TEMBER 8, 1894.

ED of lame back, after suffering IINARD'S LINIMENT, ROBERT ROSS, ED of diphtheria, after doctors JOHN A. FOREY. RED of contraction of muscles S LANIMENT. MRS. RACHAEL SAUNDERS.



tlé's Food ble and our book "The Baby" ser Mother mentioning this paper.

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#### OSEPH'S ACADEMY.

S CONDUCTED BY THE SIS-the Holy Names of Jesus and Mary, on Monday, August 27. Young on Monday, August 37. Young us to receive a choice and ther holic education, and pursue the istudies in order to obtain teachers will find these advantages in thi The salaberity of the town of Am n which the convent is located. It to the residents of Ontario. Fo to the residents of Ontario. Sister and the salaber of the salaber of the salaber with the salaber of t ce and then



and endorsed "Tender for Owen k," will be received until Friday, of September, instant, for works for ement of the Harbour of Owen y County, Ontario, according to a

DIOCESE OF LONDON. From the Windsor Review of Sep. 7 we learn that nearly five hundred people attended the blessing of the school house of the Church of Our Lady of the school; and the influence there should be exerted for the child's good. Lake St. Clair at Walkerville Sunday afternoon. The exercises were con-ducted by Right Rev. D. O'Connor, D. Is not God the same God in all times and places? Then can too much time be devoted to learning of Almighty God? Why should not the acts in our D., Bishop of London, assisted by Rev. Father Maynard, O. S. S., of St. Joachim schools be referred to Him. We put up the prints of Jesus Christ, who suffered church, Detroit ; deacon, Fr. Cushing, C. S. B., Superior of Assumption college, Sandwich, and subdeacon Father Hours, for religion that the children may not cease to remember Him.

**VOLUME XVI.** 

solemnity

colored candles which made the sur-

tion of the Blessed Sacrament.

while following them were a body

the Bishop and his attendants. Be-

tween them were the trustees carrying

a large litter, to which was attached four crucifixes to be hung in the

When the procession reached the school a circle was formed and the

Bishop O'Connor, accompanied by Father Cushing and Father Hours, advanced to the entrance of the school,

prayer prepared especially for the

in an under tone repeated a

white decorations.

different rooms.

holy

order of blessing began.

C. B. S., of St. Ann church, Detroit Rev. Jesuit Fathers of Detroit college We as Catholics believe our religion to be the true religion, yet we practice toleration toward all who do not think as Revs. Scanlan, Montreuil. C. S. B.; Villeneuve, Tecumsch: Bechard, Mc-Gregor; L. Heureux, McKeon, Paul, O. S., Chatham; Langlois, Tilbury, we do; why not others tolerate us. No funds go into our Catholic schools except what we pay ourselves, though much of our money goes to the public funds for other purposes. We are always ready, however, to have our also took part. Rev. Father Beaudoin, the parish priest of Walkerville, was master of ceremonies, and how well his duties secular teaching inspected by Governwere performed may be judged from ment inspectors. the fact that everything proceeded smoothly and in order with all due All knowledge comes from God.

Can it possibly lesson our knowledge of things secular to know God, as we endeavor to impart to our children, Preceding the consecration exercises at the school, solemn services were celebrated in the church, which knowledge. We are only too glad to grant to others liberty of conscience. was profusely decorated. The pillars were hidden behind a net-work of Why not extend the same courtesy to us Catholics ? green leaves. The altar was bril-liantly illuminated with different

As God's creatures we are destined to return to Him. We must then do our duty here on earth to attain the rounding images stand forth with startling distinctness. Rev. Father Maynard preached the sermon, speak-ing in French, his topic being "The end we desire, and any education which renders our future lives the more secure, is the most perfect one. The dimensions of the school are 63 Necessity of Catholic Education for Catholic Children." Following Father x28 feet, with a portical of 24x14 feet. It is two stories high and is built of Maynard's address Bishop O'Connor brick.

pronounced the blessing and Benedic-The crucifix bearers were J. S. Vis ger, J. Maisonville, H. Mailloux, Alex. St. Louis, F. X. Drouillard, Em. Parent, At the conclusion of the exercises in the church the participants at the blessing exercises formed in a proces-Wm. Waldinau, Jacob Bondes, Oliver Maisonville, J. L. Reaume, Jerome Langlois, Luke Montreuil. sion and marched to the school house, which is situated a few rods from the Ribbon bearers-Misses Theress Mai

sonville, Della Pratt, Mary Brown, Ella church. At the head of the procession Hartnett, Eugenia, Parent, B. Janisse, Nellie Desmarais, Eugenie Sellick. marched an acolyte bearing a crucifix. The school was opened the 3rd of September. The teachers are the Sis-Behind him came two candle-bearers, boys, each one carrying a miniature British flag. They were followed by ters of St. Joseph, their Mother House being "Mount Hope," London. Cor-nelius Donovan, Separate school ina number of young girls who had been confirmed Sunday morning. Each one was dressed in her white confirmation suit and carried bouquets spector, was present.

## ARCHDIOCESE OF KINGSTON.

of flowers. Behind these were yet another body of marchers of more The following circular from His mature age carrying images of the different patron saints which were Grace, Archbishop Cleary, was read in the churches of the Archdiocese of held aloft on supports covered with Kingston on Sunday : To the Very Rev. and Rev. Clergy and At the end of the procession followed

the Faithful Laity of the Archdiocese of Kingston : My Dear Friends - Last Christmas

the Irish Parliamentary Party appealed with extreme urgency to me, in common with the other hierarchs in Canada, to solicit pecuniary aid from our priests and people for the mainten. ance of the struggle which they have been faithfully and bravely making from night to night and from month to month in Westminster against the allied forces of Toryism and Liberaloccasion. The prayer was delivered Unionism and the notorious band of in Latin, and while pronouncing it nine anti-Irish Irishmen. The appeal sprinkled the door and steps with y water. He then returned to the minutely detailed statement of the sung, after which he again advanced on the emptiness of the Irish National

Welsh representatives, despite the members of the Federal Parliament, opposition of the Irish majority. shall be paid out of the national funds directly antagonizes the constitution half of the whole number) as are of the United Kingdom, if the Act of known to be unable to bear the double But all who hold the the multiplied expenses connected with be very logical in their way of think. The inability of the National ing or in their analysis of political speeches. Many are the fallacies that

jority towards Ireland is used as a primary argument against the legal primary argument against the legal shifting tactics of the enemy peremp-torily demanded full attendance of the possibly prove an effectual barrier to Irish members every night, and the the success of the Irish cause. It is loss of one vote might prove disastrous, therefore of supreme importance to it was feared that want of means to win over the English majority to the meet the cost of travelling and of hotel Home Rule side. To this end it is indispensably necessary to diffuse in-structive and defensive popular litera-poverty of the Irish in Ireland, and ture among the people in all parts of that country. By this means the Irish question will, it is hoped, be rightly comprehended; old-time pre-sudden failure of nearly all the balance in the united States and Canada, and the Australian panic, resulting from the sudden failure of nearly all the udices will be eradicated from the minds of the voters ; and the persist-ent misrepresentations of the hostile press dispelled by force of facts and arguments. This implies a large expenditure of money and literary labor. Continuous journeyings and meetings and lectures and all the various' agencies of electoral warfare must likewise be provided for, if victory is to be assured. Ireland's struggle is against a gigantic foe-against the untold wealth and social nfluence of the British aristocracy linked in political alliance with the State · paid, luxuriously pampered Bishops and clergy of the Established church, and strengthened financially and otherwise by the purse-proud middle-class, who fill the immense space between the nobility and the nasses, ever worshipping the lords of the soil, and holding in contempt the men of horny hand, by whose daily labour they are supplied with the comforts and luxuries of life.

The registration of voters is another department of work that must be vigilantly attended to under penalty of failure at the polling booths. It involves legal advocacy in the courts of every electoral division, and de-mands considerable outlay of money. In Great Britain it will be looked after by the men of action in the Liberal party; but in the four provinces of Ireland this costly task will devolve on the Irish Nationalists and will widen the drain on their funds.

Furthermore, the expense, the for midable expense, of contesting, say fifty or sixty constituencies in Ireland has to be met by hook or by crook; otherwise all the efforts and sacrifices of the past decade of years will have been made in vain: defeat shall be poor Erin's un happy lot once more, and her last state shall be worse than the first. "Vae victis!" Woe to the vanquished! shall be the key-note of hostile legis lation in London and coercive adminourselves and our families in the sight istration in Dublin Castle for an indefinite period extending beyond the relief in this day of her gravest neces

Catholic Record.

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

LONDON, ONTARIO, SATURDAY, SEPTEMBER 15, 1894.

Stephate by the National party the gradies at home and the land of his factors and the second of the Performal Parameter in the land of his factors and the second of the performance What concerns us chiefly is the fact that the attitude of the English ma-jority towards Ireland is used

offering to Holy Ireland in the spirit of thanksgiving to the Heavenly Father for all His mercies and bounties throughout the year, and in particular for His blessing of seasonable rain and sunshine, of fertility of the land and productiveness of the cattle. If charity to our fellowman in his hour of need be a title to heaven's rewards, much more shall we insure merit for

of God by coming to dear old Ireland's sity, when her fate for good or evil,

it is not enough to know God, but we use of the church is not enough to know God, but we use of the last ninety-four years and home, there is no place where children are so much influenced as in Welsh representatives, despite the members of the Federal Parliament, with of the federal P

NO. 830.

opposition of the Irish majority. Hence Lord Salisbury's pet argument Union be rightfully regarded as constitutional.

ement of the Harbour of Owen y County, Ontario, according to a scification to be seen at the office of lerk. Owen Sound, and at the De-Public Works, Ottawa. ill not be considered unless imade supplied and signed with the actual if tenderers. ted bank cheque, payable to the Minister of Public Works, for the housand dollars (\$1,000) musi accom-party decline the contract, or fail the work contracted for, and will in case of non-acceptance of ten-

rtment does not bind itself to accept or any tender. By order, E. F. E. ROY, Secretary.

20 August, 1894. 828-2



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#### TE OF JOHN BATTLE, THOROLD, ONT.

nces: Very Rev. Dean Harris, atharines, Ont.; Fev. Father ,Carmelite Mouastery, Niagara Ont.; Kev. Father Sullivan, d, Ont.

and made a complete circle of the school, sprinkling the foundation and sides with holy water. The interior sides with holy water. The interior of the school was blessed in a similar sore. It revealed in clearest light the imminent danger of a collapse of Irish Parliamentary work through want of resources. There was not enough manner.

After the blessing of the school was noney to provide for three months' cur finished, the crucifixes were separately rent expenses, much less to sustain the party to the end of the session and blessed and hung in the respective rooms.

BISHOP O'CONNOR'S ADDRESS.

make due preparation for the next election, on which the fate of Ireland An address was then delivered in English by Bishop O'Connor, his topic for weal or woe shall decisively depend. A moment's reflection will enable us being the same as the one delivered in French by Father Maynard. Bishop to form some estimate of the prepara-tion required for the electoral cam O'Connor took for his text 33 v., chap. paign and the cost it will involve. 1, St. Paul.

In the course of his remarks he said : The Parliamentary majority by The blessings bestowed by Catholics which Mr. Gladstone carried the Home Rule Bill through the House of Com upon their churches and schools were very similar ; the church is blessed be mons was made up of the majority of members from Ireland, Scotland and cause in it are offered up sacrifices for Jesus Christ ; the school is blessed be-Wales, with only a minority of Eng-land's representatives. The enemies cause in it the children are taught the of Ireland have tried to discredit the first principles of religion. Catholics Home Rule victory in the House of believed that as preparation to live is Commons by emphasizing the fact that also preparation to die, too much stress cannot be laid upon the prepara-tion in schools, that the children may the majority of English members voted in opposition. Lord Salisbury loves to repeat this observation in all his become true children of God, both here speeches, and argues that, England and hereafter. That is why the Church takes so much pains to teach being the "preponderating party" to the Legislative Union, her dissent her children the Scriptures. When Almighty God gives a child to a family outweighs the agreement of the three other nations and nullifies the vote of the members of that family are bound to instruct and educate that child so that the majority of the whole House of Imperial representatives. This arguhe become a good citizen. This, however, is only a secondary considera-tion. It is the first duty of the parents to teach the child so that it will lead a ment is transparently delusive, and it comes with singular inconsistency from the mouthpiece of the party that professes to regard the Act of Union life pleasing to Almighty God; and the as sacred and unalterable. For, if the four notions be an Imperial unit confirst care of every Catholic parent is to present its child to the Church that it stituting the Queen's realm, and, by virtue of Legislative Union under the may become the child of God, that it may live a life fashioned after the gos crown, their representatives from Her pel-to bring about the salvation of souls. This is why Catholics insist Majesty's Parliament of the Commons of the realm, the majority of their votes constitutes the voice of the House upon Separate schools. Public schools do not go far enough. They only train the child for good citizen-ship. Here is where they fail. No of Parliament of the Commons, and is therefore effectual for legislation, irrespective of the particular sections child life is full and perfect which does not have religious as well as from which the votes may have come. does not have religious as well as from which the votes may have come. The avy expense of frequent journeys to support and comfort of his family, secular instruction. Religious instruction. Religious instruction this principle of an undivided in London for eight or nine months of bayonet to surrender to some foreign the gospal and not the notions of men; I reland that laws have been made and every year. Accordingly it has been spendthrift a third or a half, or yet

calamity from the long-suffering, ever faithful children of St. Patrick

Another claim of immediate and vital exigency lies against the Nationa party's funds. Experience has proved with superabundant evidence that Ire land's voice cannot be potential in the British Parliament for redress of her grievances and restoration of her most precious rights and liberties, unless her representatives be chosen from the classes identified with the great body of the people by the in-stincts of blood and the common in-

terests of life, political, commercia and industrial. Accordingly the Accordingly the candidates for Parliament are now a-days selected chiefly from among the shrewd, practical men of business, familiarly known to every neighbour, and are approved by the constituents because of their earnest devotion to the holy cause of country, their intelligence in discussion of political issues, and their recognized integrity of character. It would indeed be surprising if no one of them ever dis appointed the hopes entertained of him. But this must be said, that never before, not even in the days of the great O'Connell, did an Irish parliamentary party cling so com-pactly together, and stand so faith-fully at the post of duty for so long a series of years and under such trying difficulties, as the party to whose ability and honesty Ireland has confided her destiny in this her day of thrilling suspense between the joyous consummation of her national hopes and the black despair of renewed, re-doubled bonds of servitude. Men of this class are, however, not unfre quently dependent on their industry or local trade for the support of their families, and cannot afford, nor could they be expected, to absent themselves from home and thereby incur, not only the loss of their business, but also the heavy expense of frequent journeys to and from Westminster and hotel bills

happine stands trembling in the balance. Ire land is dear to God and to us on a thousand titles, and we shall make her name dear to the memories of our children unto the latest generation We have often wept for her sorrows we soon shall exult in her joy. Her green soil is the land of our father's hearts and homes, of their birth and burial: the ancient and venerable sanctuary of the living, active, fervent faith of St. Patrick, transmitted to us through the channel of domestic piety and religious patience in suffering for the name of Christ ; the land of saints, where the cup of sorrow was sweetened ever and consecrated by the heaven taught hope of the coming of the day of disenthralment — the day whose dawning has already begun to gladden our vision.

prolonged misery

Not to those only of her own race and blood and historic mould of mind and feeling and aspiration, does Ireland now appeal, but also to men of every race in this fair Dominion, whose upright hearts can sympathize with a long-suffering nation, despoiled for well nigh a century of her priceless heritage of legislative autonomy in the management of her domestic affairs, and forced to submit to iniquitous and oppressive laws imposed upon her people by aliens unacquainted with her wants and trained from childhood to despise her miseries. It needs not the claims of blood and kindred, nor any detailed narrative of Ireland's woes and her artificially created poverty, to elicit for her the generous sympathy of honest, unbiassed citi zens of whatsoever nationality, who enjoy under the Confederation of Canada the fullest freedom of civil life, and self-government in matters of pro vincial and muncipal interest, with the right secured to every individual to employ his capital and his industry and skill for his own advantage and the support and comfort of his family, without being forced at the point of the

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#### CATHOLIC THE RECORD.

AMONG THE HOCKS

Hotel and Surgical Institute, at Bur-falo, N. Y., are many who are sent there, by those who have already, from

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Strawberry were known by the Indians to be an excellent remedy for diarrhœa, dysentery and looseness of the bowels; but medical science has placed before the public in Dr. Fowler's Ext. of Wild

#### WHY AM I A CATHOLIC. The Question Answered by Rev. Lewis

## Drummond, S. J.

ACTS ABOUT THE CATHOLIC CHURCH AND ITS DOCTRINES-CATHOLICS ARE NOT INTOLERANT - HATING ERROR, THEY COMMISERATE THE ERRING-THE BIBLE AND TRADITION GUIDES OF THE FAITHFUL

Rev. Lewis Drummond, S J., of St. Boniface Seminary, Manitoba, writes as follows in the Winnipeg Daily Tribune: I am a Catholic through the grace of God, because was baptized and thus received the gift of faith the day after my birth. This priceless gift, without which true allegiance to the Catholic Church This is impossible, grows with the growth of reason, lifts reason itself to a higher plane, and sets in their proper pro-

spective the things of time as viewed in relation to eternity. Owing to this elevation of reason the whole aspect of history and of human knowledge is one thing for the man of faith and quite another for the man that has no supernatural gift of faith. The two men differ in first principles. Hence arises the difficulty of giving

such a reason for the faith that is in me as may approve itself to those who have not the same ineffable blessing. I am at a loss how to choose, out of thousand reasons that satisfy my soul. a few that may enable other minds to understand the Catholic point of view. I will first take contemporary facts

About one-half of the civilized world is Catholic. Of the other half, a good third — Greeks, Russians aud Orientals—profess almost all the dis-tinctively Catholic doctrines, such as

the necessity of tradition, the Real Presence, the seven sacraments, in-tercession of the Blessed Virgin and of the saints and angels, the doctrine of purgatory, great esteem of celibacy practiced by their monks, though not

by their secular clergy. Catholics are in all parts of the world and in all ranks of society. The prince and the workingman, the millionaire and the pauper, the genius and the ignorant man, the learned Pope and the child just beginning to use his reason, all held the same belief, though with the trained theologian the explicit development of that belief is immeasurably greater than with the learned and

INEXPERIENCED MULTITUDE

The nations that are most remark able for thrift, natural cleverness thoughtfulness and love of the fine arts, the nations that are the sprightliest and most lovable in character and

the most susceptible to ridiculeinstance, France, Italy, Spain, Ire-land, Bavaria, Belgium and Austria Hungary, glory in being largely Cath-

Where Catholics are the minority, they are, generally, noted for their steadfastness in the faith despite great disadvantages. All the news comes to hem through unfriendly channels. Seldom is a fact stated to their credit without some gratuitous explanation or insinuation that destroys all the beauty of it. But if any Catholic commits a crime or gives occasion for scandal. he story is sure to be trumpeted

abroad with many a triumphant flourish. Men who pride themselves on their spirit of fair play, and who really live up to it in all other matters are constantly swerving from it at the mere mention of things Catholic What to Catholics are ridiculously false views of history and religion are thrust

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Strawberry upon them all the year round in newsa complete and effectual cure for all those distressing and often dangerous papers, in magazines and reviews, in social intercourse, in most of the books they must read ; whereas non-Catholics

cism.

73

barbarous quarters of the world, but mingling with all the pursuits and contributing to all the true knowledge Securus judicat orbis terrarum, the mingling with all the pursuits and contributing to all the true knowledge and progress of their civilized fellow men, are keenly alive to the tempta-tions that beset their faith. They suffer from social and political ostracism, they are often handicapped by the occult antagonism of

#### SECRET SOCIETIES.

which chafe under that conspiracy of silence which ignores whatever good deeds are due to their religion, they are frequently offered wealth and pre ferment in return for apostacy. Though they know that they possess a higher education than what mere secular training can give, they resent the imputation of ignorance. They are fully aware of the relief that lower nature would experience from a change of religion. No more obligatory attendreligion. No more obligatory attent maternity, no necessity of restoring ill-gotten gains, no fasts nor abstinence days, no celibacy for the clergy, no early communion before breakfast, above all, no sacrament confession. An assertion of conversion from the lips outward, and they would be welcomed as brands plucked out of the fire.

Occasionally some Catholics yield to these temptations. Others, having come to us from without, and neve having really received or properly fostered the gift of faith, go back. However, those who leave us are not, for the most part, paragons of intellect or virtue. At any rate, no one ever leaves the Catholic church in order to practice greater self-denial. Taking all in all, despite sneers, gibes, slanders and contempt, despite allurements without number, our people in Protes-tant countries are the most faithful Catholics in the world. It is a common saying among us that there are no better Catholics than those who live in the north of Ireland, Scotland, England, the United States. Germany and Holland, except perhaps the indomit-able Poles and other Catholics under Russian despotism, who are still hounded to death, as Irish Catholics were for more than two hundred years On the other hand, the Catholic church is continually winning the allegiance of many men of

GREAT MINDS AND NOBLE HEARTS, who give up every comfort and break every tie in order to join her fold. She makes no special effort to attract them, she simply lets her light shine, and they follow its lead. Within the present generation hundreds of Protes tant clergymen have entered the church in the wake of intellectual and moral giants like Newman, Manning, Faber, Allies and W. G. Ward. This Romeward tendency, though more noticeable in England, shows itself everywhere, in Canada and the United States, in Germany and Denmark, even to the uttermost ends of the earth. And for one convert whose name appears in non-Catholic papers, a hundred come to us unheralded, unadvertised. Many, in doing so, have to face the shifts of poverty after a life of ease and wealth; many more have still to undergo dire domestic persecution. This proves that flesh and blood, ambition and cupidity had nothing to do with their change ; it had no human motives; all human motives were against it; therefore, think we, its motive was divine This also explains why the world hates them. Nothing so stings it as the unmutilated truth. Had they become agnostics or free thinkers, they would have escaped any but the mildest reproof : because they have

testimony of mankind in its best repre sentatives on matters that clash with natural inclinations is a safe criterion. Now let us look at

#### HISTORICAL FACTS.

One of the prominent Protestant clergymen of Montreal, in the course of a lecture delivered there in the beginning of last month, gave his audience to understand that the church existed before the New Testament, and that the Word of God was preached before it was written. To his hearers this may have seemed a discovery ; to us it is a truth as old as the church itself, an undoubted histor ical fact which proves that the Bible can not be the sole rule of faith. Two generations of Christians lived and died, many of them martyrs, before the last book of the New Testament was published. And they were the fairest fruitage of the gospel. As in the old dispensation, religious

disputes were to be settled, not by private interpretation of the Sacred Book, but by decision of the priests Deut. xvii, 813), so did our Lord command His disciples to obey their constituted teachers, how contemptible soever might be their hypocrisy; 'The Scribes and the Phari on Moses' seat; all things therefore whatsoever they bid you, these do and observe." (Matt. xxiii., 2-3).

The Master Himself never wrote a line of scripture. Except in the case of St. John (Rev. or Apoc. 1, 11). He never commanded His apostles to write a word ; He distinctly never told hem to circulate the scriptures. What He did tell them "preach" the gospel to every creature (Mark xvi., 15). "And they went "And they went forth and 'preached' everywhere, the Lord working with them." (Ib. 20) In point of fact, no nation was ever converted to Christianity by the mere reading of the Bible, and many nations have been converted without knowing how to read.

Formerly the passage of the author ized version beginning "Search the Scriptures," John v., 39, used to be triumphantly quoted in favor of

#### PRIVATE INTERPRETATION,

but the revised version adopts the reading, "Ye search the Scriptures," and relegates the old text to the man gin. In fact the Greek admits of both translations. The revised version is better suited to the context. Our Lord is reproaching the Jews for not receiving Him who was announced by heir Scriptures. He refers them to the Scriptures for proof of His divinity, not as to a source to which each one is religion he should adopt.

For several centuries the Bible was not, as it is now, a compact book in one volume ; it was scattered in frag-ments here and there. Many doubted as to which were the inspired books of the Old Testament ; and many spurious books, under the name of the Scrip ures, such as the spurious gospel of St. Peter, were handed round among the faithful.

In 397 the Catholic church, voicing the tradition of the fathers, separated the chaff from the wheat, and declared what books are inspired and what are not inspired. This canon of the Scrip-tures was confirmed by Pope Gelasius in 476, by Leo III. in the eight cen-tury, by Eugenius IV. in the fifteenth, the Council of Trent in the sixteenth. This canon contains the whole of the Bible, over which the church has watched these nineteen centuries with loving care. No Pro-testant body possesses the whole of the

PURE AND UNDEFILED to the laity is apparent from the way the revised version frequently reverts to the translation of our Douay Bible in preference to the old Authorized Version. A case in point is Luke ii., 14, where the Douay has: "Peace to men of good will;" the A. V.: "Good will to men ;" and the R. V.; " Peace among men in whom he is well pleased.

As all Protestants have received their Bible from the Catholic Church, so from the same source alone do most of them (except Seventh Day Baptists, etc.) take the observance of the Sunday, instead of Saturday, which is the only day of rest enjoined by Scripture; the practice of praying to the Holy Ghost, which is nowhere men-tioned in the Bible; and, not to enumtioned in the Bible; and, not to enum-erate all such contradictions to the shibboleth, "the whole Bible and nothing but the Bible," the bap-tizing of infants; for, though the fact that Lydia "was baptized and her household" (Acts xvi., 15), and that in the case of Paul's jailer "he and all his" were baptized (Ib. 33) seems to imply that there must have seems to imply that there must have been babies in those families, still Catholic theologians generally admit that these texts are not evident proofs, and that the doctrine of the necessity of infant baptism is chiefly a deduction from Scripture principles sup-ported by an overwhelming tradition. Our first principles differ from those of all the Protestant sects. Yet these principles are eminently consonant with logic aud common sense, and,

with Catholics, common sense and logic always go hand in hand. Our theology is based on a rational system of philosophy that is unknown to all but the most learned Protestants. In this we have the whip hand of them, for their philososphic systems are known to every Catholic philosopher. And, as Catholic colleges, even where there are no degrees, complete their curricu lum by a thorough

#### TRAINING IN MENTAL SCIENCE.

the average graduate of any college in Canada, or the United States, or Spain, or Mexico, or South America, is intellectually better equipped than the average graduate of Oxford, or Edin-burgh, Toronto or Yale. Herein is our strength. Logically trained men lead the uneducated crowd. Men who are supposed to be educated, but who have no fixed principles, no comprehensive views, no real mental train-ing, but only a mass of disjointed erudition, do not lead. To them the con trary happens, the uneducated dictate to the disjointedly learned

A prevalent fallacy of this, as of the eighteenth, the sixteenth and the fifteenth centuries, is the notion that to go in order to find for himself what men have made such giant strides in intellectual development as to be jus tified in expecting some mental revolution. The light that shone in darker ages is darkness in this dazzling age of ours. Old systems are outworn and must make way for new ones. The best that can be said of this fashionable clap-trap is that it is a proof of ignorant vanity. To the student of the past it is unhistorical. To the Catholic it is beneath contempt. Compared to Aristotle, who flourished two thousand two hundred and fifty years ago, men like John Stuart Mill and Herbert Spencer are brilliant children. Compared to Thomas Acquinas, who died in 1274, they are interesting sophists who juggle away all thought. We are no hero worshippers, we care little for the popular in-fatuation of a very superficial age. We do make much of human testi-

#### SEPTEMBER 15, 1894.

glosses of the Jews; the supreme adoration of the Godhead, without the fatalism, of the Mohammedans; the self-sacrifice, without the godlessness, of the Buddhists. This completeness and consistency of doctrine and practice are secured by the assistance of the Holy Spirit, who guides the church into all truth and preserves her from error. When Christ confided to His disciples His entire revelation, of which not a jot or tittle was to pass away, He must have found some means of keeping His treasure intact unto the end of time; else He, the All-wise, the All - powerful, would have failed in the work of His life and death. Catholics can not reconcile the idea of such a failure with their idea of the God man ; they think that to suspect Him of failure is to treat Him as an impostor. Their faith and trust in Him are too complete to suffer them to doubt His power of stamping, in every age and place, with His own divine stamp, the Church "which He purchased with His own blood." He must then have set up an infallible Church.

Those who deny this have to set up scores of infallible organs instead of one. If you do not admit an infallible church, and yet hold to some definite truth, you must either suppose your-self or your favorite minister, or some half-educated gathering of your fellow-men, to be infallible. We prefer our method of surrounding infallibility with historic credentials and theological limitations. The Catholic church and her Visible Head, the viceregent of the invisible head, are infallible only in matters of faith and morals and only under very special conditions. When these conditions are verified, then, we believe, the Holy Ghost keeps the Church from error by a special assistance, not by direct inspiration. Though objective truth can not change, yet it admits of

#### INFINITE DEVELOPMENT

and varied application to varying circumstances of time and place. Men advance in the assimilation of religious as they do in the perception of philosophic truth. Moses probably new more of the things of faith than Abraham, Isaiah more than Moses, Daniel more than Isaiah. Similarly, the average Catholic theologian at the end of the nineteenth century is certain about several truths that were always indeed contained in what is called "the deposit of faith," and yet were not recognized as certain by some of the early fathers of the church. Some truths were only implicitly believed till controversy brought out their explicit recognition. Thus the church defined, as against various heresies that Christ has a body of real flesh and blood, a rational soul and a human as well as a divine will; all which was already implicitly held by the very fact that the faithful believed Christ to be a true and perfect man as well as God. Other truths, like the doctrine that Mary's soul at her conception was free from original sin and clothed with grace, and the doctrine that the successor of St. Peter is in-fallible had been explicitly believed and acted upon since the apostolic age, though they were not solemnly defined as dogmas till this century Relying on this infallible and never failing guidance, the Catholic hears his conscience whispering to him, in the words of Tennyson :

Be thou wise to know The limits of resistance, and the bounds Determining concession ; still be bold Not only to slight praise, but suffer scorn ; And be thy heart a fortress to maintain The day against the moment, and the year Against the day ; thy voice a music heard Through all the yells and counter-yells of feud And fraction, and thy will, a power to make This ever chanzing world of circumstance. In changing, chime with never changing Law.

complaints so common in this change-able climate. It has stood the test for 40 years, and hundreds of lives have been saved by its prompt use. No other remedy always



summer complaints so promptly, quiets the pain so effectually and allays irrita-tion so successfully as this unrivalled prescription of Dr. Fowler. If you are going to travel this



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ALTAR WINE. We have now on hand a good supply o Excellent Mass Wine,

PRICE REDUCED. Write for particulars to

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they visited with scorn and spurned with horror. Not thus do we hardly ever read Catholic books or treat those who depart from our com-munion. We pity them and pray for newspapers, and when they do, it is mostly for purposes of adverse critithem.

For we are not intolerant. Hating In such surroundings, Catholics not error, we yet commiserate the erring being Buddhists hidden away in semi We have too much sense of justice and

joined the church of their forefathers,

charity to rob our fellow-citizens of their right to use their school taxes as they choose. We never hesitate to elect Protestant representatives, pro-vided they are otherwise qualified. In the province of Quebec seven counties with large Catholic majorities elec Protestant members of Parliament not one Protestant constituency elects a Catholic. OUR METHODS AND DOCTRINES

are gradually leavening the Protestant world. The liturgy of the church of England is all borrowed, with characteristic omissions, from our liturgical books. The High Church movement in Anglicanism is becoming more pro nounced every year. Ritualists are accustoming their people to Catholic forms, though they have not the substance of the faith nor the reality of the priesthood. They strive to share in our beautiful prerogative of Cathel icism ; but, however near they come t us in doctrine, the establishment to which they belong cannot be styled Catholic except in Pickwickian sense. While too many fanatics still swallow awful disclosures of the Maria Monk them. type, the chosen spirits of the Church of England band together in sisterhoods and brotherhoods, and thus wit ness to the Catholic doctrine that vir ginity is not only possible with prayer

and watchfulness, but preferable to the holy state of wedlock (1 Cor. vii., Other Protestant bodies imi-25-40) tate them by instituting deaconesses All Christians have of late years imi-tated our daily Mass, and even open churches by more frequent prayer-meetings. It is no longer idolatry to a picture of the Crucifixion in To wear, if not to bear, one's home. the cross of Christ is becoming fashionable.

These are few of many contempor ary facts showing, in this age of servile worship of majorities that, even

Various sects have cut away Bible. the books of Tobias Judith, Wisdom, Ecclesiasticus, Baruch, Machabees I. and II. and some portions of those books which they have preserved. All their authorities for thus mutilating. THE HOLY SCRIPTURES

vere handed down to them by the Catholic Church. She not only saved and copied the Bible during the middle ages, but preserved to world the masterpieces of classic literature and all the European works of the first ten centuries of our era nay, it is to her that all western na tions owe it that they can read at all and were not swept into barbarism by its invading hordes of Saxon and Dane, Hun and Norman. Surely, from the vantage ground of her his-tory, she has a better right than any of her enemies to judge of the inspira-

tion of Biblical writings. We Catholics yield to none in our reverence and love for the written Word of God. In fact, we consider it too sacred to be made a jest of by flinging the interpretation of it to the curi osity and impertinence of any and every fool. A man may read into a such as the Bible almost any fad with which he is himself smitten. Newman read the Fathers four times, and it was not till the fourth time that he ceased reading Protestantism into That is why the Church forbids us to interpret the Scriptures against the common opinion of the Fathers. But, provided we "hold the traditions we are taught" (2 Thess. ii., 15), we, whether clergy or laity, are encouraged by the church to read the Word of God, and we are told, what we find by experience, that it distils a hidden manna of life-giving sweetness. Leo. XIII. has issued a masterly encyclical on the study of the Scriptures, in which, while acknowledging all that rationalists and Protestants have done for the tecnicalites and verbal criticism of the Bible, he exhorts us to the deepest research into the spirit and sense of the Scriptures under the guidance of

Catholic tradition. How intelligently the church has fulfilled her mission of delivering the Scriptures

mony of experts, of men who are in-tellectually or morally and are intellectually or morally, or through divine commission, great. For public opinion as echoed by the mob and the rabble we have no respect. Still less do we stand in awe of it. We enjoy the liberty of

### THE CHILDREN OF GOD.

mony, but only when it is the testi-

We submit to no authority that is not from Him. Everything that bears His credentials we consider most reasonable. Thus we do not make our religion, we take it from God through His historically accredited representa-tives. The church is not a wall between the Godhead and the individual soul ; she is a focus of divine light. The unity and cohesiveness of her doc trines are quite in keeping with our philosophical first principle that there must be one objective truth.

Any denial of this principle stultifies those intellectual powers which are obviously useless unless capable of apprehending the objectively true. The Catholic admits, of course, that

there are degrees in the apprehension of truth ; but the Hegelian assertion that two contradictory statements can be equally true he considers an insult to that common sense of the healthy human mind with which true philos ophy can never clash. If you sum up what ether churches affirm with rational proof, you will get what the Catholic Conversely, if you Church teaches. sum up all that they deny, you will-to use Mr. Frederic Harrison's phrase -apologize Christianity into a meta The Catholic church has the phor. comprehensiveness, without the compromise, of the Anglican ; the system atic organization, without the one sidedness of the Presbyterian; the the fidelity to Biblical spirit, without the slavishness to the dead letter of the Baptist : the inward life, without the vagueness, of the Methodist ; the collective harmony of the laity, without the popular irresponsibility, of the Congregationalist ; the serene, contem-



When Frederick the Great of Prussia was ridiculing Christ and Christianity before a company of his nobles and generals, who were convulsed with laughter at the king's coarse witticisms, there was one brave general who remained gloomily silent. It was Joachim Von Zietan, one of the ablest

and bravest generals. Rising at last and shaking his grey head solemnly, he said to the king

"Your Majesty knows well that in war I have never feared any danger, and everywhere I have boldly risked my life for you and my country. But there is One above us who is greater

than you and me - greater than all men ; He is the Saviour and Redeemen who has died also for Your Majesty, and has dearly bought us all with His own blood-the Holy One I can never allow to be mocked or insulted ; for on Him repose my faith, my comfort and

my hope in life and death. "In the power of this faith your brave army has courageously fought and conquered. If Your Majesty undermines this faith, you undermine at the same time the welfare of your State. I salute Your Majesty."

Frederick looked at the man in ad miration, and, then and there, in the presence of the illustrious company, apologized to him for what he had said

A Grand Feature

A Grand Feature Of Hood's Sarsaparilla is that while it puri-fies the blood and sends it coursing through the veins full of richness and health, it also imparts new life and vigor to every function of the body. Hence the expression so often heard: "Hood's Sarsaparilla made a new person of me." It overcomes that tired feeling so common now.

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How to Get a "Sunlight" Picture. Congregationalist ; the serene, contemplative temper, without the unreasonable mysticism, of the Swedenborgians; the guidance of the Holy Ghost for Songwrapetty pleture, free from advertex and you will re-each seeker after holiness, without the creedlessness of the Quakers : the RESPECT FOR ANTIQUITY, without the anti-scriptural talmudic with you adverte the market, and it will only cost to the best in the market, and it will only cost to the best in the market, and it will only cost to the best in the market, and it will only cost to the best in the market, and it will only cost to the best in the market, and it will only cost to the best in the market, and it will only cost to the best in the market cost of the Section the section the section the section the the section to the section the section the section the section to the section the sect

### MBER 15, 1894.

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deny this have to set up llible organs instead of lo not admit an infallible yet hold to some definite ust either suppose your-vorite minister, or some gathering of your fellow-fallible. We prefer our arrounding infallibility redentials and theological The Catholic church and, the viceregent of the d, are infallible only in h and morals and only ecial conditions. When ns are verified, then, we Holy Ghost keeps the error by a special assist-by direct inspiration. Sective truth can not admits of

TE DEVELOPMENT

application to varying of time and place. in the assimilation of ey do in the perception truth. Moses probably the things of faith than aiah more than Moses, than Isaiah. Similarly, atholic theologian at the neteenth century is cer-everal truths that were d contained in what is eposit of faith," and yet cognized as certain by rly fathers of the church. were only implicitly controversy brought out recognition. Thus the ed, as against various Christ has a body of real d, a rational soul and a all as a divine will; all ready implicitly held by that the faithful believed true and perfect man as Other truths, like the Mary's soul at her conree from original sin and grace, and the doctrine essor of St. Peter is in-been explicitly believed pon since the apostolic they were not solemnly gmas till this century is infallible and neverance, the Catholic hears e whispering to him, in

**Fennyson** : to inform the second se

#### SEFTEMBER 15, 1894.

#### THE WORSHIP OF THE DEVIL.

The following, from the Annals Catholiques, of 14th of July, presents a new feature in the history of Freemasonry Thanks to the almost inexhaustible

collections illustrating various forms of human folly, mental aberations have been satisfactorily explained ; we can even conceive the existence of atheism, especially if we keep in mind the pride which is always the faithful accompaniment of that kind of folly.

self to them, under the form of the But, when carried to their extreme Holy Eucharist. limits, all these bad qualities of human nature are inexplicable; imagine a Yes, on seeing this monstrous worship propagated so extensively and so race of beings, fallen to the lowest in rapidly, we may well tremble at the thought of the punishment to follow, tellectual level ; take men who have reached the lowest conceivable point of if there be room for such fear in the degradation, and you will fail to ex-press the nameless horrors of this devil heart of the Christian. This heart is completely filled with grief without a worship. All the heresies, all the false docparallel, at witnessing its God delivered

to tortures, a thousand times more in-famous than were inflicted by those who trines, however devoid of reason they be, rest on a mere negation, nailed Christ to the cross. Such a Chris-tian now thinks only of his weakness, absurd it may be, as you can conceive it, but still, it is a negation. Those of his inability to make any amends for who profess such beliefs deny the light, either because they do not see it, he horrid crime of the adorers of Satan His heart bleeds. or because they do not wish to see it. The worship of the devil, on the con-"Courrier de Bruxelles." T. P. C.

THE EUCHARISTIC CONGRESS.

What we want in this country is

more lively faith in and more earnes

devotion to the Real Presence of our

Lord Jesus Christ, the Man God, in the

most holy Sacrament of the Altar.

The Real Presence is the great distin

guished feature of the Catholic Church.

trary, rests on an entirely different It explicitly recognizes the existence of God ; it believes in the Incarnation of Christ; it acknowledges the real presence of Our Saviour in the consecrated Host. And it dares to stand up boldly in defiance of God; it dares to insult Christ; it dares, with furious areas to astronometer the save of the save of the furious areas to astronometer the save of the sa furious rage, to attack the Holy Eucharist, the unresisting Victim.

It is the grand centre of devotion. It is what gives life and reality to all The human mind recoils with horror, in view of such monstrous acts. the ordinances of the Church. The first sensation we feel, on the brings the divinity very near to us announcement of such horrors, is that of incredulity. We refuse to believe of incredulity. We refuse to believe what exceeds in horror all our powers and tends to draw all hearts to itself. It'is what impresses outsiders in coming into our churches as something so of conception ; we are inclined to releentirely different from Protestant gate all such reports to the domain of churches. The contrast is indeed very mere fable, or at least to see in these great-almost the difference between unheard of sacrileges, only the act of life and death-between reality and some irresponsible maniac.

appearance or imitation. Alas ! we are forced to yield assent Devotion to the Real Presence is the to undisputed evidence. It is in vain test of true piety and real spiritual life our whole nature revolts against the reality ; it exists, unquestionably and unquestioned in all its inexpressible attractive than to see a congregation horrors. where devotion to the Blessed The audacity of the worshippers of ment has been encouraged.

Satan knows no limits ; his disciples faith is lively, and it is intimately associated with devotion to the Sacred have to make the courts of justice their tools, they endeavored to force the priest, by legal process, to give them the Divine Victim that they Heart which is so attractive and which seems to be drawing the hearts of such great multitudes in the Church to a might expose it with devilish fury, to closer union with their Saviour and unheard of atrocities and sacrileges. God. That there is great need of a revival

The -diabolical rite includes the black mass which was instituted by Holbrock, the Grand Master of Uniand a great increase of devotion to the Real Presence of our Lord and Saviour or the famous Albert Pike, "The Pope of Universal Freemasonry." In this black mass they not only consecrate in the holy Sacrament of His love we think there can be no doubt. The Church in this country is now black hosts to Lucifer but they pierce, with a dagger, the Sacred Hosts consecrated by the priest of God. This atrocious rite has passed, long ago, from the United States of America, where it originated, to other parts public processions and external mani of the world ; it has been brought to Rome, to Paris and to many other cities, in which the devilish worship now rages to an incredible extent.

At Fritburg, in Switzerland, the edifying. Lodge known as "La Regeneree"— the regenerate—has actively adopted the vile worship of Satan. This fact is too well proved.

tive influence even among Catholics. A failure in the Lodge, compelled The secular spirit is opposed to spirituality, it is too much absorbed them to remove to another place and, at the extremity of the garden was found a grotto, ornamented and fur-nished as a chapel. At first sight it seemed to be a Catholic chapel, but seemed to be a Catholic chapel, but world is binding the minds of the fitten formulated by sonn henry kew-soon all the symbols and instruments people. Even devotion to the material man, who was himself an excellent interests of the Church so necessary in exemplar of his definition. Conse-found in abundance. In front of the main altar, was found a sort of trian-churches, the establishing of schools a prig, or a snob, because both of these and charitable institutions-naturally gular altar, on which the true Host, the Body and Blood of Christ, was has a depressing effect unless very diligently and conscientiously guarded against. At the same time the very sacrilegiously transfixed with a dagger--(an instrument, the use of which is too well known to the Carprosperity of the Church, the facility of raising money and the liberality of the people towards the Church and the bonari and other followers of the Arch-Mason, Mazzini). At present a convent of religious is established there, for the purpose of explaining, as far as possible, the crimes of the horrible clergy, so different from the old world, are a constant source of temptation. Under these circumstances we hail sect which has transferred to another with delight the prospect of having the place the theatre of its crimes. Eucharistic Congress established as a The Lodge "La Regenerce" is a female Lodge of which a certain Lucie Claraz is the Grand Mistress. This girl, mingled with the members of the Catholic congregation, approached the recently transferred to our columns. from the Ave Maria, was a very encouraging one. An earnest enthusiasm holy altar and took away the Holy Eucharist to serve the purpose of their animated every heart and the multi infamous rite. The priests of Friburg were notified and, when the hateful tude present on the occasion showed that devotion to Jesus in the Blesse servant of Satan lately approached the altar and again knelt to receive the Sacrament was by no means dead among us, and we believe that the Blessed Sacrament the priest passed formation of the Priest's Eucharistic League, which already embraces over her and did not give her the Holy four hundred members, is destined in Eucharist. Enraged, to find that her scheme had failed, Lucie Claraz had the daring to time to spread the fire of that most cherished devotion throughout the bring a complaint before the court. Church. Bishop Maes, of Covington, one of the She wished to compel the priest to give her the Holy Victim ! But, thanks to animating spirits in this movement, thus speaks of the tendency of the Priest's Eucharistic Leage interest in God, a spark of justice still remains in Switzerland ; and the shameless sinner his interesting sketch of the history of had the audacity to bring her case be-Eucharistic Congresses in the August number of the Catholic World :

tortures to which these fiends subject will not be allowed to languish for seeming less a being of mere flesh and Him. No, neither the folly, nor the wickedness of mere human nature can want of proper support and encourage-ment. We look forward with high hopes and bright anticipations to the suffice to explain the horror of such sacrileges. Satan alone could con-ceive the monstrous idea of torturing next formal meeting of the Eucharistic Congress. We shall be disappointed if monies which would be trying to the it does not rival those in Europe both strength of far more youthful priests. in numbers, zeal, in devotion and in Often long after his attendants have God in the Sacrament of His Love. But, if Satan alone could conceive

THE

the idea, he is powerless to commit such a nameless act ; man alone can its blessed fruits .- N. Y. Catholic Re- retired and he is supposed to be sleepview. accomplish such an outrage, because Christ, in the incomprehensible extent CATHOLIC "GENTLEMEN'S of His love, has wished to give Him

SONS." That God is no respecter of persons which fill a moderate sized volume, is not only Gospel truth, but a truth are equally felicitous, whether they

CATHOLIC RECORD.

matter, like ordinary men, than, as it

were, a temporarily embodied spirit.

It is marvellous to see with what for-

monies which would be trying to the

Odes and Italian sonnets. His poems,

which fill a moderate sized volume,

Saved from a Sudden Death.

other to the city of B.

she did not turn about.

The Priest's Busy Life.

(Rev. J. J. McCoy in September Donahoe's

The making of plans, therefore, col

lecting, expenditure of moneys, super-

intendence of work, belong to us

together with the watchful care of our

We are now gathering for the

The news is confirmed that M. James

of the distance.

which the unaided human reason could reach. Unfortunately the reaare written in Latin or in his native tongue. son with which God endowed us is not used as much as it might. The idea "He is an ardent and patriotic man, eager for the glory of his country and yearning for the renewal of aristocratic caste is a social and not a religious idea. A respect for arisof the links of loyalty which till lately bound it closely to the Holy See. tocracy and for aristocratic distinc-tions is perfectly justifiable of course "In nothing has the wisdom and the foresight of the Holy Father been in lands where the political constitu-tion recognizes them. The Catholic more plain of late years than in his increasing disregard of the more religion is at home under any form of political constitution that preserves ephemeral phases of politics and his order and morality among its citizens. But there can be no doubt whatever increasing interest in the far greater and more weighty social, moral and that under the conditions of modern

times it has greater opportunities of reaching the hearts of men, because it grapple. has greater freedom in spreading and developing the central ideas of Christianity, in lands where no artificial or obsolete barriers to legitimate human freedom are maintained.

It is not easy for immigrants from the old world to put off the ideas of social caste to which their childhood was accustomed. Even many native direction of American Catholicism. Americans whose ancestors for several "At eighty-four the Holy Father still enjoys good health. His intellect-ual force and clearness are intact; generations have been native Americans do not yet seem to have learned that individuals must be judged and his activity and zeal seem unabated. be rated socially by their own quali Leo XIII. will have a place in history ties and not by the accident of birth and ancestry. There are too many with the great Popes. He is a great statesman, a pure moralist, a keen and ancestry. Americans, native and naturalized, who are still inclined to make a disobserver and a deep thinker.

"gentlemen," and "gentlewomen," and those whom they designate as "common." But it is when this oldin a congregation. There is nothing more beautiful, more impressive and applied by Catholics, and in matters of religion, that it becomes peculiarly offensive. Of course this is mere snob Sacra-There bishness, but it is the most mischievous worthy correspondent : form of snobbishness. Fancy the ab surdity in this country of a Catholic parent looking about to choose a boarding-school, or college for his son, inquiring if the fathers of the pupils railroad track. at a given institution are "gentle-men," or "common-people !" And yet that is of almost every day occur-

rence. There are plenty of Catholic parents, the truth compels us to say, who make no other inquiry. Now, what is a gentlemen? Of course the ancient English definition, "a man of gentle, that is to say, noble, birth," passing through a great trial. That trial arises, in the first place out is out of the question in this country. And yet that definition, obsolete and of the overshadowing and depressing influence Protestantism which scoffs at absurd as it is, represents, to some exthe idea of the Real Presence and tent at least, the idea of these rather snobbish people whom we have in mind. With this sort of people, the Apostles themselves, and three-fourths objects to a free indulgence in those festations of reverence and love which are the natural expression of Catholic devotion and which in Catholic counof the other saints of God, would be tabooed. Only the canonized crownedheads and saints of high degree would tries are so profoundly impressive and be deemed fit company for them.

she lost side. Judge of her horror and amaze-Second, the intense secular spirit There is one definition of a "gentleman" which Catholic Americans, and all other reasonable persons, can ment to see the train dash by on the which universally prevails and which, same track on which she but a moment before was standing. A we are sorry to say, manifests seduc accept and which is the only definition that will bear rigid scrutiny in the change in the running order had been light of modern and American condi made. It was some moments before she could realize that she was un injured or regain power to move, but with that knowledge came, too, the understanding that to our Blessed Mother and her beads she owed her

### DOMESTIC READING.

We must not lose heart. God will reward everyone according to his merits Differing and endless argument vithout results corrodes the soundest affection.

No one can despise God with impunty, and His wrath is all the more irreing peacefully, he is praying or readvocably let loose on men in proportion as He has more patiently waited for their repentance. Father is not averse to penning Latin

All men have not equal strength-All men have not equal strength— difference of disposition, of education, of progress in virtue, cause a great differance among them, and this differ-ence must be the first thing to be taken into account by any one who has to rule them.

In dealing with those whom in the various intercourses of life you come across, whether in spiritual or secular things, whether at home or abroad, always bear yourself as if you had it in your mind that they might one day be come your enemies instead of your friends. -St. Francis Xavier.

Don't make resolves unless you pro pose to keep them ; it is better to g right on in the old way unless you fee educational problems with which the twentieth century may be forced to confident a newer and better plan of life and living can be successfully carried "In the United States this interest out. There is no surer way in the world to lose self-respect than to make has found practical expression in the a promise and break it. The promis approval and encouragement afforded to the Catholic Universily at Washingmay be made to yourself, your friend, or your Maker, and when once made what in the world should be more ton, in his charitable attitude towards the struggling wage-earners, and in sacred? Yet vows, promises, and re-solutions are too often made lightly, the extraordinary and personal part which he has taken in the spiritual and broken as easily as a stem of a flower in summer field ; carried off as lightly as the thistle-down caught by

the first breath upon it. Who for the poor renown of being smart Would leave a sting within a brother's heart ? --Young. - and wood and

The Imitation.

Some persons have a pious habit of opening at random a religious book SHE DROPPED HER BEADS. each day, and using as a mentor or warning or comfort the phrase upor How a Teacher Was Miraculously which the eye happens first to rest. One of the saints used to consult the "Imitation of Christ" daily in this man-We take pleasure in publishing the ner,-never, he declared, without following account sent to us by a measure of success. In the morning he reads it in the order of its chapters in "Some years ago a teacher in a public school of a country town was the evening he opened it as it might

chance. Another, not a saint, but a learned accustomed, in order to obtain dryer walking, to go back and forth on a and godly editor of one edition of the "Imitation," had the same habit. 'Having a distance of about two Happening once to stop at a beautiful miles each way to travel, her rosary town in Italy, he became possessed with the wish to settle there for the remainbeads was her daily companion. "The track was a double one ; one der of his days. Then, according to track leading to the city of S., the his habit, he opened his little book of comfort and read these words: "Why dost thou stand looking about thee here, "It was her custom to take the track leading to S. till the train leading to since this is not thy resting-place? B. had passed her, then to cross the track leading to B. for the remainder Just then he heard the tolling of a funeral bell. Some poor mortal was going to rest. Joining the pious procession, "One morning having started as our traveller accompanied the unknown to the grave ; then sat down and opened usual, walking upon the iron rail, she was somewhat startled at the unusually the "Imitation" again, this time read-ing : "Thy dwelling must be in loud shricks of the engine whistle and clangor of the bell, but feeling secure heaven, and all things of the earth are only to be looked upon as passing by All things pass away, and thou along "Suddenly the beads dropped from her fingers, and trying to regain them with them.

her balance and fell to one There are doubtless many who read this who could tell of incidents no les strange concerning the chance opening of the book which is so dear to ever Christian heart.-Ave Maria.

#### The Golden Age.

Leibnitz says : "If all would become Catholics and believe in the infallibility of the Pope, there would not be required any other umpire than that of the Vicar of Jesus Christ. If the Popes resumed

Hood's Cured After **Others** Failed Scrofula in the Neck-Bunches AH Cone Now.

3



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Hood's Sarshie Curres had to be a the sightest touch. When I had taken one bothe of this medicine, the soreness had gone, and before I had finished the second the bunches had entroly disappeared." BLANCHE ATWOOL SAME WATE ATWOOD, Sangerville, Maine

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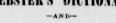
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#### rue Courage.

erick the Great of Prussia g Christ and Christianity pany of his nobles and o were convulsed with the king's coarse wittiwas one brave general gloomily silent. It was

Zietan, one of the ablest generals. ast and shaking his grey

y, he said to the king jesty knows well that in ever feared any danger, ere I have boldly risked ou and my country. But above us who is greater me — greater than all he Saviour and Redeemer d also for Your Majesty, ly bought us all with His the Holy One I can never ocked or insulted ; for on ny faith, my comfort and ife and death.

ower of this faith your has courageously fought If Your Majesty red. his faith, you undermine ime the welfare of your te Your Majesty. looked at the man in ad t. then and there, in the the illustrious company, him for what he had said

Grand Feature saparilla is that while it puri-nd sends it coursing through irichness and health, it also e and vigor to every function fence the expression so often U's Sarsaparilla made a new " It overcomes that tired non n

LS are purely Vegetable, per-s, always reliable and bene-

t a "Sunlight" Picture. ta "Sunlight" Pleture. ight" Song wrappers (wrappers dis "Why Does a Woman Look an a Man") to Levker Bnos., treet, Toronto, and you will re-pretty pleture. free from adver-l worth framing. This is an orate your home. The soap is market, and it will only cosi to in the wrappers, if you leave Write your address carefolly. ment Cures Burns, etc.

fore the Court of Appeals, where it also failed. The trial has served to throw full light on the atrocities of the diabolical worship of this infamous Order.

We may well fall back in astonish ment at the depth of wickedness which is here disclosed.

Divine Victim of propitiation on our altars, is the raison d'etre of the priest-Why should we be surprised at the punishments that so often fall on human beings, who have fallen so hood. Without the Sacred Host a priesthood is a misnomer ; the Eucharlow? How much-ah! how muchistic God is a necessary condition of its existence. And if the priest does not superior to them are the pagans, the worshippers ef fetiches, the savages even, who think they honor their burn with the boundless fire of the love of Jesus Christ, which is the very gods by offering to them human sacrifices. Indeed what comparison is

there between the immolation of supposable reason of his becoming a human lives, and the horrid rite that priest what is to become of the people." seeks to inflict on God the violent

ypes of men are habitually and intentionally offensive persons who have given no cause of offence. There is no place in the economy of Catholicity in the United States or a Catholic college

or boarding school for "gentlemen's sons" unless the term "gentleman" fits Newman's definition. — Catholic Review. CARDINAL GIBBONS ON POPE

LEO XIII.

Cardinal Gibbons, in an article in cople - the teaching, catechising, ne of the New York dailies of the 27th aptizing marrying and burying. ult., treats of Pope Leo XIII. as the man, the priest, the pontiff, the states-What wonder, then, that we have few orators and fewer writers! Some people might say that we have not in the Springfield diocese, one, in the high sense. The writer knows, howman, the patriot and the father of his Church.

We quote :-

"The Holy Father found the Church ever, a score who could win distinction suffering, wounded, maimed. The mundane influence and glory of the in the pulpit or in the world of letters, if time and quiet, always so necessary Papacy had been lessened. The moral influence of Rome seemed for the perfecting of natural gifts, and for high mental effort, were granted shaken. In the seventeen memorable them. years of his Pontificate, Leo XIII. material church the timbers, the stone, has regained all that has been lost, the cement. Under God's direction and won new glories for the Church.

we raise it high and build it strong. "He has raised the moral, political The next generation of priests will be and spiritual power of Catholic Christhe scholars, and their mission to fill God's temple with the radiant glory of tendom. He has earned the admir-ation of the people, the friendship of their rulers, the love of the Catholic Catholic wisdom. clergy, and the willing or unwilling admiration of his adversaries. And A Great Painter Becomes A Monk

"It is from the ardent furnace of the all this he has accomplished by hard work, by prayer, by faith, by the force of his firm will, his high intelli sanctuary, the fire of which was lit by Tissot, whose remarkable series of pic Jesus Christ himself, that the glowing coals must come which are to kindle the fire of God's love in the hearts of tures on the life of Christ was the main gence and his inflexible adhesion to attraction of the Champs de Mars Salon. principle

Paris, this year, is about to become a monk of La Grande, Chartreuse. This the people. Jesus Eucharistic, the "The spiritual and intellectua illustrious painter has practically lived qualities which so pre-eminently dis-tinguish Leo XIII. are elequently rethe life of a recluse and an ascetic during the seven years he was engaged on flected in his somewhat fragile and his charming work. The engravings tender frame and his finely shaped to be published by the firm of M. Mame, hands, and his expressive, wan and characteristic countenance. It is planatory texts, which the pious artist plain that the divine fire burns has studied deeply for himself in the of Jesus Christ, which is the very plain that the divine the outrie has studied deepy for inhear in the sesence of his vocation and the only supposable reason of his becoming a cate body. priest what is to become of the people." "When he enters a room he glides Sacrifice," discovered at Lebanon by rather than walks across the floor, M. Tissot, will also be incorporated.

life. "Since that day these beads have been her most treasured possession. They will probably so continue till her death."—The Rosary.

A body of busier men is not on earth than our average Catholic pastors. We are in and of the building age.

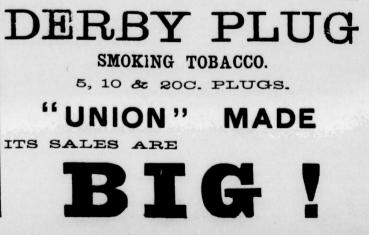
any other umpire than that of the Vicar of Jesus Christ. If the Popes resumed the authority which they had in the time of Nicholas the First, or Gregory the Seventh, it would be the means of obtaining perpetual peace and conducting us back to the golden age."
 What do you Take Medicine for? Because you are sick, and want to get well, Then remember that Hood's Sarsaparilla cures.
 Mi we ask is, that in taking Hood's Sarsaparilla takes disease vigorousl and hensive skewer of the author's life were see equaling or approaching the tenacity with the sonable moderation. Hood's Sarsaparilla attacks disease vigorousl and nor subser. It see are able to state that we have learned difference of the set were able to state that we have learned difference of the set were able to state that we have learned difference of the set were able to state that we have learned difference of the set were able to state that we have learned difference of the set were able to state that we have learned difference of the set were accompleters.
 Me wask is, that in taking Hood's Sarsaparilla takes disease vigorousl and hensite were accompleted using the correct specifier. In which your complaint has clung to you. It takes time and care to eradicate old and deprive become chronic. Remember, that all permanent and positive cures are brought. Norwary PINE SYRUP cures Bronchits. Such and the learned of the poletionary in itself. The regular state of able dors in the cure of specifies will be delivered free of all charge for carriage. All orders must be accompanied with the cash. The book is not entirely satisfactory to the purchaser it may be returned at our examples with the Distor of able work. More and with the cash. The book is not entirely satisfactory to charbar in the system charber in the system withe the purchas

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Dominion. Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach London not later than Tuesday morning. Arrears must be paid in full before the paper can be stopped.

# London, Saturday, Sept. 15, 1894.

THE SISTERLY PROVINCES.

The Canada Presbyterian speaking of the late Hon. C. F. Fraser in its issue of Aug. 29 has these kind and true words to say of the deceased statesman :

"He died in the very building that was his greatest work and which will stand for centuries as a monument to his unflinching honesty. Taken all round, Mr. Fraser was one of the best public men ever raised in Ontario. He was strong every way but physic-As a parliamentarian, administrator, and as a man, he has been easily among Ontario's first men for twenty years. His early death is a Provincial loss. To his honor be it said, he passed away without a single stain upon his record."

In another column of the same issue it savs :

"His name was never associated with the veriest whisper of a job. At the head of the great spending department of the Government for nearly a generation, he could say when he dropped his charge — 'These hands lean;' and no one even in his heart ever questioned the truth of the Besides, he held, and declaration. rightly, that for one in his position to be able to plead personal purity in the face of undoubted malversation of public funds by subordinates or contractors, was no excuse whatever. He was he believed where he was, for the very purpose of seeing to it that the State suffered no wrong from his ignorance, incompetency or culpable trustfulness. He believed that it was not enough for honor to be personally If it could be proved that honest. whether from ignorance or oversight he had allowed others to steal, he was always willing to step down and out, as one at once culpable and incompetent.

This testimony to Mr. Fraser's uprightness is the more valuable as it comes from one differing from him in religion, and who cannot be suspected of lavishing undue encomiums upon so courageous a defender of Catholic rights as Mr. Fraser always was in the halls of our Legislature.

The Presbyterian further regrets a fact which it considers a disgrace to Ontario Protestantism, that Mr. Fraser was made a special object of attack by P. P. A. bigots, simply because of his religion. On this subject it says :

"And yet this man, such as he un doubtedly was, if a set of foolish, un reasoning bigots had had their way, would have been relegated to private

who have devoted their lives to the cause of education and charity have fathers and brothers who cannot endure to hear them vilified, and they resented such insults.

It has been frequently shown that the French Canadians are really tolerant in general, and we need not enumerate again now the well-known evidences that such is the fact ; but the missionaries should understand that they ought not to test too far the patience of flesh and blood. Yet the violence of the Quebec mob has not been approved by those who are more representative of French-Canadianism than are the unruly ones who raised the riot referred to. In proof of this we need quote only the following testimony given by our contemporary itself in another column :

"We are glad to know that better counsels have prevailed. Though, so far as we are aware, no attempt has been made to punish any of the guilty parties, other steps have been taken vindicate the good name of the historic city of Canada. The press of the city has vigorously denounced the The Mayor has, we believe, outrage. had the damaged places of worship repaired at the city's expense. By order of the Bishop the priests have condemned the outrage from their pulpits, and it is reassuring to observe that in doing so several of them expounded the principle of religious liberty and free speech in sound and emphatic terms.

In view of the kindly words of our contemporary, we shall not make comments on the blood which "stains the skirts of Rome." We might show that this is but a rhetorical flourish, and we might retort by giving some facts from the history of Presbyterianism in England, Ireland and Scotland. We might then see where the blood stains are really to be found ; but we refrain. We shall only add a word showing one great difference between the fanaticisms manifested in Ontario and Quebec : P. P. Aism with its intolerance is a continuous fact, and only one page in the history of Ontario, while the unfortunate episode of Quebec was the consequence of ephemeral excitement.

THE DECADENCE OF LUTH-ERO-CALVINISM.

It has been known for some months that the Princess Alix of Hesse was betrothed to the Czarewitch, or Crown Prince of Russia, one of the conditions of the marriage being that the Princess should give up the Luthero-Calvinistic religion of Germany, and become a member of the "Orthodox " Church of

Russia, and it is a remarkable feature of the case that little surprise was manifested at the announcement. Recently the report was circulated that she had made objection against this change of faith, but it is positively announced now that these rumors have no foundation in fact. The Princess

has no stronger conscientious scruples against changing her religion than for the die is cast. had other German Princesses who received a Russian cornet in exchange for a religion on which they perhaps did not set a very high estimate. The Princess Alix was quite aware when she agreed to marry the Czarewitch that it was necessary she should conform to the Church of Russia, for it is against the law in the Czar's domin ions that there should be any un orthodox blood in the veins of the future line of the head of the Russian Church. The prize to be gained by the royal lady,-a prospective crown, -was too attractive to be rejected for so small a matter as the religious creed of Luther and Calvin jumbled together, and the creed was thrown aside when the two things were weighed in the balance. And the question is even innocently asked, "Why should not this be the case ?"

the limit. The much abused ladies ments of a creed propagated eighteen hundred years ago. Dogmas are nothing now, and those who will may change them without incurring serious blame. Thus it can scarcely be said that there was any surprise when the

Princess Sophia, Alix's sister, abjured Lutheranism and embraced the orthodox Oriental religion for the sake of becoming a Grand Duchess! Why should there be any difficulty when the premium offered is the crown of such an empire as Russia?

The truth is Lutheranism is in a state of decadence in Germany, and the German evangelical papers are deploring the fact. Rationalism has now undisputed sway in the German Church; and if any of the doctrines of Christianity are to be preserved, it will probably be necessary, before long, for those who still retain some reverence for religion, or belief in the salient doctrines of Christianity, to secede from the existing Church, and establish a new reformed one.

The uudoubted earnestness of the Emperor William III. in his faith may put off the day when the established German Luthero-Calvinistic Church will declare itself openly against belief in the distinctive doctrines of which all Christians accept; but Rationalism has made such strides, particularly among the higher classes, and the clergy, that it cannot be indefinitely postponed. The more Orthodox papers endeavor to counteract the tendancy, but they recognize the present condition to be one of paralysis, which must result in the not distant collapse of Lutheranism and Calvinism together.

The Princess Alix is to go to Russia shortly, ostensibly on a visit to her sister, the Grand-Duchess Sergius, but really to be formally received into the Russian Church. Even her Lutheran baptism will not be recognized by the Orthodox Muscovites, and she will be baptized by immersion on the occasion, in presence of the Grand Dukes and officials of the Court. A curious feature of the case is

worth considering here. It is not at all beyond the probabilities of the situation that the Russian Church will before long become united with the

Catholic Church, in which case the two sisters, Sophia and Alix, would become Catholics all at once. The question arises, would the German royal families, and especially the Emperor William, regard this as a terrible catastrophe? It would not be very consistent for them to offer any objection, after having formally consented to these Russian alliances; for by so doing they have virtually agreed to whatever the Greek Church may do in the future, as well as to what it has done in the past ; and in the past. such a reunion was actually effected at two different periods. At all events, the matter is now beyond their control,

Can it be said, then, that the head of German Protestantism seriously believes that the Catholic Church is a corrupt form of Christianity, as the Lutherans have all along contended, whereas he has formally agreed to the possible and not improbable contingency that these Princesses, under his control, may accept Catholic doctrine in all its details, even to the supremacy of the Pope over the whole Christian Church? Indeed this final step would not be a very serious one after that which has been taken without any qualm of conscience ; for even as the matter stands, the hymns which will be sung, and the prayers which will be recited by the two converted princesses recognize the Pope's authority in right most emphatically, while their Church refuses to admit it in practice. Witness the following prayer which the Eastern Church retains in its liturgy to this day.

holy Trinity as one indivisible God, and driving out the heresies of the wicked : O holy Silvester, pray to God for us !' It will be a rare spectacle to see and

hear these illustrious converts from Calvinism or Luthernism, whichever we may call the Church of Germany, thussinging the praises of Popes, recognizing their authority as head of the Church, praying to the saints, and asking them to pray for us, and doing all this with the full approbation of the successor of the founders of Protestantism !

It is enough to make Luther and Calvin turn in their graves with horror at the degeneracy of the religion they established with so much labor.

FATHER NOLAN'S CATECHISM OF THE SACRED HEART OF JESUS.

We have received from the author, the Rev. Father J. B. Nolan S. J., of St. Mary's College, Montreal, the Director-General of the Association of the Apostolate of Prayer for the French language in Canada and the United States, an excellent book which he has issued, entitled, "The Catechism of the Sacred Heart of Jesus, or the Manual of the Principal Associations Approved by the Church in Honor of the Sacred Heart of Jesus." The chief among these associations are, the Apostleship of Prayer, the League of the Sacred Heart of Jesus, the Roman Archconfraternity of the Sacred Heaat, and the Guard of Honor of the Sacred Heart.

The devotion to the Sacred Heart of Jesus is one of the most touching and efficacious means offered to us to excite the love of faithful Catholics for Jesus, and to ensure a reciprocity of love between God and the human soul, which is all that the soul needs in order to ensure salvation.

This love for God and man is the charity of which the apostle St. John speaks when he prays that we "love God because God first hath loved us' and because "by this hath the charity of God appeared towards us, because God hath sent His only begotten Son into the world that we may live by Him."

The devotion towards, and adoration of the Sacred Heart of Jesus, directs our attention toward the love of Jesus for mankind : for the heart is regarded as the seat and centre of affection. In accordance with this, David was declared to be a man after God's own heart ; and so if we would be at peace and in friendship with God, we must endeavor to unite our affections with those of the Heart of Jesus.

The best way to effect this is by con sideration of the infinite love lavished upon us by the Heart of Jesus, the victim of love, which bled for us when Christ suffered for us on the cross, and which continues to yearn for our salvation.

of virtues, teaching men to revere the tion are also recommended to and practiced by members of the League. The devotion to the Sacred Heart of they did not anticipate when they Jesus was specially revealed to Blessed Margaret Mary de Alcoque, as a most are 200,000 Catholics in the city, and efficacious means of gaining precious graces from Almighty God.

The graces which God promised through the Blessed Margaret Mary to those cultivating this devotion, are thus enumerated by Father Nolan in his Catechism : 1: The graces necessary for them

in their state of life. 2: Peace in their families. 3: Jesus

as their refuge during life and at the moment of death. 4: Consolation in affliction. 5: Abundant blessings on all their undertakings. 6: The plenitude of mercy to penitent sinners. 7: Fervency of devotion. 8: Rapid advancement towards spiritual perfection. 9: Special blessings to those who retain in their houses pictures of the Sacred Heart of Jesus. 10: To priests who propagate the devotion, a facility to convert obdurate sinners. 11: The recording on the Heart of Jesus the names of those who interest themselves in propagating this devotion. 12: To those who, in honor of the Sacred Heart, receive holy communion on the first Fridays of nine successive months, the grace of final penitence, that they will die at peace with God, fortified by the reception of the sacraments, and secure of a happy death.

These are priceless blessings, and the multitudes who are engaged throughout the world, in propagating the beautiful devotion to the Sacred Heart of Jesus ; the hundreds of thousands, perhaps the millions, who are found in almost every parish, however humble, carefully fulfilling the requisite conditions to make worthily these nine communions of the League of the Sacred Heart, are a sufficient evidence that this devotion is the one which is suited to meet the wants of souls that

were yearning to love God daily more and more.

We hope that Father Nolan's manual will be the means of making known still more extensively than heretofore the graces and indulgences which are annexed to this most admirable devotion. We should be glad to see the League of the Sacred Heart established

in every parish of our Dominion.

### EDITORIAL NOTES.

THE Toronto P. P. A. resolved to boycott the great fair of that city if the directors invited Sir John Thompson, the Premier of the Dominion, to open it. The directors wisely ignored the manifesto, and the opening was made, as originally intended, by Sir John before the usual thousands, who seemed to be undiminished in number on account of the threatened boycott ; and, unless the weather interfere, the fair will undoubtedly have its usual success. The P. P. A. by its silly action has

only made itself the laughing stock of Father Nolan's book is opportune, as

joined the proscriptive gang. There most of the Apaists depend largely on Catholic customers for their liveli. hood. It was, therefore, the desire of their hearts that their incognito should be kept ; and the law of their society that they should deny their membership was most sacredly kept by them ; for mendacity is the crowning virtue of Apaism. This law was therefore the most easily observed of any in the A. P. A. Constitution. But the Western Watchman, a vigorous Catholic journal published in the city, has succeeded in procuring the lists of membership for the whole city, and is publishing them at the rate of from two to three hundred every week. The consequence has been that the men who have sworn not to employ Catholics to do any

work for them, have found that Catho lics will now not employ them or deal in their shops-and some of them are fast going into bankruptcy. This is what they deserve, but not what they expected, and the Watchman is deluged with letters from Apaists asserting that though they did join the Association, they left it in disgust when they ascertained its real purposes. The Watchman publishes their letters for what they are worth ; but remarks that it did not publish any name without good grounds and it promises that the

whole membership list will appear in its columns. It says :

"Our A. P. A. friends must not get We don't mean to hurt a frightened. hair on their heads. We are known to the world as Catholics. They are hiding behind hedges and shoot at us from We want to bring them out ambush. from their cover. We don't wish to harm you, gentlemen. We want to look in your face and find out if we ever saw you before. That is all.

THE Ottawa Journal has been publishing of late Mr. Rider Haggard's recent sensational story, Montezuma's Daughter, of which one of the incidents consists of a description of the walling up of a nun with her babe. Mr. Haggard declared in a note to his work that such incidents were of frequent occurrence in conventual history, and that he had himself seen the body of a nun in Mexico who with her babe had been so treated. The mistake of Mr. Haggard was already exposed in our columns, and Mr. William C. Des Brisay, Secretary of the Catholic Truth Society, wrote to the editor of the Journal the following interesting letter wherein it is shown that Mr. Haggard

has apologized to the public for his mis-statement of facts. Mr. Des Brisay's letter speaks for itself. Such falsehoods are not very edifying reading for the Journal to set before its readers. Mr. Des Brisay writes thus :

AN EVIDENT CALUMNY.

Editor Journal .- In the highly sen sational story-Montezuma's Daughter -now in course of publication in the Journal, the author introduces as one of the incidents, the walling-up of a nun and her babe, in punishment for the unfortunate woman's sin. Those acquainted with Mr. Rider Haggard's extraordinary flights of fancy treat his writings for what they reality, romances. But, in this in-stance, he adds a note by way of corroborative testimony, and which reads as follows : (See Journal, 23rd August, 1894.)

THE Apaists of St. Louis, Mo.,

are getting a free advertisement which

life and declared unfit to serve his country even as a court crier or a parish constable. It tempts one alnost to be ashamed of the name Protestant when it is possible to find in such a country as Canada, and at this time of day, men masquerading as patriots, statesmen and champions of liberty, yet ready to adopt all the persecuting and intolerant principles and practices which they allege, and no doubt with a good deal of reason, have been characteristic of the Church of Rome during all its history. The very glory of Protestant is surely to hold more scriptural principles and foliow a more excellent way.

Surely not. With a majority of five to one, we certainly ought to be able to hold our own by honorable and straightforward means, and if Protestantism and so-called liberty can be maintained and defended only by treating such men as Christopher Fin lay Fraser as pariahs, or lunatics, or rascals and by chasing all Roman Cath olics from all positions of public office and trust, then Protestantism is on its last legs, and it may fairly be ques tioned if liberty of such a kind be any thing but tyrannical intolerance, mas querading in some other party's stolen, tattered and long ago cast off clothes.

We pass over in silence what our contemporary says of the intolerance of " rascal mobs" in Montreal and Quebec, and of blood which is not dry "on the skirts of Rome," which, he admits, do not justify Protestants in Ontario in going and doing likewise, "whether by means of bludgeons or bad laws."

We condemn as strongly as any one can the recont acts of violence against Protestant missionaries in Quebec; but we are compelled to remind our contemporary that these missionaries were known to have used the vilest and most false language in reference to Catholics. the Catholic religion and Catholic sisterhoods. There is a limit to human forbearance, and

We confess we cannot see any very valid reason why not, inasmuch as it is now perfectly well understood in Germany that the creed of that Empire is but a human creation. This was

not the view held, or professed to be held, when Luther and Calvin proclaimed that they had a mission from heaven to reform the Church of God and restore it to its original purity by re-establishing belief in the doctrines preached by the Apostles of Christ. But it is now practically recognized

by a large section, and the most influential section, of German Protestants, if not by an actual majority, that the new creed had no resemblance to the creed of the Apostles, and in their opinion it was not necessary that it should have such a resemblance. Every generation, according to their theory, has a right to make its own creed, and an enlightthe missionaries have frequently tried ened age like the nineteenth century that forbearance till it went beyond is not to be trammelled by the require-

The first is recited on the feast of St. Leo, who was Pope from A. D. 440 to 461 :

"O most holy successor to the throne of the Chief Peter, you had the same belief and the same zeal as he." (Lit urgy, February 18.

On the same day occcurs the follow ing :

"He (St. Leo), the successor of St. Peter, who was a rich ornament to the supreme authority, and had Peter's fervent zeal, was similarly inspired of God to expound the Faith, and to destroy the confusions of heresy."

The following hymn, chanted on the second of January, the feast of St. Sylvester, is of similar import :

"O most holy Sylvester, you have ornamented the See of the Chief of the Apostles, and have shown your a most admirable min-of God, by embellishing self ister and strengthening, and making glorious the Church by the definition of divine dogmas. You shone as a brilliant star casting on every side the light

it sets before us the practical operation of the League of the Sacred Heart, and the other societies approved by the Church, whose object is to induce us to reciprocate the love of Jesus for mankind.

The fear of God, which influences

some to serve Him, is indeed not to be condemned, as we are told in holy Scripture that the fear of the Lord is the beginning of wisdom, and Christ commends those who fear Him who can cast body and soul into hell rather than those who can kill the body only. The fear of punishment leads to the fear of offending Him who can punish, and to the avoidance of sin, and finally to at least some love for God, because those who begin by serving God, even through a motive which is insufficient at first, will finally attain to some degree of love : but the motive of true love for God, which is set before us by the devotion to the Sacred Heart of Jesus, casts out fear. As St. John says: "Fear is not in charity ; but perfect charity casteth out fear, because fear hath

pain ; and he that feareth is not per fected in charity. Let us therefore love God, because God first hath loved us." (1 John iv. ; 18, 19.)

It is by no means to be supposed that the devotion to the Sacred Heart of Jesus excludes other approved forms of devotion. The Heart of Jesus is in unison with that of His most blessed Mother, and members of the League of the Sacred Heart are recommended to make their offerings to the Heart of Jesus through the Immaculate Heart of Mary who is honored by the League under the title "Our Lady of the Apostolate ;" and thus devotion to the Blessed Virgin is inculcated at the same time with devotion to the Sacred Heart of Jesus. Other forms of devo-

e Province by its asinin It would be as wise for them to attempt to stem the course of Niagara Falls, as to injure the fair ; but at all events it has proved to the satisfaction of the public that its insane bigotry is more intense than its patriotism, or desire for the prosperity of its own city. The only objection against the presence of Sir John lies in the fact that he is a Catholic.

MGR. SATOLLI has been asked by a gentleman of the United States Episcopalian Church to investigate American Freemasonry, and to use his influence to have the ban removed from the asso ciation, at least as far as American Freemasonry is concerned. The Apos tolic Delegate's reply is as follows :

> Washington, D. C., December 18, 1893.

Dear Sir : -- In answer to yours of November 12, I must say that Freemasonry is essentially anti-Christian in its principles and aims, without questioning the intention and behavior of the individuals who belong to it Such a society has been clearly condemned by the Church, which ha come to such a decision after a careful and serious examination. Believe me, dear sir, yours respectfully.

SATOLLI, Delegate Apostolic. It is altogether likely that American Freemasons have not entered into the plots again religion and good government which have been a feature of European Freemasonry ; but they are not therefore void of responsibility for belonging to an association whose basis is irreligion and Anarchy. It wants something more than mere words to relieve American Freemasons from the responsibility arising out of their fraternization with the infidel Freemason propagandism of Europe, and the Church acts wisely in forbidding her children to become entangled with the machine.

"Lest such cruelty should seem impossible and unprecedented, the writer may mention that in the museum of the city of Mexico he has seen the desiccated body of a young woman which was found inmured in the walls of a religious building. With it is the body of an infant. Although the exact cause of her excution remains a matter of conjecture, there can be no doubt as to the man ner of her death, for in addition to other evidences the marks of the rope with which her limbs were bound in life are distinctly visible. Such in those days were the mercies of religion.

Investigation has served to com pletely disprove Mr. Haggard's assertion. Immediately upon the publica-tion of "Montazuma's Daughter," the author's statement was challenged, when he wrote a letter explaining that he was speaking of Spain three hun-dred years ago. "The horrors," he dred years ago. "The horrors," he said, "perperated in the name of religion are happily done with now. This explanation, however, was not considered satisfactory, and after Mr. Haggard had obtained the opinion of a number of Protestant antiquarians and historians upon the past history of the subject, he wrote and published this retraction: "I wish to say that I am now convinced that I was in error when I stated in my letter to Mr Britten of August 9th that I believed the evidence of history to prove that nuns who had broken their vows had peen immured in the walls of convents This opinion I arrived at too hastily after consulting such authorities as I had at hand.

But the history of the "desiccated bodies" which Mr. Haggard saw in the city of Mexico is well known there and was accessible to that gentlemen. had he applied to the Museum author-

### MBER 15, 1834.

ts of St. Louis, Mo., ree advertisement which anticipate when they scriptive gang. There tholics in the city, and Apaists depend largely stomers for their liveli therefore, the desire of at their incognito should the law of their society ald deny their membersacredly kept by them ; is the crowning virtue of s law was therefore observed of any in the titution. But the Westn, a vigorous Catholic hed in the city, has suceuring the lists of memwhole city, and is pub t the rate of from two to every week. The conseen that the men who have nploy Catholics to do any , have found that Catho not employ them or deal -and some of them are o bankruptcy. This is erve, but not what they the Watchman is deluged from Apaists asserting ey did join the Associait in disgust when they ts real purposes. The ablishes their letters for worth ; but remarks that blish any name without and it promises that the rship list will appear in

It savs : A. friends must not get We don't mean to hurt a heads. We are known to Catholics. They are hiddges and shoot at us from want to bring them out over. We don't wish to entlemen. We want to face and find out if we u before. That is all."

Journal has been pube Mr. Rider Haggard's ional story, Montezuma's which one of the incidents escription of the walling . ith her babe. Mr. Hag. in a note to his work dents were of frequent conventual history, and mself seen the body of a o who with her babe had d. The mistake of Mr. already exposed in our Mr. William C. Des ary of the Catholic Truth to the editor of the Jour. wing interesting letter shown that Mr. Haggard d to the public for his of facts. Mr. Des speaks for itself. Such not very edifying readournal to set before its Des Brisay writes thus : VIDENT CALUMNY.

nal.-In the highly sen -Montezuma's Daughter rse of publication in the author introduces as one hts, the walling-up of a babe, in punishment for ate woman's sin. Those ith Mr. Rider Haggard's flights of fancy treat for what they ances. But, in this in dds a note by way of testimony, and which ws: (See Journal, 23rd

### SEPTEMBER 15, 1894.

ities. The director of the Museum, Senor Agreda, in reply to enquiries by the Rev. Herbert Thuarston, an English priest, has stated (1) That by the Rev. Herser 1 and (1) English priest, has stated (1) maintain that Jesus Christ committed His Divine revelation to the custody there is no foundation at all, for Mr. Haggard's statement identifying any of His Church, without securing to her the powers necessary, both for its dessicated body in the Museum with that of an immured nun. (2) That safe preservation from error, and its the remains are kept only to illustrate free and lucid promulgation to the world. Anglicans try to balance themselves between two stools; somethe phenomenon, common and well known in Mexico, namely the preserving "influence of the climate on dead bodies," and (3) that these and some other remains preserved there "were times appearing to lean chiefly on the Bible; at other times, more on the Church. When will they recognize that all their troubles and difficulties found in the common cemeteries of San Pablo and Los Angeles, when they were done away with not very

Your obedient servant, WILLIAM C. DESBRISAY. Sec. Catholic Truth Society of Ottawa. Ottawa, August 27, 1894.

# ANOTHER MIRACULOUS CURE.

A despatch from Montreal states on the authority of the Croix, a Paris journal, that Madame Bourque, a lady of Montreal, the wife of Dr. Bourque. chief medical attendant of Longue Pointe Lunatic Asylum, has been miraculously cured at Lourdes of a serious pelvi-peritonitis from which she had been suffering for eight months. The disease baffled all the skill of the medical profession in Montreal.

Mrs. Bourque is the mother of eleven children, one of whom, her son, was cured at Lourdes six years ago, and in the hope of a similar effect Mrs. Bourque went to Lourdes with her husband and brother-in-law, both physicans, as part of the Canadian pilgrimage to Lourdes in a most deplorable condition, but after bathing in the fountain on August 20, she was cured at once. and was able to take part in a procession of the pilgrims. This is only one of many recent miracles which have occurred there.

#### ANGLICANS AND RE-UNION.

The Anglican Church newspaper,

the Guardian, alluding to the Pope's to the loss of unity and authority amongst Christians; or fail to see in the denial of the Divine Nature of Jesus Christ, and of the inspiration of the Books of the Old and the New Testament, the natural result of the cceptance of individual conscience as the sole guide and rule of conduct, to the exclusion of any other." So far, good. But the Guardian proceeds to urge that "Truth comes before unity;" and that, before Anglicans, or others, can consent to reconciliation with the Pope, "they must first be satisfied that Rome demands nothing

with which they cannot honestly comply. Now, what precisely does, "Truth comes before unity," signify? Catho-lics, as everybody knows, hold, as one of their first principles, that both Truth and Unity co-exist in Christ's One Cath-clic and Roman Church and their in olic and Roman Church, and that in her alone they can be found. What,

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spring from this shifty and indefinite rule of faith ?- London Catholic News. The Real Enemy of the Faith.

Rev. J. A. Zahm, in September Donahoe's. In every age, from the dawn of

Christianity until the present time, the battle fought was one of true against false religion. It was a battle of the Church of God against the superstitious practice of Paganism, the perverse doc-trines of Mohammet, and the religious errors of Luther. Now, however, it is different. The contest is no longer between religions true and false, but it is a contest of religion with irreligion-a contest with infidelity, agnosticism, atheism. The issue is no longer one between Catholicity and Protestantism. Protestant-ism as a system of religious error is

practically a thing of the past, so far as the Church is concerned. The issue is now between Catholicity on the one hand and agnosticism in its various phases on the other. And this issue, let us bear in mind, is not one which has arisen from theological contro versy, nor philosophical speculation, but one which has originated in the multifarious scientific discussions which have followed the investigations the celebrated shrine. She arrived at and discoveries of modern inductive science. Knowing, then, what our enemy is,

and the nature of the forces on which he relies for ultimate victory, it be hooves us to take measure accordingly. The time of reconnoitring is past ; the conflict is imminent, and threatens to be long and desperate.

## About the Efficacy of Strikes.

It is frequently asserted that strikes are, for the most part, unsuccessful and injurious. The history of strikes exhortation to all outsiders to return to Catholic unity, admits that "No Anglican can deny the existence of can be no reasonable doubt that the the evils which the Pope enumerates. determination to cease work has been or doubt that they are largely owing a powerful agency in the hands of labor for enforcing legitimate de-mands. The great majority of strikes are unsuccessful, but there is often a resultant good which is not at once apparent. We sometimes read ac-counts of the great losses incurred in strikes, and are impressed with an imposing parade of figures. The capitalist is the greater loser in many cases. His loss is borne by a few, while the loss of the laborers is distributed among many. And hence that disturbing cry of the professional agitator, so potent in times of such strife, "We have nothing to lose, and strife, "We have nothing to lose, and may gain much." The wise capitalist dreads a strike, and is disposed to grant reasonable demands rather than

suffer the loss sustained by such disastrous conflicts. Beyond doubt strikes are unneces sarily frequent in our country. The great trouble with many labor unions, and a fact that constitutes a great objection against many of them is, that they are organized for strife and again, does the Guardian mean by saying that before Anglicans can enjoy the benefits of religious unity, by re-union with the Holy See, "they must contest, rather than for the purpose of peaceably obtaining lawful objects. CATHOLIC RECORD.

"Let him that is without sin among you first cast a stone at her," He knew that none but conscious delinquents would have the disposition to do so ; and when under this rebuke, every first accuser retired overwhelmed. He, the sinless one, wrote the crime of the woman in the sand for the rains of heaven to efface. If He could do this in case of guilt not disputed, it certainly becomes His followers to stand together around every one of their number whom malice or revenge assails with slanders to which his or her whole life gives the lie. "In a world full of tendencies and

influences to evil, where every good force is needed, and needs to be jealously cherished and guarded, there is no choicer treasure and more beneficent power than a sound charity. This is not only the highest result of all the best forces of our civilization, but it is the builder of those forces in society and the State. Society cannot afford to have it destroyed, and its instinct of self preservation demands that its destruction shall not be suffered. There is nothing so sacred and nothing so sensitive as character ; and every tender charity, and loyal friendship, and chivalrous affection, and manly sentiment and impulse ought to entrench themselves around every true character in the community so thor-oughly that the breath of calumny shall be as harmless as an idle wind. If they cannot do this, then no man is safe who refuses to make terms with the devil, and he is at liberty to pick his victim where he will."

#### A Well-Deserved Honor.

Although the late Cardinal Lavigerie stands little in need of such memorials, that his name may be remembered of men, that is a well-deserved honor inevitable which it is proposed to pay to him, by erecting in his native place, Bayonne, France, a monument that shall tell to all future generations how noble was his character and how humanitarian, as well as religious, were the labors of his life.

Few men of modern days have done more for the sake of humanity than Cardinal Lavigerie accomplished dur-ing the years that he was the Bishop of Algiers and the Cardinal-Archbishop of Carthage. To him, perhaps, more than to any other human agency does that portion of the Dark Continent, which was the theatre of his efforts, owe the liberation it has obtained from the hideous evils of the slave traffic, and the blessings of civilization and Christianity which it now enjoys. These facts have been admitted even by non-Catholic observers of his work and its influence. Only quite cently a writer in one of our leading secular monthlies declared that his own observations in Africa had convinced him that the most effective agencies at work there for the uplifting of the in habitants are the religious orders and the institutions which the late Cardi

nal established. Such a man deserves well of the whole world ; and hence the committee that has charge of the monument which it is proposed to erect to his memory, does well in declaring that subscrip tions will be received from all persons irrespective of religion or nationality. --Catholic Columbian.

### Repentant Anarchist.

A Reuter's message from Madrid says that the greatest interest has been aroused by the news that the Anarchist, Salvador Franch, now lying under sentence of death in the prison at Barcelona vnamite being outrage at the Liceo Theatre in the town by which twenty persons were killed, on Tuesday at his own request received Holy Communion in the prison chapel. At his special wish the Franciscan Fathers have allowed Salvador to ecome a Tertiary of the Third Order of St. Francis. The convict declares that he is well aware that society cannot pardon him, and that he has deserved the extreme penalty of the law. He is therefore ready to meet his doom with resignation and Christian penitence.

#### When the Saviour uttered the words, | Two Soldiers of the 9th Lancers Return to The Catholic Faith

They were Corporal Thomas Henry Darley and Trooper John James Irving, both of 'A 'Squadron, living together in the same barrack-room. And on Saturday last they knelt together be-fore the altar in St. Joseph's Church, Aldershot, and publicly renounced all heresy and schism by the Profession of the Faith of their Forefathers, and their admission into the One Fold of the Catholic Church. They had been instructed by the Rev. Dr. Redman, who had the happiness to receive them into Catholic Unity, and administer to them on the following morning their First Communion. May they live long and holily in the true Church of God, and may many of their brave com-rades follow their noble example !--London Universe.

#### Important to Catholic Reading Circles.

The Rev. Morgan M. Sheedy, o Pittsburg, Pa., President of the Cath olic Educational Union, has been appointed chairman of the Directing Board of the Catholic Reading Circle Work, of the Catholic Summer School of America. Associated with him in this important work are the Rev. Joseph H. McMahon, of New York; the Rev. J. F. Loughlin, D. D., Phil-adelphia, Pa., Warren E. Mosher, Esq., of Youngstown, O., secretary of the Catholic Summer School; and George A. Hardy, professor of Litera-ture in the College of the City of New York. The personality of this Board is strong and confidence-inspiring. A broad and practical plan of studies for the Circles which are or will be affiliated with the Summer School, is

The Pope and Social Questions.

The Catholic Congress at Cologne ended on August 31. A letter from Pope Leo. XIII. was read at the opening of the Congress. It urged thus the special consideration of social questions: "It cannot have escaped the notice of German Catholics that religion and society have fallen into a sad condition. Socialistic and other fallacious theories have obtained a firm hold on many minds, engendering bitter strife to such an extent that the public peace is endangered. Catholics ought therefore to remembe the blessings gained for their religion and fatherland through unity, and refrain from jeopardizing their strength through any sign of discord."

#### THE CATHOLIC REVIVAL IN FRANCE.

Signs of an Awakening Among the Clergy—Sighing for the Day of In-dependence.

A paper in the July Revue des Deux Mondes by Vicomte Melchoir de Vogue, entitled "Apropos of a Religious De-bate," records a discussion which took place in the French Parliament on the 17th of last May. He declares that these debates are becoming a phenomenon of constant recurrence, and while discussing the possibility of a free Church in a free State, declares that "great ambitions are waking in the heart of our Catholic youth, and especially among the younger clergy. The latter submit with impatience to their enforced seclusion within the silent shades of the sacristies ; they wish to re-enter the current of the century, take part in social discussions in

the pulpit, and give their opinion on all the subjects which interest other

One Brick at a Time.

Remember that the building of a noble and God-like, God-pleasing char-acter can be erected on the foundation of faith only by constant effort. You do not rear the fabric of a noble character all at a moment. No man reaches the extremity either of good ness or baseness, by a leap ; you must be content with bit-by-bit work. The Christian character is like a mosaic formed of tiny squares in all but in finite numbers, each one of them sep arately set and bedded in its place You have to build by a plan. You have to see to it that each day has its task, each day its growth. You have to be content with one brick at a time. It is a life-long task till the whole be finished. And not until we pass from earth to heaven does our building work

## "Beer Makes Men Fat."

The "fat" exhibited by the beer drinker and sometimes by persons suf-fering from other disorders is really not fat at all. Instead of being body-warmer, it consists of bits of partially-digested flesh forming food which the system really required but which it was unable to assimilate owing to the presence in the body of the alcohol which the beer contained The appearance of this sort of "fat then, instead, of being an indication of a well-regulated system, is nature's method of showing disorder there ; in stead of being a sign of health, it is an unmistakable symptom of disease.-A W. Gutridge.

# POPULARITY OF LEO XIII.

The scenes that have lately been witnessed in St. Peter's bear witness to what may be called the extraordinary popularity of the Papal power.

Imagine twenty thousand person closely packed from early morning till 6 o'clock in the vast area beneath Michael Angelo's dome, thousands outside in the great space in front (once the race course of Nero, where hun-dreds of Christians were burned like torches in tubs of oil). Remember that all those thousands in St. Peter's were there by ticket, as the general crowd could not have been admitted with safety. All day long simply nothing went on in St. Peter's. The patient crowd of which the writer was one waited.

The church grew dark-only in the far distance thousands of wax candles and swinging chandeliers shone out over the high altar and faintly illumin ated the colossal dome. About 5 o'clock a wild shout was heard from the multitude in the distance outside It was known that the Pope had left his apartments in the Vatican and was

descending by a private passage into St. Peter's. The instant he entered a cry of enthusiasm arose within the bottom of the dim church, which was taken up by the expectant multitude. Very slowly, borne high aloft by his guards, the old man moved up the middle aisle, seated on his royal throne, robed in "white samite, mys-tic, wonderful." He wore the red slippers and was shadowed by the tall

peacock fans. From the moment Leo XIII. entered until he disappeared in the far dis tance, an almost invisible speck at the high altar, and the service com menced, the roar of enthusiasm never ceased rolling like thunder throughout the building, while the wild waving of scarfs and pocket handkerchiefs was like the shattered trembling of a corn-field in a hailstorm. The scene was wn the aisle at close of vice. He rose majestically and bowed in blessing to the right and to the left. It was a scene fraught with singular spiritual and temporal associations never to be forgotten. A reception which certainly no other potentate in the world could at present command.

enemies, fights for us by His holy grace, and, in order both to nourish and strengthen us, is ever ready to feed us with the precious body of His Son in the Sacrament of the Altar.

Are not these convincing proofs of the excessive love which God bears to Who can comprehend the imus? mensity of His charity for such vile wretches, or what ought to be our gratitude towards so gracious a Benefactor ? And if the great ones of this world think themselves obliged to make some return for the respect paid them, even by those whom birth or fortune has made their inferiors, what return ought not the worms of the earth to make, when honored with such signals marks of love and esteem by the sovereign Lord of the uni-verse. Let us not forget, in particular, that His infinite majesty is worthy to be served by us through a principle of singular love, which has no other view than His sole will and pleasure.

Passion Giving Way to Common Sense

In the Forum for September the Rev. J. H. Barrews, who took so prominent a part in the Parliament of Religions held at Chicago last year, writes of the results of that great gathering, and, as might be expected, speaks in the highest eulogy of the Catholic repre-sentatives, who by their presence "did much to give the meeting its historic importance.

Dr. Barrows regards as one of the best results of the Parliament the better understanding which it produced, in enlightened minds, between American Protestants and their Catholic fel low citizens. On this point he re-marks, too, that this better understanding is in little danger of being injured by the dastardly efforts which Apaism is making for the purpose of undermining and destroying it. "The fanaticism and wicked folly of the methods of the American Protective Association," he writes, " have not de-stroyed the recollection of those golden days when for the first time in history Protestant and Catholic divines

sat together in loving fellowship." Dr. Barrows is unquestionably right in declaring that, with enlightened people, Apaism, with its diabolical designs and contemptible methods, has no influence whatsoever. It is only with the ignorant and intolerant classes that it secures any success, and even with them it has to resort to falsehoods and forgeries in order to maintain its control over them. Its doom is sealed and its downfall cannot be long delayed when men like Dr. Barrows publicly denounces "the fanaticism and wicked folly" of the methods it employs.-Catholic Colum bian.

Rev. James F. O'Hare, V. G., Roch-ester, N. Y., celebrated the twenty-fifth anniversary of his ordination on Wednesday, Sep. 5. Bishop McQuaid pre-sided at the services and preached the sermon. Nearly all the priests of the diocese were present at the celebration in the church of the Immaculate Con ception.

Rev. William Everett, the oldest priost in New York City, quietly celebrated his eighty-first birthday. He is pastor emeritus of the Church of the Nativity, with which he has been connected since 1855.

On Sunday, Sept. 2, at 5 p. m., the corner-stone of the new school of the parish of Our Lady of Mercy, Philadelphia, was blossed and laid by Archbishop Ryan.

The corner-stone of a new church for St. Bonaventure's parish, Ninth and Cambria streets, Philadelphia, Pa., was blessed and laid by Archbishop Ryan on Sunday, Sep-tember 2.



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cruelty should seem im 1 unprecedented, the mention that in the e city of Mexico he has ccated body of a young h was found inmured in f a religious building. was found inmured in the body of an infant e exact cause of her ex ins a matter of conjecture, no doubt as to the man-leath, for in addition to the marks of the rope her limbs were bound in inctly visible. Such in ere the mercies of relig-

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first be satisfied that Rome demands Some of the most powerful labor ornothing with which they cannot honestly comply ?" Is not this a plain ganizations are those in which strikes are least frequent, as, for instance, the Brotherhood of Locomotive Engineers intimation that Anglicans, before their and the Cigar-Makers' Union. submission to Rome, claim the right to submit everything that Rome teaches to the tribunal of their own private strike should not be resorted to until all lawful resources have been ex judgment? In short, Anglicans will hausted. It should be the last argusubmit to Rome when, and so far as, ment, since it is not the argument of reason, but the argument of force. Too many strikes bring ruin and dis-aster on all involved. The laborers they see their way to agree with her Is it not palpable that such a submission is really no submission at all? Is it not evident that reunion with lost the great Homestead strike, but it Rome, were it even possible, on such was a poor victory for the capitalist. Such strikes are like Sampson's act. conditions, would be utterly worthless and unstable ; having no firm basis of pulled down destruction at once who on himself and his enemies. - Father 'submission to authority" on which Howard in Catholic World. to rest?

Disguise it how we will, quibble how we will, all heresies and schisms BE SLOW TO BELIEVE EVIL. ancient and modern, have originated in, and been kept up by, the refusal to listen to the voice and ruling of the present living and teaching Church. There is no better test of purity and true goodness than a reluctance to think evil of one's neighbor, and absolute incapacity to believe an evil re-port about good men except upon the It is waste of time to wrangle about side issues, and false charity to enost trustworthy testimony. courage Anglicans in thinking themselves nearer the Church than they really are. The one crucial question for them to face is—" What is the conthat this large and lovely character is so rare! But it is only with those who possess this charity, that men accused of sin against society, have stitution of the Church of Christ? an equal chance with those accused, On this, and on this alone, each man's under the forms of law, of crime. private judgment may, and ought to be, after humble and prayerful inves Every man brought to trial for crime tigation, freely exercised. To the solution, then, of this single, allis presumed to be innocent until he is proved to be guilty, but with the important question, let Anglicans, to world at large, every man slandered is e exclusion of all side issues, depresumed to be guilty until he proves

vote all their powers. Catholics believe, with the absolute certainty of Divine Faith, that by the himself to be innocent, and even then it takes the liberty of doubting the testimony. perpetual in-dwelling of the Holy Ghost, Christ our Lord conferred on Every man who rejoices in scandal, thereby advertises his own untrust-worthiness; and every man who is His Church plenary authority to teach all nations, without the possibility of error, His One Truth. This we believe pained by it unconsciously reveals his own purity. He cannot believe a bad thing done by one whom he regards to be laid down, clearly and emphati-cally, in the New Testament. If Anas a good man, simply because he glicans cannot see this ; if they cannot knows he would not do it himself. He admit these powers and prerogatives of the Church, then let them tell us gives credit to others for the virtue that is unconsciously in his own posfrankly and clearly precisely what powers they suppose our Lord actually did confer

upon her? Is the Church, in their view, the infallible custodian and teacher of Divine istence of a virtue Truth; or is she only partially consciously empty. German Catholics and the Holy See.

At the German Catholic Conference sitting at Cologne (says the correspond. Church, shaking off the tranmels of ent of the Daily News) the question of the State, has built churches and the independence of the Holy See is opened schools. He advises the Catho-again being discussed, and a resolu- lie Church to fortify its possessions tion in favor of the restoration of the temporal power of the Pope has been passed unanimously. Professor Kurth, of the University of Liege, de-livered a speech on the Roman ques-He said : ion.

- Alas,

free in the person of its Head? and. Is it free? The religious freedom of the Catholic nations is incompatible, he argued, with the dependence of their Head, and even the adversaries of the Church do not deny this. But, he asked, is the Church really free? Pope, Church, sound reason, and the evidence of fact say No. Our adversaries say

This contradiction alone shows Yes. which answer is the right one, for where no consciousness of freedom is, there is no real freedom. By our protests every year we want to show that the Church wishes in a peaceful way to regain its rights in order to make peace among the nations. - London Universe.

session, while the base men around him, whether they are Christians in name or not, withhold that credit be cause they cannot believe in the ex-istence of a virtue of which they are consciously empty. Most Rev. Wm. J. Walsh, Archbishop of of Dublin, has addressed a letter to the clergy ordering public prayer for fine of the crops makes it a duty also for the pres-ervation of the public health which is in pox.

citizens. They know that such wide activity will be forbidden them as long as the jealous surveillance of the State confines them within the walls of the sacred edifice. The example of Amer ica is before their eyes, tempting as a mirage, impressing their minds with stories of the successful and independ-ent growth of the Catholic Church in

the New World. Their living imagin ations turn more and more toward this promised land of liberty, and they easily forget the enormous weight of an historic past, which presses upon upon the National Church of France and forbids the adoption of American audacities." Monsieur M. R. Pinet is quoted by M. de Vogue as describing the wonderful way in which the French silently, so that when the day of separation from the State finally arrives she may be found solidly standing on her own resources, asking no help for the maintenance of her priests. The fear present to reasonable Catholics appears This question must be divided into two-Is the Catholic world, numbering two hundred millions of souls, to be ciation would hamper them fatally, and prevent the great development of charity and teaching institutions which is taking place in England and

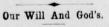
her colonies, and in the American United States. Renan and Taine both discussed the position of the clergy in the provinces of France-Renan de claring, "that the Bishop will soon be

the only personage erect amidst a diswith an exact compliance to the will mantled society," and Taine maintainof God, and promote His glory, let us remember that He has set the example ing that the provincial populations of loving and honoring us a thousand have become simple privates under different ways. He drew us out of unstable functionaries. " Only the This nothing, created us after His own Bishop is intact and upright." article is also interesting for its likeness, and all other things for our thoughtful criticism upon the present use. In redeeming us, He would not state of political and social affairs in employ the brightest angel, but His

Father Connolly S. J., known throughout Ontario as missioner, founder of the League of Sacred Heart and tirst editor of the *Cana*-dian Messenger, has been transferred from Montreal to the residence of his Order at Sault Ste Marie, Mich., U. S.

#### The Bible of St. Anthony.

An illuminated MSS. Bible, once belonging to the great St. Anthony of Padua, enriched tenfold to Catholics by reason of the marginal notes in his hand writing, is now for sale by private contract. Those who wish to see it with a view to purchase should communicate at once with Signor Carlo Malagola, Director of State Archives, Bologna. This precious document, which we earnestly hope will be bought by Catholics, and not permitted to fall into the hands of heretics, was presented by the saint to the Corbici family, of Castrocato, to commemorate a vision with which he wa favored while staving with them. The minatures which adorn it are in perfect preservation and are of great value. The MSS. is written on the softest vellum, and is an example of the finest caligraphy. Mr. Edgecumbe, who communicates this information to the London Athenœum, believes there is not the smallest doubt as to its authenticity, and remarks that the re-cords of the MSS. are easily accessible.



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## ST. JOSEPH'S ACADEMY.

bikeness, and all other things for our use. In redeeming us, He would not employ the brightest angel, but His only Son, who paid the price of the world, not with silver or gold, which are perishable things, but with His sacred blood, and that by a death not less ignominious than cruel. He watches continually over us for our security against the fury of our

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JAMES MILLS, M. A., President. Guelph, August, 1894.

### MARTIN LUTHER'S OAK.

Protestantism Finds a Truly Allegor-ical Representation in This Free.

6

The following letter written by an American gentleman travelling in Europe to the editor of the Irish Cath. olic can not fail to prove interesting. The oak tree of Martin Luther is famous in history. Protestants fell to believing its growth and vigor to be an allegorical emblem of the spread of their creed. So it was indeed. Now at the end of the nineteenth century, disintegrating Protestantism finds its truly allegorical representation in the decaying oak. The letter is as fol-

In my travels on the Continent I have hit upon another chapter in the history of Martin, and I think it would interest the humorous faculties of your Irish readers. Outside the City of Worms there stands a tree which at first sight-and in winter-presents the appearance of a truly majestic oak. It was planted, so the story runs, by the great Doctor himself, amid the plaudits of the populace and under the supervision and protection of the assembled nobles and princes. In planting it Martin is quoted as say ing-'As this shoot shall grow and ex-pand its branches to the winds of heaven, so shall my doctrine grow and overshadow Romanism !' And

truly it did grow to majestic porportions. The birds of the air, of the most divers hues, came and nestled in its branches. They had their little squabbles, but the oak outlived them. Persons from various lands and climes came, and saw, and were conquered by its towering stature. In their heated enthusiasm they declared that it was not an oak. the gigantic tree that was spring from the little mustard seed of the Gospel. Its preservation became an object of solicitude to all who "made a penny ' from the visitors, but especially to the civil authorities. The punishment of the son of Hell, inconsciously touched the Ark of the Covenant, was threatened those who should lay profound hands on the Luthereiche. Time, that waits for no man, passed on, and the princes having other matters to occupy their attention became lukewarm in their patronage. The avaricious inhabit ants of the neighborhood began to lop off little branches and sold them to the visitors as souvenirs. At the skilful hands of Martin's admirers, who had acquired a world-wide reputation for carving and whittling down, thes pens, paper-knives, whistles, etc., etc. They assumed all covering the states of the s tic forms to suit the arbitrary tastes of pilgrims who came from different This barbarism increased nations. This barbarism increased when the worldly and greedy nine-teenth century dawned on Worms, and the princes, engaged in devising measures against the advance of Socialism, persevered in their cruel negligence. But the process began tell on the neglected oak. winter's frost nipped its tender buds. In Spring it did not send forth so vigorously its verdant blossoms, and branches failed to replace the old. But the worst was yet to come for the trunk now began to show indications of a dry rot in the centre, and announced that the principle of interior life was fast receding. The princes now awoke to the danger. They assembled in Council. Was the Oak of Luther to perish? No. They swore by the memory of Martin him self that were there any virtue in the might and money of temporal power, it should never be allowed to de They bound it around with big ladder in a flash. A brawny firecay. hoops of iron that are still pointed out to the pilgrims to Worms. Learned

Surely all good Catholics who desire the prosperity of Holy Church should be ready to sympathize deeply with our Holy Father, Leo. XIII., in his earnest efforts for the restoration of the separated Churches of the East to the unity of the Holy Roman Church, from which they have been so long needlessly separated. In proposing the general intention of the League of the Sacred Heart for September the Messenger of the Sacred Heart gives a resume of the various divisions of schismatical churches scattered through the East, amounting in all some 15,000,000. On this the Messenger remarks :

THE CHURCHES OF THE EAST.

Vast as the numbers still included in these separated churches may appear, it is consoling to know that there is also a vast and ever increasing movement towards union with the Holy See. Now that it is understood by West and East that their differences of rite and discipline offer no insuperable obstacle to this union, as many Popes, among others Benedict XIV., Pius IX., and Leo XIII., have so clearly stated and above all since the apparent doc trinal errors of the East are due rather to misunderstandings or their lack of opportunities for theological study, than to wilfully accept error on their part, we may justly assume that the greatest number of these people live and die in good faith, and that they have for that very reason a more urgent claim on our prayers, since all they need is light to know and embrace the one dogma which they have not yet willingly accepted because they have not yet fully recognized the authority on which it has been declared." Let all good Catholics pray earnestly for the restoration of unity among the Churches of the East. -N. Y. Catholic Review.

#### HEROISM OF A FIREMAN.

# A Thrilling Spectacle Witnessed at Fire in New York City.

New York, Sept. 4 .- The flat house 376 Park avenue, caught fire this morning at 3:30 o'clock, and the whole building was soon ablaze. The ten-ants had all fled, except the Donohue family on the fourth floor. John Donohue, the husband, was away, and his wife and two children were alone in the house. Mrs. Donohue was aroused by hammering on the door. Wrapping her children in the blankets in which they slept and her-self in another, she hurried down. But at the second door she was met by flames shooting upward, and, from the crashing at the foot of the stair way, she knew it had been burned away, and that escape that way was impossible. Dreadfully frightened she returned the way she had come impossible. carrying her babies, flames following her up the stairs almost as fast as she ran. She got to the door first, how-ever, and setting the children down, ran. she locked and bolted it and stepped to the window. There she saw the street below crowded by a dense mass of people, but no ladders, no firemen in sight. The flames broke through the door. Mrs. Donohue hesitated no longer, but kissing her 2 year old Herbert, she held him clear of the sill, and with averted face, dropped him. Next she dropped Julia, four years old. But dropped upon a canvas awning. Their bodies made a rent in the canvas as they dropped through They were safe without a scratch. held up to encourage the mother. Just then the firemen came rushing into the street, and Mrs. Donohue, who had prepared to jump, climbed to the sill and hung there somehow. Up went a

The Church of the Poor. There is one reproach cast upon the Church by a certain class of people which it can never cease to deserve, -a reproach that is in reality a tribu to her divinity. "The work of the Catholic Church," it is said, "lies largely among a poor, illiterate and morally degraded class, and therefore it naturally shares in the odium of their faults." Mr. Frederic R. Coudert, of the New York Bar, in an article on the American Protective Association published in the Forum, has a reply to this statement well worthy of quota-tion. "If this be true," he says, tion. "If this be true," he says, "then indeed so long as the Church tion.

retains the slightest claim to a divine origin and a divine purpose, so long must that reproach be imputed to her. She is, it is true, and has always been, the Church of the poor and the illiterate. She alone has preached the Gospel to them; she alone has won ate. their confidence; and she alone has sought, and often with triumphant success, to raise them from degrada-tion to a higher standard. She has in this followed the example of her Master and Founder. His walks were among 'the poor, the illiterate, and the morally degraded.' His hands did not shrink from touching the leper, from blessing the sinner; they were raised to Heaven in favor of those who had no friends on earth. He sent His Apostles for the express purpose of doing that which, if we credit the statement, brings odium upon the Church! Perhaps this may be so. Then let her continue to earn that dium in the largest sense. Th hatred which good works bring with them, and the contempt which humble charity may create, will not long endure, and certainly will not spread far among our people."-Ave Maria.

#### "ABBE" M'MASTER

# Rev. Mark Gross' Interesting Descrip-tion of the Incidents of His Conver-

The Carmelite Review gives the following interesting account of the conversion of McMaster: Although leading, apparently, a gay life in the fashionable society of New York at that period, he practiced great austerities and corporal penances, in hopes of subduing by this means the pride of his heart. About this time the move ment towards Catholicity in England was making itself felt even in this country. McMaster, urged by his own vearning for the true faith, wrote to Cardinal, then Dr. Newman, on the subject of his own doubts and fears. etc. He received a very kind letter in return, and desiring to confer with him still further in this question so dear to him, yet shrinking from im posing on the time of so busy and celebrated a man, who besides, was his senior by many years, asked if there not some younger hand that could convey his thoughts. In this way a most interesting correspondence was started between Dalgairns and McMaster. Some of the former's letters are still preserved. He urged McMaster not to delay to "go over to Rome," as he called it, saying, that it he viewed matters as he did, he could no longer hesitate. Although McMaster was fully con-

vinced of the truth, yet his proud heart rebelled. He had long before said to himself : "Either the Messiah is yet to come and the Jews are right or he has come and the Catholic Church is right.

How often in after years he bitterly bewailed that it was his "miserable pride that had kept him without so "I used to say," he would add, ong." "that if God Almighty had not cared enough about me to put me in His that time. The promises of those, too

it the next morning assuring him that TAE LITILE SISTERS OF THE he knew it from cover to cover. But POOR. the good Father (perhaps to try him) only shook his head and said : "What you learn so fast, you, forget just so fast," and insisted on his studying it longer. McMaster was received into the Church on the eve of Corpus Christi, which fell that year, 1845, on the 8th of June. He could not have the happiness of being even condition-ally baptized, but judging from his own expressions with regard to himself at that time, his soul must have been well cleansed by his hearty sorrow for the sins of his whole life, of which he of course made a general confession. "While he was kneeling at the altar, candle in hand, piously reading his profession of faith to Father Rumpler, ne accidently set fire to Father I schen hen's hair, one of the Fathers who assisted at the ceremony. Walking together afterwards in the little garden of the convent, Father Rumpler, said to him : "Mr. McMaster, you begin well, setting fire to a priest." "Oh," answered he, "if I don't set fire to

pity He received his First Communion the next day. The certificate of his recep-tion into the Church and of his First Communion were found among his private papers. McMaster took in confirmation the

name Alphonsus, and dropped the "a" in "Mac" thinking McMaster more Catholic. Hence he was known as James A. McMaster.

In the midst of his great spiritual joy his poor heart had much to suffer. most touching interview-of which, unfortunately, there appears no written record-occurred at this time between himself and his father. On becoming an Episcopalian McMaster had been cut off by his family. They regarded him, with much sorrow, as an outcast, who had deserted the faith which they firmly believed to be the only true one. But now that he had become a Papist, the poor father's heart smote him. harsh treatment of his son had led him into what he held to be the worst of all creeds. He feared at the same time that his son was some what demented in taking such a step. Accordingly, in spite of his age and infirmities, he undertook the then tedious journey to New York City, seeking for this son who was lost to him. The night before meeting him he spent at the house of a friend, and McMaster learned afterward that they had overheard him through the long silent hours, groaning and murmur ing to himself, "Oh, my son! My son!" On approaching his son the next day the father was much moved, and said to him : "My poor boy, come

me !" "Father, home with replied young McMaster, "you believe I am crazy." Then followed a long interview, during the course of which young McMaster declared, in loving words, that he owed his present happi ness to him from his earliest years to seek after truth and justice and holi-This was their last meeting on ness. earth. Letters passed between them. His father's were written in a digni-

fied and elevated style, penetrated with a deep religious spirit. He sighed over his poor "erring boy"— bitterly reproached him that he was the sorrow of his old age—that all he ever desired of him was that he might be holy.

Of the difficulties which McMaster had to overcome in becoming a Catholic, he says in his editorial of March 1, 1879 : "Thirty-four years ago, from the

8th of June coming, I became a Catho-lic. I had, two months before, the regard and companionship of many that were of the most cultivated and charm-

In a brief notice of Mrs. Abel's book

on the Little Sisters of the Poor, the Dublin Review thus summarizes one of the most remarkable of religious and philanthropic movements of modern times : The Little Sisters of the Poor is an institution which, founded less than fifty years ago by a young curate with no resources save his stipend of \$80 a year, assisted by two poor seamstresses and a peasant woman, has covered the whole earth with its branches, and taken its place among the most beneficent creations of Catholic faith. It has now 250 houses, of which 29 are in the United Kingdom, and gives food and shelter to over 33,000 of the aged and indigent poor of both sexes. The name of the humble servant woman who was its first alms-gatherer is so deeply interwoven with its early history that its sisters through Bittany are still known as "Jeanne Jugans," and a street in Saint Servan is called after this lowliest of its inhabitants. something more than that, it will be a Here in a wretched attic the Abbe Le Pailleur placed his two young novices withJeanne as their matron and hither,

in October, 1840, they brought the two old women who were the first pensioners of the Little Sisters of the Poor During the time the two girls still pur sued their calling as seamstresses, Jeanne, by various forms of service, earned wages which also went into the common fund. With every extension of the us dertaking fresh help was forth coming for it, and thus it progressed from a garret to a basement, and then to a house built for it by the charity of the public. Now the Little Sister, with her basket on her cart, is a familiar figure in every large city, and the Abbe Pailleur has lived to see the great idea with which heaven inspired him realized to an extent that prophetic vision alone could have forseen

One advantage of taking Ayer' Sarsaparilla to purify the blood is that you need not infringe upon your hours of labor nor deny yourself any food that agrees with you. In a word, you are not compelled to starve or loaf, while taking it. These are recom mendations worth considering.

The great lung healer is found in that excellent medicine sold as Bickle's Anti-Con cellent medicine sold as Bickle's Antr.Con-sumptive Syrup. It soothes and diminishes the sensibility of the membrane of the throat and air passages, and is a sovereign remedy for all coughs, colds, hoarseness, pain or soreness in the chest, bronchitis, etc. It has cured many when supposed to be far ad-vanced in consumption.

vanced in consumption. Always on Hand.—Mr. Thomas H. Porter, Lower Ireland, P. Q., writes: "My son, 18 months old, had croup so bad that nothing gave him relief until a neighbor brought me some of DR. THOMAS' ECLECTRIC OIL, which I gave him, and in six hours he was curred. It is the best medicine I ever used, and I would not be without a bottle of it in my house."

house." Sleeplessness is due to nervous excitement. The delicately constituted, the financier, the business man, and those whose occupation necessitates great mental strain or worry, all suffer less or more from it. Sleep is the great restorer of a worried brain, and to get sleep cleanse the stomach from all impurities with a few doses of Parmelee's Vegetable pills, gelatine coated, containing no mercury and are guaranteed to give satisfaction or the money will be refunded. Minard's Liniment for sale every-

Minard's Liniment for sale every-

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professors were hired from the uni-versities, and they applied to it the inventions of modern science, but the clamps of power and the injections of science have availed nothing. The rot continues. The American and English travellers continue to buy the pens but returning home find their pens of more practical utility, and the Luther pens are placed on the mantlepiece as an object of curiosity to visitors. Yet a few years and the present proud inscription will have to be changed to some thing like the tollowing :

" This is the decaying trunk of the once famous tree planted by Dr. Martin Luther" or "On this spot, stood formerly the majestic Luther-Verily time and nature are unsparing in their sarcasm. If Alex-ander Pope lived to-day and visited Worms, he would, I fancy pen a pithy distich on the powers and satire of the

great poetess Mother Nature. "Did it ever on that gala day enter into the sublime head of poor Dr. Mar tin that a scoffing Yankee, of Romanish faith, from the sprays of Niagara would in, the year of grace 1894, contemplate with mixed feelings of amusement, nity and contempt the tree of his prophetic vision? Or did he dream at all that this scoffing Yankee would communicate his impressions on the subject, in blasphemous manner, to a Catholic people on the West Coast of Europe, Europe, who, after centuries of enlightened Protestantism and refined torture, still proudly glory in the name of Papist, and laugh in their sleeves at the prophecy of Worms. "I must apologize for occupying so

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much of your valuable space ; but to avert confusion from the minds of your readers, I deem it necessary to add that I have been describing the oak of Worms, and have said nothing of the doctrine of 'the great Reformer.' Yours truly, am dear sir. AMERICANUS.

Who has not seen how disagreeable and faulty characters will expand under kind-ness - Faber.

Donohue in his arms and carried her safely down, while the crowd below were crying, slapping each other's backs and cheering their wild ecstacy over the heroic deed so quickly and bravely done.

#### Imperative Need of Intelligent Faith.

Rev. J. A. Zahm in September Donahoe's. The arguments advanced against religion are more plausible now than formerly, because urged in the name and with the authority of science ; the

poison of error is most subtle and most potent where its existence is least sus pected. It is found in books, newspapers, magazines ; in works of art, history, literature, philosophy, and re-ligion, as well as science ; it is concealed in sermons and public discourse and oftentimes plays havoc in the simplest social gatherings. Every-thing that comes under the magic spell of science—and here I mean in-fidel and agnostic science—is affected by the ubiquitous poison. The whole intellectual atmosphere is polluted with it, and the only saving antidote is a

strong, healthy, intelligent faith. I lay special stress on intelligent faith, because this it is which is often, alas! so sadly lacking. If our people were better instructed in the errors and methods of the dominant teachings of the day, they would not be so exposed as they now are. Forewarned, it is said, is forearmed, but forewarning in the present crisis is not suffic-ient. We must arm those who look to

us for help and guidance with the helmet of faith and the shield of impregnable truth. We must meet the enemy on their own ground, and assail olic. them in their chosen coigne of vantage. We must show that the science on which the enemies of the Church are wont to rest their case is sham science, ation in fact ; that their premises are fold.

fallacious, or that their conclusions are false and unwarranted.

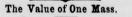
enough about me to put me in His Church why should I go through all it would cost me to get there?" Confes sion was no stumbling block, as he was accustomed to go since his The entrance into Episcopalianism. most difficult mountain he had to climb was the beautiful mount that had held within her Him whom the Heaven of heavens cannot contain. He could not pray to the Virgin. And yet his long-ing to do so increased as the days went by and he became more and more familiar with the praise that had been written in her honor. The following is his own account of the moment when grace touched his heart and Mary became to him his queen and mother forever. He was reading a treatise of the great St. Ephrem, so devoted a servant to our Blessed Lady. His whole scul was stirred by its wonderful beauty as he read, growing each moment more intense, until he cried out to her : "Oh, if I could only pray A cold sweat covered him to you !' from head to foot, his whole frame shook with emotion. He said, "I will." He knelt and prayed to her. From that moment he never had a doubt. He had found his Mother and ever afterwards he styled himself "Blessed Lady's bad boy."

He placed himself immediately under the care of the Rev. Gabriel Rumpler, C. SS. R., (then rector of the convent in 3rd street, New York, attached to the church of the Most Holy Redeemer) for instructions in the Catholic faith. He was enchanted with the abruptness with which this good Father received "If you are sure you are in him. earnest I will instruct you, but if you are not, you had better stay as you would be worse damned as a bad Cath-

Now that McMaster had, at length, overcome all obstacles (that is all that had swayed him) in the conquest of his own heart, his ardent impulsive nature proofs are but assertions without found- which would admit him to the one true

Father Rumpler gave him at first the small catechism : He returned with

honorable to break them, and too well established not to have been able fully to complete them, were offered me, i I would give up my purpose of becom ing a Catholic, and pursue the profes-sion of law, for which I had made my ston of law, for which I had made iny studies. Partly by inherited disre-gard of wealth as a condition of happi-ness, but, mostly, by the grace of our Lord, procured, I think, by prayers of some that knew of me, though I knew not them, I became a Catholic.



If all the prayers of loving hearts from the beginning of the world, and all the seraphic worship of the thrones and principalities in heaven, and the burning devotion and love of the Virgin Mother of God, and the million voices of the universe, of all creatures of heaven and earth and sea were offered up in one universal and harmonious act of praise and adoration, they would not equal or even approach in value and efficacy the infinite worth of a single Mass.—Archbishop Walsh.

Thousands of new patrons have taken Hood's Sarsaparilla this season and realized its benefit in blood purified and strength

restored. Mr. Joab Scales, of Toronto, writes: "A short time ago I was suffering from Kidney complaint and Dyspepsia, sour stomach and lame back; in fact I was completely pros-trated and suffering intense pain. While in this state a friend recommended me to try a bottle of Northrop & Lyman's Vegetable Dis-covery. I used one bottle, and the perma-ment manner in which it has cured and made a new man of me is such that I cannot with-hold from the proprietors this expression of my gratitude."

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TEMBER 15, 894.





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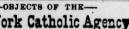
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YTHAT **IOST DELICIOUS** 

#### **SEPTEMBER 15, 1894**

FIVE-MINUTE SERMONS.

# Eighteenth Sunday after Pentecost Children obey your parents in all things; for this is pleasing to the Lord. (Colossians iii, 20.)

THE DIGNITY AND HAPPINESS OF OBED-IENCE.

Brethren, there are many new things found out now-a days ; but there things found out now a days; but there are also some old ones and good ones being forgotten. Among other things we are apt to forget the happiness of obedience. Of course I do not mean obedience to the Church; perhaps there never was an age when Catholics rested so content in the gentle restraint of our holy Mother the Church. But I refer to the practice of obedience one ma'am ?' to another, done after the pattern of our Lord Jesus Christ. The loveliness to another, beaming face and smile. of this virtue is best seen in the boson of the Christian family. Affection, indeed, is the bond of the family, but the fruit of affection is obedience. There is nothing more pleasing to God than the son who is always at the service of his father and motion. Con-families are without at least one such son. He is often the one at first the least ice of his father and mother. Few of whom at first the least was expected; of poor natural talents, of delicate health, of irascible temper, or one whose earlier years were way ward. But all the time he was observant, though no one, not even himself, gave him credit for it. Year by year the spectacle of father's and mother's affection and sacrifice penetrated him, till he became deeply attached to them. How much this reverent love for his parents had to do with his religious state as a boy and a young man! It may be true that scarcely any boy ever grows up to be a man and is never a liar to his father and mother, or a pil ferer of cake and fruit and pennies about the house. But the good boy drops all this at First Communion or when he goes to learn a trade, and he becomes honest and truthful in little clear off or she'd make me.

things as well as great. One of the happiest days for him between the cradle and the grave is when he runs and puts the first dollar he has earned into his mother's hands. That good son lets all his brothers go away from home to seek their fortunes; he stays with the old folks, comforts their old closes their eyes in death and with much love and many tears follows them with his prayers beyond the grave. The others were, perhaps, good chil-dren, but he is the hero of the family.

ture ?' Then there is the good daughter, who in childhood is the sunshine of the family, and in maturer years every-body's other self. How many parents too poor to hire a servant, have living riches in an industrious daughter ! How often do parents find one at least of the girls from infancy is the joy of the whole family ; who seems to have received in baptism such a fulness of the Holy Spirit that charity, joy, peace, patience, long suffering, kindness, and piety are the common qualities of her character! The faith also finds an apostle in such women. An intelligent woman, though perhaps unable to argue skilfully, can establish the truths of religion by methods fully, can establish the truths of religion by methods all her own. A friendly jest, good-natured silence, a patient return of loving services for ill treatment, the

spectacle of her good life, not an hour of which lacks a virtue-all this in our which lacks a virtue-all this in one instinct with religion is an unanswer-able argument and often irresistible. How did it happen, people sometimes ask concerning this or that person,

The she did not marry? She had good enough looks, excellent sense, a bright mind, affectionate disposition, and saw plenty of company. Why did she not marry? My brethren, the day of judgment will tell us that it was because Cod had set her same that it was because Cod had set her same that her mind, affection the day of judgment will tell us that it was because Cod had set her same that her mind. The same that it was because though ! won't I !'' marry? My brethren, the day of judgment will tell us that it was because

God had set her apart that she might

seeds of kindness which pretty Miss Viola planted, almost without knowing it, in Dan's heart that morning under

the trees, were beginning to take root. BY MARY D. BRINE. Don't you think Dan was worth liking and trusting ?) Well, at the appointed time the next morning the small boy and the tall young lady were both on hand together "Oh, dear, maybe next year, darl ing," sighed the mother ; and with the promise Bennie tried to be content, peneath the large elm-tree in the quiet and jumped into bed thinking of Dar field all full of sunshine and sweet-

THE

DAN.

A Story for Boys.

CONTINUED.

And what did you do, then ?"

and, like Miss Viola, growing more in-terested with each thought of the poor little "half breed" village boy. Miss Viola looked expectant and happy ; Dan, on the contrary, seemed quite downcast.

The next afternoon, while Viola wa Being questioned, it turned out that he had wanted to wear his "Sunday returning from the post-office, a famil-iar boyish voice cried out, "How do, clothes" (a trifle better than his every day suit), but "mammy wouldn't let Turning, she saw Dan in the door. him, 'cause she thought the lady would way of a store regarding her with a like the old ones better, an' now he'd have to be painted as a-a shabby boy,

"Why, good-afternoon, Dan ; how an' wouldn't it make a dreadful shabby are you to day?" "Pretty well - I mean first-rate, picture : Viola laughed a great deal at Dan's ma'am," replied Dan. "I'm gettin' mammy's soap, an' may I jus'go a little way 'long with you, please, Miss Vi'la, I ain't seen you for so long time?" Taking his package from the clerk he ran down the steps and was soon beside the young lady, who was really glad to see him though Dan's rueful face and speech. She explained that the picture would be much prettier subject of her work to represent a country boy in a field, looking as if he had been working and had stopped really glad to see him, though Dan's 'long time " had only counted up the for an idle moment. If Dan was shabby, he was not at all stupid, and hours between the previous morning and this early afternoon. All the

quickly caught her ideas. "Well, I'll kind of lean against this same, the compliment was appreciated by Miss Viola, and together they tree an' look real lazy, jus' as if I wasn't workin' for fifty cents," he said with sly humor. "Nobody'd know I was doin' anythin' like earning money, walked along the street. "What have you to do for your mother this afternoon, Dan?" she asked, a sudden thought prompting

would they ?" So he leaned back against the sturdy the question. "Nothin', Miss Vi'la, 'cept try to get old tree-trunk, with his hands in his a job to earn some pennies for mammy'

pockets and his hat pushed back from his curly head and his little feet crossed box, where she keeps her money. Seems's if I can't do anythin' to help easily, and Viola went to work in short my mammy, an' I do try so hard. Why, jus' now I asked a lady up the order. For a time there was silence, except

road to let me pull weeds out her gardin, an'-an' she jus' only said to for the rustling of the leaves around them and above in the branches of the grand old elm. and the soft twittering "Well-I cleared ; there wasn't any money in it, though ; if there was the birds which flew hither and thither in the sunlight. Finally Dan spoke.

money in 'clearin'out,' I'd be rich, Miss Vi'la, in a hurry, I tell you." The boy laughed as he spoke, but his "Fifty cents'll make a big pile of pennies, won't it? I guess mammy'll feel like givin' me a quarter to go to the Fair, 'cause she said I didn't have eyes were troubled in spite of the laugh, and Viola made haste to bring huch fun like other boys, an' she knew I'd think a heap of goin' to that Fair where I could see the horses." a happier expression there. "Dan, do you know what 'posing means? For instance, did you ever hear of any one's posing for a pic-

"You mean the County Fair, don't Are you fond of horses ?' vou ? Dan drew a long breath. "Oh, I jus' love 'em !" he replied, pulling his

Dan scratched his curly head and looked puzzled. "I don't know the word. ma'am, but I 'spose it's doin' something 'about the picture, ain't it ?" hands from his pockets in his eager

"Here, here, my boy, put back those hands! you're forgetting that I'm painting you," cried Viola, in dis-"Yes; in fact, it's next thing to being the picture. Well, to pose means to sit or stand in some desired position, while you and the position

Dan blushed and hastened to take his "pose" again, but the little tongue ran on all the same.

are being put-painted -on convas or paper. You saw me painting yester-day morning, but I was only making a picture of the landscape about. Now, "You see, daddy was workin' on a place where there was, ch, lots of horses, when I was a little feller, and I want to paint you, my boy, and if you'll meet me at that big tree in the I used to ride 'em when I was so little that dad had to hold me on, an' bymefield over there, to-morrow morning, I will show you how to pose for me, and I will pay you fifty cents for doing so. Would you like to try?" went away to work somewhere else, an' I didn't see him much, an' most for-Dan's mouth and eyes seemed trying to see which could open the wider. He stood stock-still in the road and got how he looked, but I ain't never forgot horses, 'cause I rides 'em when-ever I get a chance, fan' I stick on, too, gave a long, low whistle presently, which betrayed his astonishment and delight, and told Viola more than a volley of words could have done.

an' no horse can throw me if I get a "Yo fair start, an' the horse ain't up to Dan?" Finally, "Do you mean it? do you mean tricks with a feller. I'd go most anywhere to see horses, but I don't like mean it, Miss Vila? Oh ! won't I, though ! won't I !"

form and clinching his fist angrily. The woman shook her head. "'Tisn't that, Dan ; 'tisn't hurtin' the body I mind ; oh, no, lad, it's worse'n that, a sight worse'n that, Dan, dear," and she began to cry again. Dan waited in puzzled silence beside her, and presently she went on. "Mrs. Howe just sent this note to me, an' she says that when you left the wash there yesterday you were alone in the room a minute, an' after you'd gone she missed a dollar bill that was layin' on the bureau, an' she s'poses you were tempted, an'-an'-oh, Dan, Dan, my boy, you never, never did such a thing as to steal that dollar?

CATHOLIC RECORD.

Tell me you wouldn't, boy !" Dan's brown eyes glowed and he swallowed a big lump which suddenly sprang up into his throat. His mother went on without waiting

for reply : "But she says that she doesn't care

for the money, but she can't give her washin' to a woman who hasn't brought her son up to know the sin of stealin' ; ch, Dan, that's the very word, lad, an' me a-tryin' all your life to bring you up right an' true. Look at me, child, I say ! Why do you just stand there an' say no word to all I'm cryin' about ?" A few more big lumps to be swal

lowed, and then Dan found his voice. "Mammy, I'd rather you hit me harder'n a piece of iron than to ask me -your own boy — if I stole! Why, I wouldn't have b'lieved you'd do that, mammy! I never saw any old bill, an' if I had I wouldn't 've touched it so there, now! an' I never saw a cent 'cept what she gave me herself for the clothes. I'd-I'd like to just hit her, I would ; an' I'd like to call her names like she calls me, for makin' my mammy

cry, an' 'cusin' me of stealin'!" His Indian blood was getting hot now, and he stamped his bare foot on the ground with more anger than he had exhibited in a lorg time. His mother wiped the tears from her tired

eyes and smiled proudly on her son. 'You've got a spirit, laddie, an' I'm glad of it, but all the same it's a dread ful pity this thing's happened, for you see, Dan, we can't noway afford to lose the money Mr. Howe's washin' brings

"An' to think we've got to lose it all 'long of a feller what wasn't me, steal in' that bill," cried Dan, excitedly, "But, never mind, no one shall 'cuse me of stealin' an'-an' not jus' know what I think of 'em for doin' it, I tell

you ! Dan wanted to cry, too, poor little boy, but the real, hot, honest indignation in his soul burned up the tears as soon as they started, and he pondered

for a minute as to what he should do. He came quickly to a decision, however, and cramming his hat back upor his head so tightly that the already loosened and much-enduring crown gave more way, allowing a tuft of black hair, like a bunch of Indian warfeathers, to stick out through the large rent in the straw, he started from his mother's side like an arrow shot from its bow. His eyes were gleaming and

that dad had to noid me on, at of the bow. His eyes were greating and by I got so I could ride faster'n any of the boys. I rec'lect that Daddy he his lips shut tightly together. 'Dan, where are you goin'?" called his mother.

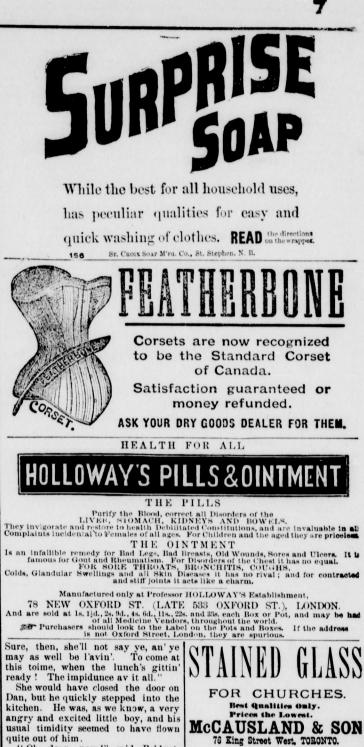
"Now, mammy, don't you stop me. I ain't goin' to be stopped nohow, an'

I'm in a big hurry." "You won't go to do anything rash, "Ain't going to be rasher'n other

folks is," he said, defiantly, and was presently out of sight, while his mother

the shirt she was washing.

house



quite out of him. "Oh, dear, now !" said Bridget, "look at that ! Are ye wantin' cold vittles ? kase there's niver a cold wan in the house to day, an the hot vittles im't for the librorf or or bringed. isn't for the likes of ye, ye Injun spalpeen !

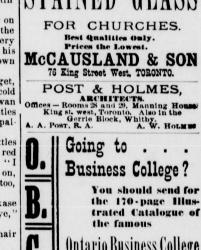
"I wouldn't touch one of your vittles if you wanted me to," cried Dan, red in the face and loud in voice. "I want to see the lady," he went on, "an' it's very 'portant bizziness, too, an' I must see her right away."

"Oh, no, indade, yer won't, kase I'm not goin' to thruble her about ye," replied Bridget, coolly. Dan sat down in the nearest chair and put his hands into his pockets.

"All right, then," he said, "I ain't goin' out of here till I does see her, an'

f you can wait, I reckon I can." Bridget wasted no more words, but gathering up her energies she grabbled Dan by his shoulders and with great puffing and panting propelled him in the direction of the door

But Dan, feeling that he had the right of the argument, and determined to make his efforts to clear the re-



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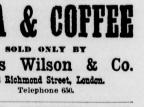
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be for her widowed mother or her shiftless, unhappy brothers and sisters s'spos my life! Oh, how good you are to me, you dear, kind Miss Vila!" "Well, be there at 10 o'clock; and the pot of meal that should not waste and the cruse of oil that should not diminish. Brethren, I know of no you will have to keep perfectly still, order of nuns more pleasing in God's

you know, Dan, no moving about while I am painting until I say 'Rest;' sight than the devout women who live a dependent, obscure, hard life in the world, than are old maids for the love do you quite understand?" "It'll be kind of hard work keepin of God. still, but I'll do anythin' for you an'-for my darlin' mammy !" was the re-Finally, you may say that such sons and daughters are hard to find. I answer that there are multitudes who

approach the standard we have been considering, and more, perhaps, than you fancy who actually attain to it.

As Dan hurried along the road, whistling merrily, and feeling so happy, it seemed as if his heart wasn't big enough to hold it all, a little gray Before going on a sea-voyage or into the country, be sure and put a box of Ayer's Pills in your valise. You may have occasion to thank us for this squirrel skipped across his path and ran to the top of a stone wall just ahead. True to a boy's instinct, Dan hint. To relieve constipation, bilious-ness, and nausea, Ayer's Pills are the best in the world. They are also easy picked up a stone and raised his sturdy little right arm. It wasn't from any desire to be cruel, nor indeed was there any plan or thought about the act to take.

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base of the sector of

Fair, no doubt but you'll get there by hook or by crook, Dan; and now we've finished work for to-day. You may come to morrow at the same hour. Do you like keeping so still?" "Yes'm, when I remember the fifty "Yes'm, when I remember the fifty cents for mammy. I like it, an' I'll come, sure, to morrow." He straightened up, stretched the "Oh, fifty cents for mammy's box ! How glad she'll be, an'-why, I never ed I'd earn so much at one job in

He straightened up, stretched the the next one, an' like as not he's wrong little brown hands so long kept quiet in his pockets, and looked wistfully at lots of times ; but he ain't a thief, an' he don't mean to be bad." All these thoughts were in Mrs. Car

the young lady, who was gathering her painting materials together. Presently she turned and put a shinply, as the boy bounded off in haste to tell his mother of his good fortune. ing silver piece in the boy's hand. "Did you think I was going to forget about that, Dan ?" she asked, smiling. "You looked just a minute ago as if

you were quite troubled about some-thing." "'No, no, indeed, Miss Vi'la," he re-plied. "'I' was only thinking how good you "-he paused, and then with a swift movement he lifted her hand, as he had done once before, and laid his lins softly with a king upon it jump and spill some of the tea. "Sure, it's that murdherin' grocer b'y! I'll fix him an' his noise!" She went to the door with a reproof his lips softly with a kiss upon it.

nothing but that inpulse which springs into the brain of boys generally --rest-less, healthy little fellows who never " I love you !" he cried so earnestly that the girl was surprised and touched almost to quick tears. She laid her hand on the child's curly head with a pressure, and then, as impulsively as he had acted, stooped and kissed the broad, pretty brow of the child, who or any thing -caused our Dan to take she was more and more convinced, was aim at that squirrel with that stone in his hand. So, another minute and it by far the best and truest-hearted boy the village contained, for all the repuwould have sped on its mission, the cruel little stone (and Dan's aim was

tation he had so unjustly earned. "Dan, I believe I love you too," she said, as the boy, speechless after her kiss, stood red faced and with bent usually a sure one), but for a sudden thought which caused the arm to drop at the boy's side and the stone to fall head before her. "Oh, Miss Vi'la, Miss Vi'la, no one back amongst its roadside compan-

but mammy ever said that to me be fore ! Oh, I am so glad !"

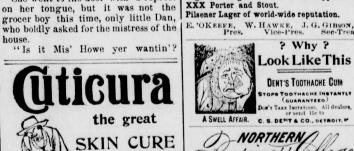
back amongst to the term ions. "Oh, now, Dan Carmen, thiak what you were going to do! And she said it was wicked to hurt dumb things, an' bugs and things, an' birds too, an' I know she would have said squirrels if she'd only thought of 'em. I'd be 'shamed to look her in the face if I'd theorem that stone, an' after I'd prom-When Dan finally reached home he was surprised to find his mother in

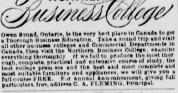
proach from his character, resisted with all his might and main, and pounded the cook on her face and back till she was forced to drop him and pause in the midst of the conflict for new strength. TO BE CONTINUED.



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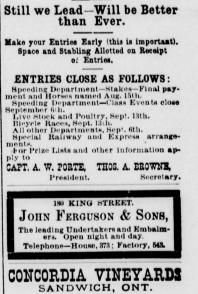
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# C. M. B. A. MEETING OF THE GRAND COUN-

8

# CIL AT ST. JOHN, N. B.

CIL AT ST. JOHN, A. B. The Ninth Convention of the Grand Council of the Catholic Mutual Benefit A-sociation of Canada took place in the city of St. John, N. B., on Tuesday, 4th of September, 1894. The officers and representatives to the Convention assembled at the Mechanics' Institute, Carleton street, at 9 a m., and proceeded in a body, headed by the mem-bers of the local branches and a large number of visiting brothers, under the direction of Grand Marshal Thomas Kickham and the Marshals of Branches 133, 13i and 184, to the Cathedral of the Immaculate Conception, Waterloo street. Solemn High Mass was celebrated by the Rev. Father Casey, with the Rev. T. A. Donohue as deacon, Rev. F. McMar-ray as sub-deacon and Rev. E. Corbett master of ceremonies. His Conception O'Brien, of Hali-

ray as sub-deacon and Rev. E. Corbett master of ceremonies. His Grace Archbishop O'Brien, of Hali-fax, His Lordship Bishop Sweeny, of St. John, Fathers Collins, Belliveau, Girard and other priests were in the sanctuary. After the Gospel had been sung, His Grace the Archbishop of Halifax ascend-ed the pulpit, and preliminary to his sermon referred in congratulatory terms to the golden jubilee of Bishop Sweeny, and to the immense amount of good work done by His Lordship in the thirty-four years of his episcopacy. Then he announced his text: "Put you on the Armor of God, that you

"Put you on the armor of God, that you aay be able to stand against the snarss of

anounced his text: "Put you on the armor of God, that you may be able to stand against the shares of "In all things taking the shield of Faith wherewith you may be able to extinguish all the fiery darks of the most wicked one. And take unto you the heiment of salvation and the sword of the spirit (which is the word of God.)—ErnESLANS VI. The Apostle, said His Grace, after hav-ing taught the Christians of his day the various duties they owed to God and to one another, and after having warned them that they had invisible enemies more powerful than these of flesh and blood with whom they had to wrestle, pointed out the means they should em-ploy in order to gain the victory. They should take the "armor of God" — they should be "girt about with Truth, and having on the breastplate of Justice," and their feet should be "shod with the preparation of the Gospel of Feace." Then he added the words of my text. " In all things taking the shield of Faith, wherewith you may be able to extinguish all the fiery darks of the most wicked one." Many centuries have passed since these words were written; many physical one." Many centuries have passed since those words were written; many physical and political changes have been verified; social habits have undergone important modifications; mankind has risen to a higher plane of civilization and to a more full knowledge of the mysteries of his surgeoundings yet are these words as are surroundings, yet are these words as ap-plicable to-day as they were in the early morning light of the Christian era. Essentially human nature is the same in the unlettered nomadac tribes or rude tent Awelers of long ago and the more polished inhabitants of the towns and cities of to-day. The fundamental

ELEMENTS OF HUMANITY ARE UNCHANGED the more or less of knowledge and culture and refinement of manners sink into in-significance before the fact of our com-mon nature. It is human nature itself, and not its accidental qualities, that con-stitutes the grand historic fact of our world, as well as the encircling chain that links each individual to all the rest. The same snares and pitfalls, too, beset our path; and the same enemies lie in wait for our souls. Hence it is as true now as it was in the time of the Apostle that "our wrestling is not against flesh and blood, but against principalities and pow-ers, against the rulers of the world of this darkness, against the spirit of wicked-ness in the high places." (Eph. vi. 12.) Consequently our safety and final victory shall be achieved only through the em-ployment of the weapons indicated by St. Paul. the more or less of knowledge and culture

in the sad bereavement which has deprived you of a loving brother, the Church of a loyal and an eaclous defender, and the whole Dominion of a devoted and self-sacrificing citizen. Whilst howing to the inscrutable and all-wise dispensation of Providence, we must not fail to record our sad regrets and pay the honest tribute of our tears at the almost irreparable loss which has so suddenly overtaken you and our common country in the death of the Hon. Christopher Finlay Fraser, late Commissioner of Public Works for the Province of Outario. In this general and heartfelt sorrow we fully share, and offer you, our respected and much-loved President, our sincere condolence. The resolution was handed to the first Vice-President, Judge Landry, who suggested that its adoption be voted upon and should be by a siler and standing vote. The Grand President then arose amidst grat silence and repliet: Brothers, your vote has been silent : my tanks shall be silent. The convention the mesolved itself into a Committee of the Whole for the purpose of to the Outario. It having been announced that His Grace welcome, on behalf of the citizens, was delivered by His Worship Mayor Robert-son. His Worship extended the freedo n of the city to the representatives. He considered it a most pleasing duty to do so, and expressed the hope that their visit here would be both beneficial and pleasant. He trusted that the, result of their deliberations would not only benefit St. John, but also the Dominion. He re-ferred in fitting terms to the labors of the Bishop of St. John, and he touched on the romantic scenery of St. John. In con-clusion he thanked the delegates for their kind attention and once more welcomed the difference of the delegates tendered their welcomed them to St. John. The Grand President replied, and on behalf of the delegates tendered their most sincere thanks for the hearty wel-

behalt of the delegates tended to the rearry welcome.
His Worship then withdrew amidst applause. Brother John L. Carleton, on behalf of the members of the St. John branches, welcome the delegates. He was pleased to meet the delegates—those irom the "garden fields of Prince Edward Islaud in the east, as well those from the shadows of the Rockies" in the west. He said that every thing that was possible had been done for the pleasure of the delegates and hoped they would carry away pleasant remembrances of this city. Grand President O. K. Fraser briefly replied to Brother Carleton's address in the following terms:
Brother Carleton — What I have already said to His Worship your Mayor I may repeat to you, and say that I thank you for the very kind welcome extended to the delegates to this Convention. When I look and see the smiles on the faces around me, some from the far west, I assure you that they will go to their homes carrying away the kindest recollections of their stay in your city. All I am afraid of is that they will want to come back and have all their Conventions held here. Let me thank you again on behalf of the representatives.
The Convention was then declared opened for businees. constitution and laws and report thereon to the Convention. It having been announced that His Grace the Archbishop of Halifax, and His Lordship the Bishop of St. John had come to visit the Convention, a delegation of representatives received His Grace and His Lordship at the door of the hall and escorted the rev, gentle-men to the platform, where His Grace and His Lordship were presented to the Grand President by Brother J. L. Carleton, of St. John.

The Grand President then welcomed His Grace and His Lordship in the following words:

The Grand President then welcomed His Grace and His Lordship in the following words: My Grace, Your Lordship—It is a very great pleasure, I assure you, that, as a mem-ber of the Catholic Mutual Benefit Associa-tion, I welcome you to this convention. Yes-terday we had the pleasure of hearing your remarks at the Cathedral, when we had the honor and happiness to be present at the holy sacrifice of the Mass, and listened to the low of fervent oratory from your own lips, My Grace. Through the many kindnesses at your hands and at the hands of His Lord-ship, we have frisen to be what we are at present. Although at the outset His Lord-ship did not look tavorably upon our Associa-tion, we are glad to say that he has come to our way of thinking, and I don't know of the country which will tend more to our suc-cess than the bigh compliments from the lips of His Lordship yesterday. Although myself and many of the delegates come from the West—the wild West—and it is sometimes wid—we have long ago heard a great deal of His Grace the Archbishop of Halifax and His Lordship the Bishop of St. John. We have also heard in connection with these names that they carried in this section of the coun-try immense power and weight, not only amongst their own people, but among those who differ from them. We had an example of that yesterday, when the Protestant Mayor of St. John gave his great respects for the reverend gentlemen who were so kind as to say a few words to encourage us in our work. I hope they will aid us in buckling on the yood armour, of which your Grace space yesterday, in good faith, and we will have the assistance of the blessed hierarchy which will spread its wings clear over all men so long as their faith lasts. Archoishop O'Brien them addressed the conventum. His Grace said it afforded him The Convention was then declared opened for business. A committee was appointed to draft a reso-lution of condolence to be presented to Grand President Frazer, respecting the loss sus-tained by the death of his brother, the Honorable C. F. Frazer. The motion to appoint this committee was put by First Vice-President Judge Landry. The Second Vice President M. F. Hackett, M. P. P., said that the loss sustained by the Grand President, besides being a family one, was a great loss to the C. M. B. A. in all parts of the Dominion. This closed the morning session of the Convention. In the afternoon Grand President Fraser presented his report, which was read by the Grand Secretary. In his report the Grand President stated that it was not too much to say that, during the last two years, more events of great import-ance to the Grand Council had taken place than in any corresponding period of its existence.

than in any corresponding period of its existence. Referring to the Special Committee ap-pointed to petition and procure a separate beneficiary jurisdiction he stated that they had accomplished their mission. These latter gentlemen, Brothers M. F. Hackett, Judge Landry, R. J. Dowdall, Judge Rioux, Solicitor F. K. Latchford, T. P. Coffey, J. L. Carleton and Judge Rouleau, are justly en-titled to the gratitude of the association for the extraordinary efforts made, to not only carry out your instructions, but to ally an grouble which alterwards arose as a result of the altereel condition of our affairs. We are also indepted to the valuable, active aid of many of the clergy and private members for the good results obtained. On the 1st of January, 1893, the date at

will spread its wings clear over all men so long as their faith lasts. Archbishop O'Brien then addressed the convention. His Grace said it afforded him much pleasure to accept the kind invitation to visit them, and hoped that their work here would be productive of good to the asso-ciation. He knew they would carry pleas-ant impressions of St. John people, and he would be glad to have the pleasure of meeting the association next time at Halfax. His Lordship the Bishop of St. John also addressed the Convention. His Lordship said be was much pleased to meet such a large assembly of Catholics from Canada, meeting together for such a worthy object, and was very much impressed with yester-dav's proceedings. He hoped the result of their deliberations would be of great value to the Association. Although he had said nothing publicly in its favor, they had his best wishes and he had done nothing to dis-courage them here. Mis Grace and His Lordship desiring to leave, at the request of the Grand President, the Archbishop gave his blassing to the Con-vention, after which he retired with His Lordship the Bishop of St. John. indepted to the valuable, active aid of many of the clergy and private members for the good results obtained. On the 1st of January, 1893, the date at which certain of our members thought it vise to separate from this Grand Council, our total membership was 7, 037. To day it is 9,394, being an increase in one year and eight months of 2,357. At the last convention we had but 180 branches, while to-day our branches number 237. The assessments for the year prior to which we procured separ-ate beneficiary were 20, whilst during the first year following they numbered only 14, and for the eight months just past, amount to but 11, indicating that during the present year they will not exceed 15. These figures, showing as they do the remarkable and healthy growth of the association, and the great financial saving to the members, speak fully for themselves, and require no com-ment.

A committee was appointed to go and meet the members of the Board of Trade of St. John.

inserted in the minutes and in the official organs of the association. Signed

THOS. COFFEY, Chairman. REV. A. A. CHERRIER, REV. J. L. HAND, M. F. HACKETT, D. J. O'CONNOR.

Lizzie Duncan, a young woman who has been snatched back to life. She was in what is termed a "decline" — wasting away by inches before the eyes of her purents, and her sad condition seems to have been known to a number of people. Consequently when she was found to have escaped the threatened death, and to be, apparently, as well as any-one in Glasgow, a tremendous impetus was given to the prevalent talk, and an *Echo* reporter was directed to make a searching investigation, with the result that strange story was entirely confirmed. — Arriving at 20% Stirling Road, the reporter was conducted into the presence of Mrs. Duncan by a rosy cheeked young "oman, who proved to be Miss Duncan, who looked in no way like an invalid. — "This is the lassie," said the mother. Heaven knows that a wonder has been wrought upon her. Eighteen months ago Lizie began to pine away. The color left her entirely, and she appeared to be a weak as water. One Sunday morning she said, "Oh, mother, 1 canna rise today," D. J. O'CONNOR. It was decided to publish an official organ in the interests of the association and under the supervision of the Executive. Ottawa was selected as the the place for holding the next Convention, in Committee of the Whole, Judge Landry in the chair. It having been recommended by the Com-mittee on Laws that the Grand Council meet on the third Tuesday in August. Brother O. K. Fraser moved that the business be referred back to the Committee on Laws, and a date mentioned, but not finally fixed. The Committee on Laws recommended the fourth Wednesday in August or thereabouts as the date of holding meetings of the Grand Council.

Lizzie began to pine away. The color left her entirely, and she appeared to be as weak as water. One Sunday morning she said, 'Oh, mother, 1 canna rise today,' and before she had got out the words her whiteness became like that I sent for the doctor, who said she had heart disease. When he saw her again she had grown worse, and the doctor said. 'The poor lassie is very far through.' We expected that poor Lizzie would not ive long. There was no color in her face. She was wasting away, her cheek bones sticking through as if they would break the skin. Her arms and legs were just bones. The doctor said, 'Lizzie may stand the winter, but if she does.' that will be all.' One day, however, I chanced to read of several cases in which dying persons had been restored to life by a scientific method-some pills, not like other medicine, but altogether of extraordinary virtue, called Dr. Williams' Pink Pills for Pale People. I said to my husband, 'I nthe name of God, let's try Dr. Williams' Pink pills.' Well, before the first box was empty there was an improvement. She persevered, and when she had finished her fifth box she was perfectly well, and there is not now a stronger yourg woman in the townhead of Glasgow, though at one time she was a living skeleton. You can ask any of the neigbors, "said Mrs. Duncan in conclusion, "or any person on the street and ther will confirm my story."

The Committee on Laws recommended the fourth Wednesday in Angust or thereabouts as the date of holding meetings of the Grand Council. At this moment Judge Landry announced that he would have to vacate the chair, as he was compelled to leave for home in an hour. He stated that he was sorry to be called away, but he felt that the business would be proceeded with Aarmoniously and would be proceeded with Aarmoniously and would be of good value to the association. An invitation to attend a sail on the river St. John was extended by His Worship the Mayor and the Chairman of the Board of Trade of St. John. The Grand President was authorized to appoint a special Committee to consider the question of sick benefits, disability and total disability features, and also the advisability of associate members, and report to the next Convention. In committee of the whole, it was decided that hereafter appeals for aid from the branch Treasury be hereafter printed in the official organ. In reply to another inquiry referring to the re-admission of mebers who have withdrawn from the Grand Council of Canada, Bro. T. P. Coffey moved that they be required to pay the full initiation fee and charges, and undergo the same medical examination as new applicants. The motion was carried. The report of the Committee on Laws was and the full initiation fee and charges, and undergo the same medical examination as new applicants. The motion was carried. The report of the Committee on Laws was and the frand dopted. Judge Roulean moved that the printed constitution and by-laws in the French and the amendments adopted by this Convention, be referred to the Committee on Laws, with instructions to bring the amendments into harmony with the present Constitution, re-visions it that such core and endergories that and the constitution of the same dedical examination as the amendments adopted by this Convention, be referred to the Committee on Laws, with instructions to bring the amendments into harmony with the present Constitution, re-vision of remedi

<text> of the different provinces relating to the designation of beneficiaries and the assignment of them. A vote of thank was tendered to the ladies of st. John, who so kindly entertained the wives and friends of the representatives to the Convention; to all the brothers of St. John for the magnificent reception; and all the trouble they look to receive the brothers form all parts of the country; to His Grace the Archbishop of Hall, fax and His Lordship the Bishop of St. John, for their kindness to the delegates and members of this Association during their Convention; to the mayor and citizens of St. John, for their kindness and welcome; to the choir of the convention, and also to the choir of the cathedral of St. John for the magnificent musical services given on the morning of the opening of the Convention. The Rev. Father Casey, of the Bishop's Palace, who had entered the hall, read a cablegram from His Holiness, in reply to the one sent by the Convention. The Assistant Grand Secretary's salary was raised to SSO per annum. A vote of thanks was tendered to Brother John Burns, of St. John, so to the choir of the convention. The Assistant Grand Secretary's salary was raised to SSO per annum.

I WAS CURED of lame back, after suffering 15 years, by MINARD'S LINIMENT. ROBERT ROSS.

Two Rivers, N. S. I WAS CURED of diphtheria, after doctors failed, by MINARD'S LINIMENT.

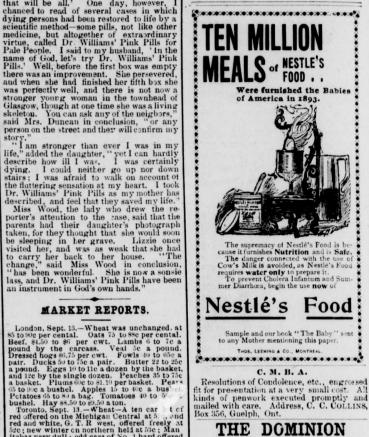
JOHN A. FOREY. Antigonish.

I WAS CURED of contraction of muscles by MINARD'S LINIMENT. MRS. RACHAEL SAUNDERS, Dalhousie,

to s3 20 for loads, and 34 to 35 of picked lots. Stockers-There was a moderate demand for stockers to day, at from 24 to 25 c. One man took a load at 24 to 25 c. Sneep and Lambs-Exporters paid from 34 to 32c for good to choice ewes and wethers, weighed off car, and 3 for rams. Butcher's sheep were very slow at 32.25 to 32.50 a load. Lambs -Sales were made all the way from \$1.76 to 33 ench.

each. Hoga-Long lean hogs of from 180 to 220 ibs, weighed off car, sold at 85.40 to 85 5½ thick fata, at 85; mixed lots, at 85.25 to 85.30; stores, at 81.50; sows at 84.25, and stars, at 85.00 to 82.75. Calves-Bobs sold from 81.50 to 82; medium to good veals, at 84 to 85.50, and choice veals at 85 to 87.

Milch Cows and Springers-Sales were made all the way from \$25 to \$50.



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SECTEMBER 15, 1894.

blood, but against principalities and power eres, against the reliefs of the world of this darkness, against the spirit of wickeds fully for themselves, and require no com The power has been and been and world be been added been for Grand Conneil in the Province of Quebec, contrary to our agreement with the stabilishment of Grand Conneil in the Province of Quebec, contrary to our agreement with the since of Quebec, contrary to our agreement with the since of Guebec, contrary to our agreement with the since of Guebec, contrary to our agreement with the since of Guebec, contrary to our agreement with the since of Guebec, contrary to decline to pay to the Supreme Com-dif, widely different from that taken by strong the pay to the Supreme Com-dif the per cepita tak here to consult with the various to pay the same. Although we have good reason to congratu-late ourselves on the unusually lost death be paid, and I ordered the Grand Secretary with him not only was God's existence certainty, but His providence, also, and His guiding power. He was no almostic, for with him not only was God's existence eremed departer. Reveal and ensure the shows failed and na been such as to win for him the bighest steemed of the Such as to win for him the bighest steemed of the steemed secretary ato an any of our forefather-entist, for with him only one form of be-life was pleasing to the Almighty. The members of this Grand Council who have so logally supported your Executive in their ago; and the Apostle St. John. Accommittee was na guints whom in the faith. "The Hi for finan upon earth is a warfare" was proclaimed by ago; and the Apostle St. John. The reports of the Grand Secretary ago; and the Apostle St. Faul takes up the same idea and warns the Christian the area due quipped as a soldier in a spiritual cause. His bolt, the symbol? be armed and equipped as a soldier in a spiritual cause. His belt, the symbol of enlistment under God's banner, is to be enhstment under Gods banner, is to be Truth; his breastplate, justice; his shoes, the sign amongst early eastern nations of a free man, the law of the Gospel to guide his steps; his sword, God's unerr-ing word; his helmet, the undying hope of salvation, and finally, above all, and over all, his shield, the unchanging Faith once delivered to the apostles and hand-ed down the area through the Church ed down the ages through the Church, "the pillar and ground of truth" (I. Tim. iii. 15). What a striking picture we have iii, 15). What a striking picture we nave here of the Christian soul prepared to victoriously wrestle against all the pow-ers and principalities of darkness, error and unbelief! What a consoling reflec-tion of the strike against a strike and the strike whether the strike against a strike again of the strike against a strike against a strike again of the strike against a strike against a strike again of the strike against a strike against against a strike a tion to know that we can be so armed!

His Grace then proceeded to make a hurried examination of what the Apostle calls the "ARMOR OF GOD."

4

The belt of the Christian soldier, he The belt of the Christian Soliter, he said, is Truth, for that it is which binds him to God, and to the light of which he has been mercifully called. Now, this truth is not any natural knowledge, which we may acquire through the use of our intelligence and the aid of mere hu-man teachers for it is nart of the "armor our intelligence and the aid of mere hu-man teachers, for it is part of the "armor of God," and consequently has been sup-plied or revealed by Him. The posses-sion, then, of a rich store of human knowledge, while most desirable in itself, is not to be confounded with, nor can it ever supply the place of, that Truth of Ged with which our loins should be cirt. God with which our loins should be girt.

God with which our toins should be girt. God has spoken. Before the representatives left the cathedral His Lordship Bishop Sweeney, speaking from the altar steps, cordially welcomed them to St. John. After mass the representatives proceeded to the Me-chanics' Institute, where an address of

The reports of the Grand Secretary, Grand Treasurer, Finance Committee, Board of Trustees and Supervising Medical Examiner were presented in printed form, all of which were received, appropriately referred and adouted. The report of the Grand Secretary was re-ceived and adopted, including the report of the Finance Committee, to reimburse the Grand Secretary for extra help during past term.

Grand Secretary for extra help during past term. The report of the Solicitor was also pre-sented and read by the Grand Secretary, and critered to be spread on the minutes. The report deals with the Act of Incorpor-ation under the Dominion Parliament. I suggest very great care should be exercised in making changes in the designation of beneficiaries. In several of the provinces the power of an insurer to deal with policies made payable to his wife or children or both has been restricted by special legislation, and a member desiring to make a change should be certain that it is within his power to do so and in conformity with the laws of the Province in which he resides. A letter was read from the Board of Trade

the Province in which he resides. A letter was read from the Board of Trade of St. John, offering the use of the rooms of the Board to the members while in St. John. The invitation was accepted. A committee of five members was appointed to meet. His Grace the Bishop of St. John, tender him the respects of the Convention and pray His Grace to come and bless the repre-sentatives.

pray fits Grace to Control and Carried extending sentatives. A motion was made and carried extending the freedom of the hall to the C. M. B. A. ladies of St. John during the time the Con-vention is in session. A cablegram was sent to His Holiness Pope Leo. XIII., asking his blessing on the Con-vention

A cablagram was sent to His Holiness Pope Leo. XIII., asking his blessing on the Con-vention. The committee appointed to draft the reso-lution of condolence to be presented to the Grand President, in respect to the death of his brother, Hon. C. F. Fraser, reported as follows: Resolved that we, your brother-members of this Grand Council of the Catholic Mutual Benefit Association of Canada, embrace this earliest opportunity of tendering to you the sincere expressions of our profound sympathy

To the Grand Council of the Catholic Mutual Benefit Association of Canada : Gentlemen-Your Committee appointed to that eases the last meeting of the Grand Council of the Barlou, beg to report as follows: Since the last meeting of the Grand Council of the Catholic Mutual Benefit Association, held at Hamilton, it has been the will of God to remove from our ranks a brother member, Rev. P. M. Bardou. Our deceased brother had been an active and earnest worker in our ranks. From the inception of the society in Canada his carefully-considered counsel, his encouraging words in times of perplexity and adversity, his faherly demenator at all times-imbued as he was with the instincts of the model priset-rendered his presence a most valuable addition to the association. At the present meeting friendship and personal esterm conting from the instincts of the model priset-rendered his presence a most valuable addition to the association. At the present meeting friendship and personal esterm conting from the result of the recollection of the sociation as the result will the recollection of his stirling worth ever find a warm place. Personal friendship and personal esterm count for use how one very occasion-through of solid as admirable as sincerity could render it, the younger members in our ranks will understand the feelings of the older ones when from our midst has been taken that generit daws the other on every occasion-through specially will the recollection of the Grand for the grand prices to the object of the daw of the Grand recerves as true to the C. M. B. A. as the needle to the daw of the Grand to france for the Grand to france and the grand prices to the of regard for the grand prices to the of regard for the grand prices to the post of the the C. M. B. A. we movel from our midst. That the joys of how members of the Catholic Mutual and the special to the of regard for the grand prices to the of regard for the grand prices to any the has been the othen the catholic Mutual transet for the taken that a special to the

Resolved that a copy of this resolution be sent to His Lordship the Bishop of Hamilton,

folks formerly used lard for all such purposes. When it disagreed with any of the family Resolutions of Condolence.

Hall of Branch 43, C. M. B. A. Brockville, Sept. 4, 1894. At the regular meeting of this branch, held this evening, it was moved by Chan-cellor J. T. Noonon, seconded by Trustee P. J. Venney, and Resolved unanimously that

clinched the matter. So that's 

The case of "Little Nell," whose wonderful cure was reported in the newspapers, with a subsequent letter from the Rev. Samuel Harding, is but one in a series of similar cases in Glasgow. The latest is that of "i s

"We always

fry ours in

Our Meat, Fish, Oysters, Sara-

Like most other people, our

(which it often did) we said it was

and not one of us has had an attack

of "richness" since. We further

found that, unlike lard, Cottolene had no unpleasant odor when

cooking, and lastly Mother's fa-

vorite and conservative cooking authority came out and gave it

a big recommendation which

why we always fry

Sold in 3 and 5 lb. pails, by all grocers. Made only by THE N. K. FAIRBANK

COMPANY,

Wellington and Ann Streets,

ours in Cottolene.

**TIPIENE** 

"too rich." We finally tried

toga Chips, Eggs, Doughnuts,

Vegetables, etc.

MARKET REPORTS.

TORONTO. Sept. 13. — Export Cattle — Six loads were hipped out to day which cost 4c in the country. he range of prices paid here to day was from to die to 44c. Butchers' Cattle-Prices ranged from 24c up

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1000 Barrels of Thoroid Cement were used in the joundation walls of the new Carmelite Monastery at Niagara Falls, Ont., 400 barrels used in the new addition now being erected to the Loretto Convent, Niagara Falls, Ont. Write us for prices. Manufactured by the

#### ESTATE OF JOHN BATTLE, THOROLD, ONT.

References: Very Rev. Dean Harris, 84. Catharines, Ont.; Kev. Father Kreidt, Carmelite Monastery, Niagara Fails, Ont.; Dev. Father Sullivan, Thorold, Ont.



CEALEDTENDERS addressed to the under-Dsigned, and endorsed "Tender for additions, changes, fittings, &c., to Post Office, Strat-ford, Ont.," will be received at this office until Tursday, 18th September, 1894, for the several works required in the erection of additions, changes, fittings, etc., to Post Office, Stratford, Ont.

changes, fittings, etc., to Post Office. Stratford, Ont. Plans and specifications can be seen, at the Department of Public Works, Ottawa, and at the Post Office at Stratford, on and after Saturday, ist September, and tenders will not be considered unless made on the form supplied and signed with the actual signatures of tend-erers.

erers. An accepted bank cheque payable to the order of the Minister of Public Works, equal to five per cent of amount of tender, must company each tender. This cheque will be forfeited if the party decline the contract. or fail to complete the work contracted for, and will be returned in case of non-acceptance of tender.

will be returned in case of bind itself to accept tender. The Department does not bind itself to accept the lowest or any tender. E. F. E. ROY, Secretary

Department of Public Works, } Ottawa, 30th August, 1894. } 829-8

A GLASGOW SENSATION. Scotch Lassie Rescued by a Canadian.— Her Life was Despaired of — Subject to Fainting Spells and Heart Trouble— Doctors Said Recovery was Impossible—a Wonderful Story.

From the Glasgow Echo.

cellor J. T. Nonney, and Resolved unanimously P. J. Venney, and Resolved unanimously that, "Whereas it hath pleased Almighty God in His infinite wisdom to call to his eternal reward Hon. Christopher Finlay Fraser, brother of our respected Grand President, Brother O. K. Fraser, be it Resolved that this branch extend its deep and sincere sympathy to Brother Fraser and his afflicted relatives in this their hour of trial; and be it further Resolved this resolution be entered upon the minutes of the branch, and that copies of it be sent to Brother Fraser, to the local spapers and to each of the C. M. B. A. journ-als." J. MCBREARTY, M.