

The Catholic Record.

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

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THE CATHOLIC CONGRESS.

Notable Gathering of Clergy and Laymen at Chicago.

LETTER FROM POPE LEO XIII.—OPENING ADDRESS BY CARDINAL GIBBONS.—MONSIGNOR SATOLLI CONVEYS THE GREETING OF THE HOLY FATHER.—NOTABLE PAPERS AND LECTURES.—NOSTON WELL REPRESENTED AT THE CONGRESS.

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 remarkable 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 distinctive 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 congress are bound to produce great results, which will greatly benefit the Church not alone in America but throughout the world.

The committee on organization decided 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 "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 relate to the event and historic character commemorated by the World's Columbian 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 Boston with 120 delegates; Chicago is third, being entitled to 110. The six New England dioceses have 326 delegates all told. Besides Boston, there is Hartford with 60, Providence with 49, Springfield with 44, Manchester with 27 and Portland with 26.

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 thousand persons in the audience when Secretary Onahan, of the committee on organization, called the congress to order in the Hall of Columbus. Archbishop Feehan, of Chicago, welcomed the visitors to the World's Fair city and 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 they should be marked by courtesy and charity and a spirit of Christian forbearance. Among other things he said: "During the last four months millions of visitors have come from all parts of the globe to contemplate on the exposition grounds the wonderful works of man. Let us no longer call 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 Thaumtopolis, the City of Wonders, the City of Miracles. But while other visitors have come 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 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 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. The 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 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 had spoken but a few words when he was rudely interrupted by the young lord. Mr. Gladstone gracefully bowed to his opponent, preceded a step, and sat down. When His Lordship had finished Mr. Gladstone resumed his speech.

"He dissected his opponent with his Damascus blade. His Lordship 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 Gamaliel. 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 enlighten 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 follows: "To our beloved son James, by the title of *Sacra Maria* in Trastevere, Cardinal priest of the Holy Roman Church, Archbishop of Baltimore. Beloved son: Health and Apostolic benediction.

"It has afforded us much satisfaction to be informed by you that in the coming month of September a large assembly of Catholic gentlemen will meet at Chicago, there to discuss matters of great interest and importance.

"Furthermore, we have been specially gratified by your devotion and regard for us in desiring as an auspicious beginning for this congress our blessing and our prayers. This 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 Zealand.

Monsignor Nugent, of Liverpool, then read a letter from Cardinal Vaughan, of England, and late in the afternoon the first formal address was delivered by Edgar H. Gans, of Baltimore. He spoke of the relations of the Catholic Church to the social, civil and political institutions of the United States.

He 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 truth."

The speaker then explained the American system of government, and added: "The Catholic is loyal to the American government, as the legitimately established government of this country, but not because it is stronger than he.

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. He is of necessity loyal because it is his conscientious duty. Patriotism is sublimated and becomes a religious obligation.

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 battle was not a direct conflict between paganism and Christianity, he asserted that when Maxentius was drowned in the Tiber paganism went down with him. When Constantine, Rome became the ecclesiastical centre of the world without even a shadow of solicitation on its own part.

Later on, when the barbarians threatened the city, it was the Popes rather than the emperors that the people turned for protection. And

thus their power became to be tacitly established and acknowledged without the need of any formal proclamation.

"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 established. For one may unhesitatingly assert that the temporal power as well as the spiritual authority of the Roman Pontiffs is the assault of gradual evolution.

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 crystallizing 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 Caesar the things that are Caesar'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 constitution 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 spiritual power, as in the Mohammedan system, than he did the subjection of the spiritual to the temporal power, which it is

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 Christianity to destroy. By 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 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," by Walter George Smith, Philadelphia; "Columbus—His Mission and Character," by Richard H. Clarke, LL. D., New York; "Isabella the Catholic," by Mary J. Onahan, Chicago. "Consequences and Results of the Discovery of the New World," written by George Parsons Lathrop, LL. D., New London, Ct., was read by M. Henry Guerin, as Mr. Lathrop was unable to be present.

The great lion of the second day was Monsignor Satolli, apostolic delegate 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 Catholic congress. Monsignor Satolli spoke in Italian, and his words were translated for the delegates by Archbishop Ireland. Among other things he said: "Go forth, then, in one 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 Columbus, 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 and elevate the ignorant and downtrodden.

Count Kuefstein, of Hungary, the representative of Cardinal Ledochowski, 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 encyclical, with explanations.

Then came the addresses on social questions. Rev. William Barry, D. D., 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

on the social question. One was Thomas F. Ring, president of the particular council of the Society of St. Vincent de Paul, and the other was Dr. Thomas Dwight, of Harvard College.

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 public institutions held two years ago, and described the good results of that investigation, for which he credited Mayor Matthews, whom he characterized as "the most energetic and capable public officer that this generation has seen in our city." After describing the methods by which charity was dispensed in Massachusetts, he said:

"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 enormous figures. If we admit that we cannot save all, shall we do right if we try to save none?"

"Coming now to the domain of private charities, the policy of the St. Vincent de Paul Society in Boston has been

TO JOIN HANDS at once with our Protestant fellow-citizens in any work where it felt it could be of any use to Catholic poor children.

"Don't meddle with the faith of the Catholic child and we will go along with you," is what we have said from the start. We have found our Protestant fellow-citizens, as a rule, 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 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.

Dr. Dwight's paper was on "Pauperism." The writer was unavoidably absent, but his paper was read by Mr. Ring. After drawing a vivid picture of the pauper in his tenement house the paper continued:

"And the children—no prophet is needed to foretell the future. Happily the mortality below five years is very large. But this speedy release is not 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 without an 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 he had to take such neighbors as he found. The drunken, the riotous, the lewd swarm on the same stairs, perhaps on the same floor. What future is before his little girls there? It is 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 shiftless ways not easily overcome. At first the pauper will care little whether our motives are from above or below, so long as the health is his, but 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."

At the evening session Thomas J. Gargan, of Boston, delivered an eloquent address on the "Past, Present and Future of Catholicism." Others who were heard from during the day and evening were Katherine E. Conway, of Boston, on "The Apostolate of the Home and Society"; Rev. Francis Maguire, of Albany, N. Y., and Warren Mosser, of Youngstown, 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. 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 Exercise Upon the Catholic Church?

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 Papacy and infant baptism are excrescences upon the Catholic Church, neither of which has a shadow of warrant in Holy Scriptures."

We have entire confidence in the honesty and sincerity of our Baptist friend, and we are convinced that it would take a very special impulse of divine grace to change his views and make him a Catholic. It is not always reasoning, however conclusive, that can make a Catholic. It is not with

any expectation of converting our friend that we thus allude publicly to his very positive declaration, but as it suggests a burning question of the times we take it as a text for a few friendly remarks.

There are two topics suggested—the Papacy and Baptism. The discussion of the latter we postpone to a future occasion.

THE QUESTION.

Now is whether the assertion of our esteemed Baptist friend that the Papacy has no shadow of warrant in Holy Scripture is well founded. It is a very strong declaration that makes us think we can show that there is something more than a shadow of warrant for the Catholic doctrine in Holy Scriptures—in fact that there are few doctrines which have a clearer and to the candid inquirer more convincing evidence 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 CATHOLIC DOCTRINE.

seem to render it necessary to repeat our contention "line upon line, and precept upon precept, here a little and there a little" as opportunity may offer.

Now there are at least ten to fifteen passages of Scripture which have a more or less remote bearing upon this subject and about five of them which contain a more direct and explicit testimony. The first class of passages have reference to the fact that Peter always takes the lead; he heads the list of the Apostles—"first Peter," then the rest of the Apostles. The Protestant Bishop Barrow in his celebrated book on the Pope's supremacy is compelled to acknowledge the prominent part Peter bore in the councils and in the public proceedings generally. At the consultation, he observes, "about supplying the place of Judas, he rose up, proposed and pressed the matter. At the convention of the Apostles and the debate about resolving the debate concerning observance of Mosaic institutions he first rose up and declared his sense. In the

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 imploring assent and ready to avow his plying." This same Barrow, too, 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 Government. He says: "Our Lord appeared to Peter after the resurrection, and before this He sent the message of His resurrection to him in particular." He then relates the various acts of Peter after the ascension of our Lord, and concludes thus: "From these and other examples which occur in the Scriptures it is evident that St. Peter acted as

CHIEF OF THE COLLEGE OF APOSTLES, and so he is constantly described by the primitive writers of the Church who call him the Head, the President, the Prolocutor, the Chief, the Foreman of the Apostles, with several other titles of distinction."

But to come to the more direct passages. The command to feed the sheep and lambs of Christ's flock was a very remarkable one. "The solemnity of the circumstances under which it was communicated shows that it was no ordinary act of our Lord—no mere perfunctory ceremony. Thrice He asked Simon, son of John, if he loved Him, and being assured that he did, thrice He repeated the injunction to feed His sheep, to feed His lambs. Given all the Apostles, was, indeed, given the commission to preach the Gospel to the whole world; but to Peter was given the

SPECIAL PRIVILEGE OF FEEDING THE FLOCK.

of Christ with sound doctrine. This was more particularly emphasized on another and not less solemn and impressive occasion. Our Lord said: "Simon, behold Satan 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 *tu* 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 Peter is appointed to confirm the others. And our Lord gives him assurance that his faith shall not fail. "I have prayed for thee," He says; "I have prayed for thee, our Saviour himself Peter receives the assurance of an unerring faith, indefectible, infallible. By the very words he received at once the command to confirm the others and the power to do so without failure. This passage has always been understood by the Fathers of the Church from the very beginning as conferring upon Peter and his successors, in effect, the prerogative of infallibility.

In regard to the power of the keys it is true that our Lord did confer it upon all the Apostles. But

HE SELECTED PETER.

and conferred the powers 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 Apostolic College."

And what shall we say of the grand text, "Thou art Peter (*petra*, a rock) and upon this rock, *petra*, I will build my Church and the gates of hell shall never prevail against it?" Spite of the fanciful interpretations by which it has been sought to break the force of this passage the ablest and most candid Protestant writers admit that

PETER AND THE ROCK ARE ONE.

Bloomfield, a celebrated modern Protestant commentator, says that "every modern commentator of any note has abandoned the distinction between Peter and rock as untenable." The Protestant Bishop Marsh, says: "It would be a desperate undertaking to attempt to prove that Christ meant any other person than Peter," while Dr. Thompson, a Scotch Presbyterian, says: "Protestants have used all the hardihood of criticism in their attempts to reason away the Catholic interpretation."

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 Review*.

A SOUND PROTESTANT WRITER.

A Protestant clergyman of Andover, Mass., thus writes to our contemporary, the *Colorado 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 Rome, an 'Italian Papacy,' 'non-American,' etc. Secondly, now that we have a representative of the Pope on the ground, one who is here to study our institutions, then raise the 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 transfer his See to London itself—since it has never been defined as of faith that he cannot—the anti-Popery cries would be fiercer than ever. The spirit is never satisfied."

It is so much easier, and so, to blaze away at you and to follow the Lord for ever. It might be called the snap 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 to detect it. How many religious papers have exposed it? The *Independent* and the *Christian Union* have, I know, and I hope they are not the only ones. If the Bishops of the Methodist Episcopal Church would issue an encyclical plugging their official character for its spuriousness, they might shake it out of existence, but I doubt whether the General Assembly of the Presbyterian Church could do so. To think that fables as malignant and senseless as any of the stories of Titus Oates should be finding circulation two centuries later among us, whose great-grandfathers several times removed were Oates' dupes! However, there is one comfort, the whole thing rings hollow. No one is afraid, of the 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 bodiless shades. Indeed, 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 lie. 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*.

A Dying Irish Catholic. FROM AN ACTUAL SICK-CALL.

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

Whisht, alanna! Don't cry. You see yourself...

Your father's name, I'm givin' soon to see the face of God...

Remember what I tell you with me dyin' breath...

Come here, child, me eyes are growin' dim...

Arrah! 'twas much like dyin' 'thin, the same as now...

The Priest. Proficere, anima Christiana, de hoc mundo...

I cannot see ye more; but in me heart I feel I'm nearin' Heaven...

The Priest. Subvenite sancti Dei, occurrite angelis Domini...

LINKED LIVES.

By Lady Gertrude Douglas.

CHAPTER XI.

CROSS QUESTIONS.

"How many among us at this very hour do force a lifelong trouble for ourselves by taking true for false, or false for true."

—Tennyson.

Grievous was Mabel's disappointment when the dinner hour brought not Hugh, but a few hasty lines from him to Miss Mackenzie...

"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...

"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 child; 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 that the glad morning would set all to rights again. Alas! it only increased her trouble.

Hugh was, as usual, in his place for Morning Service, but on a first glance at him so absent, Mabel's heart 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 health. If any misfortune had befallen him, why had he not written to inform them of it? So perplexed was poor little Mabel as she took careful note of each change in his appearance, asking herself meanwhile the above questions; so self-grieved she was, too, to think he was ill, or unhappy. But now would be the time when, maybe, her warm sympathy would come kindly to him. No doubt he would tell her after service if anything serious had taken place, and if he were ill again—well, of course Aunt Helen would make him return to the Hermitage to be nursed; and then, Mabel thought, she 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 heard a single word of it. Heartily 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 out at once, and either walked part of the way home with her, or, if he was very busy, Mabel had not unfrequently breakfasted with him at the Vicarage, passing whole mornings helping him with plans for the school. On that particular day he would surely

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 her patience, and make her go home without 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 Hermitage, Mabel?"

"Yes," she replied timidly; "only we all missed you a good deal." Then with some of her old warmth, "I am so glad you are at 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 abruptly. 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 engagement 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. The clear-sighted Jessie was for once thoroughly 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—may, 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 her part which it might be his duty to nip in the bud, but simply because it was only by assuming such harsh abruptness that he was able to maintain his composure at the sight of Mabel.

With stern determination he had resolved to conquer this unfortunate attachment, to weed it by the very roots from his soul. But, God help him! that could not be done, if she were to be as she had been of late, the very sunshine of his daily life. No; he must deny himself the sweet happiness of her presence, of her help, and worse than all, repel her warm, childish affection with harshness and coldness, 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 self-defence he had almost unkindly repulsed her, and sent her from him 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-act his part, or he should thereby infallibly defeat his own object. There, fore, 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 accordingly, in a measure, recovered her spirits, though she was still 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 watches him unobserved.

"He is certainly changed since last week," she thinks to herself; "but why, even if he is ill or unhappy, should he 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 who speaks, "Hugh has just been 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 mentioned it."

"And how was it you said nothing about it, dearie?"

"There was plenty of time, Auntie, and I was in a hurry at part time," says Mabel, busying herself with the cups and saucers.

"I wonder what grand folk they will bring upon us this year," pursues Miss Mackenzie sighing; "they take my child away from me all the time you know, Hugh; it's the season of the year I like the least."

"Auntie, I do not want to go to the Castle," breaks in Mabel eagerly;

"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 having 'em,'" thinks Hugh bitterly, while the old lady answers, "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 Grames, 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 unkind 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. I suppose you will send for me when you are disengaged. Good-bye."

She turned quickly away, for tears of mingled pride and pain were starting 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 far surpassed if she could have seen him during the course of the next hour.

Hugh had gone to London, happy indeed 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 Elvanlee, 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 mischief in time.

"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 herself 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 forever? You must be mistaken, Hugh."

"Well, then, she bears it very well, 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, perfectly unmoved—

"That is rather hard; but suppose she gives us both a little of her time."

"That won't do at all," replied Jessie quickly, "she will not 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 quite right I should speak to you about it."

Hugh said not a word. Jessie's eyes 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?

all right if he comes to Elvanlee. He 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 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 expected from him, and a reply he forced himself to give.

"Do you think that Mabel likes him?"

"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 him. 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 your advice."

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

"It wouldn't be right, dearie. You must speak to her, Hugh, she's getting that unsociable, I declare!" and the old lady laughs her bright pleasant laugh, adding, "Did you happen to hear the names of any that were coming?"

"Jessie mentioned Lord Temple. She was beginning to tell me when I came away," answers Hugh, retaining by an 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—"no, 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 to himself. "I must take resolute 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 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 before she comes back—what sort of a 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 told me."

"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—understand, Aunt Helen, for I have not time to say much; she will be back directly, and I shall be so busy for some time I may not have another opportunity of speaking to you—but if he is all he should be, and she really likes him, then give your consent; but not—no—without."

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

"I shall not see much of him—I am 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 give up entirely all her occupations in the parish; it is no use over-fatiguing herself with dissipation and the other as well. I shall do very well without her for a time. Will you tell her?"

"Yes," 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, and so clearly, so convincingly, that doubts and anxieties were laid at rest forever—

"The Catholic World for September."

But so they go on—so often, so often—those who love one another best—those who would, if it were put to 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 suspended in a considerable degree during the summer months, and that all the life of the country is given up to the characteristic dolce far niente of the country. They are mistaken, and underrate the intensity 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 veneration the heavy chains which bound the Prince of the Apostles at Jerusalem and Rome. On the 2nd of August those churches endowed with the Pontifical Indulgence were visited by great numbers of faithful. Independent of the Pauline Chapel and the Franciscan churches, there are ten at that of 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 St. Dominic, 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 orange tree which he planted, and the cell he occupied, are visited by scores 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 history of the Church at Rome, was celebrated with Pontifical ceremonial. The celebrations were attended by crowds, and the music, as usual in this church, was most excellent on Saturday. On August 7th we have the Feast of St. Gaetano, founder of the Order of Theatines. On August 10th we had the Feast of St. Lawrence; August 15th, the Assumption; August 20th, St. Bernard; and without interruption a wave of ever-surg-ing commemorations in honor of the saints and martyrs of the Church goes on in Rome, the Santo and Felice.

SOME CONVERSIONS.

Very interesting, too, was the conversion of a lady whose home was also in 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 lost 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 High celebrations, and Low celebrations; there were "fathers" and acolytes; there were lighted candles and even incense used at these masses. It seemed to her so like a mockery of "Romanism" that she shook her head and several clergymen of High Church and Low Church preached 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. She sat down one day and wrote twelve letters to the twelve most distinguished clergymen of the Episcopal Church in Europe and America. To each she propounded the same simple question: "What is the teaching of the Church upon the doctrine of Transubstantiation. The replies came in one by one until she had the whole twelve, but 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—

NOW WRITING PLAYS.

Convert Adams Preparing a Drama for Mansfield.

New York, August 30.—Henry A. Adams, who, before he became a Catholic, was rector of the Episcopal Church of the Redeemer, has become a playwright. He is at work on a piece for 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 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 after he became a Catholic. I am always on the lookout for new talent, and I determined to ask Mr. Adams to try his hand at playwriting. I called on him and suggested that he make an adaptation of 'What Will He Do With 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 will succeed in his new field. He is a scholar of rare ability and is fully qualified for the work he has undertaken.

"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 work.

Divorce in Italy.

When Italy followed Garibaldi and his horde of Adventurers 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 before it submerges the entire country. A petition has been prepared for circulation and signature praying for the abolition of divorce by legal enactment. This has been signed by sixty-thousand 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 asunder" is a Christian precept which is binding only where marriage is held to be a sacrament. When the State has joined together the modern doctrine of Protestant and atheistical countries, Italy abandoned the true Church, and she 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 divorce.—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 so subtle and indelible that it is a reminder. We walk the world's beaten ways, and try to get away from it, but it is always there. You can picture the exquisite delight of a good conscience, of him who reads the narrow path. Its presence is as potent as the rod of Moses. Fly from 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 yet 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 you present, that past you repent in pain hide, but is always there. How your heart yearns with the longing for the bright recovered country to look no more on the desert and the land of 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 to 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." It 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.

In view of what Hood's Sarsaparilla has done for others, is it not reasonable to believe that it will also be of benefit to you?

How to Get a "Sunlight" Picture. Send 25 "Sunlight" Soap wrappers (wrappers bearing the words "Why Does A Woman Look Old Sooner Than A Man") to LEECH BROS., Ltd., 43 Scott Street, Toronto, and you will receive by post a pretty picture, free from advertising, and well worth frames. This is an easy way to decorate your home. The soap is the best in the market, and it will only cost postage to send in the wrappers, if you leave the ends open. Write your address carefully. THAT HACKING, PERSISTENT, DISTRESSING COUGH can be quickly cured by using Dr. Wood's Norway Pine Syrup.

FOR INVALIDS and weak, delicate women use Milburn's Beef, Iron and Wine; no other, it is the best.

Worth Reading. Mr. Wm. McNeve, of St. Ives, Ont., had always terrible summer colic, and was not expected to recover, all treatment having failed. Six bottles of Buckle's Bile Beans completely restored him to health. Druggists Sanderson, of St. Mary's, Ont., certifies to these facts.

Looked Like a Skeleton. GENTLEMEN—Last summer my baby was so bad with summer colic, and was looked like a skeleton. Although I had not much faith in it, I took a friend's advice and tried Dr. Fowler's Extract of Wild Strawberry. He soon got better. I truly believe it saved his life. MRS. HARVEY STEVENS, Hillsborough, N. B.

Milburn's Linctament relieves Neuralgia.

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This guar... steed med... big, restor... tions, of... human's... condition... condition... It builds up, strength... cures.

For periodical... tions, elevat... that's know... remedy that's safe, cert...

ELEGANT

New Fall... New Fall... New Fall... New Fall

PETHICK & Fashionable

393 Richmond

NASAL

It is a certain and speedy... Cold in the head, nose, throat, and eyes.

INSTANT, CLEARING, SOOTHING, HEALING.

Cure, Failure Imposs...

Many recent diseases and symptoms of colds, coughs, croup, whooping cough, etc., are cured by this medicine.

NEW YORK CITY

The object of this Agency is to sell regular dealers' prices.

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393 Richmond

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Our Altar W...

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EVERY L...

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For periodical... tions, elevat... that's know... remedy that's safe, cert...

ELEGANT

New Fall... New Fall... New Fall... New Fall

PETHICK & Fashionable

393 Richmond

NASAL

It is a certain and speedy... Cold in the head, nose, throat, and eyes.

SEPTEMBER 16, 1898



DON'T LISTEN to the dealer who is bent on bigger profits. The thing that he wants you to buy, when you ask for Dr. Pierce's Favorite Prescription, isn't "just as good."

ELEGANT

New Fall Suitings
New Fall Trouserings
New Fall Overcoats
New Fall Scarves and Ties

PETHICK & McDONALD, Fashionable Tailors, 393 Richmond Street.

NASAL BALM advertisement with detailed text about its benefits for various ailments like colds, catarrh, and headaches.

NEW YORK CATHOLIC AGENCY

The object of this Agency is to supply, at the regular dealers' prices, any kind of goods imported or manufactured in the United States.

Farms for Sale Cheap

Part Lot 12, block 1 front, tier of lots, tp. Charlotteville, Co. Norfolk, 100 acres and fine buildings, \$1,000.

WE WANT YOU TO CATCH ON.

DO YOU KNOW WHAT WE ARE SELLING THE BEST Teas & Coffees

THE DOMINION Savings & Investment Society

With Assets of over \$2,500,000. Is always prepared to loan large or small amounts on Farm, Town or City Properties on most favorable terms and rates, repayable at any time of year.

White Sulphur Springs Co.

EVERY LADY AND GENTLEMAN should try these great Medicinal Waters, both for drinking and bathing.

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.

Nothing could surprise a member of the Roman Catholic Church more than the statement that Presbyterianism having been in existence for such a period of time, the fundamental and vital question of authority should not have long since been definitely agreed upon and settled forever.

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 necessity of a supreme authority, competent to elucidate those very points of inerrancy, truthfulness and inspiration of what is proposed to men as the word of God, and, by unappealable sanction, impose belief in and adherence to the same?

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 maintains that the system of individual interpretation of the divine word, with all its intrinsic absurdities, practical difficulties and baleful consequences, cannot be adopted or advocated by any man of upright judgment, and that it can, consequently, never have been handed down or sanctioned by the Founder of Christianity.

Therefore, sifted and scanned by unprejudiced and upright persons, 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 satisfy the mind so as to convince it 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.

But let us for the sake of argument, concede that the system of private interpretation 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.

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.

The end justifies the means—how often this has been quoted as the cardinal principle of the Jesuits; so often, the other is brought to mind. In 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.

example, is never justifiable under any circumstances, even though much good might seem to be accomplished by it. Nothing could be more positive 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.

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 communication.

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 excommunication.

The Jansenists of Holland are descendants of those Dutch Catholics whom Jansenist refugees from France introduced with their principles in the seventeenth century. In 1689 Peter Kodde, who had been appointed the Vicar Apostolic for the Dutch missions—

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 Jansenist errors they are still Roman in their doctrines, liturgy, usages and practices. Their orders are valid, their clergy are celibate, they celebrate the Mass and other services in Latin, and acknowledge the Pope as the visible head of the Church.

A Calumny Dies Hard.

Baltimore Mirror. "The end justifies the means"—how often this has been quoted as the cardinal principle of the Jesuits; so often, the other is brought to mind. In 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.

THE SISTERS OF PROVIDENCE.

An Interesting Chat With the Secretary of St. Mary's. She Explains why the Sisters and their Pious are so popular in the Home of Hygiene and the Medicine used in the Home—Information of Value to Everybody.

From the Terre Haute, Ind. Express. Four miles to the northwest of Terre Haute lies the beautiful and picturesque village of St. Mary's. This is a Roman Catholic institution which has achieved something like national celebrity. Fifty years ago it was established by six Sisters of Providence, who came from the shores of France to act as founders for this great charitable order.

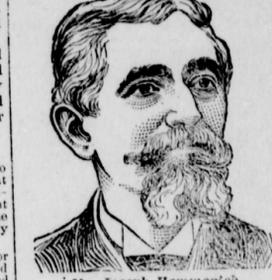
Medical scientists concede that weak blood and shattered nerves are the fruitful cause of a large class of diseases to which human flesh is heir, and if Dr. Williams' Pink Pills is, as Sister Ambrose says they have found it, "a good blood and an excellent nerve tonic," the source of good health at St.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

These pills are manufactured by the Dr. Williams Medicine Company, of Brockville, Ont., and Schenectady, N. Y., and are sold in boxes (never in loose form) by the dozen or hundred at 25 cents a box, or six boxes for \$2.50, and may be had of all druggists or direct by mail from Dr. Williams' Medicine Company, from their office address. The price at which these pills are sold makes a course of treatment inexpensive as compared with other remedies or medical attendance.

Now Well and Strong. STILES—It is my privilege to recommend B. B. B. For two years I was nearly crippled with an inflammatory disease of the kidneys, and for many months I was unable to get on my feet. I am now well and strong, and gladly recommend the B. B. B. Bitters which cured me after I had almost given up hope.

Wrong action of the stomach and liver occasions dyspepsia. Dyspepsia in turn gives rise to bad blood. Both these complaints are curable by B. B. B., which acts on the stomach, liver, bowels and blood, and tones and strengthens the entire system, thus positively curing dyspepsia, constipation, biliousness, diarrhoea, etc.

SCOTT'S EMULSION advertisement featuring an image of a man carrying a large fish on his back, with text describing its benefits for various ailments.



Mr. Joseph Hemmerlich. An old soldier, came out of the War greatly enfeebled by Typhoid Fever, and after being in various hospitals the doctors discharged him as incurable with Consumption. He has been in poor health since, until he began to take Hood's Sarsaparilla.

Hood's Sarsaparilla. Immediately his strength began to return, his appetite increased, and after being in various hospitals the doctors discharged him as incurable with Consumption. He has been in poor health since, until he began to take Hood's Sarsaparilla.

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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 Deansery, Windsor, on the 28th Sept., commencing at 11 a. m.

AN UNSLAUGHT 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 Review.

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 last ten years; if the Evangelical party is timid, if they are supine and spiritless, if they are afraid of either loss of popularity or loss of promotion or preferment, or from love of peace, to take their part openly and strongly in this struggle, they will have none but themselves 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 which 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 the Romeward movement; that 4,000 of them are members of the Church Union, who are pledged to support vestments, lights, wafer bread, the eastward position and the mixed chalice."

He then asserts that whereas in 1882 there were 2,581 Ritualistic churches, the number had grown to 5,042 in 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 in his Ritualistic practices has given 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 are just as fond of the loaves and fishes as their Ritualistic conferees, 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 accession of Archdeacon Farrar to the ranks of the active Evangelicals will have any serious effect in strengthening that party, or in weakening the Ritualists, who have progressed steadily, notwithstanding the fact that there has been even in the past most vigorous opposition to them.

ORANGEISM IN NEW SOUTH WALES.

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 it exists among the Toronto Young 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 misdemeanants" 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 force. No matter how much the present Ministry are under Papal influence, they know better than to bring this musty, wretched enactment into operation against us, for this reason, if for 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 between Her Majesty's subjects of different religious persuasions." If any person 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 worship."

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 in Ireland, and does still both in Ireland and Canada, was made manifest by the conduct of the mob which disgraced the streets of Sydney while they mustered in full force. A grocer, Mr. Green, was assaulted by a number of Orangemen and ordered to "shout." This meant that he should shout the common Orange war cries such as "to h— with the Pope," or "Croppies lie down" or some such cry. He refused, whereupon he was struck down, beaten on the face and body and badly kicked. It speaks well for the administration of the law in Sydney that two persons who were identified as being the leading assailants were sentenced to six months hard labor.

In another instance a Mr. Alfred Powell was assaulted, and his assailant called out "push, push," which 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 he should undoubtedly have ordered the assailant to be flogged."

Mr. Neil in his speech on the occasion above referred to also abused the Jesuits, expressing his wish that the provisions of the old obsolete Catholic Relief Act, passed at a time when persecution was the order of the day, should be put in force against Jesuits, to secure "the gradual suppression and final prohibition of that order, and that Jesuits should have, in accordance with that Act, a penalty of £50 imposed upon every member of the society for every month he might remain in the

country until his banishment could be effected."

With great regret he acknowledged that, "the Jesuits are spreading in New South Wales, and their colleges are visited and made the subject of complimentary speeches by governors and premiers sworn to uphold the law." All this proves that the Orange Right Worshipful Grand Master of New South Wales should have lived a century ago. He is altogether too plous, in the Orange sense, for the present civilized age.

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 Hurtington (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 there would be a prospect of success in 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, was, during the anti-Jesuit agitation, one of the most bitter assailants of the Catholics of the Dominion, under pretence that his attacks were directed not against Catholics, but against Jesuits, who were supposed to entertain designs of aggression upon the liberties of Protestants.

We have been in the past so much accustomed to have benign offers made by such friends as Mr. Sellars that we may very well be excused if we look with some suspicion on the present one.

He commences by stating that the attention of the people of Canada should be turned to "the large and important question of national schools," owing to "the interest excited in the Separate school question in Manitoba."

The school question in Manitoba is not as yet finally settled, nor will it be until the gross injustice inflicted upon the Catholics of that Province is remedied. The liberty of Catholics to educate their children in accordance with their conscientious convictions has been infringed upon, and he who desires peace and harmony will lend his voice towards repairing the injury which has been done. He who really wishes that the people of this Dominion shall enjoy liberty of conscience will throw no obstacle in the way of freedom of education. He will be ready to grant to each one full liberty of education, at least so far as that liberty shall not interfere with the liberties of others.

This is not, however, what Mr. Sellars proposes to do. He asks "are these internecine struggles between the religious denominations in Manitoba, Quebec, Ontario, New Brunswick, over the schools, to be perpetual?" We hope not. But if an end is to be put to them the only course to be followed is to give to the denominations the liberty to educate their children as they deem it necessary. If this be done there will be no internecine struggling.

We are told that if this liberty be granted there will be so many denominational schools that a general standard of proficiency cannot be set up. The school system of Ontario proves that such is not the case. The Ontario 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 contend for the right to establish and maintain schools in which there shall be religious teaching. They do not, and will not, seek to establish them where they cannot maintain them at their own expense. It would be an intolerable tyranny to throw obstacles in their way, as they do not in any way infringe upon the liberties of Protestants; and, on the other hand, they are able to give, and actually do give, their children all the secular instruction which the authority of the State has any reason to require from them. It is a fact, testified to in the reports of the education department, that Catholic schools are in a most satisfactory condition. Yet the proposal of Mr. Sellars is that his own ideas shall be forced upon them. This is the very way to re-introduce the internecine troubles to which he pretends to be so anxious to put an end.

In Quebec also the difficulty has been solved by giving Protestants the

entire control of their own schools, and with this arrangement they appear, as a body, to be quite satisfied. The only exception to the rule is that a few busybodies like Mr. Sellars himself, desiring to earn a little cheap notoriety, aim at imposing their will upon the majority of the people.

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 course, leaving the majority to continue in an independent and diverse line of development?"

The impudence of the question, which implies that the Quebec minority 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, however, 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 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 of presumption for the editor of the Gleaner to propose that in the whole Dominion "Denominational religious instruction must, therefore, be excluded from the regular curriculum. Religious exercises must be confined to such simple forms as can be agreed upon between the representatives of the Roman Catholic Church and the ministers of the great Protestant denominations, or else religious exercises must be held at definite hours to be attended by Roman Catholic children or Protestant children alone."

To support this view he says: "The Pope's pronouncement permitting attendance of American national schools shows that such a plan is not incompatible with Roman Catholic doctrine."

No one more vigorously than Mr. Sellars denounced any reference to the Pope, even when the question of settling a money claim of the Jesuits upon the Government of Quebec was under consideration; though a satisfactory decision could not be reached unless the Pope acceded to it. Why, then, should he now make reference to decisions of the Pope for another country, which have no reference to Canada? However, as it has been the custom of anti-Catholic agitators to make a statement similar to this we may here mention that the Pope did not express any disapprobation of Catholic schools. It is true he has expressly permitted the use of Public schools where Catholic schools are not available, and where ample provision has been otherwise made for the Catholic children attending them; but he desires Catholic schools to be established wherever they are possible. It needs no argument to show that the Catholics of Canada are not precluded by this decision of the Pope from maintaining their right to educate their children in the best way possible, which is in schools where they will be properly instructed in their religion; and this right we intend to maintain.

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: "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 home study) or should be of the simplest character, from text-books prepared in such form as to be entirely unobjectionable to inhabitants of either French or English origin."

As we have seen above, religious teaching and the teaching of morality are also to be of the "simplest character." Will they not be queer institutions for the training of the entire child, where all these important subjects are practically excluded?

It has been wisely said by skillful educators that such schools as Mr. Sellars proposes to establish will produce 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 things impracticable.

ARCHBISHOP SATOLLI AND THE CATHOLIC CONGRESS.

The great Catholic 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 yet 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 York.

On Sunday, the 8th of September, the Congress was attended by Mgr. Satolli, the Pope's Alegate, and he was, of course, the central figure of the enlightened assembly. It is an evidence of the growing 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 representative.

Monsieur 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 benefit of the few. Let us teach men to 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 own 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 blessing, words of joy."

He was here interrupted by loud and prolonged applause. The Alegate continued: "Go forward; bearing in one hand the 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 cannot 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 misrepresentation and false accusations.

WISE LEGISLATION.

The German Government has appointed a commission to enquire into the best means to restore the teaching of the Polish language in the schools of Prussian Poland, and the commissioners 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 Army Bill, which would not have been passed without the vote of the Poles, who supported it in a body. They insisted, however, on the restoration of their language in the schools before they would consent to support the Bill.

A good deal of blame has been cast upon these Poles for having separated on this question from the Catholic Party as such; but it does not appear that there is just cause for the severe censure which has been cast upon them. The Army Bill was purely a political question, and we have no doubt the Polish members of the Reichstag, who are mostly Army officers, are honestly of opinion that greater armaments are required for the protection of the country. It is not to be

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 loyal 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, cest 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 under 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 America immediately upon the announcement of the final passage of the Home Rule Bill through the House of Commons.

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 of their birth by harsh and unjust laws, have retained but little love for their oppressors. But it tells well for their readiness to forgive, that as soon as a disposition has been shown by the English people to repair the injustices of the past, they are ready to extend the olive branch, congratulating Mr. Gladstone and the Liberal party on "the constitutional victory they have achieved;" and this they do in the face of the fact that the Home Rule Bill is expected to be rejected by the Lords by a majority of 10 to 1. They do not hold the people responsible for the obstinacy of the Lords.

The concluding words of the telegram are an indication of the changed feeling of Irish-Americans towards the

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

"We gratefully acknowledge your loyalty and fidelity, which have kept your promises people under difficulties able to any but the highest statesmanship. We can that God, who has bestowed such wonderful mental powers, will prolong your life to complete the work of ending internecine strife, peace and strength to the peace and prosperity to Ireland."

It is suggestive too that name signed to this document of Dr. Thomas Addis grandson of one who was of the exiles from Ireland grand-nephew of one who the scaffold for love of whose last words still send patriotism through the veins of the world over, who called to mind.

A COWARDLY CONTRIST.

"A noble aim Faithfully kept is as a Permit us to say, Rev. that you have not kept. The prefix "Rev." gives impression that you belong of men to whom truth should be dearer than li reading the article in Monthly on the "Pope Christ," we are inclined that "Rev." stands for for surely such an effus make a man redoubtable have Christian courtesy."

Mr. Wallace is a type man who do their thinking Boreif of originality, nothing from out of their own. Preconceived opinions intellect to the glorious truth, and the intolerance bigotry makes them look eye upon all who differ religious belief.

It is repugnant, Mr. strike a cause a traitor mark of scholarship to credulity and ignorance, by the use of garb and it is no complacency hood to foment a spirit hatred towards others this, but you mean it your article with the tion that the priests Church had forgotten Christ, and then you p controversial curiosities bye-gone generation, clude in the most appropriate Church of Rome is all I

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 were Rome;" thus, for a father or mother, with 6d.; for a priest that 10s. 6d.; to eat flesh in £1 4s. 6d.—because this a rule of the Church, law of God! Is this what excessive degree blind a man?

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

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

When next you bear in mind that y not to bear false witness, and that will not be enhance of vile and off-r This is advice kind tants are not as g and ministers may bounds of propriety justly 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."

A COWARDLY CONTROVERSIALIST.

"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 should be dearer than life; but after 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. He gives a "tariff of sins" by "which 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?

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 credence.

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 justly 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 falsehood.

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 her priests to live unmarried, enjoins a course that almost necessarily leads 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 but to help their fellows and to serve 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. 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 calumniate 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 Leibnitz, 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 (the Confessional) 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 opposed 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 morality on a solid basis without the tribunal of penance. We could enumerate 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 appearance 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 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 requires that no one shall be held as elected on the first day who shall not 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 belonging 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 to 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 human interests." For this reason 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 Government 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, their leader. It would appear that his 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 Moderate Republicans, and will contribute towards bringing about a change 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

elected for his department, so also has Wilson, who was driven out from the Chamber for procuring from his father-in-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 the iron yoke of the capitalist upon their necks, need protection.

The practical morality of the confessional 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 employees, 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 encyclical on the evils of civil marriage. This document, it is said, will be soon issued. In the meantime Father Brandi, the eminent Jesuit writer, is preparing, by direction of the Pope, an article which will appear in the *Civiltà 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 an one husband and wife, especially if they thereupon assume the rights and duties of the married state, they thenceforward are married to each other."

Needless to wonder that so many homes are desolate when such vague notions of the married state prevail in the minds of legislators. Thinking 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 endeavoring 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 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 journal:

"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 business! Who cares about John Wesley's teapot, or Bishop Ashbury's shoe-horn? It is commonly reported that while the exhibit of the Roman

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 Apapists 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. Satoli will be officially recognized by the United States Government as Pontifical Envoy. There appears to be no foundation for this expectation, as the Pontifical Alegate 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. Satoli 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 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 rejected the Home Rule Bill by a vote of 419 to 41.

Although it was generally understood that the House of Lords would reject the Home Rule Bill to-night the House did not till up until after midnight, popular interest entering in the speech of the Marquis of Salisbury, who was not expected to rise until towards midnight. In the meantime Baron Halsbury, Baron Herschell, Baron Monkswell and the Bishop of Ripon had spoken to half empty benches. After 9 o'clock the scene outside and inside the House lived up as members and visitors began streaming in. The peacocks, strangers and diplomatic galleries showed a few vacant seats. Conspicuously occupying a portion of the area of the House were twenty-two Bishops attired in their capacious robes with lawn sleeves. The Archbishop of Canterbury, the Bishop of London, the Bishop of Exeter and every notable church dignitary were present. Members of the House of Commons crowded the access and standing room around the throne.

The debate in the House reached the same dullness in the Earl of Morley's mauling against the bill. A number of other peers were on the roll to speak, but a sense of weariness affected them as well as the House generally. So Lord Salisbury seized a chance during a momentary pause rose at 10:20 o'clock and 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 ceased some merriment by crying, "I think the 'contents' have it." Very loud and determined was the rival cry, "The contents 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.

PRESS COMMENTS ON THE LORDS' ACTION.

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."

The *Daily Chronicle* says: "Our reply is extremely simple. The addition 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 mumbled, delivery. To this, however, the listener to English-speaking must get accustomed. Lord Rosebery 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 snarled 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 and their pressed 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 applauded 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."

JOYFUL HOME RULERS.

CONGRATULATIONS TO GLADSTONE FROM BRITISHMEN 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 cable-gram reads: Boston, Sept. 2.

To Right Hon. William E. Gladstone: 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. DANIEL P. SULLIVAN, Sec.

The letter was: Boston, Sept. 2, 1893. Justin McCarthy, M. P., Chairman of the 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 a 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 a question of a short duration, we remain, Very respectfully yours, THOMAS J. GARGAN, Chairman. DANIEL 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 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 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.

DR. THOMAS ADDIS EMMET, President. EUGENE KELLY, Treasurer. JOHN BYRNE, Chairman Ex. Com. JOSEPH P. RYAN, Secretary.

"She Looketh Well"

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

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

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

Margaret L. Shepherd

A COMPLETE ACCOUNT OF HER LIFE. Single copies, 25c. But a cover, 15c. Address: TITUS, COFFEY, Catholic Record Office, London, Ont.

LOVE & DIGNAN, BARRISTERS, ETC., 418 Talbot street, London. Private funds to loan.

A Legend of Our Lady.

As once the Blessed Lady Did walk across the land...

She sat her by the wayside To pass awhile and rest...

Beside the dusty pathway, Through hush and stony ground...

Sat down the Queen of Heaven, Her King upon her knees...

Then John spoke out—but softly, For that his heart was fond...

But she in holy silence, With gravely smiling lips...

Until the Babe awaking, Did smile again, to see...

And to us wide He opened Those eyes of love divine...

Till all the dreary way, Grew sweet with heavenly music...

Full gladly then Our Lady The sturdy boy addressed...

Would look for himsome service From those His creatures dear...

Forever must they flow, When for a space in any place...

Then homeward, softly crouching, To him upon her knees...

And did ye think my little Son, Wherever He might rest...

And did ye think my little Son, Wherever He might rest...

And did ye think my little Son, Wherever He might rest...

And did ye think my little Son, Wherever He might rest...

And did ye think my little Son, Wherever He might rest...

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THE CHURCH WAS THE ONLY BUILDING...

The church was the only building not yet buried out of sight...

The waters were gaining rapidly, and the villagers thought...

But nobody on the high ground remembered that only Father Jasper...

Claus, however, had thought of it. "Surely," he said to himself...

When the water had risen above the doorsteps nearest the church...

Claus felt happy. He heard the rush of waters outside...

He heard the rushing of waters outside. Distant shouts and cries...

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FIVE-MINUTE SERMONS.

Seventeenth Sunday after Pentecost.

THE CHRISTIAN VOCATION.

I beseech you to walk worthily of your vocation...

In the Gospel our Lord says that the perfect love of God...

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...

In general, we call that a higher, a more exalted spiritual state...

Now, there are degrees even in this depending upon the particular grace...

God to give to one person or another. One star differeth from another...

in brightness and glory, and so shall the glory of the Christians differ...

according to the perfection to which they have brought their souls...

while in this school-time of the world-life. Over and above what are called...

strict Christian laws, which one must 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 heard of. 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 of 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 is not of a Christian. Why? Because he is a monk, nun, or priest, but because he is a Christian.

Every Christian must practise the counsel of chastity. Heaven help us! In the 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 illustration...

without further argument or illustration, 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 the Christian perfection of chastity. So also of obedience. One must obey the Ten Commandments and the laws of the Church. Oh! yes. And have we not also to obey the special decrees of the Holy Father, our Bishop and our pastor?

What sort of a Christian is he who is his own 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 special graces, every one ought to be praying hard that God will give him 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 vocation" and realize in himself the picture 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 McGrath preached to a very large congregation on "Christian Modesty."

The preacher based his sermon on the text: "How beautiful is the chaste generation with glory, for the memory thereof 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 Sermon of the eight Beatitudes. But in one of these beautitudes does Our Blessed Lord promise the vision of God, when he said: "Blessed are the clean of heart, for they shall see God" as much as to say: "Blessed are the pure, blessed are the chaste, blessed are the modest, for to them it

was the glory in a special manner...

was the glory in a special manner to see the face of God Himself.

There was no virtue which the Church was so anxious to impress upon her children, 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 of the Church, he thought it would not be out of place to say a few words on Christian modesty.

What was Christian modesty? It was the most beautiful, the most noble, the most perfect of all virtues of religion. One of the 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 our hearts, our thoughts, our affections. It is the badge of the true Christian, a virtue which makes us 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 are Christ's crucifix with the flesh with you, they belonged to Christ because they put to death, and nailed, as it were, to the Cross, the lusts and concupiscences of the flesh. The Holy Fathers were loud in their praises of 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 would even add after the teaching of St. Bernard, that a chaste life was in a very wonderful manner the angelic life. That the angels should be chaste without the body was not wonderful, but that man clothed in corrupt flesh, and having a fallen nature, should live the chaste life of an angel was worthy of admiration, and he would add it made them like Christ Himself. No one during his life 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 temple, but they never dared say he was not pure. When Christ became a man He selected a Virgin to be His 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 upon Christ's bosom, and drew sweetness from His Sacred Heart, was a Virgin; and His beloved, the Holy Mother to the care of the virgin discipline. So the Church wished her priests to be virgins because it was their great honor and privilege to handle the Sacred Body of Christ, and therefore it was becoming and proper that they also should be virgins and cultivate the highest virtue of purity. See what a lovely virtue is this Christian modesty! On the other hand consider the threats and the denunciations hurled against vice and impurity. St. Paul says, "Do not inherit the kingdom of God who are filthy, neither the fornicator nor adulterer shall possess the Kingdom of God;" and again he says: "Know you this and understand: no fornicator nor unclean person hath inheritance in the Kingdom of God and of Christ." And St. John in the Apocalypse cries out as it were with scorn "Foris eies et impudici" (cast out the dogs, and the unchaste, for into the Kingdom of Heaven nothing unclean can enter). But some may say this was a very difficult virtue to practice, and others even said it was impossible to resist the strong passions of our nature. All men, they say, did these sort of things, and therefore it was not so bad after all. But the teaching of Christ was in the very opposite direction. It might perhaps be difficult, but it certainly was not impossible. By self-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 by that which you are able to bear." When people fell away from the faith, it was generally because they indulged 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 most tempted? Generally, it was the young people. The passions were stronger, and they had not the experience of the terrible ravages of the awful vice, and one thought seemed to fill the hearts of young people—pleasure, self-indulgence and gratification, and not unfrequently at the cost of their health, homes, and friends, everything that was noble and beautiful in their nature was thrust aside for the sake of gratification of this all-absorbing vice, and young women—silly, foolish, empty-headed, seemed to ignore this terrible danger; and alas! the devil went about seeking whom he might devour. These silly young women did it for the devil to feed them out, they went half way to meet him, they wanted to be devoured, and they were. How different was this improper company—night walking, this lightness of conduct verging almost on immorality of these young women—to the reserve and the modesty of Our Blessed Lady? When will these silly girls recognize the fact that a virtuous young man will not seek a wife in the dark roads or on the gas-lit pavements of the streets of London? There they would meet plenty of young scamps much more bent on their ruin than on their happiness. A good husband

would seek a wife where she should be found—under the parental roof, and under the care of her parents.

A sensible man would not wander about the streets of London in order to find a wife; and, therefore, the proper place for a respectable girl was not night-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 ill-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. 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 admitted that they at least were not of the chaste generation of glory; and that Christian modesty had very little to do with them. What was the cause of this decadence which he feared they would all admit? There was no use in denying that there was a serious decadence at the present day, even in Catholic young men and women. There were many causes, but he would place two before them. The first was the want of appreciation of the beauty of the excellence and of the nobility of our nature, and of the virtue of purity. The young man had lost that high opinion which they as Catholics ought to have. He remembered that the time when a young girl resorted by respectable girls. But not so now, and that showed a decadence or want of appreciation of the lovely virtue of Christian modesty. Another cause was neglecting to take proper precautions to preserve so tender, so delicate, so easily sullied a virtue. It was impossible for a girl who stayed out late at night, walking with this fellow and that fellow, to preserve that virtue of modesty, and it was almost certain that they would come to grief. They must not dally with temptation, but the moment evil thoughts come 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 it was almost impossible to extinguish it until it had done considerable damage. Let them also avoid sloth and idleness, and avoid bad reading and evil books. There were some people who did when they got their first thing 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 some of the many Catholic papers, for in them they would find healthy reading, and certainly it would not literature that would corrupt and lower them. In addition to these precautions, let them pray to God, be 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. They would belong to the chaste generation with glory, the memory whereof is immortal. They would sing the new canticle not given to others to sing, and follow the Lamb wheresoever He goes.

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?

Hood's Pills cure constipation. They are the best after-dinner pill and family cathartic.

There are so many cough medicines in the 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 Bickel's Anti-Consumptive Syrup. Those who have used it think it far ahead of all other preparations recommended for such complaints. The little folks like it, as it is as pleasant as syrup.

Hallowell'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 Expeller does not require the help of any purgative medicine to complete the cure. Give it, a trial and be convinced.

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. Victoria Carbolic Salve heals all other wounds, cuts, bruises or burns.

No bogus testimonials, no bogus Doctors' letters used to sell Hood's Sarsaparilla. Every one of its advertisements is absolutely true.

THE Okey TO Comfort ON Washday IS CHWILIGHT SOAP GUARANTEED PURE AND TO CONTAIN NO INJURIOUS CHEMICALS

Ayer's Hair Vigor

Makes the hair soft and glossy.

"I have used Ayer's Hair Vigor for nearly five years, and my hair is now soft, glossy, and in an excellent state of preservation. I am forty years old, and have ridden the plains for twenty-five years."

A number of years ago, by recommendation of a friend, I began to use Ayer's Hair Vigor to prevent the hair from falling out and to stop its turning gray. The first effects were most satisfactory. Occasional applications since have kept my hair thick and of a natural color."

Over a year ago I had a severe fever, and when I recovered my hair began to fall out, and what little remained turned gray. I tried various remedies, but without success. I then began to use Ayer's Hair Vigor, and now my hair is growing rapidly and is restored to its original color."

My hair was rapidly turning gray and falling out; one bottle of Ayer's Hair Vigor has remedied the trouble, and my hair is now its original color and fullness."

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SEPTEMBER 16, 1893.

For Bronchitis

"I never realized the good of a medicine during which time I have suffered intensely from pneumonia, followed by bronchitis. After trying various remedies, without benefit, I began the use of Ayer's Cherry Pectoral, and the effect has been marvelous. A single dose relieving me of coughing, and securing a good night's rest." - T. A. Higginbotham, Gen. Store, Long Mountain, Va.

La Grippe

"Last Spring I was taken down with la grippe. At times I was completely prostrated, and so difficult was my breathing that my breath seemed as if confined in an iron cage. I procured a bottle of Ayer's Cherry Pectoral, and no sooner had I begun taking the relief would be so rapid." - W. H. Williams, Cook City, S. Dak.

Lung Trouble

"For more than twenty-five years, I was a sufferer from lung trouble, attended with coughing so severe at times as to cause hemorrhaging of the lungs, and at times lasting three or four hours. I was induced to try Ayer's Cherry Pectoral, and after taking a single bottle was free of my trouble. I can confidently recommend this medicine." - Franz Hofmann, Clay Centre, Kans.

AYER'S Cherry Pectoral

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists. Price 50¢ per bottle, \$2.00 per six bottles. Prompt to act, sure to cure.

TO EDUCATORS.

Catholic School Books.

Table listing various Catholic school books such as 'Saddler's Dominion Catholic Reading Chart', 'Saddler's Dominion Catholic First Reader', etc., with prices.

D. & J. SADDLER & CO. Catholic Publishers, Church Ornaments and Religious Articles.

A GREAT OFFER (Charges prepaid to any part of the Dominion.)

The CATHOLIC RECORD FOR ONE YEAR. Webster's - Dictionary FOR \$4.00.

The CATHOLIC RECORD FOR ONE YEAR

By special arrangement with the publishers, we are able to obtain a number of the above books, and propose to furnish a copy to each of our subscribers.

The dictionary is a necessity in every home, school and business house. It fills a vacancy, and furnishes knowledge which no one hundred other volumes of the choicest books could supply.

As some have asked if this is really the Original Webster's Unabridged Dictionary, we are able to state that we have learned direct from the publishers the fact that this is the very work complete, on which about 40 of the best years of the author's life were so well employed in writing.

I am well pleased with Webster's Unabridged Dictionary. I find it most valuable work. JOHN A. PAYNE, Chatham, Ont.

"I am highly pleased with the Dictionary," writes Mr. W. Scott, of Lancaster, Ont. Address, THE CATHOLIC RECORD, LONDON, ONT.

ONTARIO STAINED GLASS WORKS

STAINED GLASS FOR CHURCHES. PUBLIC AND PRIVATE BUILDINGS. Furnished in the best style and at prices low enough to bring it within the reach of all. WORKS, 106 BUCKINGHAM STREET R. LEWIS.

LEO XIII. ON LABOR.

Interesting and Forceful Letter to a Swiss Catholic.

Below we give a letter which the Holy Father has addressed to M. Gaspar 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 beneficent 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 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, wishing 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 Bienna in Switzerland delegates representing countries separated by their opinions and their religious creed.

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 neglect the devotion used in her maidenhood. O my dear sisters, have you no more favors to ask, no more sins 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 enable 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 human 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 have chosen your part and must forego all lengthened attachments, retreats and attendance at church which would interfere with your present calling. It is humbling to reflect that when our heavenly Father is showering down His choicest blessings upon our heads we should require any inducement to attend to His service. Should not our hearts, overflowing with joy, expand to the influence of all celestial things? Should we not open the hand of charity to our suffering neighbor and let the reflection of our happiness raise his sinking heart? Should we not look upon our neighbor's failings with the kindness of a sister? Should not the sick feel the sunshine of our love? But, above all, should we forget the 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 discharge of our duties. Let us not wait until God withdraws His countenance from us to thank Him for His favors. Let us show a noble example of Catholic piety unassuming, yet dignified; amiable, yet firm; so shall we become worthy to rear saints for heaven. Let religion be no secondary consideration in our establishment. Let it be seen at once that we wish to save our souls, never blushing for our faith, but making no parable of it. True virtue is grounded on humility; under its banner we are safe.—Sulorac Suicirap.

MOCKING BLINDNESS.

Earnest Words by Philip O'Neill. HOW FEW THINK OF DEATH. In every walk of life death is present. The whole world is a tomb and we with thoughts bent only on life, see walking on the buried dust of centuries. We see men die every day. How many days are yet for us? We do not know. I have said before that all men are surprised by death—something is left undone. Which of us looks down the lane that leads to the new-made grave intended for us? Not one! In every shop, in every house, on every street, in every field men are only concerned for the things of life. This we know, that life is getting shorter every second. O, my friends, how many seconds are yet for us? We know, too, that our days are numbered, and the day is steadily approaching us on which our grave shall be dug, when our life shall go out like a candle flickering 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?

When these lines bring up the memory 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 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 forward 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 exceeding 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 life! Let us strive to save our souls!

Don't trifle with your faith, and allow the rank weeds of sin and indifference to choke it to death. Faith is a divine gift. 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 skillfully sugar coated, are pleasant to take, and long retain their virtues. Gives Good Appetite. GENTLEMEN—I think your valuable medicine cannot be equally 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. MRS. MATTHEW SPROUL, Dungeness, Ont.

Mrs. J. M. Scott, Sturgeon Falls, Ont., writes: "I cheerfully recommend Pink Pills. Before I began using them I was troubled with weakness. I thought it was signs of age, but I tried your Pills and am now as strong as ever. I got all dealers or by mail at 50¢ a box, or 6 boxes for \$2.50. Dr. Williams Med. Co., Brockville, Ont., and Rochester, N. Y.

Mr. W. Thayer, Wright, P. Q., had Dyspepsia for 20 years. Tried many remedies and doctors, but got no relief. His appetite was very poor, had a distressing pain in his side, stomach, no gradual and immediately commenced taking, Northrop & Lyman's Vegetable Discovery. The pains have left and he rejoices in the enjoyment of excellent health, in fact he is quite a new man.

PURE COD LIVER OIL combined with WILD CHERRY and Hypophosphites renders Milburn's Emulsion the best on the market. For Nine Years—Mr. Samuel Bryan, Theford, writes: "For nine years I suffered with ulcerated sores on my leg; I expended over \$100 to physicians, and tried every preparation I heard of or saw recommended for such disease, but could get no relief. I at last was recommended to give Dr. THOMAS' ELECTRIC OIL a trial, which has resulted, after using eight bottles, (using it internally and externally), in a complete cure. I believe it is the best medicine in the world, and I write this to let others know what it has done for me."

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

FATHER'S KIDNEYS. A Reverend and Refreshing Sleep After Hard Study. ELWOOD, ILL., March 6, 1891. I used Pastor Koenig's Nerve Tonic for nervous and feeble night after hard study. It gave me refreshing sleep and great relief. I also found it for another person who suffered from nervousness and it did him much good.

REV. B. BIESEL, EARLETON, Ia., May 14, '93. I was troubled with nervous headache for a long time, especially on Sundays after services. Two bottles had the desired effect. Have full confidence that it is all its name implies, a "Nerve Tonic."

REV. FATHER J. B. HUMBERT, St. Mary, Ky., Oct. 7, '90. I hereby testify that Pastor Koenig's Nerve Tonic cured a girl of my congregation of St. Vitus Dance, and a married lady of sleeplessness. REV. FATHER POL. EBERMONT.

A Valuable Book on Nervous Diseases and a sample bottle to any one who writes for it. This pamphlet has been prepared by the Rev. Father Koenig, of Fort Wayne, Ind., since 1876, and is now under his direction by his

KOENIG MED. CO., Chicago, Ill. Sold by Druggists at 25¢ per Bottle. 6 for \$2.50. Sample Size, 10¢. 6 Bottles for \$9. Agent, F. W. Saunders & Co., Druggist, London, Ontario.

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 intention, although his exterior was far from moving his suspicion, after having put some questions to him, decided to consider the matter. He intended since it would be dangerous to use 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 Church, whereupon the young man gave the following answer: "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 persecutions 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 the Jews? No. The Freemasons? No. The Old 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 is by them that the true Church is to be found."

The pastor no longer doubted the sincerity of the young man, but instructed 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 seven 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, unobscured by most of the bystanders, which has been made public for the edification of all. With the crowd present at that terrible scene stood the Rev. Father O'Connor, of San Francisco. Whilst others were rendered 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 fiery furnace, Father O'Connor raised his hand, and pronouncing the formula of conditional absolution gave to each, in so far as he was capable of receiving it, the remission of sins through the sacrament of penance. The thought of this must give much consolation to the families of the departed heroes.

In that supreme moment when 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, it may be disposed to receive the benefits of the sacrament through which the stains of sin committed after baptism are removed. Thus the act of Father O'Connor, in the exercise of his sacred ministry, was in perfect accord with the loving spirit of Mother Church, whose mission upon earth is to seek after souls and lead them to the feet of their Heavenly Father.—Ave Maria.

Testing His Honesty.

Your druggist is honest if when you ask him for a bottle of Scott's Emulsion he gives you just what you ask for. He knows this is the best form in which to take Cod Liver Oil. Minard's Liniment cures Burns, &c.

Prize Medals in competition with the World

THEY PURCHASED THE PILLS AND OINTMENT.

Prize Medals in competition with the World

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