birth are

Thou peerless Queen of Air,
As sandals to thy feet, the silver moon dost
wear.

-Henry W. Longfellow.

If you do not want to lose peace in your home, you must fasten two locks on the door : not not not will be and the other Let little in."—Blessed Egidius.

MARKET REPORTS.

London, Aug. 17.—Grain, per cental—Wheat new, \$1.10; do. old, \$1.13 to \$1.15; oats, 90 to \$1.00; peas, 90 to \$1.00; barley, \$2 to \$1.05; corn, 75 to \$0c.; buckwheat. 90 to \$1.00.

Dairy Produce—Eggs, fresh laid, per dozen, 12 to 14c; eggs, baske lots, 12 to 13c.; butter, best rolls, 20 to 24c; butter, best crock, 19 to 22c; butter, cest rolls, 20 to 24c; butter, best crock, 19 to 22c; butter, best per long, 12 to 25c; cheese, pound, wholesais, 7½ to 9c; do. retail, 10 to 12c.

Farm Produce—Hay, per ton, new, \$7.00 to \$8.00; straw, per ton, \$5.00 to \$6.00; honey, per pound, \$c. to 10.

\$8.00; straw, per load, \$2.50 A.0 \$3.00; straw, per ton \$5.00 to \$6.00; honey, per pound, \$c. to 10.

Poultry — Ducks, dressed, per pair, 60 to 90c.; fowls, per pair (dressed), 60 to 75c; chickens (spring), 65 to 89c.

Meat—Pork, per cwt., \$6.00 to \$6.25; beef, cow, \$4.50 to \$5.00; beef, heifers and steers, \$5.00 to \$5.50; veal, by carcass, \$4.00 to \$5.50; to \$6.00; nutton, by carcass, \$5.00 to \$6.00; hamb, spring, by the lb., 9 to 10c.; lamb by the quarter, \$1.00 to \$1.25.

Live Stock—Live hogs, \$4.50 to \$4.75; stags, per lb., 2 to \$2c; sows, per lb., 2c; pigs, pair, \$3.00 to \$5.00; fat beeves, \$4.00 to \$5.00;

Latest Live Stock Markets. TORONTO.

TORONTO.

TORONTO.

TORONTO.

Toronto, Aug. 17. — Export cattle sold early at from \$4.50 to \$5 per cwt.

Butcher cattle from \$3.75 to \$4 per cwt.

Stockers sold at from \$2.50 to \$3 25 per cwt.

and for very choice stuff \$3.40 was paid.

Shipping bulls are scarce, and was yet. and for very endice sum 33.40 was paid.
Shipping buils are scarce, and wanted, at
from \$3.50 to \$4.25 per cwt.
Good calves are wanted at from \$4 to \$8.

Good calves are wanted at from \$1 to \$5-each.
Expert sheep are firm, and wanted at from \$3 to \$3.50.
For prime hogs (scaling from 160 to 200 lbs.), 5jc per 1b. was paid; for light fat and heavy fat the price is 4jc per 1b.; poor, lean hogs will not sell at more than 4c. per 1b. Sows are fetching 3c. per 1b. Stags sell as 2c. per 1b. Storehogs will not sell.

2c. per lb. Store hogs will not sell.

EAST BUFFALO.

East Buffalo, N. Y., August 17.—Cattle—The offerings were 11 loads of Canada cattle, part of which were sold at steady prices on the basis of Monday's figures. Calves were in light supply, active demand, and stronger; choice to extra, \$6.25 to \$6.59; good to choice, \$6 to \$6.25. Sheep and lambs—The offerings were moderate—only 10 laads, and there was an active demand for top grade lambs, which sold higher; sheep were steady; lambs, choice to extra, \$6.25 to \$6.69; good to choice, \$6.10 \$6.25; common to fair, \$5 to \$5.25; sheep, choice to extra, \$4.75 to \$5.25; sheep, choice to extra, \$4.75; to \$

AND ACADEMY.

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(2) Matriculation Course, (3) Teachers' Certificate Course,
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Kuriay, Fresident; F. F. Boyle, Secretary)

VOLUME XXI.

The Catholic Rec

London, Saturday, August 26, U. S. EXPANSION.

Our cousins across the bord making the welkin ring with der tions of the expansion policy of dent McKinley. Is it becau boys in blue have failed to mak umphal march through the Philip or because they resent being m by a clique of politicians? Th ernment by the people and i people and of the people is a much used by the stump orato addressing his intelligent consti but it seems nowadays as defoundation as an airy fairy tale

THE DEAD AGNOSTI

Strong, true words, Ave anent the individuals who are p out Ingersoll's place in the re eternal misery! If they w about God's love and truth wor evidence of it in their daily way of the Agnostic lecture not be paved with dollars.

PROTESTANT MISSIO.

We are informed by the edit Christian Guardian that the tion of his address to the ann ferences " was requested espec young people." This expl clause led us to believe the add a species of exhortation, but after reading it, convinced editor intended it as a state facts, setting forth the prog triumph of Protestant missions eral and of Methodistical ones ticular.

His description of "the ide pagantand crucifix of the Ro as emblems of the errors to thrown, shows a faithful imi ordinary ministerial tactics, are at a loss to understand wh complished gentleman, with Bible and gospel truth, shot his columns with insulting The unctuously pious address us of what Heep said about his "I am afraid she ain't safe tally safe, sir. I should wish to be got into my state. mother had come here. It better for everybody, if they

up and was brought here." We have no intention of co our worthy brother to the Uriah. He is, we believe, sir not troubled about the " which is the badge of scho His modesty is evidenced by tion that the Methodist missi vielded more fruit than tho first century. Without ma comment on that vainglori which takes one's breath comparing the average who "takes the field," Apostles, who friendless in nothing save indomital battled against the allie of error and iniquity, refer to some of the touched upon by the editor. Protestant witnesses have opinion anent the success o

We have no intention of ing our admiration for the done by our separated bret we have no hesitation in a their progress has, despite th money and the advantages been blasted with steril editor points to Japan and with Confucianism. What of the conflict is must be im There are twenty mission

to the heathen.

ties at work in Japan, a Crucifix is high in honor thousand, who are loyal a children of the Catholic Chi Beckersteith, in her book we saw it says "that it wa not to be struck with the p plications of religious ma country'as compared with Xavier." Perhaps the Jap an idea that religion is more than an experience, on moods and sensat day of the Amen revivals are passing aw in districts on this co which Methodism was one we learn from reputable that the language of who plantedithe outpourings o

ing to be saved from sin a