figures.

THE CATHOLIC CONGRESS.

Notable Gathering of Clergy and Lay

LETTER FROM POPE LEO XIII. - OPEN-ING ADDRESS BY CARDINAL GIBBONS -MONSIGNOR SATOLLI CONVEYS THE GREETING OF THE HOLY FATHER-ABLE PAPERS AND LECTURES-BOS-TON WELL REPRESENTED AT THE

The Catholic congress at Chicago was auspiciously opened Monday, 4th inst. The present is Catholic week at the World's Fair, and it is safe to say that the city now contains the most re-markable collection of representative Catholics that has ever been brought together at one time and place in this country, with the possible exception of the last plenary council. A distincthe last plenary countri. A districtive feature of the present meeting, however, lies in the fact that it is not a clerical gathering, but one in which priest and layman stand on an equal footing. The deliberations of the consense are hound to produce great regress are bound to produce great results, which will greatly benefit the Church not alone in America but throughout the world.

The committee on organization de cided that the congress should confine itself to the consideration of the Social Question," as outlined by Leo XIII., in his encyclical on that subject, to which should be added the questions of "Catholic Education" and "Indeof "Catholic Education" and "Independence of the Holy See." It was conceded, however, that it would be most appropriate and fitting that the opening address at the congress and the first papers submitted should relief to the event and historic character late to the event and historic character rated by the World's Columb-

ian exposition. The congress is composed of delegates from the different dioceses and vicariates of the United States. New York is allowed the largest representation, 170 delegates; next to her comes Bosten with 120 delegates; Chicago is third, being entitled to 110. The six New England dioceses have 826 delegates all told. Besides Boston, there is Hartford with 60, Providence with 49, Springfield with 44, Man-chester with 27 and Portland with 26.

THE PROCEEDINGS.

The exercises on Monday began with The exercises on Monday began with a solemn High Mass in St. Mary's Church at 9 o'clock, and nearly all the delegates attended. At the conclusion of the Mass the delegates repaired to the Art Palace, where the formal exercises were held. There were fully five the ward agreement to the addinger when thousand persons in the audience when Secretary Onahan, of the committee on organization, called the gathering to order is the Hall of Columbus. Archbishop Feehan, of Chicago, welcomed the visions to the World's Fair city and to the congress. Thomas B.

city and to the congress. Thomas B. Bryan, representing the exposition, also made an address of welcome.

The opening address was delivered by Cardinal Gibbons, who enjoined upon the delegates that the proceedings be marked by courtesy and charity and a spirit of Christian forbeasance.

Among other things he said :
"During the last four months mft lions of visitors have come from all Chicago the Windy City; but, instead, the City of Lofty Inspiration. Let us no longer call Chicago Porkopolis; let us christen her with another name. Let me call her Thaumatopolis, the City of Wonders, the City of Miracles.
"But while other visitors have come

to contemplate with admiration the to contemplate with admiration the wonderful works of man, you have come here to contemplate man himself. "Happily for you, children of the Church, you have nothing to discuss in matters of faith, for your faith is fixed and datarmined by

and determined by THE DIVINE LEGISLATOR, and we cannot improve on the creed of Him who is 'the way, the truth and the life,' But between the calm and luminous region of faith and the dark and chaotic region of error there lies a vast field for free discussion. Let all your proceedings be marked by

courtesy and charity.

"Perhaps the best model of courtly dignity and courtesy that I could set before you is William Ewart Gladstone, the grand old man. I happened to be in the House of Commons in 1880 when Mr. Gladstone was prime minister, as he is to day. A very long debate was going on regarding taxation. ministry were in favor of transferring a tax from the grain to the malt, and of relieving the farmer at the expense of the brewer. It was a measure that would bring joy to the heart of the Archbishop of St. Paul. A young lord on the opposition side was making a dreary speech to the effect that it was better to let well enough alone, and that the relations between the tax collector and the taxpayer were of an amicable character and should

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form the n as the n one of ought to means of protes, p set for c will be cents in opy; and Thomas London.

HOLKE

not be disturbed.
"As soon as it was announced that Mr. Gladstone was going to speak, the House was suddenly aroused from its lethargy and was inflamed with enthusiasm. He was greeted with enthusiasm. He was greeted with vords when he was rudely interrupted Mr. Gladstone by the young lord. gracefully bowed to his opponent, receded a step, and sat down. When His Lordship had finished Mr. Glad-stone resumed his speech.

cheerfully submitted to the operation, because the blade was pointed, not with poison, but with honey. 'I have studied the subject of finance.'

SAID MR. GLADSTONE, under Sir Robert Peel. I have sat at his feet like Saul at the feet of Gamal-I am an old man and have not the sanguine temperament of my honorable young friend. And as for me, I never expect to see the day when the tax collector and the tax payer will rush into one another's arms and embrace one another

"God grant that our fondest anticipations of your labors may be realized, and that the invocation to-day of the Divine blessing—which is so full of hope—may be crowned at the end of your sessions by a Te Deum full of joy and gratitude for the success of this

congress.

"And as an earnest of this happy result I hold in my hand a letter that I received from the Holy Father, in which he blesses this congress. May his blessing and the blessing of God dominate this assembly. May it en-lighten your minds and warm your hearts and be a harbinger of peace and concord in all your deliberations."

The letter of the Pope was read as

"To our beloved son James, by the title of Sancta Maria in Traste-vere, Cardinal priest of the Holy Roman Church, Archbishop of Baltimore. Beloved son: Health and Apostolic benediction.

"It has aforded us much satisfaction to be informed by you that in the com-ing month of September a large assembly of Catholic gentlemen will meet at Chicago, there to discuss mat-ters of great interest and importance. "Furthermore, we have been specially gratified by your devotion and regard for us in desiring as an application hardware for the second and regard for us in desiring auspicious beginning for such congress auspicious beginning for such congress. This blessing and our prayers. filial request we do, indeed, most readily grant, and beseech Almighty God that by His aid and the light of His wisdom He may graciously be

pleased TO ASSIST AND ILLUMINE

all who are about to assemble with you, and that He may enrich with treasures of His choicest gifts your deliberations and conclusions.

"To you, therefore, our beloved son, and to all who take part in the congress aforesaid, and to the clergy and faithful committed to your care we lovingly and in the Lord impart

our apostolic benediction.
"Given at Rome, at St. Peter's, the 7th day of August, in the year of our Lord 1893, and of our Pontificate the 16th. LEO XIII., Pope."

Judge Morgan J. O'Brien, of New York, was made temporary chairman, and delivered a short speech, giving way to Archbishop Redwood, of New

Monsignor Nugent, of Liverpool, then read a letter from Cardinal Vaughan, of England, and late in the parts of the globe to contemplate on the exposition grounds the wonderful the Cataolic Church to the social,

> the said in part: "The Catholic church, they say, is a wonderful, compact organization, the most wonderful the world has ever seen, through which its absolute ruler, sitting upon his throne by the banks of the Tiber, exerts an influence which, if unchecked, will change the ordinary channels of our national life and subvert our liberties. These false notions, often boldly proclaimed, but more frequently insidiously disseminated through the community, are gradually melting away under the sunlight of

The speaker then explained the American system of government, and added: "The Catholic is loyal to the American government, as the legiti-mately established government of this country, but not because it is stronger

HIS PRINCIPLE OF SUBMISSION is not founded upon the idea of physical force, nor yet entirely upon his strong affection and patriotic predilection for its great principles. of necessity loyal because it is his conscientious duty. Patriotism is sub-limated and becomes a religious obli-

gation. A paper of importance was "The Independence of the Holy See," by Hon. Martin F. Morris, of Washington, D. C. Judge Morris was unable to be present, but his admirable paper was read by Mr. Vincent Pope, of Chicago.

Beginning with the great battle between Constantine and Maxentius before the walls of Rome in the year 312, the writer traced the history of the city, and while declaring that this pattle was not a direct conflict between paganism and Christianity, he asserted hat when Maxentius was drowned in the Tiber paganism went down with When Constantine removed his capital to Constantinople, Rome became the ecclesiastical centre of the world without even a shadow of solici-

"Having established its legitimate claim to being free," the paper continued, "with the walls of Rome, the only power ever recognized by the public sentiment of Europe was that of the Roman Senate, the Roman people,

AND THE ROMAN PONTIFF, and down to the year 1870 this sentiment was strong enough to preserve unimpaired the institution that had thus been so quietly evolved and estab-For one may unhesitatingly assert that the temporal power as wel as the spiritual authority of the Roman Pontiffs is the assault of gradual evolu-

Continuing, the writer said: "Assuredly no temporal power was ever more justly acquired; no temporal sovereignty ever had more just or more legitimate foundations. The free will of the Roman people and the public sentiment of Europe made of Rome what a similar sentiment crystalizing itself in organic law has made of the city of Washington and the District of Columbia for the purposes of our federal union. Rome was intended to serve for the Christian world a purpose similar to that which the city of Washington serves for our federal union as a place where all may meet on terms of equal freedom and independence.

"The Christian church was established as a power on earth independent of the nations, but to act upon all the nations. To pervade them with its influence, to weld them into the bonds of a common fraternity, but with a purpose and a sphere of action entirely distinct and separate from that of nations.

"Give unto Cæsar the things that are Cæsar's and unto God the things that are God's was the mandate of the divine founder of the Church, and this mandate, as did our federal constitumandate, as did our leaders of tion with the Union and the States of the Union, established distinctly the co-ordination of the spiritual and the temporal power. The founder of Christianity no more contemplated the subjection of the temporal to the spiritianity no more contemplated the subjection of the temporal to the spiritianal power, as in the Mahommedan ual power used to the power

THE BOAST OF PROTESTANTISM to have accomplished by a restoration of the infamous system of state religions characteristic of the old pagan world, and which it was the mission of Chaistianity to destroy. By the separation and co-ordination of the separation and co-ordination of the spiritual and temporal powers the freedom of both was to be secured. The world will be the gainer by securing anew the independence of the Holy of the securing anew the independence of the Holy of the securing and the securin

See."
Other papers read were "The Missionary Work of the Church in the United States," by Rev. Walter Elliot, C. S. P., New York: "Civil Government and the Catholic Citizen," Walter George Smith, Philadelphia "Columbus—His Mission and Character," by Richard H. Clarke, LL. D., ast four months military afternoon the first formal address was ave come from all to contemplate on the catholic of the Catholic Church to the social, civil and political institutions of the New World," written by George United States.

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The great lion of the second day was Monsignor Satolli, apostolic delegate to the United States, who made a brief to the United States, who made a brief address to the congress. The Archbishop of Lepanto was given such a reception as is seldom accorded any public speaker, and he was listened to with profound attention as he imparted to the delegates the greeting of the Holy Father to the Cathon, congress. Monsignor Satolli spoke in Italian, and his words were terwards translated for the delegates by Archbishop Ireland. Among other translated for the delegates by Arch-bishop Ireland. Among other bings he said: "Go forth, then, in one had bearing the book of Christian truth and in the other the constitution of the United States. Christian truth and American liberty will make you free, happy and prosperous; they will put you on the road to progress, and keep your steps ever pure on that road.

"It is well that you study diligently the late encyclical of the Holy Father, for here in this country, more than elsewhere, it is the key of the future." The formal work of the day was begun by Bishop Watterson, of Colum-

bus, who spoke on
THE POPE'S ENCYCLICAL. He offered some suggestions for consideration, the first of which was the organization of Catholic workmen. Then he made a strong plea for the advocacy of temperance by all and closed with an appeal to all to instruct

Count Kuefstein, of Hungary, the representative of Cardinal Ledoch-owski, spoke briefly on the Berlin congress, and after he had finished, Hon. H. C. Semple, of Montgomery, Ala., read the first paper of the day, which

was a consideration of the Pope's tures.
encyclical, with explanations.
Then came the addresses on social

Mr. Ring's paper was on "Public and Private Charities: How They Can Be Made More Effective and Beneficial." In opening his address he spoke of the investigation into the pub-

lty was dispensed in Massachusetts, he "If statistics were available to show us the extent of the loss of Catholic children throughout the whole country, we would be appalled at the enormou

save none? "Coming now to the domain of private charities, the policy of the St. the constant repetition of the Vincent de Paul Society in Boston has OBJECTIONS AGAINST CATHOLIC DOC

children.

" Don't meddle with the faith of the Catholic child and we will go any length with you, 'is what we have said Protestant fellow-citizens, as a rule

the mortality below five years is very large. But this speedy release is not for all. Who teaches their prayers to needed to foretell the future. for all. Who teaches their prayers to the little ones? What do they know of God but as a name to swear with? Even if, of a Sunday, they occasionally pass an hour in the crowded basement of a church, they may grow up with-out understanding how to make even an act of contrition. How will they resist the temptations around them at their very doors? The father may have been originally a well-doing man,

but as he went deeper into THE MIRE OF PAUPERISM

lewd swarm on the same stairs, perhaps and concludes thus: on the same floor. What future is before his little girls there? It is enough to make him drink the deeper acted as enough to make him drink the deeper if, in a lucid moment he thinks of it.

"Our warfare is not with want and dirt and ignorance only, but with 'principalities and powers, the old tendencies to evil, to say nothing of the Prolocutor, the Chief, the Foreman the Prolocutor, the Chief, the Prosident, the Prolocutor, the Prolocutor, the Prosident, the Prolocutor, the shiftless ways not easily overcome. At first the pauper will care little of the Apostles, with several other whether our motives are from above or littles of distinction." whether our motives are from above or

who were heard from during the day and evening were Katherine E. Conway, of Boston, on "The Apostolate of Home and Society;" Rev. Francis Maguire, of Albany, N. Y., and Warren Moster, of Youngstewn, O., on "Working Men's Organizations and Societies for Young Men;" Edward O. Brown and John Gibbon, LL. D., both of Chicago, on "Labor;" M. T. Bryan, of Nashville, Tenn., and Mary Theresa Elder, of New Orleans, La., on "Poverty: the Cause and Remedy;" Chas. Elder, of New Orleans, La., on "Poverty: the Cause and Remedy;" Chas.

A. Wingerter, of Wheeling. W. Va., and Richard F. Elliott, Detroit, Mich., on "Public and Private Charities."

THE PRIMACY OF ROME.

Is it True That the Papacy is an Ex-ercsence Upon the Catholic

says: "The Papacy and infant of an unerring faith, indefectible, baptism are excrescences upon the Catholic Church, neither of which has a shadow of warrant in Holy Scrip- firm the others and the power to do

questions. Rev. William Barry, D. D., triend, and we are convinced that it as conferring upon Peter and his successions the first speaker, and his subject would take a very special impulse of sors, in effect, the prerogative of in-Later on, when the barbarians threatened the city, it was to the Popes rather than to the emperors that the people turned for protection. And was "The Boston men were represented in the afternoon session with papers" would take a very special impulse of sors, in enect, the prerogative of infallibility.

Was the first speaker, and his subject was "The Rights of Labor — The Duties of Capital."

The Boston men were represented in the afternoon session with papers are according, however conclusive, that it is true that our Lord did confer it can make a Catholic. It is not with upon all the Apostles. But

"He dissected his opponent with his Damascus blade. His Lordship cheerfully submitted to the operation, because the blade was pointed, not because the blade was pointed, not Dr. Thomas Dwight, of Harvard times we take it as a text for a few friendly remarks.

he institutions held two years ago, and now is whether the assertion of our described the good results of that in- esteemed Baptist friend that the described the good results of that investigation, for which he credited
Mayor Matthews, whom he characterized as "the meet converging and ized as "the most energetic and capable public officer that this generation has seen in our city." After describing the methods by which charthing more than a shadow of warrant for the Catholic doctrine in Holy Scriptures-in fact that there are few do trines which have a clearer and to the

If we admit that we cannot almost superfluous to repeat what has save none?

seem to render it necessary to repeat at once with our Protestant fellow-citizens in any work where it felt it could be of any use to Catholic poor

Now there are at least ten to fifteen passages of Scripture which have a more or less remote bearing upon this from the start. We have found our subject and about five of them which contain a more direct and explicit well disposed, and we, without surrendering one jot or tittle of our Catholic faith, can work side by side with them for the good of the community of which we are a part. Our danger does not lie so much in the open or secret the protestant Bishop Barrow in his celecters are not faith.

antagonism of our Protestant neighbors as in the apathy of our Catholic selves."

The speaker then gave some statistics on the work of the Society of St. Vincent de Paul.

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The speaker then gave some statistics and in the public proceedings generally. At the consultation, "he observes, "about supplying the place observes, "about supplying the place observes, "about supplying the place of the speaker than proposed and

and defence thereof before the Jewish rulers he did assume the conduct and constantly took upon him to be the speaker, the rest standing by him implying assent and ready to avow his word. This same Barrow, too, acknowledges that Peter was head of

acknowledges that Peter was head of the College of the Apostles. To the same purport is the testimony of Archbishop Potter of the Church of England in his book on Church Gov-ernment. He says: "Our Lord appeared to Peter after the resurrec-tion before the rest of the Apostles tion before the rest of the Apostles, and before this He sent the message of His resurrection to him in particular. he had to take such neighbors as he He then relates the various acts of The drunken, the riotous, the Peter after the ascension of our Lord, "From these

But to come to the more girect pas the effect may come in time. The little picture of Our Lady of Good Counsel, which we have placed on his wall, may say more to him than we know of." know of."

At the evening session Thomas J.
Gargan, of Boston, delivered an eloquent address on the "Past, Present and Future of Catholicism."

Others was communicated shows that it was

hath desired to have you (in the Latin vos, meaning 'you' in the plural, and referring to all the Apostles), that he may sift you (vos) as wheat: but I have prayed thee (Latin te singular, meaning Peter alone), that thy faith fail not: and thou, being once converted, confirm thy brethren." Nothing could be clearer. The danger to faith is foretold and An esteemed correspondent, a Baptist, and a subscriber to and reader of the Sacred Heart Review, in a recent letter, speaking of the improbability of his ever becoming a Catholic, says: "The Papers and infant of an uncertainty of an experimental papers and infant of an uncertainty so without failure. This passage has We have entire confidence in the always been understood by the Fathers honesty and sincerity of our Baptist of the Church from the very beginning

and conferred the power specially upon him. Why should he do so unless Peter was to have some special prerogative among them? St. Cyprian explains it. He says: "Even the other Apostles were certainly what Peter was, being endowed with equal participation of honor and power; but the beginning proceeds from unity and the primacy is given to Peter that the Church of Christ may be shown to be one and the chair one." It is for the sake of unity, which is necessary to the very being of the Church. Archbishop Potter, before quoted, says: "Our Lord received from God the keys of heaven; and by virtue of this grant had power to remit sins on earth ; the same keys with the power that accompanied them were first promised to Peter as the foreman of the that accompanied

c dence than that of the Papacy.

We have so often had occasion lately to allude to this subject that it seems almost superfluous to repeat what has to our readers no doubt become as familiar as an oft-told tale. But the strength of Protestant prejudice and the constant repetition of the objections. AGAINST CATIONICS did Protestant writers admit that

PETER AND THE ROCK ARE ONE. Bloomfield, a celebrated modern Protestant commentator, says that "every abandoned the distinction beteen Peter and rock as untenable." tant Bishop Marsh, says: be a desperate undertaking to attempt to prove that Christ meant any other person than Peter," while Dr. Thomp-son, a Scotch Presbyterian, says: "Protestants have used all the hardihood of criticism in their attempts to reason away the Catholic interpreta-

Our good Protestant friends do not agree with us as to the meaning of these texts. But we would point out that this meaning was given to them by the early Christians, from the very first centuries. If this was not their correct interpretation, then our Saviour did not succeed in making His meaning understood, and-we say it with reverence—His mission must have been a failure.—Sacred Heart

A SOUND PROTESTANT WRITER.

A Protestant clergyman of Andover, Mass., thus writes to our contemporary, the Colorada Catholic:

A valued friend, a Methodist clergyman, has, in correspondence, so well expressed in a few words the spirit of one part of our Protestant world, our irreconcilables, that I think you will

be pleased to see his remarks:
"First, pound the Catholics because they are subject to a 'foreign power, because the Pope lives in 'Italian Papacy,' 'non American,' etc. Secondly, now that we have a representative of the Pope on the 'non - American,' ground, one who is here to study our institutions, then raise cry, 'the Pope in Washing cry, 'the Pope in Washington;' 'Rome right in the midst of us;' 'the tyranny brought home, 'etc. So I fear that if the Pope should defer so far to our Anglo-Saxon feelings as to trans-

It is so much easier, sad see, to blaze away at you man to follow the Lord for one of ves. It might be called the cheap and easy way of going to heaven. It is humiliating and heart-sickening

to see circulating throughout our country a forged encyclical, of so coarse and clumsy a style of imposture that one would think that even our current Protestant ignorance of Papal formulas of speech and the course of Roman Catholic thought would suffice at once to detect it. How many religious papers have exposed it? The Independent and the Christian Union have, I know, and the Christian Union have, I know, and I hope they are not the only ones. If the Bishops of the Methodist Episco-pal Church would issue an encyclical pledging their official character for its spuriousness, they might shame it out of existence, but I doubt whether the General Assembly of the Presbyterian Church could do so. To think that Church could do so fables as malignant and senseless as any of the stories of Titus Oates should be finding circulation two centuries later among us, whose great-great-grandfathers several times removed were Oates' dupes! However, there is one comfort, the whole thing rings hollow. No one is afraid, on strength of it, that Archbishop Satolli will follow Archbishop Plunket to the gallows, or that the senator from West Virginia will take the place of Lord Stafford on the scaffold. After all, in spite of the devil and the Freemasons, and the A. P. A.'s, the descendants of Titus Oates are gradually approaching the condition of bodyless shade deed, I fancy it is only a disreputable minority of the Freemasons that is art and part in this shame and scandal, notwithstanding the swaggering air with which one of their organs endeavors to bolster up forgery with a CHARLES C. STARBUCK.

Let no one wear a mask, otherwise he will do ill; and if he has one, let him burn it.—St. Philip Neri.

Thank God, an' you, your Riv'rence; now I've

The Church's holy rites me soul's at peace, An' ready for the blessed will of God. Av coorse I'm loth to lave the woman there, An' that young lad. That's nat'rai; but the

A sorry Christian that finds fault with God. Whisht, alanna! Don't cry. You see your-

lone.

Darlint, I'm all prepared, an' strong to die t
Dry up your tears. Remimber what you bear:
The cryin'll harm you, may be, as you are.
Take courage, wife; an' whin the baby's born
You'll look into its eyes, an' see me there
Jist as, you mind, you did whin Patsy here—
Our first was born.

Come boy: look up, an' hear Your father's words. I'm goin' soon to see The face of God, the Blessed Virgin, an' the Saints. oud you'll be some day to stand, an' "Me father,—rest his soul !—died as he lived, A Catholic staunch an' true!"

Remimber what I tell you with me dyin breath:This world's not much: the faith's worth more than all. Come nearer child, me eyes are growin' dim.
Now take me hand; an' Mary dear, yours too.
Plase now, your Riv'rence, raise your holy
hand

Plase now, your Rivrence, raise your hosy hand
An' bless us all. That's how I'd like to go: Jist as, whin lavin' dear old Ireland.—
Me eyes were dim too, thin,—me father stood
Opon the shore an' held his thrimblin' hands
Raised up to bless me as the ship moved out:
Whilst on her bended knees me mother prayed:—
Arrah! 'twas much like dying' thin, the same as now.—
Your blessin' Father, for me time is short!

The Priest,—
Proficiscere, anima Christiana, de
hoc mundo, in nomine Dei omnipotentis, qui te
creavit: in nomine Jesu Christi, Pilii Dei vivi,
qui pro te passus est: in nomine Spiritus
Sanctus, qui in te effusus est: . Hodie sit in
pace locus tuus, et habitatio tua in sancta

I cannot see ye more; but in me heart I feel I'm nearin' Heaven. This world's no To gain or lave whin that is to the fore.—
Jesus! . . . Mary! . . . Joseph! . . . receive

The Priest,—Subvenite sancti Dei, occurrite angeli Domini, suscipientes animam ejus, offerentes eam in conspectu Altissimi. Suscipiet te Christus qui vocavit te, et in sinu Abraha angeli deducante! uiem aeternam dona ei Domine, et lus tua luceat ei! — Alfred Young.

LINKED LIVES.

By Lady Gertrude Douglas.

CHAPTER XI.

CROSS QUESTIONS. How many among us at this very hour Do forge a lifelong trouble for ourselves By taking true for false, or false for true.

Grievous was Mabel's disappoint ment when the dinner hour br not Hugh, but a few hasty lines from him to Miss Mackenzie, excusing himself on the plea of fatigue, also on account of some important letters which had been awaiting his return, and which must be answered without de-

'He is worried, poor fellow!" said Miss Mackenzie, handing the note over to Mabel, whose heart had begun to ache with her first glimpse of the handwriting. "I know it by the handwriting. "I know it by the handwriting. Well, dearie, we had better scrawl. Well, dearie, we had better have dinner immediately-it is no use

waiting any longer."
"Yes, Auntie," answered poor
Mabel, as cheerfully as she could; but for her the July evening had lost its glorious sunshine, and intolerably long must be the hours which divide her from the morrow.

On former occasions she would have run down to the Vicarage immediately after dinner, to say a few words of welcome and of chiding ; but with the consciousness of her love had arisen a bashful withholding of what had hitherto been so naturally and spontaneously given.

Mabel went early to rest, hoping

to lights again. Alas! it only increased her trouble.

Hugh was, as senal, in his place for Morning Service, but the first glance at him so upset Mabel that she was unable to give her mind to the prayers. He was pale, purple rings round his eyelids told a story of sleepless nights, and in the eyes themselves there was a shade of sadness, deeper by far than any Mabel had ever yet seen therein.
What was the matter? Was he ill?

What could have happened during his absence? Something must have happened, for his countenance bore unmistakable traces of recent trouble which must have powerfully affected his lately recruited hear. If any misfortune had befallen him, why had he not written to inform them of it Sorely perplexed was poor little Mabel took careful note of each change in his appearance, asking hersel meanwhile the above questions; sorely grieved she was, too, to think he was ill, or unhappy. But now would be the time when, maybe, her warm gynipathy would come kindly to him. pathy would come kindly to him. No doubt he would tell her after service if anything serious had taker place, and if he were ill again-well, him return to the Hermitage to be would have the opportunity of showing him the tender care she so yearned to

bestow upon him.

In the midst of these reflections, Mabel awoke to the fact that service was over, and that she had scarcely single word of it. Heartil ashamed of her distractions, she buried her face in her hands, and before leaving the church made penitent

resolutions to do better for the future. Hugh lingered a long time in the vestry—what could he be doing there, Mabel wondered. He generally came frequently breakfasted with him at the Vicarage, passing whole mornings helping him with plans for the school. On that particular day he would surely Castle," breaks in Mabel eagerly; in London; however, I think it will be

wish her to do so, for he would know wish her to do so, for he would know
she must have a great deal to say to
him; or perhaps he would come
back to the Hermitage, and breakfast
there—one or the other, Mabel did not
care which it was, so that she could
see him and speak to him. But a
fresh disappointment awaited her.
Hugh, when he came out of the church, started at the sight of her. Had he then purposely remained so long within?—had he, desiring to avoid her, thus sought to weary out he ner, thus sought to weary out her patience, and make her go home with-out seeing him? — and if so, why? Such were Mabel's quick, suspicious thoughts as, far more coldly and shyly than was her wont, she stretched her hand out to him, while the warm welcome she had prepared died upon

her lips, and she only said gravely, "How are you, Hugh? You are not looking at all well." Was it reality, or was it again her

own stupid fancy? but Mabel imagined that Hugh had averted his glance from her before he answered, "I have not been well—I have had a return of the ague; but I am better now. Are you all right at the The Hermitage, Mabel?"

"Yes," she replied timidly; "only we all missed you a good deal." Then with some of her old warmth, "I am so, so glad you are come home, Hugh."

This time, at least, it was no fancy,

for a sharp look of pain came over his face, and he let her hand drop ab-

Hugh could bear it no longer. Jessie's last words had reminded him of more than he could think of at all quietly just then, so he got up, and made some excuse about an engage-ment he was obliged to keep, and in spite of all Jessie's efforts to detain him, managed to effect his escape without having betrayed himself. sighted Jessie was for once throughly deceived, and was even vexed with the little interest he had evinced about Mabel's affairs.

But when Mabel saw him again he was changed, changed as a man must inevitably be who has battled through a struggle of which no one knows, save God and his own brave heart. With the revelation of his love had come to Hugh also the conviction of its hopelessness-nay, even of its folly.

That Mabel should care for him otherwise than as a friend and a father, never crossed his mind. His manner towards her, therefore, as described at their first meeting after his return was in no way dictated by fear after the existence of any feelings on he nip in the bud, but simply because i was only by assuming such harsh abruptness that he was able to maintain his composure at the sight of

With stern determination he had resolved to conquer this unfortunate attachment, to weed it by the very roots from his soul. But, God help that could not be done, if sh him! were to be as she had been of late, the very sunshine of his daily life. he must deny himself the sweet happiness of her presence, of her help, and worse than all, repel her warm, childlike affection with harshness and cold ness, lest it should unman him, and humble him in her eyes.

All this he had determined before he saw her, and he had even believed himself strong. His first glance down upon the dear little face had convinced him of his mistake. Up rose rebellion in his heart, and out of sheer selfdefence he had almost unkindly reer, and sent more sad, more miserable than she had ever been in all her life until that

hour. After leaving her, however, Hugh reflected that he must not over-ac his part, or he should thereby infal-libly defeat his own object. Therefore, when he met Mabel again that same morning some hours later, he stood and talked with her a few moments, promised that he would dine at the Hermitage that evening, and looked once more like himself. At least so thought Mabel. She had ac cordingly, in a measure, recovered her spirits, though she was still her spirits, though she was anxious and thoroughly puzzled. She had spent an idle afternoon with her book upon her lap, but her thoughts straying far from its contents; and now, at 5 o'clock of this same day, she is sitting, full of thought, under the cool shadow of an acacia tree Hugh and Miss Mackenzie are talking, at a little distance, and Mabel watche him unobserved.

"He is certainly changed since last week," she thinks to herself; "but why, even if he is ill or unhappy, ould be be different with me Surely I have not done anything to

offend him in any way unless—Oh!" Here Mabel checks herself suddenly, for Hugh looks in her direction, and she feels as if she had been caught watching him; her face flushes as she rises and comes forward.

"Mabel, dear," it is Miss Mackenzie Hugh, briefly, and in who speaks, "Hugh has just been his voice sounded harsh telling me that they are having a large party at Elvanlee next week did you get any word from Jessie in your letter this morning about it?' "Yes, Auntie: Jessie mentione

" And how was it you said nothing

about it, dearie?"
"There was plenty of time, Auntie, and I was in a hurry at post time," says Mabel, busying herself with the

cups and saucers.
"I wonder what grand folk they out at once, and either walked part of the way home with her, or, if he was very busy, Mabel had not unyou know, Hugh; it's the season of

"Eh! Mabel, I was only joking; you know I would not keep you for the world. Jessie would never forgive me; besides, I shall do very well: I am going to Scotland earlier than usual, and till you join me there I shall get on finely with our good friends the Græmes, and all of them no lack of company in Edinburgh, dearie."
"Tell Aunt Helen that I will call

some time to-day, if I possibly can manage it. I have such an arrear of Tasmanian correspondence waiting for me to make up that I shall be very busy for some days; but I will call on Aunt Helen to-day or to-morrow." He spoke hurriedly, as if he were

anxious to bring their conversation to a close. Mabel was puzzled, but made another effort. "Can't I help you, Hugh?"

"Certainly not — no thank you Mabel. I am much obliged, though, all the same.

What could make him speak so

roughly to her?—there was nothing the least unusual in her proposition; and Mabel's heart grew sick within her as she thought of the many happy hours when he had sought the aid he now so decidedly repulsed. Deeply wounded by his manner, more than by his words, she made brief answer—
"As you like, Hugh. I have several things to mention to you about

the people you wished me to visit. suppose you will send for me when you are disengaged. Good-bye.'

She turned quickly away, for tear of mingled pride and pain were start-ing into her eyes, and not for worlds would she have allowed Hugh to see them there. As for Hugh he let her go without another word, but Mabel's wildest dreams of love would have been by far surpassed if she could have seen him during the course of the next

Hugh had gone to London, happy enough regarding the state of his feelings towards Mabel, and, but for an unexpected revelation, might have remained for some time longer in blissful unconsciousness. He had concluded the business which had taken him up to town, and on the last day but one before his return to Elvanle having nothing particular to do, he had gone to call upon Guy and his wife in Belgravia. Guy was out, but Jessie was at home, and rather glad of the opportunity of a quiet talk with Hugh. She particularly wished to see him, for Mabel's letters had aroused her suspicions as to the course her young sister-in-law's affections were taking; and Jessie was annoyed that it should be so. She had a pet scheme of her own respecting Mabel, and was determined, if possible, to stop the

"Well now, tell me about Mabel," she began, before Hugh had been ten minutes in the room—''has she broken her heart over Mr. Vaughan's departure?-how has she reconciled erself to you in his place?"

"Poor Mabel !- it was a great trial," said Hugh quietly; "but she has been happy, I think, on the whole.

"Happy! Oh!" exclaimed Jessie, incredulously; "what! happy with all her beloved ritualistic services banished You must be mistaken, forever?

for she does not seem to me to be fretting much about it."
"Do you see her often?

"I should think so-she is my right hand in the parish." Hugh did not know how warmly he

had spoken. "This will never do," thought Jessie "I must put a stop to this." "We shall be coming home next week, and then you will have to spare your 'right hand,' for we are going to have a large party at Elvanlee, and I shall want Mabel altogether."

A quick, jealous pang shot through Hugh's heart, but he answered, per

fectly unmoved—
"That is rather hard; but suppos she gives us both a little of her time. That won't do at all," replied Jessie quickly. "She will could and stay with us, of course. And now I want to tell you about a plan of mine. You are one of her guardians, so it is right I should speak to you

Hugh said not a word. Jessie's eye were upon him, and he was beginning to feel that the exercise of self-control would be necessary before long; what was coming, and why did his heart beat more quickly all of a sudden?
"I have asked Lord Temple to join

us next week at Elvanlee, and he has accepted," resumed Jessie. know about him, perhaps."

No, I don't," said "I know him? Hugh, briefly, and in spite of himself

"I thought perhaps Aunt Helen might have told you," pursued Jessie, quickly. "We all hoped last year quickly. "We all hoped last year that he and Mabel would have made it up together, and it was so unfortunate. just as things were coming to a climax he was telegraphed for to Ireland, to his mother's death-bed. out of town for two days just then, or I am sure he would have proposed be fore he went; and the dear old lady was so long dying that he never got back again until we had left London. I wrote and asked him to come and shoot in the Autumn, but it was so pre-

"let me stay with you this year. I can tell Jessie you are not well enough to spare me; it is quite true, you have not been at all well lately."

"She does not know who is coming," thinks Hugh bitterly, while the old lady answers.

"Eh! Mabel, I was only joking; which Jessie's words awakened. In one moment, was lett has told Guy that he admires Mabel immensely, and really it will be a capital thing for her, you know."

Hugh sat motionless, his arms folded, his head slightly inclined, betraying neither by word nor sign the feelings which Jessie's words awakened. In neither by word nor sign the feelings which Jessie's words awakened. In one moment was laid bare to him the secret of his love; he knew the truth. and there arose no denial of it within him. There was an interval of silence, then Hugh felt that a reply was ex-pected from him, and a reply he forced himself to give. "Do you think that Mabel likes

> "I am sure she did," responded Jessie with alacrity. "She was very much inclined to like him, anyhow. and he will suit her perfectly; he is just the right age, and has lots of money, and he is as High Church as she is herself—that is a great thing,

you know."
"Is it?" said Hugh, with a forced smile: he was suffering horribly, and longed to get away, but Jessie would

not let him escape.
"No, you must not think of going yet. Do stay to luncheon. Guy will be here then, and very likely Lord Temple. I should so like you to see I want to have your opinion about him. I want to have you on my side, you know, because, if it comes to anything, Mabel is sure to go to you

"But, Auntie, I would surply with you," pleads Mabel earnestly. "But, Auntie, I would rather stay

must speak to her, Hugh, she's getting old lady laughs her bright pleasant laugh, adding, "Did you happen to hear the names of any that were com-

"Jessie mentioned Lord Temple. She was beginning to tell me when I came effort his composed voice and manner. He is not looking at Mabel, but he sees her, and that she is somewhat affected by his words: and, when he does look at her, he perceives that the flushed face is flushed deeper still.

"Auntie, I have the list of the people in my pocket," she says hastily-

I have left it on my desk; I will go into the house and bring it to you." Then Mabel hurries away, leaving Hugh convinced that Jessie was right and that "Mabel is certainly not indifferent to Lord Temple.

"I cannot bear to see it," he mutters "I must take resolute to himself. measures for a few weeks, or I shall make a fool of myself altogether. Aunt Helen," he says in a sharp, abrupt tone, "I suppose you know what they bring Lord Temple here for? I may tone, as well tell you at once. Jessie spoke to me in London about him. As I am Mabel's guardian, she thought I should have a word in it. Tell me now be fore she comes back-what sort of man is he

"Eh, Hugh, I have never seen him I believe, from all I hear, he is a good man; but I know very little about him, except what Jessie or Guy have "And Mabel, has she not spoken of

him? "Not much : but I think she fancied him, poor child.

"Take care they don't sell her for the money and the title, that's all," answers Hugh, almost fiercely. "If he is a good man, worthy of her-you understand, Aunt Helen, for I have not time to say much; she will be back directly, and I shall be so busy for Hugh."

"Well, then, she bears it very well, some time I may not have another opportunity of speaking to you—but if opportunity of speaking to you-but if he is all he should be, and she really likes him, then give your consent; but not-not without.

"Eh-no, Hugh; but you will be seeing him yourself, and you will be more fit to judge than an old body like

"I shall not see much of him-I am Hugh speaks likely to be too busy." Hugh speaks like a man who has wound himself up to say a certain thing, and is determined to say it all out, cost him what it may. "And while we are on this subject, Aunt Helen—while Mabel is at the Castle it will be better for her to only a subject of the cost of the castle it will be better for her to give upentirely all her occupations in the rarish; it is no use to over-fatigue haself with dissipation and the other as well. I shall do your many has well. I shall do very well without her for a time. Will you tell her?" "Ye-es," replies Miss Mackenzie

gravely; and for a moment Hugh fears he has betrayed himself, for she has fixed her eyes steadily, and with some surprise, upon his face; but if she does suspect anything, the old lady thinks it better not to show it, so she only remarks, with some emphasis,

"Mabel is not quite what you take her for ; she will not be controlled or forced into anything, either by me or by anyone at the Castle. You need no fear that, at any rate!"

Mabel's re-appearance puts an effect tual stop to the conversation; but the evening is an exceedingly painful one to Hugh-to Mabel also, for she fears that Hugh has read the secret of her heart, and is purposely taking this Adams, who, before he became a Cathway of showing her that she must not olic, was rector of the Episcopal Church hope to be anything dearer to him than the child she has hitherto been. He wright. He is at work on a piece for has found out that she loves him, imagines, and it is displeasing to him. Oh, what a humiliating, what a bit-terly painful, discovery? He is deter-mined to make her feel that he looks upon her affection as a sort of usurpa-tion. How foolish she has been all "Of course he will never love Blanche, of whom he was so fond. And then she tries to recall what she shoot in the Addum, out the voking, he could not get leave from his regiment; and now that stupid child insisted on staying all the season Poor Mabel! Hugh certainly succeeds in making her miserable—as miserable

But so they go on-so often, so often them, die rather than inflict one pang on the beloved.

TO BE CONTINUED. THE HEART OF THE CHURCH.

Many persons seem to think that the great religious life of Rome is sus-pended in a considerable degree during the summer months, and that all Rome is given up to the characteristic dolce far niente of the country. They are mistaken, and underrate the in tensity of the supernatural life of the Eternal City, where the heart of the Church always beats with such healthy regularity. Take, for instance, in brief review, the past week only. On August 1st. feast of St. Pietro in Vincoli, thousands were to be seen visiting and kissing with deep veneraion the heavy chains which bound the Prince of the Apostles at Jerusalem and Rome. On the 2nd of August those churches endowed with the Portiuncula Indulgence were visited by great numbers of faithful.

dent of the Pauline Chapel and the Franciscan churches, there are the Franciscan churches, there are ten of these at Rome, including the English Church of St. Silvestro in-Capite. On 3rd of August was the Feast of the Discovery of the Body of St. Stephen, which reposes in the Church of St. Lawrence beyond the city walls. On the 4th of August, Feast of Dominic, there were celebrations a the Minerva, where one of the saint's fingers is preserved as a relic, and at Santa Sabina, where he established the devotion of the Rosary, and where the marble table on which he slept, the orange tree which he planted, and the cell he occupied, are visited by score of pious pilgrims every year, as well as the Chapter Hall at St. Sixtus, where St. Dominic restored two dead persons to life. On the 6th, the interesting patronal Feast of St. Maria Maggiore, in poetical commemoration of one of the most touching interests in the celebrated with Pontifical ceremonial. The celebrations were attended by crowds, and the music, as usual in this church, was most excellent on Satur-day. On August 7th we have the day. On August 7th we have the Feast of St. Gaetano, founder of the Order of Theatins. On August 10th we had the Feast of St. Lawrence; August 15th, the Assumption; August 20th, St. Bernard; and without in-

SOME CONVERSIONS. Very interesting, too, was the con-

Rome, the Santo and Felix.

n New England, who had tried all denominations and found them wanting, until she reached the Episcopal Church. Here she hoped to find rest and peace; but between Low Church views and High Church ritual she los herself in greater confusion even than before. Many points of doctrine were still obscure to her understanding but above all the great doctrine of Transubstantiation. If the Ritualists did not believe in the Real Presence of Christ in the Eucharist, why all the pomp and ceremony? There were pomp and ceremony? There were High celebrations, and Low celebra tions; there were "fathers" and acolytes; there were lighted candles and even incense used at these masses. It seemed to her so like a mocker of Low Church preferences, but while they talked a great deal about mystic symbols, no two agreed perfectly as to what was really the teaching of the Anglican Church on this most important point. At length she thought of a way to solve all doubts. a way to solve all doubts. She sat down one day and wrote twelve letter to the twelve most distinguished clergymen of the Episcopal in Europe and America. To To each she propounded the same simple question: What is the teaching of the Church upon the doctrine of Transubstantia tion. The replies came in one by one until she had the whole twelve, bu there were no two alike. Each gave his views and opinions on the subject, but confusion reigned in the mind of the questioner. Again she wrote twelve letters and addressed them to twelve prelates of the Church of Rome. and again came the answers to the same question; but the twelve answers were as one. Here was no man's private opinion—no one man's latest thoughts. The Catholic Church spoke through her ministers, and so clearly so convincingly, that doubts and anxieties were laid at rest forever—
The Catholic World for September.

NOW WRITING PLAYS. Convert Adams Preparing a Drama for

New York, August 30 .- Henry A. of the Redeemer, has become a play Richard Mansfield. It is to be an adaptation of Lord

Lytton's book, "What Will He Do With It?" The chief character in this work is Gentleman Waife, and Mr. Mansfield is to play that part.

A Herald correspondent saw Mr. Mansfield at the Victoria Hotel, and he anybody after Blanche - his dead told of his plans regarding the new

play. "Through friends of Mr. Adams," said Mr. Mansfield, "I learned of his literary ability. This was shortly literary ability. This was shortly after he became a Catholic. I am always on the lookout for new talent,
Adams to
MRS. HARVEY STEEVES,
Hillsborough, N. B.
Minard's Liniment relieves Neuralgia.

try his hand at playwriting. I called -those who love one another best- on him and suggested that he make an those who would, if it were put to adaptation of 'What Will He Do With ted that he make an it?' which I consider the greatest story in the English language. He became enthusiastic over the plan, and he has been at work on the play ever since. It is to be in four acts. Mr. Adams is

now writing the last act.

"This is Mr. Adams' first attempt in this line, and his work pleases me greatly. To be sure, he is not a Shakespeare, but when he has had some experience really great things

may be expected from him.
"Mr. Adams and I have formed plans for seven plays he is to write for me. He is to make plays for no one else. He is a man with plenty of dramatic fire, and I am certain he scholar of rare ability and is fully qualified for the work he has under

"The fact that he was a churchman is a guarantee that he will turn out nothing that will be low or vulgar. I believe the Church and the stage should go hand in hand. In fact if I were to cease to be an actor I would become a clergyman.

Mr. Adams is staying with friends in this city. The fact that he is married prevents him from becoming a Catholic priest, and he has determined to support his family by literary

Divorce in Italy.

When Italy followed Garibaldi and his horde of Atheists in their assaults upon the Pope and the Catholic Church, she sowed the seeds of disorder and demoralization which are now bearing fruit. The first institution to be attacked was that of Christian marriage. Whenever a nation breaks away from religion she lowers the standard of domestic morality and virtue and sets up divorce as a social establishment. This Italy has done, with the result that a terrible sacrifice of female purity has followed. A herculean effort is now being made to stem the tide pefore it submerges the entire country. A petition has been prepared for circulation and signature praying for the abolition of divorce by legal enact-ment. This has been signed by sixtythousand women, among whom are some of the most aristocratic in the land. It is doubtful whether this will be heeded. Wherever civil marriage prevails and is recognized there also must be divorce. "Whom God hath joined together let no man put "Whom God hath terruption a wave of ever-surging asunder" is a Christian precept which ommemorations in honor of the saints is binding only where marriage is and martyrs of the Church goes on in held to be a sacrament. Whom the State hath joined together the State may separate is the modern doctrine of Protestant and atheistical countries. Italy abandoned the true Church, and is now suffering the penalties Only when she retraces her steps will she be free from dangers of socialism, domestic infidelity and the destruction of the family by indiscriminate of the family by incidivorce. - Boston Republic.

Conscience.

There is no stronger evidence of the existence of a Supreme Being, who regulates our every action, than what we call conscience It is that ever-living presentment we cannot escape from. It is me most subtle and inde-structible of reminders. We walk the from. world's beaten ways, and try to get away from it, but it is always there. who can picture the exquisite delight of a good conscience, of him who treads the narrow path. Its presence is as "Romanism" that she questioned potent as the rod of Moses. Fly from several clergymen of High Church and it, its touches of recollection, with the spirit ever following us, seeks to recall our wayward heart. What should we do if we had not conscience striving within us, sharpening with its pain that has vet a touch of delight, because its voice recalls days of youthful innocence. It is our friend, the best of friends. How it rises and tramples on your present, that past you would fain hide, but never dies. How your heart yearns with the longing for the bright recovered country to look no bondage. If we did not know these yearnings were but seeds for future blossom and fruit, if we did not know that God's denial is brief, His bounty endless, conscience would be indeed that thing which would make of us cowards. But conscience is God's best gift. In its promptings He is revealed o us. His mercies give us strength that leads us to Him, and in the peace and calm and strength of our repentance we exclaim: "I am free. is not the happiness on earth, for its root is in the soul, not in the flesh, and the time of its perfecting in hereafter

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THE BRIGGS CONTROVERSY FROM A CATHOLIC STAND-POINT.

North-American Review for September.

Judicious and thoughtful people cannot be averse to hear a member of the Roman Catholic Church explain from what standpoint and in what particular light his co-religionists view the Briggs controversy. Two points in particular strike them as most surprising. In the indictment perferred against Professor Briggs we are told that the errors charged are fundational to the control of the control mental, and relate, first to the question as to the supreme and only authority in matters of faith and practice, and, second, to the question as to the inerrancy or truthfulness of the inspired word of God. The other three principal charges, or funda-mental errors, as they are called, are subordinated to, or at least congenial with, the second mentioned above. Nothing could surprise a member of

the Roman Catholic Church more than the statement that Presbyterianism having been in existence for such period of time, the fundamental and vital question of authority should not have long since been definitely agreed upon and settled forever. And what w here say of Presbyterianism can be, we think, fitly applied to other reformed denominations. A Church is necessarily a society, and what society, a Catholic asks, can, we do not say grow and prosper, but even live or exist, without that chief and indispensable element-authority? What els is there that could give cohesion and unity to the several parts whereof a society is composed? What else can make a society that one, solid compact which it essentially is? Authority is absolutely necessary to the very existence, let alone the growth and progress, of any society—as necessary to it as the head is to the body. This being so, a Roman Catholic, when he is told that the question as to the supreme and only authority in matters of faith and practices is still being mooted in a religious society of many years standing, becomes conscious that the following dilemma imposes itself: Either a so called religious society of that nature is, in reality, no society, since it lacks the most vital element of a society, namely, authority; or else, though it is possessed of such an ele-ment, it is indeed strange that the wisest, most learned and most influential members of that society should be in such a state of doubt and hesit ancy in that regard that they hotly discuss the matter among themselves, and have impanelled a jury—we should say summoned a council-nawilling to give a unanimous verdict. Suppos ing, according to the latter alternative, authority does exist in a society of that kind, would not the result practically prove as disastrous as in the former

hypothesis? As to the question of the inerrancy or truthfulness of the inspired word of God, are we not forcibly led to a similar conclusion, that is, the utter neces sity of a supreme authority, competent to elucidate those very points of the inerrancy, truthfulness and inspiration of what is proposed to men as the word of God, and, by unappealable sanction, impose belief in and adherance to the same? It is not enough that men be presented with the Word of God, inerrant, truthful and inspired, they must moreover be possessed of an in-fallible means of reaching an inerrant, truthful and therefore inspired interpretation of it. For we know that the language of the Bible is not in every case so clear and self-evident to the mind of men, that all are enabled to find out its meaning at once. We know, on the contrary, tha vestigations, in reference thereto are doomed to be baffled, unless they be accompanied with deep study, serious knowledge of archaeology, comparative philology, scientific lore, etc. How many among the busy sons of men can find time to equip their minds with such an amount of erudition, and yet, Dr. Briggs' assumptions to the con-trary notwithstanding, his co-religionists maintain that the way of salvation must be sought, and can only be found in and through the Bible. Number-less, indeed, must be the perplexed and afflicted souls crying aloud: "Who is worthy to open the book, and to loose

ceedings leading to the vertice, in the case against the Rev. Charles A. Briggs, D. D., in the General Assembly of 1893." Yes, if the right to private interpretation exists in the Presbyterian Church, and if words bear with them the meaning which the seals thereof . . . And I wept much because no man was found worthy to open the book." (Apoc. V. 2, 4.) And even with the best qualified expounders of the sacred text when a nassage of abstruse meaning must be pounders of the sacred text when a passage of abstruse meaning must be interpreted, does it not happen that senses differing widely, nay, anon, that violently clashing conclusions are eventually arrived at? Now, if the truth investigated be one which, under pain of eternal reprobation, I am bound to believe, and the knowledge of the all-wise and all-merciful Founder of Christianity, whom all denomina-tions alike acknowledge and worship, must have given to them whom He came to redeem and save an easier and safer means of reaching the true meaning of his utterances? Yes, evidently, and that means can be none else than authority-that authority, we ences, when he says: est, causa finita est."

most men it is impracticable; on reaching its conclusions it does not definitely the mind so as to convince i that all further research after the truth is unnecessary; nor can it impart to the heart that peace without which the latter can never be at rest. What re-mains then? What else than the acknowledgement of, and submission to, a supreme authority, empowered to interpret the word of God with infal-lible assurance. That this conclusion should not yet have been arrived at, that the absolute necessity of a suprem authority to decide on the inerrancy and truthfulness of the inspired word of God, and to interpret the same, should not yet have become manifest to all adherents of Presbyterianism, or that they should still be seeking where that authority is to be found, in whom it is vested—is, we repeat, a cause of singular surprise to a Roman Catholic.

But let us for the sake of argument, concede that the system of private in terpretation is practicable, available, indeed, the only true, reasonable and authorized mode of interpreting the word of God, shall the position held by the General Assembly in the Briggs controversy appear more tenable? Far from it, and this is at the very first glance obvious. The right to private interpretation means that each private individual is entitled to give to any passage, text, or word the significance which his own judgment may dictate, and that he may safely adopt the con-clusion which, by using that standard, he has eventually reached; else the words are void of meaning. We suppose that Dr. Briggs is no more to be debarred from the full enjoyment of that right then that right than any other minister of his own denomination. We admit that his inferences and teachings are of a somewhat startling character—maintaining, as he does, that Moses is not the author of the Pentateuch; that Isaiah did not write more than half his book; that sanctification is not com-plete after death. But what of all this, and why should Dr. Briggs be singled out, summoned before his peers, convicted of heresy and eventually suspended for believing and teaching as he does, if, in accordance with the doctrine and by the gift of his own Church he has a right to attach to scriptural writings whatever meaning his own private judgment may suggest? Whether he has made a more lavish use of that right than other Presbyterians are wont to do, is merely a question of more or less; the question of principle and right remains the For, after all, the case is simply this: We have before us a minister of the Gospel belonging to a Church which holds as one of its essential tenets that all its members, shepherds and flock, are vested with the unlimited right to interpret the Bible in the manner which to them seems good and proper. This same minister is con-scious of the fact that by using this right he violates no law, no rule of his Church; that on the contrary, he is acting in conformity with its spirit and its views; and lo and behold when on a certain day he sets forth his own interpretations of the divine word, he is pointed out as a dangerous man, made the victim of obloquy, dragged from one tribunal to another, eventually condemned and suspended as guilty of heresy. Thus rebuked and entenced for doing that which he wa taught and told it was his right todo, Dr Briggs may well wonder at the course followed by his self appointed judges, and exclaim: "Consistency, thou art a jewel." We are not surprised that We a jewel." We are not surprised that the clergy are celibate, they celebrate the Dr. Briggs should, after hearing of the Mass and other services in Latin, and sentence pronounced against him, have appeared quite unconcerned and told his friends that he "would go right And we deem the course of the minority in the General Assembly quite natural, when "declaring their hearty belief in a love for the Holy

Briggs trial was a farce and the sentence passed upon the man a piece of iniquity. These remarks concerning the free interpretation of the Bible and the case of Dr. Briggs have been made merely for the sake of argument ; for a Roman Catholic believes and main else than authority—that authority, we say, set up by Christ in His Church, means is the teaching as well as govern only to govern it, but also to hand down the holy traditions pure and intact, and to give to the divine word its tact, and to give to the divine word its the contary doctrine is sufficient proof pure interpretation. That authority it is, which Augustine himself, a most that the Catholic belief in this regard it is, which Augustine himself, a most learned and profound expounder of Holy Writ, acknowledges and reverences, when he says: "Roma locuta every man the time, the acumen, the est, causa finita est." that the Catholic belief in this regard to you to-day. The end does not, and, is the only one deserving of respect to you to-day. The end does not, and, never can, justify the means. An act will be an immoral act, however good the end aimed at may be, if the means used to attain it be wrong. A lie, for

Scriptures of the Old and New Testa-

ments, and their entire loyalty to the

principles of the Presbyterian Church, they desire respectfully to record their solemn protest against the verdict and

judgment of suspension, and the pro-ceedings leading to the verdict, in the

they are intended to convey, the

Therefore, sifted and scanned by unprejudiced and upright persons, the system of private interpretation of the system of private interpretation of the Holy Scripture is found wanting. For most men it is impracticable; on reaching its conclusions it does not definitely arises between two constitutions. It is never justifiable under any circumstances, even though much good might seem to be accomplished by it."

Nothing could be more positive and conflict arises between two or more persons attributing different senses to some biblical expression, who shall decide the question? The local Presbytery or the General Assembly? how could they thus tamper with the right to private interpretation vested in each of the wrangling parties? It is evident, therefore, that an absolute, supreme teaching authority must have been deputed by Christ to His Church; that to this authority must be referred all difficulties met with in the interpretation of the sacred text, and that all the members of the Church must con sider the decision arrived at by that same authority as final and binding. Such is the Catholic belief, and we leave it for any sensible reader to say whether or not it is the only reasonable one. Authority in these matters of such serious import is so obviously necessary that all in practice recognize it and follow its dictates. The child, whether reared in the Catholic faith or not, receives the interpretation given him by his parents, and, later on, the man follows the teachings of his pastor.

Why? Because this is for all the readiest, most natural and, generally speaking, the only practicable way of

learning and understanding the Holy Scriptures. L. A. NOLIN, O.M. I., LL. D.

SLOWLY DECREASING.

The Jansenists of Holland Gradually Dwindling Away.

The Jansenists of Holland, the only living representatives of a once powerful and always memorable schismatic movement, carefully keep up their old customs. Whenever they have a Bishop consecrated they send a notification of the fact to the Sovereign Pontiff, who replies with a solemn excommunication. Last year they selected as their Archbishop of Utrecht a certain Rev. Gerard Gul, and he was consecrated by a schismatic Bishop. With what appears like arrogance they officially notified the Pope of this

sacrilegious consecration. His Holiness, by a letter directed to the real Archbishop of Utrecht, has just lately declared that he has been looking forward with hope to their return to the bosom of the Church, but that he now feels compelled to pass upon them the sentence of excommuni This punishment is then formally inflicted not only on schismatic Bishops, but on all their

followers and supporters.

The Jansenists of Holland are desendants of those Dutch Catholics whom Jansenist refugees from France imbued with their principles in seventeenth century. In 1689 Peter Kodde, who had been appointed the Vicar Apostolic for the Dutch missions after the revolt from Spain the Hierarchy was overthrown - championed the Jansenist cause, and in 1702 he was suspended by Clement XI. The schismatic prelate declared that he had been chosen Archbishop of Utrecht by the chapter of that See, although it had no proper claim to the title of a Cathedral Chapter, and with him fifty-two missions and eighty priests tell away from communion with

the Roman See.

The schism has lasted from that time to the present day, and its votaries are remarkable in this respect that with the exception of their Jansenistical errors they are still Roman in their doctrines, liturgy, usages and prac-tices. Their orders are valid, their Mass and other services in Latin, and acknowledge the Pope as the visible head of the Church. books and hyman books are exactly like the regular Catholic manuals of the same kind. But the number of the Jansenists is gradually dwindling, and it is now said to be not quite On the other hand, since the Catholic hierarchy of Holland was re-established by Pius IX. in 1851 the members of the communion have

A Calumny Dies Hard.

Baltimore Mirror.

rapidly increased and multiplied.

"The end justifies the means' how often this has been quoted as the cardinal principle of the Jesuits; so often, that every time you think of the one, the other is brought to mind. all the books written against the Jesuits, you will find it. There are, even, persons not unfriendly to the society, who suppose that the maxim originated among them. And yet, carried out to its logical conclusion, what could be more opposed to the teaching, not only of Christianity, but bound to believe, and the knowledge of which imposes stringent moral obligations upon me, what am I to do? Which of the two opinions shall I adopt? Shall I weigh and compare their intrinsic value? But I have neither the time nor the ability to do any man of upright judgment, and that it can, consequently, never have the all-wise and all-merciful Founder. the Founder of Christianity. Just as the safe keeping of the Holy Scriptures has been instrusted by Christ to His Church, so must there be in that same Church of His an infallible means to unravel all intricacies and to illustrate all sayings of recording. Church of His an infallible means to unravel all intricacies and to illustrate all sayings of recondite significance contained in those sacred books. That means is the teaching as well as governing authority set up in the Church

holding, that the end justifies the means, but the contrary is the fact. My constant ethical teaching for twenty years, has been what I say to you to-day. The end does not, and,

explicit, and yet the lie will be told and retold in the future as frequently as in the past. It is too valuable and effective for the enemies of the order to part with.

Pope Leo has sent a special letter to Madrid, thanking the Spanish Government for ceding to the Franciscan Order the Convent of La Rabida, where Columbus spent the night previous to his departure on the voyage which resulted in the discovery of America.

of America.

In the yearning tenderness of a child for every bird that sings above his head, and every creature feeding on the hills, and every tree and flower and running brook, we see how everything was made to love, and how they err, who, in a world like this, find anything to hate but human pride.—N. P. Willis.

THE SISTERS OF PROVIDENCE.

An Interesting Chat With the Secretary of St. Mary's.—She Explains why the Sisters and Their Pupilis are so Healthy—Due to Strict Rules of Hygiene and the Medicine used in the Home—Information of Value to Every-body.

From the Terre Haute, Ind., Express

From the Terre Haute, Ind., Express.

Four miles to the northwest of Terre Haute lies the beautiful and picturesque village of St. Marys. This is a Roman Catholic institution which has attained something mere than national celebrity. Fifty years ago it east that the state of th

Medical scientists concede that weak blood and shattered nerves are the fruitful cause of nearly every disease to which human desh is heir, and if Dr. Williams' Pink Pills is, as Siste Ambrose says they have found it.." a good discoulder and an excellent nerve tonic," the source of good health at St. Mary's is easily traced.

source of good health at St. Mary's is easily traced.

Sister Ambrose said they are never withou Pink Pills, and that now they order a gross a a time.

Sister Ambrose said they are never without Pink Pills, and that now they order a gross at a time.

This is certainly a very high recommendation for the medicine, for there is probably no class of people that gives more attention to the physical health and welfare of its members than the Sisters of Providence, and they would not use anything in which they did not have unbounded faith.

Dr. Williams! Pink Pills are truly one of the greatest medical sicoveries of the age. They are the beginning of a more healthful era. Everings reports of remarkable cures that have resulted from the use of this wonder full medicine. In many cases the good work has been accomplished after eminent physicians had failed and pronounced the patient beyond the hope of human aid. An analysis proves that Dr. Williams! Pink Pills contain in a condensed form all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are an unfailing specific for such diseases as locomotor ataxia, partial paralysis, St. Vitus' dance, scintica, neuralgia, rheumatism, nervous headache, the after effects of la grippe, paiptation of the heart, that tirred feeling resulting from nervous prostration; all diseases depending upon vitiated humors in the blood, such as scrofula. Chronic crystpelas, etc. They build up the sallow cheeks. In the case of men they after a radical cure in all cases arising from mental worry, overwork or excesses of whatever.

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Now Well and Strong.

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freed me. I am now well and strong, and
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EDWARD JOHNSON, Aberdeen, B. C.
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indeed is he whose blood is poor, who has lost his appetite and his who has lost his appetite and his flesh and seems to be in a rapid de-cline; but

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Mr. Joseph Hemmerich

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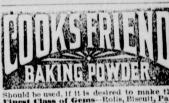
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Arrears must be paid in full before the paper can be stopped.

London, Saturday, Sept. 16, 1893.

Official.

The Conferences for the clergy of the London Diocese will be held at St. Peter's Palace, London, on 26th Sept., at 2 p. m.; for the clergy of the counties of Essex and Kent, at The Deanery, Windsor, on the 28th Sept., commencing at 11 a. m.

AN ONSLAUGHT ON RITUALISM.

Archdeacon Farrar has begun an earnest crusade for the avowed purpose of staying the progress of Ritualism in the Church of England, and with this purpose in view he spoke recently at a meeting of the National Protestant Church Union, an organization the chief object of which is to propagate ultra-Protestant views. He declares that the position of Anglicanism is at the present time most critical owing to the spread of Roman Catholic belief among the Anglican clergy; but in his zeal he does not confine his attacks to Anglicans, whom he accuses of romanizing the Church of England, but he further makes a direct attack on the doctrines of the Catholic Church in an article which appeared in the July number of the Contemporary Re-

In his speech before the National Protestant Church Union he gave the following statement of the present condition of Church of England affairs :

"The crisis has come. We are in the very midst of the crisis now; and when you consider the very extraordinary rapid development of what we know as Ritualism-I say when we consider what has taken place within the las ten years; if the Evangelical party is timid, if they are supine and spiritless, if they are afraid of either loss of pop ularity or loss of promotion or prefer ment, or from love of peace, to take their part openly and strongly in this selves to thank if ten years hence they find themselves members of a Church which has largely alienated the great heart of the English people, and hich is to all intents and purposes Romanist.

"I want, if you will allow me, to illustrate this extraordinary rapidity of Romeward development. I take it that there are 7,000 of the clergy who are avowed supporters of th Romeward movement; that 4,000 of them are members of the Church Union, who are pledged to support eastward position and the mixed chalice.

He then asserts that whereas in 1882 there were 2,581 Ritualistic churches, 1892. In 1882 there were only 336 in which Eucharistic vestments were used, but there are now 1,029. There were then only nine churches in which incense was illegally used; there are now 177. In 1882 581 used altar lights, and now there are 2,048.

In view of these facts he proposes from this time forward to battle against Ritualism. It is barely possible, but not probable that the Archdeacon will stem the torrent which has set in so forcibly. The recent legal decision which sustained the Bishop of Lincoln new courage to the Ritualistic party in the Church. Heretofore the legality of many of the practices so strongly condemned by the Archdeacon was doubtful; but now that they have been declared lawful, they are more confidently used. The Evangelicals are proportionately depressed, and there has been in consequence no little talk of a considerable secession from the Church. It is not likely that any secession of great magnitude will occur, however, as the Evangelicals as their Ritualistic confreres, and they are not likely to carry their opposition so far as to resign the fat parishes which the Establishment places at their

disposal. We do not anticipate that the accesof the active Evangelicals will have that party, or in weakening the Ritunotwithstanding the fact that there has opposition to them.

New South Wales has had recently an exhibition of the intolerance of Orangeism as it exists in that remote portion of the Empire on which the sun does not set; and it is almost needless to say the respect for law and order entertained by that organization is very similar to the same commodity as Britons.

The evil of party processions has been so often demonstrated in the colony that a Party Processions Act prohibiting processions which are calculated to provoke religious animosity passed the Legislature many years ago and is still in force. A procession was held, however, on the 12th of July last, in defiance of the law, by between three and four hundred members of the various lodges of Sydney and the surrounding district.

One Mr. J. C. Neil, whose name is followed by the cabalistic letters, R. W. G. M. and M. L. A., occupied the chair and dared the Government to put the law into force, assuring those who took part that though "they were conscious they were law-breakers and nisdemeanants" they "need not deprive themselves of the pleasure of commemorating the anniversary of that important event in the history of civil and religious freedom, the Battle of the Boyne." He added:

"You need have no fear that the antiquated and absurd law will be put in motion against you; and for myself, I dare the Government to put it into No matter how much the present Ministry are under Papal influence, musty, wretched enactment into operation against us, for this reason, if fo no other, that the law applies equally against every Roman Catholic Mass wherever there is displayed any 'banner, emblems, flag or symbol' which is 'calculated to provoke animosity Her Majesty's subjects of different religious persuasions.' can find witnesses who will swear that the sight of one Orange scarf is 'calculated to provoke animosity, I think it would not be altogether difficult to discover some who would depose that they experienced similar sensations at sight of a Bishop's mitre (laughter), a cardinal's red hat, (renewed laughter), or the paraphernalia of Papal wor

Such language is characteristic of Orangeism. That association cannot endure that others than themselves should exercise liberty of worship, and so they denounce all the things pertaining to Catholic worship which express only homage to God, and the exercise of the liberty of worship is made the excuse for the display of symbols which mean and always have meant the perpetration of the most barbarous excesses upon an unoffending Catholic population. That Orangeism means the same

thing in New South Wales as it did liberty shall not interfere with the use of Public schools where Catholic in Ireland, and does still both in Ire- liberties of others. land and Canada, was made manifest by the conduct of the mob which dis- Sellars proposes to do. He asks "are made for the Catholic children attend-Mr. Green, was assaulted by a number of Orangemen and ordered to "shout." the number had grown to 5,042 in This meant that he should shout the common Orange war cries such as is to be put to them the only course to the Pope from maintaining their lie down" or some such cry. He tions the liberty to educate their chilrefused, whereupon he was struck and badly kicked. It speaks well for cine struggling. the administration of the law in Sydney that two persons who were

hard labor. In another instance a Mr. Alfred Powell was assaulted, and his assailant called out "push, push," which in his Ritualistic practices has given seems to have been a recognized signal among the rowdies, for about fifty of the assailant's companions came to his assistance. Mr. Powell was severely handled and struck with stones and blue metal, but, drawing a revolver, he succeeded in keeping off the crowd. In this case also the police magistrate sentenced the leader of the mob to six months' imprisonment with hard labor. He said :

"Bradley (the ring-leader) had proved the case himself. This kind of thing must be put down; and had there been another magistrate present are just as fond of the loaves and fishes he should undoubtedly have ordered the assailant to be flogged.

Mr. Neil in his speech on the occasion above referred to also abused the provisions of the old obsolete Catholic Relief Act, passed at a time when persion of Archdeacon Farrar to the ranks secution was the order of the day, condition. Yet the proposal of Mr. should be put in force against Jesuits, any serious effect in strengthening to secure "the gradual suppression forced upon them. This is the very and final prohibition of that order, and alists, who have progressed steadily, that Jesuits should have, in accordance troubles to which he pretends to be so with that Act, a penalty of £50 imposed anxious to put an end. been even in the past most vigorcus upon every member of the society for every month he might remain in the been solved by giving Protestants the things impractible.

visited and made the svoject of compremiers sworn to uphold the law." the majority of the people. All this proves that the Orange Right Worshipful Grand Master of New South Wales should have lived a century ago. it exists among the Toronto Young He is altogether too plous, in the Orange sense, for the present civilized

> Mr. Gladstone was denounced as a "Jesuit" Prime Minister for legislating in favor of Ireland, which shows that Mr. Neil has about as much intelligence as some anti Catholic orators on this side of the globe, who have the same horror of Jesuit Prime Ministers as he has.

> > OUR SCHOOLS.

The Hurtingdon (Que.) Gleaner had recently an article on the school question, which was reproduced in the Montreal Witness, under the title "National Schools Aspiration." Doubtless the article is intended as a feeler for the purpose of ascertaining whether beginning a new agitation for the abolition of Catholic schools in Canada, especially in Ontario and Quebec; for Mr. Sellars, the proprietor of the Gleaner, pretence that his attacks were directed of Protestants.

He commences by stating that the attention of the people of Canada "The Pope's pronouncement permitshould be turned to "the large and ting attendance of American national Separate school question in Manitoba." doctrine."

The school question of Manitoba is No one more vigorously than Mr. not as yet finally settled, nor will it be Sellars denounced any reference to the until the gross injustice inflicted upon Pope, even when the question of setthe Catholics of that Province is reme-tling a money claim of the Jesuits upon died. The liberty of Catholics to educate the Government of Quebec was under their children in accordance with their consideration; though a satisfactory conscientious convictions has been in decision could not be reached unless fringed upon, and he who desires the Pope acceeded to it. Why, then, peace and harmony will lend his voice should he now make reference to detowards repairing the injury which cisions of the Pope for another country, has been done. He who really wishes which have no reference to Canada? that the people of this Dominion shall However, as it has been the custom of enjoy liberty of conscience will anti-Catholic agitators to make a state

mustered in full force. A grocer, the religious denominations in Manitoba, Quebec, Ontario, New Brunswick, over the schools, to be perpet- to show that the Catholics of Canada ual?" We hope not. But if an end "to h- with the Pope," or "Croppies be followed is to give to the denomina- right to educate their children in the dren as they deem it necessary. If down, beaten on the face and body this be done there will be no interne-We are told that if this liberty be

granted there will be so many denomidentified as being the leading inational schools that a general standassailants were sentenced to six months and of proficiency cannot be set up. The school system of Ontario proves that such is not the case. The On tario Protestants are contented to have schools in which there is little or no religious instruction. We are content that they should have the liberty to establish such schools and use them if they deem it proper; but the Catholics est character, from text-books precontend for the right to establish and maintain schools in which there shall French or English origin." be religious teaching. They do not, and will not, seek to establish them teaching and the teaching of morality where they cannot maintain them at their own expense. It would be an ter." Will they not be queer institu intolerable tyranny to throw obstacles tions for the training of the entire in their way, as they do not in any child, where all these important subway infringe upon the liberties of jects are practically excluded? Protestants; and, on the other hand, they their children all the secular instrucany reason to require from them. It Jesuits, expressing his wish that the is a fact, testified to in the reports of the education department, that Catho-

lic schools are in a most satisfactory Sellars is that his own ideas shall be way to re-introduce the internecine

In Quebec also the difficulty has

The Catifaite Mergeo. ORANGEISM IN NEW SOUTH country until his banishment could be entire control of their own schools, and with this arrangement they appear, With great regret he acknowledged as a body, to be quite satisfied. that, "the Jesuits are spreading in New only exception to the rule is that a few South Wales, and their colleges are busybodies like Mr. Sellars himself, desiring to earn a little cheap notor plimentary speeches by governors and iety, aim at imposing their will upon

He asks :

"Are the minority in Quebec to be shut out from all discussion of the bearings of this all-important subject upon the prosperity of their Province, forced to pursue their separate forced to pursue their separate tinue in an independent and diverse line of development?" The impudence of the question

which implies that the Quebec minor

ity should be allowed to impose their views of education on the Catholic majority, is simply astounding. Of course it is out of the question that this should be allowed. Mr. Sellars, how ever, claims here that minorities have rights. We deny to them the right of imposing their notions on the majority; but we acknowledge that they have the right of control over the education their own children shall receive; and it is for this reason we maintain that the Catholics of Ontario and Manitoba have the right to support there would be a prospect of success in their own schools, without being burdened with the additional expense of supporting the schools of their Protestant neighbors, whose ideas of education differ from theirs. It is a piece was, during the anti-Jesuit agitation, of presumption for the editor of the one of the most bitter assailants of Gleaner to propose that in the whole the Catholics of the Dominion, under Dominion "Denominational religious instruction must, therefore, be exnot against Catholics, but against cluded from the regular curriculum. Jesuits, who were supposed to entertain Religious exercises must be confined designs of aggression upon the liberties to such simple forms as can be agreed upon between the representatives of We have been in the past so much the Roman Catholic Church and the accustomed to have benign offers made ministers of the great Protestant deby such friends as Mr. Sellars that nominations, or else religious exerwe may very well be excused if we cises must be held at definite hours to look with some suspicion on the present be attended by Roman Catholic children or Protestant children alone."

To support this view he says important question of national schools," schools shows that such a plan is not owing to "the interest excited in the incompatible with Roman Catholic

throw no obstacle in the way of ment similar to this we may here men freedom of education. He will be tion that the Pope did not express any ready to grant to each one full liberty disapprobation of Catholic schools. It of education, at least so far as that is true he has expressly permitted the schools are not available, and where This is not, however, what Mr. ample provision has been otherwise schools to be established wherever they are possible. It needs no argument are not precluded by this decision of best way possible, which is in schools where they will be properly instructed

> Indeed Mr. Sellars has himself shown the absurdity of his own proposition by the manner in which he proposes to deal with historical and philosophical teaching. He says:

in their religion : and this right we

intend to maintain.

"The teaching of history and philosophy should be either excluded (being reserved for higher denominational institutions, after the mind has become mature and comparatively free from race prejudice, or being reserved for pared in such form as to be entirely unobjectionable to inhabitants of either

As we have seen above, religious are also to be of the "simplest charac

It has been wisely said by skilful are able to give, and actually do give, educators that such schools as Mr. Sellars proposes to establish will protion which the authority of the State has duce a generation of Infidels as soon as the religious influences which now exist have sufficient time to wear out. This is true, and the same generation, deprived of that solid morality which must be based upon dogmatic truth, will become brutalized like the Pagans of old. There may be secular knowledge, but mere secular knowledge does not make a moral people, nor teach men to fulfil their duties to God and their fellow-men. We therefore place Mr. Sellars' theory among the

ARCHBISHOP SATOLLI AND THE CATHOLIC CONGRESS.

The great Cathoric Congress of the United States is now in session in Chicago, and from its composition it promises to be one of the most important assemblages of the kind which have been vet held. It is made up of lay delegates from every diocese of the Union, and is presided over by Judge O'Brien of the Supreme Court of New

On Sunday, the 3rd of September, the Congress was attended by Mgr. Satolli, the Pope's Ablegate, and he was, of course, the central figure of the enlighted assembly. It is an evidence of the grewing respect entertained in all countries for the Catholic Church and its august Head that the Greek Archbishop of Zante, and two Buddhist priests from India attended the session, being seated at the side of the Pope's epresentative.

Monseigneur Satolli made an address in Italian, which was translated into English by Archbishop Ireland, and the sentiments he expressed in most eloquent language struck a responsive chord in the breasts of all present, and were received with enthusiastic applause.

He proclaimed without reserve the broad principles of universal justice and charity towards all, and said that

"This must not be a world of slavery where the multitude must live for the penefit of the few. Let us teach men o be ever prompt to make sacrifices of self for the common good. This is the foundation of all healthy social movements: this is the foundation of your wn Congress. He continued, pointing out that

these are the principles which the Supreme Pontiff, Leo XIII. enunciated in his celebrated encyclical on the social question, and he recommended that this encyclical should be carefully studied that all may know the reciprocal rights and duties of mankind. He said that they should be studied especially in America "for here in America we have more than elsewhere the key to the future. Here in America you have a country blessed specially by Providence in the fertility of its fields and the liberty of its constitution. Here you have a country which will repay all effort, not merely tenfold, but a hundredfold; and this no one understands better than the immortal Leo, and he charges me, his delegate, to speak to America words of hope and

lessing, words of joy." He was here interrupted by loud and prolonged applause. The Ablegate continued:

"Go forward ; bearing in one hand he book of Christian truth, the Bible, and in the other the constitution of the United States. Christian truth and American liberty will make you free, happy and prosperous.

These words, expressed with all the elegance of diction and earnestness of oratory for which the Italians are noted. have created a great impression throughout the United States. They nnot wound the most sensitive of sectarians, because they proclaim the natural equality of humanity, without infringing upon individual rights, and at the same time they show how completely the Catholic Church is in accord with the principles upon which American institutions are founded. They will serve to open the eyes of the American people to the folly and wickedness of those fanatics who under the pretence that the Catholic Church is opposed to American liberty and the institutions of the country, are endeavoring to raise a persecution against its members by misre presentation and false accusations.

WISE LEGISLATION.

The German Government has apof the Polish language in the schools of the Home Rule Bill though the House Prussian Poland, and the commission- of Commons. ers have already begun their labor. This step has been taken in order to reward the Catholic Poles for their support of the Emperor William's passed without the vote of the Poles, laws, have retained but little love for who supported it in a body. They intheir language in the schools before A good deal of blame has been cast stag, who are mostly Army officers, obstinacy of the Lords. are honestly of opinion that greater armaments are required for the protec- gram are an indication of the changed tion of the country. It is not to be feeling of Irish-Americans towards the

supposed that all the honesty and patriotism of Germany were on either one side or the other in the discussion on the Army Bill, and there is no reason apparent to us why the Poles should not have taken honestly the stand they did, even though they differed therein from their comrades of the Catholic Party.

There is one feature in connection with their course which strikes us as particularly worthy of notice; that is, that the Poles show by their vote that they have at last become reconciled to German government, under which they had been till recently restless. Their present loyalty is the result of the broad and liberal policy which has been pursued towards them by the three Emperors of Germany, beginning with William I.

Our Canadian parties, and particularly those who have made so many efforts to raise race and creed issues in Canada, would do well to reflect upon these results of a wise and liberal policy.

It is very easy to assert that a population should be loyal to the Government under all circumstances, and even when they are oppressed by harsh laws : but there is no country in the world which would be loval under oppression, nor is it obligatory in conscience to be so if it be the correct doctrine, which no one will deny at the present day, that the purpose of Government is to secure the greatest happiness and prosperity of the people governed. It was the doctrine of Louis XIV, that himself only was the State, as expressed in his maxim, "L'etat, c'est moi." But no one nowadays believes that the sole purpose of government is to give an easy living to a few royal families. We say, therefore, that the Dominion of Canada has reason to congratulate itself that the policy of oppression of minorities inaugurated in Ontario a few years ago by a party of fanatics, and still adhered to by Mr. D'Alton McCarthy and his followers, has failed to secure any considerable number of adherents.

The measures which were proposed for the violent repression of the French language in the French townships of Ontario and in Manitoba and the North-West might have had most disastrous results on the Dominion, perhaps even to the extent of breaking it up entirely. We have no doubt that the policy

of Mr. Gladstone towards Ireland will also be as happy in its results as that of the German Emperors towards the Poles. Ireland has been misgoverned for centuries, and it is a noble act of generosity that Mr. Gladstone has admitted the fact in unequivocal terms, and honorably endeavored to undo the evils which have been accumulating on the country in consequence. In the Queen's speech, read at the opening of the present Parliament, the hope was expressed that the concession of self-government to Ireland will remedy the grievances unde which the country is laboring, and will strengthen the Empire by engendering a fraternal feeling between the nationalities of which it is composed. There can be little doubt that the granting of Home Rule will have this effect, and the animosities of the past will be succeeded by a feeling that the three kingdoms have at last become one brotherhood in reality. The opponents of Home Rule pretend, indeed, to believe that its result will be finally the dismemberment of the Empire, but this opinion arises from their incapacity of taking any but a narrow view of the situation. Among the evidences that they are in the wrong there is none more striking than the telegram sent to Mr. Gladstone by the National Federation of pointed a commission to enquire into America immediately upon the anthe best means to restore the teaching nouncement of the final passage of

It is well understood, and it cannot be concealed, that the Irishmen of the United States, driven as they have been, for the most part, from the land Army Bill, which would not have been of their birth by harsh and unjust their oppressors. But it tells well for sisted, however, on the restoration of their readiness to forgive, that as soon as a disposition has been shown by the they would consent to support the Bill. | English people to repair the injustices of the past, they are ready to extend upon these Poles for having separated the olive branch, congratulating Mr. on this question from the Catholic Gladstone and the Liberal party on Party as such; but it does not appear "the constitutional victory they have that there is just cause for the severe achieved;" and this they do in the face censure which has been cast upon of the fact that the Home Rule Bill is them. The Army Bill was purely a expected to be rejected by the Lords political question, and we have no by a majority of 10 to 1. They do not doubt the Polish members of the Reich- hold the people responsible for the

The concluding words of the tele-

British people, showing as generosity characteristic heart. They say :

"We gratefully acknow loyalty and fidelity with have kept your promises people under difficulties able to any but the high statesmanship. We ear that God, who has bestowe such wonderful mental a powers, will prolong you enable you to complete the of ending internecine stri peace and strength to the peace and prosperity to Ire It is suggestive too the

name signed to this docu of Dr. Thomas Addis grandson of one who was f the exiles from Irela grand-nephew of one wh the scaffold for love of whose last words still sen patriotism through the ve men the world over, wh called to mind.

A COWARDLY CONTR

"A noble aim Faithfully kept is as a : Permit us to say, Rev. that you have not key The prefix "Rev." give pression that you belong of men to whom truth should be dearer than I reading the article in Monthly on the "Pap Christ," we are incline that "Rev." stands for for surely such an effu make a man redoubtal have Christian courtesy Mr. Wallace is a type

men who do their think Bereft of originality, nothing from out their ness. Preconceived opi intellect to the gloriou truth, and the intole bigotry makes them loc eye upon all who differ religious belief. It is repugnant, Mr

strike a cause a traitor mark of scholarship to credulity and ignorance ers, by the use of garb and it is no complimen hood to foment a spiri hatred towards others. this, but you mean it. your article with the g tion that the priests Church had forgotter Christ, and then you troversial curiosities bye-gone generation,

clude in the most appr Church of Rome is all We commend to you words of St. Paul, "Wh away lying, speak ye

man with his neighbor Mr. Wallace refers mythical personage. minister would dare to utterly discredited is He gives a "tariff of s many iniquities wer Rome:" thus, for a father or mother, wi 6d. : for a priest that k 10s. 6d. ; to eat flesh in £1 4s. 6d-because thi a rule of the Church law of God! Is this what excessive degr blind a man?

We admit that we Canada had a minister ably to teach others example, who would cious and malicious challenge him to profor "the tariff of sin it. He knows that ment as false as he cause for which he It has been proved with any regard for with any respect f

credence. For an honorable every consideration, controversialist, who trick of sophistry have unmitigated the Knights of the one who had through shown himself unwe him not with their contact should sull scourged him from their dog-whips.

When next you bear in mind that y not to bear false wi neighbor, and the will not be enhance of vile and oft-This is advice kine tants are not as g and ministers may bounds of propriety ustly merited cont

British people, showing as they do the generosity characteristic of the Irish heart. They say :

"We gratefully acknowledge the loyalty and fidelity with which you have kept your promises to the Irish people under difficulties insurmountable to any but the highest order of statesmanship. We earnestly hope that God, who has bestowed upon you such wonderful mental and physical powers, will prolong your life and enable you to complete the great work of ending internecine strife, bringing peace and strength to the Empire, and peace and prosperity to Ireland.

name signed to this document is that a course that almost necessarily leads of Dr. Thomas Addis Emmet, the grandson of one who was himself one of the exiles from Ireland, and the grand-nephew of one who suffered on the scaffold for love of Ireland, one whose last words still send a thrill of patriotism through the veins of Irish but to help their tellows and to serve men the world over, when they are called to mind.

A COWARDLY CONTROVERSIAL.

"A noble aim Faithfully kept is as a noble deed."

Permit us to say, Rev. Mr. Wallace, that you have not kept your aim. The prefix "Rev." gives one the impression that you belong to that class of men to whom truth and charity reading the article in Knox College Monthly on the "Papacy or Anti-Christ," we are inclined to imagine that "Rev." stands for redoubtable, for surely such an effusion may well make a man redoubtable to all who have Christian courtesy and charity.

Mr. Wallace is a type of that class of men who do their thinking by proxy. Bereft of originality, they evolve nothing from out their own consciousness. Preconceived opinions close the intellect to the glorious sunshine of truth, and the intolerant spirit of bigotry makes them look with baleful eye upon all who differ from them in religious belief.

It is repugnant, Mr. Wallace, to strike a cause a traitor blow. It is no mark of scholarship to impose on the credulity and ignorance of your readers, by the use of garbled quotations; and it is no compliment to your manhood to foment a spirit of aggressive hatred towards others. You do not say this, but you mean it. You commence your article with the gratuitous assertion that the priests of the early Church had forgotten the spirit of Christ, and then you parade the controversial curiosities that amused a bye-gone generation, and you conclude in the most approved style, The Church of Rome is all I say it to be.

We commend to your attention the words of St. Paul, "Wherefore putting away lying, speak ye the truth every man with his neighbor."

Mr. Wallace refers to Pope Joan, a mythical personage. No reputable minister would dare to allude to this, so utterly discredited is it by historians. many iniquities were sanctioned at Rome:" thus, for a man that killed father or mother, wife or sister, 10s. 6d.; for a priest that kept a concubine, 10s. 6d.; to eat flesh in time prohibited £1 4s. 6d-because this latter infringed a rule of the Church, though not the law of God! Is this an instance to what excessive degree prejudice will blind a man?

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We admit that we did not think that Canada had a minister pledged presumably to teach others and to give good example, who would pen such mendacious and malicious statements. We challenge him to produce his authority for "the tariff of sins." He cannot do it. He knows that he utters a sentiment as false as he himself is to the cause for which he was commissioned. It has been proved false, and no man with any regard for social amenities, with any respect for truth, gives it

For an honorable opponent we have every consideration, but for a cowardly controversialist, who resorts to every trick of sophistry and falsehood, we have unmitigated contempt. When the Knights of the Middle Ages met one who had through ignoble conduct shown himself unworthy, they touched him not with their swords for fear the contact should sully them, but they scourged him from their presence with their dog-whips.

When next you write, Mr. Wallace, bear in mind that you are commanded not to bear false witness against your neighbor, and that your reputation will not be enhanced by the repetition of vile and oft-refuted calumnies. This is advice kindly meant. Protestants are not as gullible as formerly, and ministers may not transgress the bounds of propriety without incurring ustly merited contempt.

We confess that, thinking the article to be written in a calm and unprejudiced vein, we intended reviewing it, but we turn from the task with loathing and disgust. It is a veritable cesspool of misrepresentation and false-

What can sensible people think of a man who says that constitutional liberty and Catholic liberty cannot agree, and, moreover, declares that such is the opinion of the leading spirits of Rome! When he affirms that the Catholic Church, by commanding It is suggestive too that the first her priests to live unmarried, enjoins her priests into sin, "especially when connected with the confessional, with its infamous and soul-polluting questions to young and confiding females, he grossly insults thousands of women who live chastely and men who aim God. When he asserts that God has ordered that Christian ministers should be married he betrays a woful ignorance of Scripture.

The end, Mr. Wallace, justifies the means, in your case. Nothing is too unclean for your touch. The religion of others demands a fair and dispassionate investigation, but you vomit forth upon it all the low insinuations and base charges and accusations that a depraved mind can conceive. should be dearer than life; but after And yet we pity you from our heart. A misguided zeal has made you heedless of the mandates of gentlemanly behavior, not to speak of Christianity. We may be permitted to remind you that a minister may not slander and caluminate more than any other man: and in conclusion we feel inclined to tell you that a Catholic catechism will furnish you with a knowledge of Catholic doctrine. Now keep cool, Mr. Wallace; wipe the froth of bigotry off your lips and look up a vocabulary of kind and decent language.

After reading your remarks on the Confessional, it is refreshing to turn to the pages of Lerbnitz, as good a Protestant as yourself, and perhaps as

intelligent :-"I look upon a pious, earnest and discreet confessor as a great instrument in the hands of God for the salvation of souls; for his counsels serve to direct our affections, to enlighten us as to our faults, to help us to avoid occasions of sin, to dissipate doubts, to raise the downcast spirit—in fact, to remove or mitigate all diseases of the soul: and if we can hardly find anything on earth more excellent than a faithful friend, what happiness to find one who shall be bound by the invisible religion of a Divine sacrament to preserve the faith and to succor souls.

Voltaire says that it (theConfessional) is a divine institution, which has had its origin only in the infinite mercy of its Author, and that the enemies of the Roman Church who have cpposed so beneficial an institution have taken from man the greatest restraint that can be put on crime.

Lord Fitzwilliam says that it is impossible to establish virtue, justice and He gives a "tariff of sins" by "which morality on a solid basis without the

We could ennumerate many other Protestants who wrote in similar language, but we feel they would be wasted on Mr. Wallace.

HOME RULE.

As every one expected, the Home Rule Bill was thrown out by the House of Lords almost without debate. A special effort was made to secure a huge majority against the Bill, and Tory Lords who never put in an appearence to legislate on other matters were called in by the whips of their party to assert their opposition to the will of the people, with the result that a House wherein seldom the number of votes recorded exceeds 75 defeated Irish Home Rule by 419 to 41. The Lords, of course, represent the great property owners and no one else, and it is very doubtful whether the policy of showing how wide a gulf there is between the wishes of this class and those of the people is a wise one. The Home Rule Bill has been delayed, indeed, by this action, but no one supposes that it has been killed. A reform in the House of Lords will now be demanded by the nation so loudly that it cannot be resisted. The hope of the Tories is that Mr. Gladstone may die, or at least may soon become incapacitated by age so as to be unable to push the measure to success, but there can be little doubt that ultimately the Lords will be forced to yield, and the greater the show of opposition they make now the greater will be their humiliation when they are forced to eat their leek.

Learn from your earliest days to inure your principles against the perils of ridicule. You can no more exercise your reason if you live in constant dread of laughter than you can enjoy your life if you are in constant dread of death.

THE FRENCH ELECTIONS.

The French elections, which were begun on Sunday, 20th August, were terminated on the 3rd September. French statesmen seem to have selected Sunday as the regular day for holding elections, for the purpose of showing the world how completely the French Government has set aside the influence of religion; yet we venture to say that the influences of religion proved themselves by the results to be much stronger than they have hitherto been supposed to be, and that they will modify future legislation to a larger extent than heretofore since the Republic was established.

Considering that for the 581 seats in the Chamber there were considerably over 2,000 candidates, or nearly four candidates for each seat, it was not to be expected that the contest would be entirely decided on the first day of polling, as the French law elected on the first day who shall not their necks, need protection. have received an actual majority of the votes cast. The second election, however, is decisive.

The final result is that the monarchists have been almost swept out of existence as a party. France has shown that she is determined to uphold the Republic, and a majority approaching to unanimity in its decisiveness has been elected belong ing to the "Moderate Republican Party. This party will outnumber largely all others together, including the Radicals and Socialists, who do not differ materially from each other. The last named two parties have also made gains, but such gains will be more than counterbalanced by the great strength of the Moderates, who need not now coquette with the Socialists at all, as they have hitherto been obliged to do, in order to retain a working majority in the Chamber.

It is easily seen that this result has been arrived at owing in a great measure to the advice given by Pope Leo XIII. to French Catholics to sustain the Constitution and support the Republic. The Pope recently writing to the Archbishop of Bordeaux explained lucidly the position he had taken. He desires that "religion in its august majesty should not be mixed in the struggles of human passions, or the deceptive complications of politics, but rather that it should guard its place above all should guard its place above all human incidents." For this reason the fights and duties of the married he declares, "we appealed to all French citizens, men of heart and equity, to persuade them to recognize and loyally preserve the Constitution of the country as it is established, and, forgetful of old quarrels, to make strenuous efforts to have justice and equity preside over the laws so that respect and a state of true liberty may be insured to the Church, and that thus in common fraternal effort they might provide for the prosperity of the common fatherland."

In his previous letter, addressed to all the Bishops, the Holy Father had said "Every form of Government is good, if it only knows how to lead directly to the end for which all social

authority is instituted, which is the common good. The legislation of France has been irreligious, and the Holy Father, therefore, while exhorting all Catholics to support the Republic, urges them also to sink their differences of opinion

in regard to the form of Governmen and to correct the evil of irreligious legislation by recording their votes for good Christians and Catholics. The recent elections show that the Catholics have acted upon this advice. They have ceased their hitherto determined opposition to the Republic, and the result is a triumph for the Republicans, indeed, but a triumph for moderation also. The Catholics have, we have no doubt, gained largely by the elections. They have met with some losses, it is true, and amongst them is the loss of the Count de Mun,

extreme adhesion to royalty has been the cause of his defeat; but the Catholic gains will perhaps more than counterbalance this reverse. It is to be remarked that among those elected there are about twenty who are named as belonging to a new party, "the Rallies." These are men who had formerly been Monarchists, but who have conformed to the wish of the Pope to support the Republic. These will be found in the ranks of the

their leader. It would appear that his

for the better in the Government policy. Among those defeated are the Radical leaders, Messrs. Clemenceau and Floquet, with large majorities against them. Cluseret, who was identified with the Commune at its worst, has been 'that while the exhibit of the Roman the relation to the cal leaders, Messrs. Clemenceau and

Moderate Republicans, and will contri-

bute towards bringing about a change

elected for his department, so also has Wilson, who was driven out from the Chamber for procuring from his fatherin-law, President Grevy, decorations of the Legion of Honor for a monetary payment. Many of those who were intimately associated with the Panama scandal will also sit in the Chamber which makes laws for France.

Surely the curiosities of a French election are many, and it is difficult to penetrate the mystery of the causes which operate in producing them.

EDITORIAL NOTES.

Pope Leo XIII., ever eager to promote the interests of the working classes, has written a letter to M. de Curtius, chief of the Swiss Catholics, and organizer of the International Catholic Workingmen's Congress, saying that His Holiness approves of international legislation to protect workingmen and children. They indeed, with requires that no one shall be held as the iron yoke of the capitalist upon

> THE practical morality of the con fessional has been again illustrated by the restitution of forty thousand francs to the French Treasury through the Abbe de Maubege, a chaplain of Notre Dame des Victoires in Paris. The money had been stolen from the Government by one of its employes, but the culprit on going to confession was obliged to restore his ill-gotten treasure.

It is stated on the best authority that the Holy Father is preparing an ency clical on the evils of civil marriage. This document, it is said, will be soon issued. In the meantime Father Brandi, the eminent Jesuit writer, i preparing, by direction of the Pope, an article which will appear in the Civilta Cattolica of Rome setting forth all the reasons already given by the Italian Bishops against giving civil marriage precedence over the religious ceremony. The laws allowing divorce will also be treated of, and full statistics will be given of the prevalence of divorce in those countries where it is permitted by law.

JUDGE DIXON has decided that a common law marriage is valid in New Jersey, and has thus defined a marriage of this kind :

"If a man and a woman, capable of contracting marriage, mutually agree to become at once husband and wife, state, they thenceforward are married to each other.

Needless to wonder that so many nomes are desolate when such vague notions of the married state prevail in men are alarmed at the increasing growth of indifference toward that which gives strength to civil society and sanctifies the family, and demand the help of the Church that is endeavor ing to stem the current that is bearing

society back to pagan degradation.

The Oxford University magnates are considerably nettled by some remarks of Professor Blackie of Edinburgh anent the study of Greek. "I have the greatest contempt," he says, "for the young prigs from Oxford who think because they scan a few lines of an old tragedian that they are sent from heaven as oracles of all wisdom. A modern Greek cannot understand a single word of Oxford Greek. Oxford in this view is a school of conceit, for scholarship is a miserable thing. You can't really teach a language by mere grammar anymore than you can teach dancing or chess by book." The knowledge of a language depends, then, upon leisure and a considerable expenditure of money—luxuries enjoyed by few students! Why not erase Greek from a college curriculum if it cannot be mastered. curriculum if it cannot be mastered save by living in them and speaking in them.

WHILE the Catholic exhibit at the World's Fair has excited universal astonishment owing to the evidences it affords of progress in every department, and especially that of education, the Methodists are complaining of the failure of their exhibit, and through shame many are urging that it be closed. A correspondent of Zion's Herald, a Methodist organ, speaks as follows in a recent issue of that jour

"Speaking of our exhibit, one does not hear the most complimentary things concerning it. In comparison with that of the Roman Catholic Church we are told that ours is a meagre affair and consists mainly of relics and mementoes of departed worthies. Surely we haven't gone into the relic

Catholic Church covers a space of over twenty thousand feet ours could be set up on a few good sized tables. Perhaps one of the reasons why we are so anxious to have it removed is because we are ashamed of it.

NOTWITHSTANDING the fact that New Mexico has a thriving population considerably larger than that of some of the recently erected States, every effort to extend the privilege of statehood to that territory has hitherto been unsuccessful. It is generally attributed to anti-Catholic prejudice that there has been so much opposition to the admission of that Catholic territory to the rights of statehood, though it possesses all the conditions which are requisite for admission, but it is certain that political considerations have had much weight in causing the delay. It is taken for granted that as a State, the vote of New Mexico will be Democratic, and the Republicans, who have so long controlled Congress, were in no hurry to add to the Democratic strength in Presidential and Congressional elections. For the first time since the civil war the Democrats have now real control of both Congress and the Administration; and an effort is again being made to establish the territory in its rights. This effort will probably be successful, as it will be only an act of justice to recognize the progress of New Mexico during recent years.

THE Apaists of the United States are expressing great indignation against President Cleveland on account of his recent respectful letter written to the Holy Father, Pope Leo XIII. They fear that it is an indication that Mgr. Satolli will be officially recogniged by the United States Govern ment as Pontifical Envoy. There appears to be no foundation for this expectation, as the Pontifical Ablegate was not sent for any civil function, except inasmuch as he represented the Holy Father as custodian of the Columbian relics sent to the World's Fair. Under this aspect his connection with the civil authorities will cease as soon as the relics will be given back to his custody. But his office as representative of the Pope in America is purely an ecclesiastical one, for which no civil recognition is needed. There is no doubt, however, that he will always be treated with respect by those in authority, to whatever political party they may belong. The Republican President, Harrison, honored Mgr. Satolli just as President Cleveland has done; and this is undoubtedly due to the importance of the Catholic Church in America, and the social influence of the Catholic Hierarchy. All the froth and foam which may be expended by the A. P. A. will not change this, and the minds of legislators. Thinking the members of that organization would show more wisdom if they accepted the inevitable instead of exhibiting their impotence as they are now doing.

HOME RULE REJECTED BY THE HOUSE OF LORDS.

London, Sept. 8. — The House of Lords ejected the Home Rule Bill by a vote of

ing a chance during a momentary passer loss at 1030 o'clock anid rapturous cheers and began his rather lengthy speech.

The Earl of Kimberley, Lord President of the Council and Secretary of State for India, replied briefly to Lord Salisbury. The Lord Chancellor then put the motion for the second reading of the bill. He caused some merriment by crying, 'I think the 'contents' have it.' Very loud and determined was the rival cry, 'the noncontents have it." The House divided at midnight, and the result was the rejection of the motion by a vote of 419 to 41.

The Marquis of Waterford voted sitting and the Earl of Galloway voted while lying at full length on a bench. Lord Headley returned from a hunting expedition on the Zambesi River in order to be able to vote. All the Bishops went with the majority. The announcement of the result was received with laughter and cheering. The House then cleared of spectators and adjourned immediately. with laughter and cheering. The Hous-then cleared of spectators and adjourned immediately.

PRESS COMMENTS ON THE LORDS'

London Sept. 9.—The Daily News, commenting on the fate of the Home Rule Bill in the House of Lords, says: "Nothing is more favorable to the success of a political or social reform than a large hostile majority in the House of Lords. If the Tories had had more sense they would have made the majority smaller and we would have fared worse." ACTION.

majority smaler and worse."

The Daily Chronicle says: "Our reply is extremely simple. The abolition of the House of Lords now becomes a plank of the Radical platform, and the clauses of the Home Rule Bill providing for a second chamber in Ireland must be modified. Down with the House of Lords. It is useless mincing words."

THE DEMOCRACY SCORNED.

The New York World's special cable despatch says of the Home Rule debate and vote in the Lords: The debate was conducted by picked men of the Peers. The speeches therefore for the most part were of a high class, but almost all were spoiled by indistinct, often mumbling, delivery. To this, however, the listener to English speaking must get accustomed. Lord Roseberry won the highest honors, speaking for the bill with a contempt for his noble hearers so thinly veiled that it must have been irritating to the extreme. Most of the speeches were against the bill, and Peers seemed to strive with one another in saying scornful things of democracy. Even Lord Salisbury, usually cautious and discreet, gave way to his feelings and snapped at that democracy which threatens to sweep him and his order out of existence. The scene at the division was memorable. When the call came the whole House arose and, as it seemed, streamed towards the Opposition lobby. Forty-one Government Peers kept their seats until the tidal wave had disappeared. Then forlornly, slowly, they passed to the Ministerial lobby amid the suppressed scornful laughter of high born women in the galleries. Lord Salisbury had thought to muster 300. When it was announced 419 had voted against further consideration of the Home Rule Bill he applianded with the rest. A fact worth recording in connection with the division is that of the 100 Peers of Mr. Gladstone's creation from the Liberal ranks only ten voted for the Bill.

THE DEMOCRACY SCORNED.

JOYFUL HOME RULERS.

CONGRATULATIONS TO GLADSTONE FROM IRISHMEN IN AMERICA.

When the joyful news of the passage of the Home Rule Bill reached Boston, the I. N. F. of Massachusetts sent the following cable-gram and letter. The cablegram reads:

Boston, Sept. 2. To Right Hon. William E. Glads The State Committee of the Irish National Federation of Massachusetts congratulate you on the passage of the Home Rule Bill by the House of Commons—the wisest and best measure enacted for England and Ireland in the nineteenth century.

(Signed)

THOMAS J. GARGAN, Chairman.

THOMAS J. GARGAN, Chairman. DANIEL P. SULLIVAN, Sec.

The letter was : Justin McCarthy, M. P., Chairman of the

Irish Parliamentary Party:

Irish Parliamentary Party:

DEAR SIR—In the name of the Irish National Federation of Massachusetts we desire to congratulate you and your patriotic colleagues on the successful passage of the Home Rule Bill by the House of Commons.

We have watched with anxious hope its successive stages through the House, and have admired the courage and devotion of its advocates in their unflinching zeal to carry it through successfully.

Especially have we prayed for the preservation of the great Liberal statesman, William E. Gladstone, to whose able leadership this happy result is so largely due.

We recognize in the peace and contentment it must bring to the Irish people as substantial benefit to the English nation by fostering the bonds of universal harmony and establishing that mutual confidence and respect which is the basis of all good government.

Trusting that its final triumph will be but ent. Trusting that its final triumph will be but

a question of a short duration, we remain,
Very respectfully yours,
THOMASJ. GARGAN, Chairman,
DANIEI, P. SULLIVAN, Secretary.
The following cable message was sent to
Mr. Gladstone by the officers of The I. N. F.

of America:

The Irish National Federation of America, on behalf of the millions of our race on this continent, congratulate you and the Liberal party, whose honored leader you are, on the constitutional victory achieved in the passage of the Home Rule Bill.

We gratefully acknowledge the loyalty

constitutional victory achieved in the passage of the Home Rule Bill.

We gratefully acknowledge the loyalty and fidelity with which you have kept your promise to the Irish people under difficulties insurmountable to any but the higher order of statesmanship. We earnestly hope that God, who has bestowed upon you such mental and physical powers, will prolong your life rand enable you to complete the great work of ending internecine strife, bringing peace and strength to the empire and peace and prosperity to Ireland.

DR. THOMAS ADDIS EMMET,
President.

EUGENE KELLY,
Tressurer,
JOHN BYRNE,

JOHN BYRNE, Chairman Ex. Com. JOSEPH P. RYAN, Secretary.

Looketh Well

to the ways of her household." Yes, Solomon is right; that's what the good housekeeper everywhere does, but particularly in Can-

ada. But her ways are not always old ways. In fact she has discarded many unsatisfactory old ways. For instance, to-day she is using



the New Shortening, instead of lard. And this is in itself a reason why "she looketh well" in another sense, for she eats no lard to cause poor digestion and a worse complexion.

COTTOLENE is much better than lard for all cooking purposes, as every one who has tried it declares. Have you tried it? For sale everywhere.

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

A COMPLETE ACCOUNT OF HER LIFE. Address, THOS, COFFEY, Catholic Record Office, London, Ont.

LOVE & DIGNAN, BARRISTERS, ETC.,

As once the Blessed Lady
Did walk across the land,
The young St. John beside her
Held close with tender hand. She sat her by the wayside To pause awhile and rest In joy of that Most Fair One That lay upon her breast.

Beside the dusty pathway,
i brough barsh and stony ground,
Where not a word of flower or bird
Made giad with sight and sound.

Sat down the Queen of Heaven, Its King upon her knee; Nor heeded she how desolate The lonely spot might be.

Then John spake out—but softly,
For that his heart was fond—
Wherefore walt here, thou Mother dear,
When fields are bright beyond?"

But she in holy silence.
With gravely smiling lips.
Did bend above her Star of Love
And kiss His finger tips,

Until the Babe awaking
Did smile again, to see
The sweetest race of all the earth
That watched so patiently.

And to ! as wide He opened Those eyes of love divine, 'Gan bird to sing and bloom to spring And merry sun to shine,

Full gladly then Our Lady
The sturdy boy addressed:
And did ye think my little Son,
Wherever He might rest,

Would lack for blithsome service From those His creatures dear, The happy wild flowers in the grass, The birds that carol clear?

Nay! for the springs of glory Forever must they flow When for a space in any place Child Jesus rests below." Then homeward, soitly crooning
To Him upon her breast,
She turned, with John beside her,
To Nazareth the blest.

Boston, Mass.

A GUARD OF HONOR.

BY MAURICE F. EGAN, LL. D.

What a queer little fellow Claus

He had a round, fat face, and rosy cheeks of a color you never see in America. Perhaps you would have called him a stupid little fellow, if you had known him. He could say his prayers well and serve Mass, and read a little and recite "The Erl-king." He was never tired of hearing stories. metimes dear old Father Jasper, the parish priest, came to visit his mother. Then Claus was happy. Father Jasper would walk along the village street, speaking to everybody, young and old, but saying much more to the little children who ran after him, and out of every house to meet him. How happy Claus was, when the kind old priest let him kiss his hand and asked him how he was getting on with his catechism Ah! those days! It was a fine sight to see the kind priest taking his even

ing walk among his people, loving them and beloved by them! On the great feasts of the Church, Father Jasper would sometimes ask Claus and his sister, Agatha, up to his house. That was a red-letter day. He told them many stories—stories of Barbarossa, of St. Elizabeth, of the great saints and of old wars, of the Crusades, and he let Claus look at an and missal he had full of bright. That was a red-letter old missal he had, full of bright colored and gold-ornamented pictures

of heroes and saints. Claus had a special devotion to the Blessed Sacrament. When Father Jasper told of the Holy Grail and of all the noble old legends, Claus would cry

opportunities of fighting for our dear Lord, but not with the sword. If you go away across the sea, or your brothers and uncles leave you, and "—he added with a sigh—" as so many of my people have gone, you will often to defend the Blessed Sacrament for the greater number of the people over there do not believe that Our Lord is with us in the tabernacle.

Father Jasper often said this, but Claus and Agatha could scarcely believe that there were people in this world who did not adore the Blessed Sacra-"And," asked Claus in wonder,

"are there also little children there who never make their First Commun-

"Yes,—unhappily, yes."
"Agatha told the other children of this dreadful thing, and for a long time afterwards Father Jasper was asked by many little village children to tell them about it. They could not believe, for they had been taught to look on their First Communion as the crowning act of their lives.
Suddenly the Rhine rose one night,

and kept rising till death and desola tion faced the village. The beautiful river became all of a sudden wild with The villagers knew what was coming, and they fled to higher ground

It was a sad sight. Cheerful home were suddenly dismantled. The comfortable hearth was made cold and wet by the rushing waters. In all directions people might be seen running, carrying children, clothes, or furni There was much grief and loud lamentations.

Father Jasper had been obliged to go far across the country to visit a dying man on the night before the great over you." flood. The storm arose and he could not get back the next day. No one dared to lend him a boat; he would have started alone down the river to

his beloved people, if he had had one.

There had been great confusion on the high ground all day, and so many children were absent from their parents, that Claus was not missed. His father thought that he was safe

The church was the only building not yet buried out of sight by the flood. The waters were gaining rapidly, and the villagers thought in sorrow of the beautiful Stations of the Cross and the exquisite decorations. But nobody on the high ground remembered that only Father Jasper had the key of the tab-ernacle. Claus, however, had thought

"Surely," he said to himself, "some-body ought to wait in the church until Father Jasper comes to tale Father Jasper comes to take our dear Lord away. It is not right that He Who loves us so much should be left

When the water had risen above the doorsteps nearest the church, Claus crept into the church, and nestled close to the railing of the sanctuary. It was growing dark, but a glow of rich crimson fell on him from the mantle of a martyr in the stained-glass window St. Gertrude smiled on him, and the dear St. Nicholas raised his hands as if

blessing him.
Claus felt happy. He heard the rush of waters outside. Distant shouts and cries told him that the river was rising higher, and the sounds of crashing walls and falling timber, as the water undermined foundations and swept away buildings, resounded like thunder through the church. The red lamp burned peacefully before the Blessed Sacrament, and little Claus, bathed in the fading crimson light, felt no less peaceful. The water rippled over the floor of the church. Claus crept within the sanctuary rail. It did not occur to him that it would be well to seek safety with his father, mother and Agatha on the high ground. He thanked the dear Lord that they were safe. As for him—he must stay until Father Jasper came.

The noise without became more tur bulent. The high doors of the church had been burst open by rushing tim ber, and Claus could see before him a long waste of twilight water and the twinkling of far away lights, like a starry crown on the horizon.

It never entered Claus's mind that he would die there at the foot of the of what might happen. He was there, and it was his duty to stay there. How could be leave the Blessed Sacrament alone? Such a thought-the thought of deserting his post-did not

occur to him.

As the darkness grew, the waters grew and swelled. They were washing angrily against the fourth step of the pulpit star, and Claus was now on the highest altar step. The crimson flush had died away in darkness. Why did not Father Jasper come

Claus wondered whether he could be sick. Soon the waters would put out 'Claus said to himself confidently "no," Claus said to himself control of that would not happen. angels would light it themselves, if it were possible for such a thing to take

The noises of the flood were made to appear louder as other sounds grew stiller with advancing night. Claus's love and the red light still burned peacefully. Claus drew out his rosary and began his prayer. Why was he alone? Why did they all leave the dear Lord in the darkness? Why? but with treacherous and slow motion the waves washed through the nave the little flaxen head sank against the gold and white corner of the altar. The gold cherub with upraised hands looked down at the prostrate figure of of the Blessed Sacrament!"

Father Jasper would pat the boy's faxen head and say:

"Wait Clause the walls. All was darkness with the control of the Church Character its swish-swash over the marble floor and against the walls. All was darkness the character its swish-swash over the marble floor and against the walls. All was darkness the character its swish-swash over the marble floor and against the walls. All was darkness the character its swish-swash over the marble floor and against the walls. All was darkness the character its swish-swash over the marble floor and against the walls. All was darkness the character its swish-swash over the marble floor and against the walls. All was darkness the character its swish-swash over the marble floor and against the walls. All was darkness the character its swish-swash over the marble floor and against the walls. All was darkness the character its swish-swash over the marble floor and against the walls. will have many below the spot where the red light ourned.

Father Jasper had come down to his people, in spite of the flood-or, rather orne on its bosom in a steam-yach owned by an English traveller, saw his sorrow and offered to take him. It was 9 o'clock in the evening when he reached the place where his flock had found shelter. He found great grief then; and Claus's parents were nore sorrowful than all the rest, for Claus was missing. Father Jasper gave them such consolation as he could. The flood had begun to subside some hours previously, and he hoped that the boy might have been carried off to another village by some kindly friend. He was taken by the Englishman to the church. The water was going down. He waded up the nave to the high-altar. He thanked God that the red light still burned. He mounted the altar steps, and opened the tabernacle. He turned away with the Blessed Sacrament safe in his conse-

crated hands. He had lit the big Paschal candle for there was no other light to be had. Its soft radiance fell on the dazzling gold of the cherub at the corner of the altar, and on something under it. Father Jasper saw in the dim, mellow light the face of Claus. He uttered an

exclamation. Was the boy dead?

"Father Jasper," cried Claus, opening his eyes, "oh, I have waited for you so long. I was afraid Our Lord would be lonely."

"And so you formed yourself into a guard of honor for His protection," said the priest. "Be sure He will not forget it, my child; and as you have watched over Him, so may He watch

Sufferers from dyspepsia have on'y themselves to blame if they fail to test the wonderful curative qualities of

PIVE-MINUTE SERMOIS.

Seventeenth Sunday after Pentee

THE CHRISTIAN VOCATION. I beseech you to walk worthy of your voca-tion in which you are called. (Epistle of the Day.)

In the Gospel our Lord says that the perfect love of God and of our neigh-bor fulfils all the law and the commands of God through the prophets. At another time he said: "Be ye perfect as your Heavenly Father is perfect." It is plain that every Christian has a vocation—that is, is called to a Christ-like, a God-like life. Something more is expected of him because he has received infused light to know by divine grace how to do more. In general, we call that a higher, a more exalted spiritual state. Now, there are degrees even in this depending upon the particular grace it pleases God to give to one person or another.

One star differeth from another star

in brightness and glory, and so shall the glory of the Christians differ in heaven, according to the perfection to which they have brought their souls while in this school-time of the world-Over and above what are called strict Christian laws, which one mus obey or lose heaven, there are certain principles of Christianity called Evangelical counsels — namely, poverty, chastity and obedience. Some folk fancy these counsels apply only to monks, nuns, and priests. That is a great mistake. Monks, nuns and priests receive grace and are bound by their vocation to practise these counsels in a high degree, and yet not even all these in the same manner. A secular priest, for instance, is not called to practise poverty in the same manner as a priest of a religious order, although he or even a layman living in the world may practise that counsel, as he may the other counsels, too, just as perfectly as any monk ever All depends on the grace one has. His vocation and his responsibility and his position in heaven all hang on his fidelity to grace.

All Christians should practise the

counsel of poverty. Yes, both rich and poor. The spirit of poverty is detachment from created things. One's heart must not be set on them. One must not love riches for their own sake. One must feel obliged to share with the poor. One must not despise the poor, but love them for Christ's sake. One must give a good deal for religious purposes. One must keep his baptismal vows to renounce the devil and all his pomps. One must, therefore, deny himself in many things that savor of the pride of riches, even if he is rich. Why? Not because he is a monk, nun, or priest, but because

he is a Christian. Every Christian must practise the counse' of chastity. Heaven help us! In these degraded times, to judge by the fashionable indecencies sanctioned by so-called society people—the horrible abuses of the holy state of marriage, the filthy accounts appearing every day in the newspapers—one would think that even the Sixth Commandment was abolished. Now I need not enter into particulars, but you know, without further argument or tion that every Christian man, woman and child would be unworthy the name if they did not, almost every day, make many sacrifices and struggles against temptation—all of which mean practising the counsel of

have we not also to obey the special decrees of the Holy Father, of our Bishop and of our pastor? What sort of a Christian is he who is his our of the Christian is he who is his our of the Christian is he was a character of the Christian is he was a christian in the Christian i shepherd, or one who is always standing up for his own rights," as they say, submitting just within law and only when he cannot help himself? And does Christian humility mean nothing in act? That is a narrow road of obedience and a long one as you all know; and blessed is he who joyfully walks therein. Instead of wanting to shirk these counsels, and put all upon the shoulders of religious very one ought to be praying hard that God will, of His divine bounty give us, too, men and women living in the world, more and more grace to practise all that our worldly condition will allow us to do, convinced by faith that he is most truly happy here, as he will certainly be hereafter, who is filled with high Christian aspirations, striving to "walk worthy of his voca tion" and realize in himself the pic ture of a perfect Christ-like life.

THE DEARTH OF CHRISTIAN MODESTY.

London Catholic News, Aug 19.

At the Church of the Sacred Heart, Camberwell New road, on Sunday evening, the Very Rev. Canon Mc Grath preached to a very large congrega-tion on "Christian Modesty." The preacher based his sermon on the text: "How beautiful is the chaste generation with glory, for the memory hereof is immortal because it is known to God and to man." In the 5th chapter of the Gospel of St. Matthew, he said there was described a very beautiful and impressive scene. Our Blessed Lord ascended a mountain followed by thousands of people and by His disciples. Sitting down He preached the sermon which was known as the Sermon of the Mount-the Ser mon of the eight Beatitudes. But the wonderful curative qualities of Ayer's Sarsaparilla. In purifying the blood, this medicine strengthens every organ of the body, and even the most abused stomach is soon restored to in one of these beautitudes does Our abused stomach is soon restored to healthy action.

Minard's Liniment for sale everywhere.

The clean of heart, for they shall see God;" as much as to say: "Blessed are the chaste, blessed are the modest, for to them it on their ruin than on their happiness. A good husband on their happiness.

would seek a wife where she should be found—under the parental roof, and under the care of her parents. A senwas the glory in a special manner to see the face of God Himself." There was no virtue which the Church was sible man would not wander about the streets of London in order to find a wife; and, therefore, the proper place so anxious to impress upon her child-ren, and by every means in her power to induce them to practice, as this virtue of Christian modesty. And, therefore, in harmony with the spirit for a respectable girl was not night-walking, but under the care of their walking, but under the care of their parents and friends. And especially was this so when they considered the class of young men of the present day. These young fellows considered their conduct at home, their bursts of illustration and their of the Church, he thought it would not be out of place to say a few words on Christian modesty. What was Chris-tian modesty? It was the most beau-tiful, the most noble, the most perfect of all virtues of religion. One of the temper, their subordination, and their want of obedience and respect for their parents to be grand. See them in the streets with their cigars and canes. great saints, St. Ephraim, said

It is an ornament of all
beauty and the glory of religion. Christian modesty is that
innocence and purity which surround Follow them at night, listen to their conversation, see who they pick up with, where they go, what are their lives, and it would be adour hearts, our thoughts, our affec-tions." It is the badge of the true mitted that they at least were not of belong in a very special manner to Christ, according to the teaching of St. Paul. He said—and they were words they should bear in mind—"You who of this decadence which he feared they Christian, a virtue which makes us must all admit? There was no use in are Christ's crucify the flesh with its denying that there was a serious lust and concupiscence." In other words, they belonged to Christ be-cause they put to death, and nailed, as decadence at the present day, even in There were many causes, but he would place two before them. The first was the want of appreciate it were, to the Cross, the lusts and concupiscences of the flesh. The Holy Fathers were loud in their praises of the beauty of the excellence and of the nobility of our nature, and of the Christian modesty. St. Ambrose says: "Chastity makes angels, and who preserves it is an angel." St. John Chrysostom says, "To live in the flesh without the flesh is not an earthly but a heavenly life." He virtue of purity. The young man had lost that high opinion which they as Catholics ought to have. He remem-bered the time when a young girl lost would even add after the teaching of St. Bernard, that a chaste life was in a her character she was, so to speak, tabooed by respectable girls. But not so now, and that showed a decadence sense more wonderful than the angelic life. That the angels should be chaste or want of appreciation of the lovely virtue of Christian modesty. Another without the body was not wonderful, but that man clothed in corrupt flesh, cause was neglecting to take proper precautions to preserve so tender, so and having a fallen nature, should delicate, so easily sullied a virtue. live the chaste life of an angel was was impossible for a girl who stayed worthy of admiration, and he would out late at night, walking with this fellow and that fellow, to preserve that add it made them like Christ Himself. No one during his life virtue of modesty, and it was almost certain that they would come to grief. They must not dally with temptation, ever dared attack His modesty. They called him a disturber of the peace; they called him a blasphemer and said he threatened to destroy the but the moment evil thoughts come temple, but they never dared say He was not pure. When Christ became into their heads let them be cast out. It was very easy to shake off a spark from a dress, but if it became a flame man He selected a Virgin to be His it was almost impossible to extinguish it until it had done considerable dam Mother, and His birth was to be no detriment to Her virginity : she was to be a Virgin always. He chose a Virgin to be His guardian or foster Father, St. Joseph. His prophet and precursor, John the Baptist, must be a

virgin. The disciple whom Jesus loved and at the Last Supper laid his head

riests to be virgins because it was

cultivate the highest virtue of purity.

strong language and the denunci

you this and understand: no fornica-

tor nor unclean person hath inherit

ance in the Kingdom of God and of

Christ." And St. John in the Apoca-

lypse cries out as it were with scorn "foris canes et impudici" (cast out the dogs, and the unchaste, for into the

things, and therefore it was not so bad

after all. But the teaching of Christ

was in the very opposite direction. It

denial, by prayer, by frequenting the

sacraments, they may easily be able to

resist the most evil temptation, and

God had given His word for it when

He said, "you will not be tempted be-yond that which you are able to bear."

When people fell away from the faith,

in those sins which blotted out the light

of God's faith, and hardened their

hearts to His grace. If they practiced

this virtue, then their faith would always be bright; their hearts would

always be happy and full of peace and contentedness. Who were those

fill the hearts of young people—plea-sure, self-indulgence and gratification.

and not unfrequently at the cost of their health, homes, and friends,

everything that was noble and beauti

absorbing vice, and young women-

of Our Blessed Lady?

t was generally because they indulged

might perhaps be difficult, but it cer-

tainly was not impossible. By

of God;" and again he says:

Christian modesty!

age. Let them also avoid sloth and idleness, and avoid bad reading and evil books. There were some people—Catholics—who the very first thing they did when they got their daily paper, turned over to the divorce court reports that they might find something "spicy." How very filthy and corrupt must those hearts be? Why not read upon Christ's bosom, and drew sweet-ness from His Sacred Heart, was also a Virgin; and His last words on the Cross were to commend His Virgin Mother to the care of the virgin dis some of the many Catholic papers, for in them they would find healthy reading, and certainly it was not So the Church wished her literature that would corrupt and lower them. In addition to these their great honor and privilege to handle the Sacred Body of Christ, and precautions, let them pray to God, be therefore it was becoming and proper that they also should be virgins and regular in the frequentation of the sacraments, have a special devotion to Our Lady; and if they put these rules into practice they would be able to fight these temptations See what a lovely virtue is this Christian modesty! On the other hand consider the threats and the very They would belong to the chaste generation with glory, the memory ations hurled against vice and impurity. St. Paul says, "Do not err; neither the fornicator nor adulterer shall possess the Kingdom whereof is immortal. sing the new canticle not given to others to sing, and follow the Lamb

After Breakfast
To purify, vitalize and enrich the blood, and give nerve, bodily and digestive strength, take Hood's Sarsaparilla. Continue the medicine after every meal for a month or two and you will feel "like a new man."
The merit of Hood's Sarsaparilla is proven by its thousands of wonderful cures. Why don't you try it?

After Breakfast

There are so many cough in market that it is sometimes difficult to tell which to buy; but if we had a cough, a cold or any affliction of the throat or lungs, we would try Bickle's Anti-Consumptive Syrup. Those who have used it think it far ahead of the consumptive Syrup are to be a consumptive Syrup. all other preparations recommended for such complaints. The little folks like it, as it is as pleasant as syrup.

pleasant as syrup.

Holloway's Corn Cure is the medicine to remove all kinds of corns and warts, and only costs the small sum of twenty-five cents.

Mother Graves' Worm Exterminator does not require the help of any purgative medicine to complete the cure. Give it, a trial and be convinced.

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In his VEGETABLE PILLS, Dr. Parmelee has given to the world the fruits of long scientific research in the whole realm of medical science, combined with new and valuable discoveries never before known to man. For Delicate and Debilitated Constitutions Parmelee's Pills act like a charm. Taken in small doses, the effect is both a tonic and a stimulant, mildly exciting the secretions of the body, giving tone and vigor.

A WOUNDED SPIRIT who can heal. Vic-toria Carbolic Salve heals all other wounds, cuts, bruises or burns. mostly tempted? Generally, it was the young people. The passions were stronger, and they had not the exper-ience of the terrible ravages of the No bogus testimonials, no bogus Doctors' letters used to sell Hood's Sarsaparilla. Every one of its advertisements is absolutely awful vice, and one thought seemed to



SOAP

CHEMICAL

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SEPTEMBER 16, 1898

La Grippe

Lung Trou

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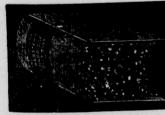
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LEO XIII. ON LABOR.

Interesting and Foreible Letter to a

Below we give a letter which the Holy Father has addressed to M. Gas-pard Decurtius, a distinguished Swiss Catholic, on the subject of labor. This letter probably gave rise to the rumor that Leo XIII. was engaged on an encyclical on labor, and also to the bogus encyclical which was recently printed in many American papers. The Pope's letter was as follows:

DEAR Son-Greeting and apostolic benediction. We have no more earnest desire than to get the opportunity of fully expressing our sympathy and our solicitude for the working classes, for we are anxious to ameliorate their unhappy condition, render it worthy of civilized nations, and place it under the protection of justice and charity, the beneficient reign of which Christianity has established on earth and will extend more and more. For one of the objects of our ministry induces us to make our presence and our aid felt wherever the afflicted expect consolation, the weak support, and the unfortunate solace for their troubles. Penetrated with the consciousness of this sublime mission, and remembering the teachings of our Divine Saviour to the human race, we addressed to the Catholic world in our encyclical, "Rerum Novarum," words of love and peace. In studying the condition of the workers we have sought to put an end to that sad conflict which torments and menaces human society, over which hangs, like a mass of dark clouds, the fury of popular passions, announcing by alarming discharges of lightning the unchaining of a tempest fraught with shipwrecks. We have not failed to deal with the cause of the working classes before the leading authorities of civil society, wishful that a multitude so great and of such importance should not be abandoned without defence to an exploitation which converts into fortunes for some the misery of a large number. Accordingly we have learned with satisfaction, dear son, that at the recent congress of Bienne

and their religious creed. APPROVED OUR ENCYCLICAL and received it with acclamaion; they recognized of themselves that it contains the most precious elements for the defence of their legitimate rights and for the preparation so much desired of solid foundations on which may be elevated an order of things which will be conformable to justice, and which will insure peace in human society by destroying the old distrust between

in Switzerland delegates representing

countries separated by their opinions

employers and employed.

The power of the Catholic Church's action for the success of such an undertaking is shown by the experience of all times and all countries, and even they who declare themselves opposed to its teaching are not ignorant of this. By its nature and its institutions the Church deserves in a particular man-ner the name of the mother and nurse of peoples. It has at its disposal admirable resources to aid men associated in a right spirit for the purpose of in-creasing the happiness of their existence without injury to mankind or to the sanctities of life. The Church, then, cannot refrain from laboring with maternal affection and generosity in solacing misery and alleviating all misfortunes. It is comforting to see

ity,
THE BEST METHOD TO FOLLOW is to seek to imprint deeply in men's minds the precepts of Christianity and to cause the gospel doctrine to be accepted as at once a gentle and a strong rule of conduct. Wherefore we consider happy and as practical as strong rule of conduct.

we consider happy and as practical as the until God withuran.

then unt of these principals, drawn from the sacred writings of the Church, men will be convinced that their legitimate aspirations will be realized not by the inconsiderable disturbance of social order, but under the powerful, salutary and holy direction of the spirit of wisdom that Jesus Christ, our Lord, caused to descend from heaven upon earth for the purpose of guiding man

kind. We have likewise learned with satisfaction that the congress of Bienne has considered the best method of soon calling a fresh and still more important workingmen's congress; its object is to draw the attention of the civil authorities to the necessity of everywhere passing just laws for the protection of women and children against excessive we have given in our encyclical. For if the public authorities have a serious generation, and it is upon them the nation must in a large measure count

the different cities; for since goods from different quarters often come for

sale to the same place.
IT IS CERTAIN
that the rules and regulations imposed on the workmen in one place would tend to results favorable to one nation

and detrimental to another.

These difficulties, and others of the same kind, cannot be surmounted solely by the power of human legislation. They can only be if the rule of conduct laid down by Christianity is understood and held in honor and if men conform their conduct to the teaching of the Church. On these conditions the general good will find a powerful auxiliary in the conciliating wisdom of the laws and in the concurrence of all the force at the disposal of

We have wished to give you, dear son, who devote with such ardent zeal all the resources of your mind and your intelligent activity to such a noble end, a public testimony of our good will. We are quite confident that you will courageously advance in the way upon which you have entered; you will strive to daily disseminate more, and cause to be still better understood, the doctrines unfolded in the letters which have emanated from the Apostolic See for the solace of the unfortunate and the strengthening of

social order.

As a pledge of the heavenly favor which we invoke upon your efforts, we affectionately grant you and yours

the Apostolic Benediction. Given at Rome, near St. Peter's Aug. 6, 1893, of our pontificate the sixteenth. LEO XIII., Pope.

HINTS FOR FEMALES AFTER MARRIAGE, BY A LADY.

As our first duties, in every sphere of life, are those to our Creator, so the first great object after marriage is to establish a regular course of religious action, without which we cannot secure our soul's salvation nor obtain God's blessing on our establishment. Let not the young wife blush to bend her knee to the God of her youth nor neg-lect the devotion used in her maidenhood. O my dear sisters, have you no more favors to ask, no more sins to atone for, no more perils to guard against, now that your lot in life is settled? What will give your character the stability and modesty of the Christian matron? Religion alone. What will ennoble you in the eyes of your husband and household but the dignified consciousness of rectitude which invariably follows a faithful discharge of religious duties. If your husband is a good Christian, fail not to thank God for the same. You will find the sweetest moments of your existence those that you spend together at the throne of grace. If he is not religious, your example may be the means appointed by God to enkindle His divine love in his bosom. How heavenly the task could you thus repay your husband's affection! Be firm then; neglect no religious duty from shame, convenience or any motive; but at the same time remember that the active life you have entered upon is quite incompatible with the devotion of the recluse. You nce without injury to man.

nce without when our theaven or by mail at 60c. a box, or 6 boxes for all dealers or by mail at 60c. a box, or 6 boxes for all dealers or by mail at 60c. a box, or 6 boxes for all dealers or by mail at 60c. a box, or 6 boxes for all dealers or by mail at 60c. a box, or 6 boxes for all dealers or by mail at 60c. a box, or 6 boxes for all dealers or by mail at 60c. a box, or 6 boxes for all dealers or by mail at 60c. a box, or 6 boxes for all dealers or by mail at 60c. a box, or 6 boxes for all dealers or by mail at 60c. a box, or 6 boxes for all dealers or by mail at 60c. a box, or 6 boxes for all dealers or by mail at 60c. a box, or 6 boxes for all dealers or by mail at 60c. a box, or 6 boxes for all dealers or by mail at 60c. a box, or 6 boxes for all dealers or by mail at 60c. a box, or 6 boxes for all dealers or by mail at 60c. a box, or 6 boxes for all dealers or by mail at 60c. a box, or 6 boxes for all dealers or by mail at 60c. a box, or 6 boxes for all dealers or by mail at 60c. a box, or 6 boxes for all dealers or have chosen your part and must forego all lengthened meditations, retreats source whence it all springs? Our marriage has not been a mere civil contract: the choicest graces of the Church have been given to us to enlighten our path; the blessings of heaven will follow the faithful dis-

> under its banner we are safe. -Sulor ac Suicirtap. MOCKING BLINDNESS.

consideration in our establishment

Earnest Words by Philip O'Neil.

HOW FEW THINK OF DEATH. In every walk of life death is pres The whole world is a tomb and we with thoughts bent only on life, draw the attention of the civil authorities to the necessity of everywhere passing just laws for the protection of women and children against excessive labor, and of applying the counsels which we have given in our encyclical. For if the public authorities have a serious rights of workingmen, the interest is greater and more serious when there is a question of coming to the aid of weak women and children. They are the beginning, the hope, of the coming of life. This we know, that life is get-ting shorter every second. O, my friends, how many seconds are yet for us? We know, too, that our days are PUBLIC AND PEIVATE BUILDINGE for its future prosperity. On the numbered, and the day is steadily other hand, it is very evident that the approaching us on which our grave workingmen can never find an efficaction out like a candle fickering in its

socket. We are bewitched by the world. Friends, why live for this world when we must go to another? Why strive only to secure the things that perish? NOW IS THE TIME. When these lines bring up the mem ory of your sins, what will you do? You have the example of tears, in

Peter. You may cry aloud persistently like blind Bartimeus, "Jesus, Son of David, have mercy on me." You can murmur with humility the words You of the publican, "O God, be merciful to me a sinner." Or you may show a sense of your abasement by saying with the prodigal, "Father I have sinned and am no longer worthy to be called thy son." Will you have the hardihood to insult that awful Being by remaining indifferent? The whole concourse of the angels are watching you with singular interest, for our Saviour said: "There shall be joy before the angels of God upon one sinner doing penance." The recording angel waits with thrilling expectancy for one tear of sorrow from you

to blot out your offences. THE HORROR OF SIN. We have all read of our Saviour's agony in the Garden of Gethsemane, in which He sweat blood at the contemplation of our sins. He had taken Peter, James and John to be witnesses of His anguish, although He went ward a little from them before He fell upon the ground. He said to them: "My soul is exceeding sorrowful even unto death." Thus we must be exceed-

ing sorrowful for our sins, and it is most certain that if we could see the enormity of our sins, and the endless consequences of each shocking crime set forth, and then turn in our fear to look upon the frown of the living God, we too would sweat blood from each particular pore, and our hair would raise on end, and the face would become fear-stricken and pallid with a strange look of fright, and we would cry in an agonizing wail, My God! what will become of me? Good friends, this moment that you read this is an important occasion: either you will put off preparation as usual, or you will commence a course of devotion, so earnest, so zealous, so devout, so remarkable, that it will be an example to the whole congregation. Let us repent! Let us take hold unto eternal

Don't trifle with your faith, and allow the rank weeds of sin and in-difference to choke it to death. Faith is a divine gift.

life! Let us strive to save our souls

Men should often renew their good resolutions, and not lose heart because they are tempted against them .- St. Philip Neri.

No person should travel without a box of Ayer's Pills. As a safe and speedy remedy for constipation and all irregularities of the stomach and bowels, they have no equal, and, being skilfully sugar-coated, are pleasant to take, and long retain their virtues.

Gives Good Appetite.

GENTLEMEN—I think your valuable medicine cannot be equalled because of the benefit I derived from it. After suffering from headache and loss of appetite for nearly three years I tried B. B. B. with great success. It gave me relief at once, and I now enjoy good health.

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No Other Sarsaparilla possesses the Combination, Proportion, and Process which Take Hood's Sarsaparilla peculiar to itself.



After Hard Study.

After Mard Study.

Etwood, No., March 6, 1891.

I used Pastor Koshig's Nerve Tome for nervous and residess nights after hard study; it gave me refreshing sleep and great relief. I also ordered it for another person who suffered from nervousness and it did him much good.

EARLING, Ia, May 14, '89.

I was troubled with nervous headache for a long time, especially on Sundays after service. Two boides had the desired effect. Fines full confidence that it is all its name implies, a "Merva Tonie."

REV. FATHER J. B. HUMMERT.

ET. MARY'S, EY., Oct. 7, '20.

ST. Many's, Ry., Oct. 7, '50.

I hereby testify that Pastor Koonig's Nerv
Tonic cured a girl of my congregation of St
Vitus Dance, and a married lady of sleepless
ness. REV. FATHER POL. FERMONT.

A Valuable Book on Nervous Dis-cases and a sample bottle to any ad-dress, Poor patients also get the med-leine free.
This remedy has been prepared by the Rev, Father Koenig, of Fort Wayne, Ind., since 1876, and is new under his direction by the

KOENIC MED. CO., Chicago, III. Sold by Druggists at \$1 per Bottle. 6 for \$5. Large Size, \$1.75. 6 Bottles for \$9. Agent, E. W. Saunders & Co., Druggist, London, Ontaric.

A MARK OF THE CHURCH.

Towards the end of last year a young man, porter of one of the largest hotels, came to see one of the Catholic pastors of a great city and asked to be received into the Catholic Church. The pastor, wishing to prove the sincerity of the young man's in tention, although his exterior was far from moving his suspicion, after hav ing put some questions to him, dis-missed him, saying he intended to consider the matter more at leisure, since it would be dangerous to use the Rev. Father O'Connor, of San haste in so momentous an affair. Some time afterwards the young man came back and made known once more his desire. But he was again sent away, the pastor not yet being resolved upon granting his request.

The young man came back a third time, and the pastor asked him what it was that, above all else, drew him towards the Chuhrch, whereupon the

"Years ago I used to read every day in my New Testament, and it so happened that I was struck that Christ predicted to His Church, to His disciples and followers suffering and perecutions for His doctrine's sake. Now, I said to myself, Well, it is, then, by this work that I must discover the true Church. But who is it that is thus persecuted for Christ sake? Is it Jews? No. The Freemasons? The Old Catholics? No, no. But it is found.

The pastor no longer doubted the sincerity of the young man, but in-structed him in the doctrines of the Catholic Church, and received him some time after. A true mark of the Catholic Church are these sufferings and persecutions, though there is nothing about this to be found in the Creed, but the history of the Catholic Church assures us of it on each page.

A Touching Incident.

The destruction by fire, a few weeks ago, of the Cold Storage Building on the World's Fair grounds, when seventeen brave men, amid the flames, sacrificed their lives to duty, was most appalling. The sad facts are well known; but a touching, consoling incident occurred at the time, unobserved by most of the bystanders, which has been made public for the edification of all. With the crowd present at that terrible scene Francisco. dered frantic through horror at the sight, he looked steadily upward. He saw that no earthly help could reach the doomed men; and as they were forced, one after another, to drop down into the flery furnace, Father O'Connor raised his hand, and, pronouncing the formula of conditional towards the Chuhrch, whereupon the absolution gave to each, in so far as young man gave the following answer: he was capable of receiving it, the remission of sins through the sacra-ment of penance. The thought of this must give much consolation to the families of the departed heroes.

In that supreme moment eternity opens before it, the Christian soul longs for reconciliation with the God, before whom it is called, desiring that, by His grace and mercy, the it may be disposed to receive the No. benefits of the sacrament through which the stains of sin committed after the Catholics? No, no. But it is the Catholic priests, the religious orders, the Bishops, the Pope. They are, then, the disciples of Christ, and it are, then that the true Church is to be Church, whose mission upon earth is to seek after souls and lead them to the feet of their Heavenly Father .-Ave Maria.

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famous for Count and Encumation. For disorders of the Obest It has no aqual.

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conducted the same of the Country and for contracteand side thinks it ands this a charm.

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With Reflections for Every Day in the Year.

Compiled from "Butler's Lives" and other approved sources, to which are added

Lives of the American Saints

Recently placed on the Calendar for the United States by special petition of The Third Plenary Council of Baltimore, and also the Lives of the Saints Canonized in 1831 by His Holiness Pope Leo XIII.

Edited by John Glimary Shea, LL.b. with a beautiful frontisplees of the Holy Family and nearly four hundred other illustrations. Elegantly bound in extra cloth. Greatly admired by our Holy Father, Pope Leo XIII., who sent his special blessing to the publishers; and approved by forty Archbishops and Bishops.

The above work we will send to any of our subscribers, and will also give them credit for a year's subscription on THE CATHOLIC RECORD, on receipt of Three Bollars. We will in all cases prepay carriage.

Branch No. 4, London

C. M. B. A.

Resolutions of Condolence.

Chapleau, Ont. Sept. 2, 1893.
regular meeting of Branch 141. Chapheld on August 17. It was moved by gr J. E. Jackman, seconded by Brother

os. Carr.
That whereas it has pleased Almighty God in sinfinite wisdom to remove by the hand of each the infant daughter of our esteemed other. George H. Russell, be it Resolved that the members of this branch reby express their heartfelt sympathy to other Russell in his sad bereavement. Be it

olved that a copy of this resolution be to Brother Russell, C. M. B. A. Journal ATHOLIC RECORD and entered in the is branch. P. A. LARIVIERE, Rec. Sec.

ett. on 31st August. The following is the 11st of officers:
Spiritual Adv.. Rev. Father Baudin, O. M. I. Pres. Christian Dahm
First Vice-Pres., Angus McKinnon
Reco. Sec., Joseph H. Murphy
Asst. Sec., Wm. McVeigh
Fin. Sec., John Jos. Picken
Treasurer. Joseph Dahm
Marshai, John A. McEachran
Guard, Archibald McDonald
Trustees, John Bary, Arthur Derry, Achil
olin. Archibald McDonald and Jas. Higgerty.
The meetings will be held on the first and hird Tuesdays of each month.

Branch No. 212 was organized at Owen Sound, Ont. by District Deputy A. P. McArthur, on 2nd Sentember

nd September.

The following is the list of officers:
The following is the list of officers:
Spiritual Adviser-Rev. Father Buckley
Pres.—William Schwan
First Vice Pres.—Eugene Loos
Second Vice-Pres,—William Hickey
Rec. Sec.—William Mofiatt
Ass't Sec.—Bernard J. Doyle
Fin. Sec.—William Mofiatt
Ass't Sec.—Bernard J. Doyle
Fin. Sec.—William J. Woons
Treas.—Jas. F. Kenary
Mar.—Edmund A. Julien
Guard—Dennis Spellen
Trustees—W. Hickey, George McReaby, W.
chwan, Joseph Spilker and Dennis Spellen.

Resolutions of Condoler

Resolutions of Condolence.

At a regular meeting of the local Advisory Board of the C. M. B. A. in Toronto, held on the 7th inst in St. Paul's hall, it was unanimously resolved

That we, the members of this Board, representing as we do the entire membership of the seven branches of the association in this city, desire to place on record our sense of the deep loss we have sustained through the death of our esteemed Brother, District Deputy Quinn, Bursar of the Central Prison, and a member of this Board.

Brother Quinn was a most energetic member of the C. M. B. A., and in all Toronto it is doubtful it a better citizen, or more upright, honorable man could be found. He was in every sense of the word a thorough Catholic; and his memory will long remain as an example of what the life of a good C. M. B. A. and Catholic gentleman should be

W. M. VALE, Sec. L. A. B.

W. M. VALE, Sec. L. A. B.

At a meeting of Branch 49, held in its hall, on the 8th inst., it was moved by Brother W. J. Smith, seconded by Chan. M. Clancy, and carried unanimously:

That inasmuch as the Divine Ruler and Director of all things has been pleased to call unto Himself our much respected and beloved Brother, Thomas Quinn, charter member, ex-President and Chan. of Branch 49, and District Deputy of the C. M. B. A.; and whereas by such removal this branch has lost a prudent, wise and discreet counsellor and honored member; therefore as a mark of the respect in which he was held it is herewith proposed that the branch Charter be draped in mourning for the space of thirty days as a testimony thereof.

While thus lamenting our loss as a branch we do not forget that a beloved wife and virtuous children have been left in sorrow as relatives who will deeply mourn at the absence forever of him who proved himself a dusband, parent and friend of the highest order. Be it

Resolved that this Branch, sorrowing within itself, has also the greatest sympathy for the wife, children and those near related now so deeply afflicted, and its members therefore sincerely pray that Almighty God will temper their sorrow and grief as we are told He does the wind to the shorn lamb. And be it further

Resolved that this motion be entered upon

He does the wind to the shorn lamb. And be it further
Resolved that this motion be entered upon the minute book of the Branch and that cories thereof be forwarded to Mrs. Quinn and family, the Hon. C. F. Fraser on behalf of the relatives, and to the press, the authorized organs of the C. M. B. A., for publication. May the soul of our deceased brother, through the mercy of God, rest in peace!

W. M. VALE, Rec. Sec.
17 Carr street, Toronto, Sept. 9, 1893.

LORETTO ACADEMY, STRATFORD.

For the CATHOLIC RECORD.

On visiting this great railway centre, after an absence of several years, it was a great pleasure for me to see the improvements made in the Catholic school and rectory by the ever zealous pastor, Rev. Dr. Kilroy. But an object of special interest and gratification, to one interested in the higher education of girls, was the prosperity of the academy conducted by the ladies of Loretto. A new wing consisting of a chapel and study hall will be ready for use in a week or too. On entering the convent the Sisters kindly 'conducted me through the building, which has a very homelike appearance, the sleeping apartments being specially attractive. The lofty ceilings and good ventilation show that great care is taken of the pupils' health. All the usual branches of a young lady's education are taught. Vocal and instrumental music receive particular attention. Young ladies wishing it are prepared to write for certificates or given a special course in book-keeping, shorthand and type-writing. Indeed no institution in Western Ontario affords greater facilities to pupils, and parents sending their children to boarding schools would consult their best interests by sending them to Stratford. A. J. C. For the CATHOLIC RECORD.

DIOCESE OF HAMILTON.

Diocesan Notes. Special to the CATHOLIC RECORD

a church in the village of Dundalk, of which the Rev. Father Cassin is the pastor. In the evening he delivered a lecture for the benefit of the church funds, to a large, de-lighted and intelligent audience. The Separate schools of the city re-opened on Monday, Aug. 28th. The attendance on the first day was highly satisfactory. The classical school, under the direction of the Rev. Father Coty, began work with thirty pupils.

Rev. Father Coty, began work with thirty pupils.

Mount St. Mary, under the charge of the Ladies of Loretto opened on Sep. 5, with an increased number of pupils. Their magnificent new building with its modern classrooms, commodious and well ventilated dormitories, now gives them increased facility for the performance of their noble work, namely, the higher education of young ladies. We may mention that a good percentage of the candidates from Loretto Academy and the Catholic High school, that wrote at the late certificate examinations was successful. A large wing is being added to St. Joseph's convent and St. Mary's Orphan Asylum, and the work is progressing very favorably on the new church in the west end, of which the Rev. Father Hinchey is pastor.

The many friends of the Very Rev. Dr. Bardou will be pleased to learn that he is gradually improving, under the care of the Sisters of St. Joseph's Hospital.

This year the diocese of Hamilton will send ten theologians to the Grand Seminary at Montreal.

CONGRATULATIONS.

Mr. and Mrs. Dennis Donahue, of the town line of Westminster, were united in marriage in St. Thomas by the Rev. Father Mills on Sept. 3, 1843, and on Monday, Sep. 4, 1893, they celebrated their golden wedding. There were some fifty guests present, including children and grand-children of the aged couple. The sons present were Mr. D. J. Donahue, County Attorney, St. Thomas; Jonahue, County Attorney, St. Thomas; Orly one son was absent—John—who is in the States. Their daughters—Mrs. Baker, Detroit: Mrs. Wiggins, Hartford, Conn.; Mrs. Elsie, Port Huron, and Miss Mary, of Detroit—were all present. Amongst the guests were Rev. Dr. Flannery, P. P., and Rev. Fathers Quinlan, of St. Thomas; and M. J. Brady, P. P., Woodstock. Dinner was served at 6 p. m., to which about fifty guests sat down. Rev. Dr. Flannery proposed the health of the old people, and County Attorney Donahue replied. Addresses were also delivered by Rev. Fathers Quinlan and Brady, and Messrs. J. McPherson, James Brady, J. T. Coughlin, Jeremiah Donahue, J. C. Coughlin, Jeremiah Donahue, J. C. Coughlin, Jeremiah Donahue, J. C. Coughlin and Mr. Hopkins. The aged couple were the recipients of many handist of the property of the state of the presents.

The CATHOLIC RECORD extends its heart-est congratulations to Mr. and Mrs. Dona-

OBITUARY.

MISS LARKIN. LONDON.

MISS LARKIN, LONDON.

We are sincerely sorry to be called upon to record the death of Miss B. Larkin, which occurred at her mother's residence, Maple street, London, on Monday, Sept. 4, in the twenty-sixth year of her age. She had been ailing for about two months, but being gifted by nature with a strong constitution and an energetic disposition, her many friends did not cease to hope and pray for her ultimate recovery. But God's will is not ours, and, as stated above, she died on 4th Sept., fortified by all the rites of Holy Church, of which she was always a devout and consistent member. The funeral took place on the following Wednesday, to St. Peter's Cathedral, where Requiem Mass was celebrated by Rev. Father Noonan for the repose of the departed soul, thence to the cemetery, followed by the mourning relatives and friends, to whom we extend our sympathy. May she rest in peace!

Petrolia's Catholic picnic was a grand success. A great number of clergy, together with political gentlemen and representatives of the press, graced the platform. The widefamed evangelists, Rev. Crossly and Hunter, exhibited their friendly feelings toward the Catholics by their presence. Short and eloquent addresses were delivered by these gentlemen, and received with great enthusiasm. It was quietly whispered abroad that Dr. Flannery, of St. Thomas, was on the grounds, and after a successful search the spicy orator scon stood face to the immense gathering. Cheers arose smokelike as the venerable doctor's wit, always on tap, flooded forth. The other speakers were introduced by the chairman, Mr. William Gleeson, and all was done in silvery-tongued style.—Free Press.

Excellent Photo-Gravures.

Enclose five cents in stamps to the Peterborough Business College, Peterborough, and you will receive by re-

The National Capitol Chimes. The McShane Bell Foundry of Baltimore, Md, have, at the request of the committee, promised to supply a magnificent chime of bells to be placed in front of the Capitol at Washington, D. C., to be used at the Centennial Celeration of Delay of the Lapitol Building. The chime of bells so magnanimously offered by the McShane Bell Foundry will be composed of thirteen bells, typifying the original thirteen States, and considering the occasion on which they will be played, they may properly be called the Capitol Chimes. The largest bell of the Chime weights 3,023 lbs., and the smallest about 2,200 lbs. They have been pronounced the finest chime in the United States. They will be played during the service of the celebration, by Prof. Jas. E. Gibson, Chimer at the Metropolitan Church, Washington, D. C., who will be assisted by Prof. Veter Stoeffel. Organist and Chimer of St. Alphonsus Church, Baltimore, Md.

The McShane Bell Foundry Co. is the largest manufacturer of church bells in the world, and there is scarcely a parish or a neighborhood in the civilized world where the notes of their church bells are not heard.

A PONTIFICAL MASS.

The Elaborate Functions of one of the Grand Services of the Church,

A Pontifical High Mass is one celebrated by a Bishop, and is one of the most elaborate of all the functions of the Catholic Church. Though it is the most elaborate of all the functions of the Catholic Church. Though it is the rarest of all Masses, it is the norm, or cock tells Caldwell to have his division

First is the amice, a square of linen with tapes at the corners. This is just touched to the head and then put around the neck, and the tapes are tied about the waist. Originally it was tied about the head and then pushed back. Then the alb, a long, white linen garment, with tight sheeves, is put on. Correctly, this should have no lace on it, only apparels or stripes of embroidered silk, stitched on the front hem and on the puffs, but it is oftenest of lace.

Around the waist a white cotton rope is then girded. The stole, a long strip of embroidered silk, is put around the neck, with the ends hanging straight down. The ends of the girdle are tucked in so as to hold the stole. Only a Bishop can wear his stole pendent. A priest must cross his stole on his

The silk-sleeved vestments, the dalmatic and the tunicle, corresponding to the vestments of the inferior clergy, to the vestments of the inferior clergy, are then put on, one over the other. Then comes the chasuble, which is the officiant's vestment. Originally it was a circular cloak with a hole in middle to put the head through, but as they got to making thicker and stiffer stuffs it was cut up at the sides to give play

to the arms.

A Bishop wears the vestments of every order of clergy. There are also two or three mitres varying in richness, which are put on and off at various parts of the Mass. Usually when the Bishop takes his crozier in his hand and puts on his mitre he is his hand and puts on his mitre he is about to perform some distinctively blessing. A priest, when he gives a blessing, makes one sign of the cross. A Bishop makes three.

FATHER CORBY IN BATTLE.

An Awe inspiring Scene on the Field of Gettysburg.

There are few more thrilling battle scenes than that recorded by General St. Clair Mulholland descriptive of Gettysburg. Father Wm. A. Corby, of Notre Dame University, Indiana, in incorporating General Mulholland's account in his recently published, "Memoirs of Chaplain Life," writes of pen of my friend and companion in-arms, Major General St. Clair A. Mul-holland, of Philadelphia." The General writes:

eral writes:

"The boys had partly recovered from their fatigue and were actually beginning to enjoy life; some of them indulged in a quiet game of euchre, while others toasted their hard tack or fried a little bacon at the small fires in o'clock a movement was apparent on our left. From where we (Caldwell's division) lay, the whole country in our front, and far to our left, away to the Peach Orchard and to Little Round Top, was in full view. Our division stood in brigade columns, and when it became evident that something was going to take place, the boys dropped their cards regardless of what was the trump-even the men who held both bowers and the ace-and all gathered on the most favorable position to wit ness the opening of the ball.

ON TO THE PEACH ORCHARD.

borough, and you will receive by to turn mail excellent photographs of a group of students in the shorthand department and of a specimen of pen work.

splendidly they march: It looks had a dress parade, a review. On, on they go, out toward the Peach Orchard, but not a shot is fired. A little while longer, and some one calls out, 'There!' and points to where a puff of smoke is seen arising against the dark green of the woods. Another and another cloud until the whole face of the forest is enveloped, and the dread sound of the artillery comes loud and quick; shells are seen bursting in all directions along the lines. The bright colors of the regiments are conspicuous marks. and the shells burst around them in great numbers.
"The musketry begins, the infantry

become engaged, and the battle ex-Corps. Now the sounds come from Little Round Top, and the smoke arises among the trees, and all the high and wooded ground to the left of the Peach Orchard seems to be the that the presence of a considerable scene of strife. An hour passes and number of Irish Catholics was an open our troops give way and are falling back; but slowly, very slowly, every inch of ground is fought for. The Third Corps is not in the habit of giving it up, and they hold their own but the odds are against them and they are forced to retire.

Special to the Catholic Record.

On Saturday, Sept. 2nd, His Lordship Bishop Dowling visited the parish of Durham, for the purpose of laying the cornerstone of the first parishores. He catholic Church. Though it is the parts of Bishop as met by the pastor flow Father Maloney, on Sunday last His Lordship the State of the Station the Bishop was met by the pastor flow Father Maloney, on Sunday last His Lordship, accompanied by manifested was greatly appreciated by numer of the pastor flow, Father Maloney, and the station the Dishop drove twelve miles to the place where the ceremony, was to be performed. A large crowd of the Catholics of the district, supplemented by munity rotes status, was assembled to vinues the ceremony. The church of Glenelgy will be the ceremony as evice, says the New York Worlds. In the Masses one witnesses in an terror and the vestion of the State Parish orders. In the evening His Lordship, accompanied by the Rev. Father Kehoe, dedicated.

The chart of the discovery of the "Sectch-Irish" race of all the functions of the hough his tis the most elaborate of all the functions of the the form of the Measure of t

Bishop wears his purple cassock with a tight-sleeved surplice over that and a shoulder-cape. The surplice and the cape and the gold cross hanging on his breast are removed, and the vestments, which have been lying on the altar, are brought to him and he puts them on, reading a prayer for each one.

William Corby, proposed to give a general absolution to all the men before going into the fight. While this is customary in the armies of Catholic countries in Europe, it was, perhaps, the first time it was ever witnessed on this continent, unless, indeed, the grim old warrior, Ponce de Leon, as he tramped through the averglades of

RELIGION AND PATRIOTISM.

"Addressing the men, he explained what he was about to do, saying that each one could receive the benefit of the absolution by making a sincere act of contrition and firmly resolving to embrace the first opportunity of con-fessing their sins, urging them to do their duty well, and reminding them of the high and sacred nature of their trust as soldiers and the noble object for which they fought, ending by say-ing that the Catholic Church refuses Christian burial to the soldier who turns his back upon the foe or deserts his flag. The brigade was standing at Order arms.' As he closed his address every man fell on his knees, with head bowed down. Then, stretching his right hand toward the brigade, Father Corby pronounced the words of the absolution. Dominus noster Jesus Christus vos absolvat, et ego, auctoritate ipsius, vos absolvo ab omni vinculo excommunicationis et interdicti in quantum possum et vos indig-etis, deinde ego absolvo vos a peccatis vestris in nomine Patris, et Filii, et Spiritus Sancti. Amen.'

IN THEIR GRAVE CLOTHES.
"The scene was more than impressive, it was awe-inspiring. Near by stood Hancock, surrounded by a bril-liant throng of officers, who had gathered to witness this very unusual occurrence, and while there was profound silence in the ranks of the Second Corps, yet over to the left, out by the Peach Orchard and Little Round Top, where Weed and Vincent and Hazlitt were dying, the roar of the battle rose and swelled and re-echoed through the woods, making music more sublime than ever sounded through cathedral aisle. The act seemed to be in harmony with all the surroundings. I do not think there was a man in the brigade who did not offer up a heartfelt prayer. For some it was their last; they knelt there in their grave in less than half an hour clothes. many of them were numbered with the dead of July 2. Who can doubt that their prayers were good? What was wanting in the eloquence of the priest to move them to repentance was sup-plied in the incidents of the fight. That heart would be incorrigible indeed that the scream of a Whitworth bolt, added to Father Corby's touching appeal, would not move to contrition."
["Memoirs of Chaplain Life," for sale at this office. Price, \$1.50.]

THE FIRST IRISH PRIEST IN BOSTON.

Here is an interesting bit of early Boston history, for which the Pilot is indebted to Dr. Samuel A. Green, the scholarly ex-Mayor of this city, a graceful writer and an indefatigable student of Massachusetts history. It is taken from the columns of the Boston Weekly Register of March 20, 1732,

"We hear that Mass has been performed in Town this Winter by an Irish priest, among some Catholicks of his own Nation, of whom it is not

mention of Irish Catholics as forming a considerable number of Boston's inhabitants over one hundred and sixty years ago. We know from Colonial annals that the grim and fanatical Governor Endicott entertained the French missionary Father Druillettes as early as 1650, but the priest had come to Boston as an envoy from his Government, and the privi-lege accorded him of saying Mass in Major-General Gibbon's house was a courtesy extended to the nation which

The terse simplicity of the Weekly Register's paragraph illustrates not only the newspaper manners of the period (given a corresponding local discovery nowadays, and modern "journalism" would break forth in scare heads, interviews and double-leaded comments), but also indicates secret with its readers.

Five years after the advent to Boston of this unnamed Irish priest,

the Charitable Irish Society of Boston was formed, on March 17, 1737. This was fully a century and a half before the discovery of the "Scotch-Irish" race to which historians like Hon. Henry Cabot Lodge would credit all

their descendants, to a great extent, lost their faith, and with it their racial identity. Such a lapse could hardly be stigmatized as apostasy. Through no choice of their own, and certainly through no fault of the Church, which the first time it was ever witnessed on this continent, unless, indeed, the grim old warrior, Ponce de Leon, as he tramped through the everglades of Florida in search of the fountain of youth, or De Stoto, on his march to the Mississippi, indulged in this act of devotion. Father Corby stood upon a large rock in front of the brigade.

Religion AND PATRICITISM**

Through no fault of the Church, which could not supply the spiritual needs of individuals scattered far apart in a new and thinly-settled country, they drifted from the Faith of their fathers, which to many of them was but a remote tradition. New England abounds with old Celtic Catholic names—Kelly, Sullivan, Tracy, and scores of others—which tell the race, and almost as unerringly the religion, of the men who first bore them in America, in the days when the "Irish priest" offered up the Sacrifice of the Mass for the "Catholicks of his own Nation" a hundred and sixty-one years ago.

MARKET REPORTS.

London, Sept. 14. — Wheat to day had not change from 97c to \$1.03 per cental. Oats 90 to 95c per cental. Beef sold at \$6 per cent; lower qualities at \$5 to \$5.5 per cet. Lamb 8 to 9c a pound wholesale. Calves 6c a pound dressed. Pork \$7.50 to \$7.75 per cet. Chickens 40 to 60 a pair. Ducks 50 to 80c a pair. Turkeys 12c a pound. Butter 39c a pound y the single roll, and 37c by the basket. Crocks 25c a pound and firkins 21 to 22c a pound. Eggs 12 to 15c a doz. peaches 40c to 31 per basket. Plumbs 80 to 90c a basket. Grapes 2 to 6c a pound. Pears 50 to 90c a basket. Orates 50c to 60c a bush. Potatoes 50c to 81 a bag. Tomatoes 50 to 70c a bush. Potatoes 50c to 81 a bag. Tomatoes 50 to 70c a bush. Hay was in good supply, at 85 to 83.50 a ton.

Toronto, Sept. 14. — Flour — Straight roller.

EAST BUFFALO.

EAST BUFFALO.

East Buffalo, Sept. 14. — Cattle — About all were of the common to fair butcher order, and mostly cows and helfers, which sold at \$2.75 to \$3; a few good butchers' were bringing \$3.60 to \$3.65.

mostly cows and helters, which sold at \$2.55 to \$3; a tew good butchers' were bringing \$3.00 to \$3.05.

Sheep and Lambs.—Three thousand five hundred head on sale including two loads of good Canads lambs. The market was fairly steady to strong with yesterday for the best lambs; choice \$6 pound lambs sold at \$5.50; good \$8 to 70 pound lambs sold at \$5.50; to de \$10 for any lambs sold lower; fair 67 pound lambs sold at \$4.55 that sold at \$5.50 hut medium and fair lambs sold lower; fair 67 pound lambs sold at \$5.50 to \$0 pound lambs and ewe lambs sold around \$0.50 to \$0.70 hundlambs and ewe lambs sold around \$0.50 to \$0.70 hundlambs and ewe lambs sold around \$0.50 to \$0.70 hundlambs and ewe fair when Monday, choice Canadas sold at \$5.70 to \$5.75. Sheep ruled about steady; the offerings were of generally fair and sold around \$0.50 to \$5.75 for \$1.50 to \$5.75 hundlambs and common sheep sold down to \$1.50 to \$2.25.

Hogs—Twenty-four loads all told on sale; market ruled with a good demand and at about steady former prices; good to choice heavy hogs were steady, and good mediums firmer; Yorkers good to choice of \$6.50 to \$0.50 to \$6.50 t

Latest Live Stock Markets.

TORONTO.

Sept. 14,—Export Cattle—Shippers were willing to pay 4 to 45c for best, but sales of medium stuff were made at 35c.

Butchers' Cattle.—The demand for prime cattle is active at 35 to 35c.

Sheep and Lambs.—Good lambs weighing from 65 to 75 lbs. were bought to-day at 83.15 to 85.00. Extra choice butchers' sold as high as 83.75. One bunch, averaging 78 lbs. sold at 83.50 a head. Mediems sold at 87.75 to around 83, and culls brought all the way from 81.85 to 85.25 for mediums, 83.30 to 83.50 for choice, and 83.70 to \$3.75 tor picked lots. A few shipping sheep came in and sold at 84.75 to \$5.50.

Hogs.—Prices unchanged at 83.10 to 89.25 for best fats off car. All sold early in the day. Stores are unchanged at 85.60 to 85.75. Rough, light and heavy sold around 85.

Calves—Only a few in. All sold at rather higher prices. Good 140 lb. to 150 lb. calves brought from 86.50 to 87.50 a head.

Milch Cows and Springers,—In active demand. Only a few were here to-day. Prices firmer at 830 to 855 a head.

Look to God and love His glory, hate your-self and be simple, and you will shine, fortun-ately, without knowing it or thinking of it, with a Christ-like splendor wherever you go and whatever you do

and whatever you do.

Those charged with the conduct and direction of others, and who occupy the first place, should still be the servants of all, and show to those under them the condescention they wished exercised in their regard when they were inferiors.

on to the Peach orchard.

"Soon the long lines of the Third Corps are seen advancing, and how splendidly they march! It looks like This is probably the first authentic

"Soon the long lines of the Third doubted we have a considerable number among us."

Mr. James Williams, a convert from Methodism, was baptized by Father O'Boylan, of Newark, O., recently. This makes the third convert in the last month in St. Francis de Sales' church, Newark.

(CUT PLUG.)

OLD CHUM (PLUG.) No other brand of

Tobacco has ever enjoyed such an immense sale and popularity in the same period as this brand of Cut Plug and Plug Tobacco. Oldest Cut Tobacco manufac-

turers in Canada.

D. Ritchier Co MONTREAL.

Cut Plug, 10c. 1 th Plug, 10c. 1 th Plug, 20c.



We can trust ourselves for nothing, Would that this truth could be deeply written on our hearts, that no length of years or adventuresomeness of life should everefface it; that in order to secure our salvation life must be one long, unsuspended, unforgotten dependence upon grace.

SKINS ON FIRE



oily skin cured by Cuticura Soap. WEAK, PAINFUL KIDNEYS,
With their weary, dull, aching, lifeless,
all gone sensation, relieved in one
minute by the Cuticura Anti-Prin
Plaster. The first and only instanta
accoust pain-killing strengthening plaster. 35 cents

ALL MIRACLES DO NOT OCCUR AT HAMILTON

The whole town of Glamis, Ont., knows of a cure, by the application of MINARDS LINIMENT, to a partially paralyzed arm, that equals anything that has transpired at Hamilton.

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on the **6th Sept.** Five years ago an additional Classical Course, taught in English,
was introduced. Students have now the
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VOLUME

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A PASTORAL VIS On Friday, Stev. James Vin Rev. James Vin bishop of Kingst ville for visitation confirmation of he examined the forms of daily p him to be con was attended by Michael McDon Gauthier, pastor Masterson, pasto Morgan O'Brien,

ville, and Arch

On Sunday m Archbishop cele o'clock and pres Mass at 10:30 Kelly being the conclusion a large minent members Archbishop in th sented him with and warm expr declared they we tokens of kindne address represer that a sectionof failed to discharg God and the Ch their more Catho by persistently of their subscrip ing the cost of the address appealed interpose his au those reluctant just share of th and thus enable

To His Grace the Vincent Clea MAY IT PLE The honor which devoted people of distinguished p here to-day is each and all. It is a source

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