# Catholic Record.

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

### VOLUME XXI.

### LONDON. ONTARIO, SATURDAY, JULY 8, 1899.

NO. 1,081.

### The Catholic Record. London, Saturday, July 8, 1899. THE CHURCH THE MOTHER OF SCIENCE.

The editor of the Presbyterian Re-

learned friend. We are ashamed that nal" to a statement that has not a mediaeval ideas :

taught every branch of art and science? They were not built by the and perfection was that all Europe was hands of those whose preaching, as united together in one Religion, one Hallam says, appealed only to the Church, one Faith. "This faith," ignorant and who believed with Luther once more writes Mr. Harrison,

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The Catholic Church is now, as in the past, unceasing in her efforts to promote the advancement of mankind. "We often hear it said," remarked Macaulay, " that the world is constantly becoming more and more enlightened, and that this enlighten. ment must be favorable to Protestant antism and unfavorable to Catholi cism. We wish that we could think so. We see that during the last two hundred and a gentleman of commercial fame, on the fifty years the human mind has influence that Christian homes must been in the highest degree active ; that have upon society. The speech was, it has made great advances in every branch of natural philosophy; that it eloquent and timely, and enlivened by has produced innumerable inventions tending to promote the convenience of izes the public utterances of the life, etc. Yet we see, during these two- gentleman. hundred and fifty years Protestantism has made no conquests worth speaking of. Nay, we believe that, as far as there has been change, that change has, on the whole, been in favor of the Church of Rome." Brownson tells us that he never in a his factory harnessed to the car of which I never conceived possible while furnish its luxuries know not the mean-I was a non Catholic." "Compare," he says, "an Irish or ous.' The editor shows his venom when he dustrial system which is the legitimtalks of the " creatures of the Jesuits." ate offspring of the Reformation. His assertion is, of course, without The orations of persons who are

gentleman who has no regard for truth or justice. For the benefit of our readers we quote the views of Dr. Littledale, an impartial witness, who, despite his antagonism to Catholicism. could not withhold his admiration for the sons of Loyola :-

The editor of the Presbyterian Re-view rises to make, as Bill Nye used to say, some pungent and radical re-marks, anent a Catholic University. It refers to a tranchant article deny-ing the possibility of conducting a truly Catholic University, owing to the hostile attitude of the Church to wards all mcdern science, and gives us a triumphant proof that it comes from a Catholic source. Well, all we can say is that, no matter from what source it comes, it furnishes ample evidence of ignorance as dense as that displayed by our worthy contemporary. A very superficial knowledge of his tory would have shown him the appal-ling gravity of his unpardonable error. It is one more instance of a gentleman pledged to the advancement of truth, iscince brand the statement as false. We are not actuated by any partizen spirit in rebutting the words of our learned friend. We are ashamed that

Frederic Harrison, as competent a any respectable editor at this stage of judge as our contemporary, has the the world's history should give shelter following to say of the thirteenth cenin the columns of a "religious jour- tury, which was remarkable for its

In the columns of a "religious jour-nal" to a statement that has not a shred of truth to cover its naked de-formity. If he will inspect the records of science he will find that the children of the Catholic Church have contributed more than their share to the intellectnal development of the world. Long be-fore John Knox appeared in the land great Universities, truly Catholic in deed, were founded and became centres of intellectual activity—homes, as Carlyle said, "in which nearly all the inventions and civil institutions whereby we yet live as civilized men were originated and perfected." Who founded the Universities of Ox-ford, Cambridge, Salamanca, Heidel berg, Paris and many others, which were claimed as "Alma Mater" by thou saids of students and whose professors taught every branch of art and

The secret of all this social harmony

ignorant and who believed with Luther that "the devil never invented more cunning and pernicious means to root up utterly the gospel of Christ than the design of founding the universities." That the Church is hostile to modern ficience is a fairy tale based on the vagaries of overheated imaginations. The Catholic Church is now, as in the the stimulus of their meditations. Shighly poets, like Dante, could not conceive poetry unless based on it and saturated with it. Creative artists, like Giotti, found it an ever-living well spring of beauty. The great cathedrals embodied in it a thousand forms of glory and power. To statesman, artist, poet, thinker, teacher, soldier, worker, chief, or follower, it supplied at once inspiration and instrument."

foundation, but that matters little to a doing all in their power to undermine dicate his life to the service of God in THE CAUSES OF SELF-MURDER. abides forever, to guard its children and to destroy the home are nauseating the ministry of souls ; and who shall to every man of mcderate intelligence. Better for them to come out under their true colors as dealers in flesh and blood, who care more for a break in the machinery than for a break in a human heart, and who have as much

We have heard them compared to the Roman slave owners. We do not like the comparison. The Roman, merciless as he might be towards his dependents, had a taste for art and literature ; but the modern commercial pirate is soulless-absorbed in stocks and dividends -s mere human ledger. dead to the true and beautiful, which. thank God ! cannot be bought or syndicated. "You talk," said Bishop Ketteler in

1863, "to the workman of self-help, advise him to improve his condition by his own efforts : it is mockery of a man who can hardly make out his daily bread." And the prelate goes on to say that we have our slave market in every country of Europe, modeled upon a plan sketched by an enlightened anti-Christian liberalism and our humanitarian Free-Masonry.

No one observing the trend of society will deny that the existence of gigantic corporations, dominating laborer and consumer alike, are a menace to national stability. They are alien to charity and justice and reminds us of what Carlyle said "that the beginning and end of what is the matter with society is that we have forgotten God."

Years ago the devoted friend of the workingman, Cardinal Manning, pointed out the dangers of our present system. "If," he says, " the domestic life of a people be vital above all : if the peace, the purity of homes, the education of children, the duties of wives and mothers, the duties of husbands and fathers, be written in the national law of mankind ; and if these things are sacred beyond anything that can be sold in the market-then I strength and skill shall lead to the destruction of domestic life, to the neglect of children, to turning wives and mothers into living machines, and of fathers and husbands into-what shall I say? creatures of burden who rise up before the sun, and come back when it is set, wearied and able only

to take food and to lie down to restthe domestic life of men exists no longer. The accumulation of wealth in the land-the piling up of wealth like mountains in the possession of classes or of individuals - cannot go on, if these moral conditions of our people are not healed.

say that, as an Anglican curate or one of the Cawley Fathers, he did not "gather with God ?" His influence for good did not begin but was only increased when he passed from the twilight of Anglicanism into the broad daylight of Catholic truth. Who will dare to say that one so bent on serving practical regard for their neighbors God and doing the divine will was ever, for one moment, in bad faith ?

education. Faith and the exercise of private judgment in the things that concern

-Ave Maria.

VOLTAIRE AND THE JESUITS. Voltaire hated the Jesuits, and did his best to obtain their suppression, but it was because he hated the religion it was because he hated the religion whose boldest defenders they were. Nevertheless, even Voltaire speaks well of them. In a letter dated Febru-ary 7, 1746, he says: "During the seven years that I lived in a college of the Jesuits, what have I seen there? Lives the most laborious and the most frugal, the hours of the day divided between their care of us and the exer-cise of their austere profession. I call

as witness the thousands of men edu-cated as I was. Therefore it is that I am loct in astonishment at any one daring to accuse them of teaching a relaxed or corrupt morality. I make no scruple in proclaiming that there is nothing more iniquitous, more shameful to humanity than to accuse of relaxed morality men who live in Europe the severest lives and who go seeking the most cruel deaths to the extremities of Asia and America."-N. Y.

Freeman's Journal. MARY ANDERSON.

Personal gossip is not always so edifying and interesting as the follow-ing paragraph from Mr. T. P. O'Connor's journal, M. A. P :

nor's journal, M. A. P: On a Milford train the other day we were telling of great actresses we had eeen in their faverite parts. We wared eloquent over them; . . . but one elderly "commer-cial" told the following: "I have seen something better than any of you gentlemen, and I think you'll agree with me when I tell you. I happened to be staying in Malvern one week end, and on the Sunday morning I went to a little Catholic chapel on the hillside —not that I'm religious, for I went only out of curiosity, — and I saw Mary Anderson kneeling close by me, deep in her devotions. It di me more good than the sermon."

It can not be questioned that " our Mary's" pious and unsullied life be-hind the scenes has had its share in establishing her so securely in popular say if the unregulated sale of men's favor. There have been greater actresses than she who is now Mrs. Navarro, and when they retired from the footlights they were promptly for-gotten or only languidly remembered. But Mary Anderson has continued, after years of retirement in a foreign land, to command the enthusiastic admiration and esteem of all Americans, as was plainly evident the other day when she made a brief visit to our shores. - Ave Maria.

THE VAGARIES OF CHRISTIAN SCIENCE.

It is hard to explain how certain phases of religious thought develop and why it is that persons otherwise very intelligent are carried away by fads.

yet rather theological refutation of

the causes for the rise and spread of

has a partial reason for its existence in

Some of the best authorities on insanity attribute the frequency of suicide to infidelity; but few of them trace the want of religious faith, which makes self murder possible, to the principles of the so-called Reformation and the influences of Godless

logma and morals are incompatible while education without religion

waite education without religion makes men unbelievers. Demos-thenes, Mark Antony, Cleopatra, Hannibal, Cato, Socrates, Seneca, Rousseau, De Stael, Gibbon, Hume, Montaigne and Montesquieu were highly educated infidels, who be-lieved in suicide and thought it preferable to disgrace or pain. Educa-tion, then, is not a sufficient moral barrier against suicide ; on the con-trary, Godless education leads to it. Seldom or never does the Catholic laboring man commit suicide. He looks on God as a father, and however hard is his lot, he does not raise his hand against the sovereign dominion of the Creator. With full faith in the divine goodness and mercy he learns from our divine Saviour how to comply with the will of God, and draws strength and consolation from the contemplation of the truths of faith. Divine faith teaches him that God never imposes upon him a burden which he cannot bear. He tempers the wind to the shorn lamb. The humblest Catholic knows that he who The cheerfully carries his cross will see the s filictions and trials of this life succeeded by an eternity of happiness, for he will one day be borne by them to Heaven. - American Herald.

### NON CHURCH-GOING MEN.

Rev. Edward McGlynn, D. D, writing on "What is the Good of Going to Church ?" in the June Ladies' Home Journal, says that "it is a good thing to go to Church, because religion is a good thing-in fact, the best and greatest thing in the world ; and the Church is peculiarly the home of religion and of its expression in worship. The men who do not go to Church need most the good things the Church would give them. They are living in their ower natures-lives, at best, of refined or aesthetic animalism, but more probably immoral, corrupt and sensual. Loss of religion, or lukewarmness in it, results commonly from violations of the moral law-from the loss of honesty, chastity or sobriety. Honest, not hypocritical, church going would bring nen back to virtue and plety through instruction, prayer and worship, through purifying and strengthening sacraments and through sympathy, good example and mutual help. Right reason teaches the immortality of the Right soul, the existence of God, the filial relation of man to God and the moral law graven on men's hearts by the Creator. Right reason also teaches that obedience to the moral law is necessary for man's happiness here and hereafter, and for the best good of human soci-ety. Therefore, if there were no Christian revelation no Christian Church at all, wise and true men would form ethical and religious societies, to have the aid of association in the

from the misery and slavery of false-hood and error. Let us appreciate this great privilege of ours, which, to paraphrase St. Augustine, invests us with unity in all necessary matters, gives us liberty in doubtful ones and makes us charitable in all cases .--Catholic Columbian.

JUSTIN ; MCCARTHY ON ; CAR-DINAL WISEMAN.

The following passage we take from Justin McCarthy's voluminous but somewhat inconsequential "Reminiscences :

Cardinal Wiseman I remember well. saw and heard him often, and I had a light personal acquaintance with him. I first heard him preach in one of the London Catholic churches before I had become a resident of the metropolis. and afterwards he paid a visit to Liverpool, where I was then a journalist. and he attended some of the meetings of the Liverpool Catholic Institute, and looked with evident pleasure at the performance from "Fabiola" by the boys of the school, with many of whom he talked afterwards, talked in a bright, genial, fatherly sort of way which put the boys at their ease and won them into frank confidence. On another occasion Cardinal Wiseman came to Liverpool to deliver a lecture at the Philharmonic Hall, and I well remember that the strength of the antipapal feeling at the time manifested itself by the gathering of a crowd of roughs, who flung stones at the Car-dinal's carriage as he drove up Mount Pleasant on the way to the hall. I had several opportunities afterwards of ob-Cardinal Wiseman. He imserving pressed me as especially a discreet man. He was calm, plausible, power-

ful. He was very earnest in the cause of the Catholic Church, but he seemed much more like a man of the world than Newman. There was little of the loftily spiritual in his manner or his appearance. His bulky person and swollen face suggested at the first glance a sort of Abbot Boniface; he was I believe in reality an ascetic. The corpulence which seemed the result of good living was only the effect of ill health. He had an imposing and persuasive manner. His ability was singularly flexible. His elequence was sometimes too gorgeous and ornamental for pure taste but when the occasion needed he could address an audience in language of the simplest and most practical common sense. The same adaptability, if I may use such a word, was evident in all he did. He would talk with a Cabinet Member on terms of calm equality, as if his rank must be self evident, and he delighted to set a band of poor children playing around him. He was a cosmopolitan-English and Irish by extraction, Spanish by birth, Roman by education. When he spoke English he was exactly like what a portly, dignified British Bishop ought to be — a John Bull in every respect. When he spoke Italian at Rome he fell, instinctively and at once, into all the peculiarities of intonation and gesture which distinguish the people of Italy from all other nations: When he conversed in Spanish he subsided into the grave, somewhat saturnine dignity and repose of the true Castilian. All this, I al that flexibility of temperament which I have attempted to describe. I am sat-isfied he was a profoundly earnest and single minded man ; the testimony of many whom I know and who knew him would compel anyone to that conviction. But such was not the impression he might have left on a mere acquaintance. He seemed rather one who could, for a purpose which he be-lieved great, be all things to all men. He reminded one of some great, cap-able, worldly-wise, astute Prince of the Church of other generations, politician rather than priest, more ready to sus-tain and skilled to defend the temporal power of the Papacy than to illustrate its highest spiritual influence.

### THE CONDITION OF LABOR.

We had a few weeks ago an opportunity of listening to some remarks of according to the daily newspaper, very those flashes of humor which character-

The remarks on the influence of home were quite orthodox if not original, but they were sadly out of place on the lips of that commercial nabob. We thought, as we listened to his oily platitudes, of the men who were in

single instance found an article or labor, and receiving as wage but a dogma of faith that embarrassed him miserable pittance, barely sufficient to as a logician : "I have as a Catholic keep the wolf from the door. He has felt and enjoyed a mental freedom a home-but the human machines that

ing of domestic life.

How could they when their every Spanish peasant with an English or thought is concentrated in the gaining German peasant ; the learned Benedic. of bread ? We sit betimes and watch tines of St. Maur, or the Ballandists, them as they homeward come from with your most erudite scholars or the rich man's factory or slave critics, or the great mediaeval doctors den. We watch them file past with your most lauded Protestant theo. our doors, big, broad - shouldered, logians; the difference in mental hollow-eyed fellows-men indeed in lucidity and acuteness is so great as to the eyes of God and of the Church that render all comparison almost ridicul. preaches the gospel to the poor, but not men according to the present in-

And how are they going to be healed ? Various remedies have been given, but they are in the main destarted a movement toward the truth. The Catholic World Magazine for July structive of the right of private ownerbesides printing an extremely goo ship and tend to disorder and lawlessness. There is but one way to Christian Science, makes a strong and alleviate the woe of the laborer, and cogent argument against it in its edi-torial notes. It attempts to explain that is by returning to the principle which made the rich man this latest religious craze in the followthe guardian of his less favored ing way : "In all probability Christian Science brother and which made no provision for either alms houses or strikes.

Leo XIII., noting the isolated and defenceless condition of the workingman, the callousness of employers, and the greed of unrestrained competition, the rapacious usury in vogue and the concentration of so many branches of trade in the hands of a few individuals, has in his encyclical on the "Condition of Labor," declared that these things will go on if society does not embrace again the principles from which it sprung.

It sprung. "If Christian precepts prevail, the two classes will not only be united in the bonds, but also in those of brotherly love. For they will understand and feel that all men are the children of the common Father, that is, of God ; that all have the same last end, which is God Himself; that all and each are re-deemed by Jesus Christ and raised to the dignity of children of God, and thus united in brotherly ties both with each other and with Jesus Christ 'the first born among many brethren ;' that the blessings of nature and the gifts of grace belong in Common to the whole human race, and that to all, except to those that are unworthy, is promised the in-heritance of the Kingdom of Heaven.'s

#### FATHER BIVINGTON.

The late Father Luke Rivington Science is founded on radically erron-eous principles. It flourishes partly took great pleasure in recalling the fact that Mr. Newman-afterward the venerated Cardinal Newman-was in the house visiting his father at the through the fatuous tendency many to try to grasp what they cannot understand, and partly through the in-herent passion for the novel and the time of his birth, and prayed for a special blessing on his opening life. That prayer was certainly answered. When he reached the estate of manstrange. It will soon outlive its popu-larity and some other fad will cater to public taste." hood, Father Rivington resolved to de-

of all concerns. It makes us wonder whether or not some day or other, as people seem to be moved in throngs, there will not be

### ONE OF OUR PRIVILEGES.

The Catholic who observes with curiosity, if from no other motive, the constantly recurring dissensions and disputes to which the Protestant Churches and their members are subjected, must feel consoled and grateful when he reflects upon the fact that in the Church of which he has the happiness of being a member, there is divinely appointed authority to settle all such disputes, if they ever arise, and whose decision is final.

In mere worldly matters, when uncertainty arises which of two contra-dictory courses is the right one to choose, grievous anxieties, burdensome cares and annoying perplexities al ways ensue. One fears to go this way lest the opposite direction be the path he should choose ; and while this state of uncertainty last there can be no peace for the mind, no contentment for the heart. How much worse must the situation be, though, when matters of the gravest religious importance, quesare ai tions of vital spiritual interest, stake ! There are undoubtedly hosts of honest, sincers Protestants whose frame of mind must be pitiable in these days, when doctors in their various churches diametrically disagree upon funda-mental points of doctrine-when, for instance, they hear men like Dr. Briggs, Dr. McGiffert and others advancing opinions regarding the Scriptures, which are generally regarded as the Protestant rule of faith, which other divines of equal reputation pronounce false and heretical. What must be the condition of mind of hones What Anglicans now when their Church is "As a religious system Christian rent to its centre by the disputes going on between the Ritualists and their opponents !

Let us thank God, then, that He has made us members of His own true Church, in which there is a divinely appointed head to adjudicate infallibly all matters of faith and morals and with which, in fulfilment of its Divine quity, except in the Precious Blood of Founder's promise the Spirit of truth our most dear Redeemer. - Faber.

#### A KNIGHT OF OUR LADY.

The fifth annual Catholic procession at Peckham, London, on Sunday, was disturbed by a rival Protestant gathering, and the provocation was so great that a young Irishman named Casey, who was defending the banner of Our Lady, knocked down five aggressors one after the other. George Wilson, one of the disturbers, was brought be-fore Mr. Hopkins at Lambeth Police Court, and the Magistrate, who said he knew him to be a ruffian, fined him forty shillings, the alternative being a month's imprisonment. Casey, who was also brought up, was bound over on one security of £10 to be of good behavior.-Liverpool Catholic Times.

THE TEST OF REAL CATHOLICISM. -Wherefore, if anybody wishes to be considered a real Catholic, he ought to be able to say from his heart the selfsame words which Jerome addressed to Pope Damascus : "I acknowledging no other leader than Christ. am bound in fellowship with Your Holiness ; that is, with the chair of Peter. I know that the Church was built upon him as its rock, and that whosoever gathereth not with you, scattereth."-Leo XIII. There is no washing away of ini-

the materalism of the medical profes sion. One extreme invariably origin-ates the opposite. A reaction always follows the affirmation of error. The medical profession has made very little of the soul, and has taken into account in a very small degree the psychologic-al influences of mind over matter. It has depended on the knife and the remedies of the pharmacor œla almost entirely. Christian Science has obtained not a few of its adherents on account of the revulsion against the failures of the doctors who have depended upon medicine sione, and have depended upon medicine sione, and have made very little of the soul. It, of course, can point to a number of well-authen-ticated cases of 'divine healing.' In this it is not by any means unique. So can the most innocent quack medi-

cine in the market. A large volume of letters full of most truthful and sincere statements, from many who have been really cured, can be offered in testimony of the efficiency of any pro-prietary medicine on the market. Anything from a bread pill to a rabbit's foot carried in one's pocket may stim-ulate the psychological agencies to

bring about a cure.

PERE PERNET. to speak, of the happiness of dying for Christ. It was reported that lists were being made of all the Christians in Japan, and that all without exception were to be slain; and, with a few exceptions, the an-nouncement (vibrating like an alectric at Meaco; at the college, preparing by a general confession of his whole life for the general confession of his whole life for the happiness of martyrdom." "Then accurred be the day in which these seducers ect their foot in this land -accursed he the hour when they set eyes on my children-the gods-" "Oh, father, father, speak not so wildly, so fa'sely; call not upon gods in whom you believe not, and do not curse Father Francis. You have often told me that your mother's knee; and that if ever a men bore the stamp of a messenger from ounder of the Little Bisters of the DR.PIERCES Golden dical Maiscovery LAURENTIA; A Story of Japan in the Sixteenth Century. So modest and retiring was his dis-So modest and rearing was no dis-position and so great his shrinking from publicity in any shaps or form that Pere Pernet is probably unknown even by name to the majority of our By LADY GEORGIANA FULLERTON. elain; and, with a few exceptions, the an-nouncement (vibrating like an electric shock through the hearts of the baptised members of that heroic Church) had been received with a rapture which had never surely be a known under similar circum-stances since the days of St. Sebastian and St. Cecelia, of the Colosseum and the Cotocomba CHAPTER IX. readers. And yet his death on Easter A Gallant Spanish ship was breasting the waves, and making head against the rising storm, in the channel between China and Japan, the sea rolling heavily the while, and the sky above Monday robbed the world of one who with Don Bosco and Abbe La Pailleur, men bore the stamp of a messenger from God it was he. And you have loved founder of the Little Sisters of the Catacombs. Meanwhile, Guenifoin and Gibonoscie Poor, is entitled to rank among the Meanwhile, Guenifoin and Gibonoscio, the two principal magistrates of the town, were sitting with gloomy counten-ances inspecting the lists which had been made out by the Emperor's orders. They comprised their friends, their familiar ac-quaintances, their relatives even; and these two men felt their hearts sink with-in them as they saw in this sad muster-rell name after name of persons dear to them, which the edict, if confirmed and carried into execution, would involve in destruction. "And I should love him still, and be chief Christian philanthropists of al Dark as if the day of doom Hung o'er Nature's shrinking head," times. Can our century, with its triumphs of art, science and literature, furnish these nobler names than these "Dark as if the day of doom Hung o'er Nature's shrinking head." On board the heavily laden galleon were men of many nations as well as Spaniards, and amongst them a young man who wore the habit of St. Francis. This was Philip the Mexican, whose life had been spent, like the Prodigsl's in the Gospel, far from his father's house, in vile rict and debauchery. In his native land he had incurred disgrace, and rearly broken his parent's hearts. In an hour of sorrow and repentance he sought ad-mission amongst the Brothers Minor of the order of St. Francis; bot his passions were too strong, and his will too weak, to persevere in the austerities of penance; he had thrown aside the cowl and plunged into the world again. Then in myself a Christian, perhaps, if Christians had a grain of sense, or of prudence. If it were not for that headstrong, intoler-LOCKS YOUR DOOR AGAINST DISEASE it were not for that headstrong intoler-ant obstinacy, which destroys the peace of families and brings ruin upon our houses. Oh, Constantine, my son, my beloved child, disguise this faith of yours for a while, as you would not have your aged father die of grief." "Disguise !! said the youth, bursting into tears. "No, my father, I cannot disguise the truth. I cannot deny my faith." to the bead-roll of fame? Pere Pernet was born July 23, 1824 at Vellexon (Haut Saone) In his early manbood he came under the influence of the celebrated Pere d'Alzon, who Tict and debauchery. In his native land he had incurred disgrace, and rearly broken his parent's heats. In an hour of sorrow and repentance he sought ad-mission amongst the Brothers Minor of the order of St. Francis; but his passion were too strong, and his will too weak, to percevere in the susterities of renance; he had thrown aside the cowl and plunged into the world again. Then in despair his father sent him to trade in China; and there the spendthrift came to himself. He saw what lives the mis-sionaries led; he witnessed the fervor of the and ins soul recoiled at the sight of its own tiniquities. Once more he et-treated, this time most humbly, to be clothed in the boy I abit he had for-mession; and he was now on his way home, where his parents, overjoyed at the news of his conversion, had entreated was then Vicar-General - a post he held faith.". "Then I will cut your throat with my own hands," cried Guenifoin, erasperated. But the words had scarce passed his lips, when sorrow again prevailed, and he said, "To attempt my son's life would be my own death." Paul Sacondono had hurriel to the capital at the first intelligence of the im-perial edict against the Fathers. He was a young man ofgreat promise; of wonder-ful abilities. His studies had been deep, and his passion for knowledge in the first instance attracted him to the missionar-ies. The threatened persecution roused all the latent ardor of his character. His whole soul, like that of so many of his countrymen, was bent on martyrdom; and he made the sacrifice of his life with a fervor which seemed to change the whole current of his thoughts and feel-ings. Paul Michi, his countryman, was also his intimate friend: to him he opened his heart. He had made that day a re-view of his whole life, and he had weighed both the past and the future in the light of the sanctuary. He saw the past, full of sins, forgiven indeed, but un-expiated; the future, short, uncertain, pirilous. "Paul," he said, as his friend and him-"Then I will cut your throat with my SAFE sionaries led; he witnessed the fervor of the native converts, and the miracles of grace which religion works in the hearts of men, and his soul recoiled at the sight of its own tiniquities. Once more he er-treated, this time most humbly, to be clothed in the holy fabit he had for-saken; and he was now on his way home, where his parents, overjoyed at the news of his conversion, had entreated that he might be sent back. Leaning against the mast of the ship that night, he was musing on the patt, and a great fear seized him. He remembered his former weakness, his broken vows, his shattered resolutions. He gazed on the billows, and the words of the patriarch to his first-born son came into his mind : he felt that though " excelling in gifts" he had indeed been "poured out like water," and he clung to the mast of the tempest-tossed barque as if i thad been indeed the raging eca that he was in fear of, and not that wild ungovernable nature within him which had sociator reversed more false. **GIVES STRENGTH TO THE** STOMACH. "But is he a Christian?" asked Gibon-bscio. "Oh. no, indeed," repl'ed the Viceroy, with an uneasy look; "I should never have suffered a son of mine to profess a religion different from the Emperor's. If these Christians would but be reason-able there is nothing really bad about them, or very shocking in their opinions; but they are so intractable, so headstrong, so fanatical. I wish with all my heat they had never set foot in this country." "Yet it is said that you always favor them." PURITY TO THE his educational schemes. On Christmas Day, 1851, Pere d'Al-BLOOD, LIFE TO THE LUNGS. SCHOOLS During the coming School Term of 1898.9 we spectrully solicit the favor of your orders for e supplying of Catholic Educational and her Text books, both in English and French; o. school stationers and school requisites. in starting the first metropolitan house of the order in the Rue Faubourg St Honore. Here he devoted himself them. "I never wished them to be persecuted, raging sea that he was in fear of, and not that wild ungovernable nature within him which had sooften proved more false and treacherons than the ocean. He in-voked the Penitert of Assisi and the Apost'e of the Indies, and commended himself to her whose image was the figurehead of the struggling vessel, our Lady of Mount Serrat. " Death," he murmured; "Death, rather than apostasy and sin; death for Thes who died for me, my Lord." The clouds at that moment opened, and

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peared, of the same shape as those used in Japan for the execution of criminals

In Japan for the execution of criminals. Philip gazed upon it in silence. Did others see it? He knew not, he cared not; to him it seemed an answer to his prayer; a token that it had been beard. It hap been seen; it hap been hailed by

and the capture of the vessel, in conn

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### THE CATHOLIC RECORD

"I never wished them to be persecuted, and they are very agreeable people to talk to, these Fathers, so well informed, such able scholars; but Paul has seen too much of them. I was a fool to let him study Latin at their college" The door opened at that moment, and Constantine, Guenifoin's youngest son, and his nephew, Michael, entered the room. "What are you doing here?" exclaimed

the Viceroy with alarm and displeasure, as the two young men presented them-selves before him. "Why do you come The clouds at that moment opened, and on the dark blue sky a white cross ap-

as the two young here project its and selves before him. "Why do you come to Meaco, my son, when I had ordered you to remain at Foximi?" "My father," said Constantine respect-fully, "some days ago I met my cousin in the street, and he informed me of the proclamation against the Fathers, and the edict which is prepared against the Chris-tians. In the seclusion of Fuximi the news had not reached me. We went straight to the college and saw Father Organtin. My mind is made up, and so is Michael's, we are resolved to die with our spiritual Fathers. We long for the day which will see us numberel with the martyrs; and we intend to do our utmost to merit this great mercy from our Lord. I have taken prayer; a token that it had been heard. It hap been seen; it hap been hailed by some as a signal of hope, by others as an evil omen. Every eye watched it; every heart on board beat faster as the white cross became red, and then, after a while, was enveloped in dark thick clouds, and disappeared from sight. Fiercer grew the tempest, and wilder the storm. The ship drifted from its course at the mercy of the wind and waves, and was driven at last into the port of Urando, on the coast of Japan.

we intend to do our utmost to merit this great mercy from our Lord. I have taken a lodging near the college, and there we will wait for the blessed hour which will open to us the gates of heaven." Guenifoin had turned pale with grief and with anger. "Hush, foolish boy! You do not know what you are saying. You are not, and you never shall be, a Christian. All this silly talk is mere childishness." port of Urando, on the coast of Japan. This had taken place some time before the events related in the last chapter; tion with other circumstances, had led to childishness.'

the outburst of fury on the part of the Kumbo Sama which threatened the Christians with death and banishment. "Father,"said the young man earnestly, Christians with death and banishment and created a vehement excitement from one end of the island to the other. Philip had been sent from Urando to the convent of his order at Meaco, and it was not long before the cross he had seen in the skies assumed no longer a vision-ary form. Burning with zeal, the sons of St. Francis were defying the Emperor, and preaching the faith at Meaco as openly as they would have done at Paris or at Rome. Strong in the character they bore as envoys from the King of Spain, they submitted to none of the restraints which the Jesuit missionaries had ac-cepted, and rushed headlong into the breach, the cross in hand and martyrdom in view. Then was exemplified one of the " you will not find it so. I have been baptized, and no eartbly power can ever induce me to deny my faith. Before you, and tefore my Lord," he added, bowing respectfully to Gibonoscio, "we are both come to declare ourselves Christians. We come to declare ourselves Ornistians. We our parents and rative by mean of great spirit-bear that you are drawing up these lists by the Emperor's commands; and our uames must be enrolled in the number." Tho unhappy father hid his face in his hands; his agitation was becoming un-he did not waste many words on Paul hands; his agitation was becoming un-controllable; anger and affection were struggling in his breast. "It is newa to me," he exclaimed, "that you have em-braced the Christian religion, and sail news it is. Michael had seduced you," he added, looking sternly at his nephew; "the wily priests have ensnared you both. How dare you, young as you are, ify in the face of your Sovereign and your parents? Beware of what you do. If the Emperor commands me to put all the Christians to death, you must not expect to find mercy. There are precedents enough, in ancient and modern times, of parents killing their own children for rebreach, the cross in hand and mariyrdom in view. Then was exemplified one of the peculiar characteristics of the Catholic religion—variety in opinion, difference of spirits, combined with perfect unity of faith and sympathy of feeling. Those two holy bands, on the one hand the children of St. Francis, on the other the sons of St. Ignatius, were divided in council, and, like St. Peter and St. Paul in the days of old, withstood each other for a while on the line of conduct to be pur-sued in the midst of a heathen nation, and in the face of an infuriated despot. Not one of these apostolic men on either side but had long given away their lives to be held in readiness for the first sum-mons to the gibbet or the cross; and to Christians to death, you must not expect to find mercy. There are precedents enough, in ancient and modern times, of parents killing their own children for re-belling against their princes." The two young men knelt at the feet of the Viceroy, and Constantice, embracing his knees, replied in these words: "Father, it is not the fear of death that moves me to this confession, but anxiety for your interest, lest some misfortune should come upon you in consequence of my resolution. You tell me we are obliged to obey the King; how much more the King of kings, the Lord of heaven and earth, who first gave and still preserves this being of ours? I am ready, my father, to die by your hands, or in any other way, as it shall please God to ap-point; if you put me to death, you only take away the life you gave, and beslow upon me a better one in its stead; but if others take this duty upon them, I shall have the consolation that you will be in-nocent of my blood, and not exposed to the self-reproach you might one day feel at having killed your own child. God is my witcess: I am ready to obey you in everything where my soul's interest is not in question: but you, who have al-ways shown me so great and tender an affection, cannot require of me that, in order to please a prince, I should forfeit the happinness of heaven." "Talk not to me of happiness, or of heaven! we are dealing with realities now, not with the dreams of a visionary futare. I loathe the very sound of those high-sounding words; molest not my ears with them; but comply with my orders at once. You shall join your brother at tamb. to be held in readiness for the first sum-most of the gibbet or the cross; and to most of them death in any shape would have been the laborer's evening rest; the harvest-home of a long season of toil. But they differed as to the haste with which that goal was to be reached; they differed as to the course which would win most souls to Christ; they differed till it was time to die then not a shadow of was time to die, then not a shadow of difference existed between them : hand in hand they walked to the scaffold, servants of ONE Lord, and apostles of ONE Tailh. Meaco and all the principal towns in Japan were offering an extraordinary spectacle at that moment. Persons were hurrying to and fro with an appearance of eager and joyful excitement which had seldom been witnessed in that country, and which the European Christians of our day would find it difficult to under-tend. The honess of the missionaries our day would find it difficult to under-stand. The houses of the missionaries were surrounded by guards; but it would have been natural to suppose that they were guards of honor, so great was the concourse of people, of all ranks, that were erowding their rooms and thronging their churches both night and day. The Chris-tian noblemen and officers of state sur-rounded the Fathers, and openly declared that they were come to die with them, if such was to be their fate, or to follow them into banishment. The churches were filled with women : all the principal with them; but comply with my orders at once. You shall join your brother at Tamba, and carry letters to him from the Governor." Constantine hesitated an instant; he felt deeply for his father, for the poor old man's hands were trembling, and tears were forcing their way down his cheeks, in spite of his efforts to conceal them. Once more he knelt and clasped his knees-"Dear, dear, father, the truth must be told. Paul Sacondono is at this moment Governor.' into banishment. The churches were filled with women: all the principal ladies of the town were assembled there, and the only thing that was clamored for on every side was that Father Baptiste, or Father Organtin, or Paul Michi, or Father Francis of St. Michael, should mount the pulpits of their respective churches and speak, as they knew how

explated; the future, short, uncertain, pyrilous. "Paul," he said, as his friend and him-self paced to and fro in the alleys of the college garden, "if religion was irmly established in this land of ours; if we had thad churches, not daily and hourly threatened with destruction; if we had schools for our children, and native, priests ordained in sufficient number, then indeed would it be time for Chris-tians to think of marrying; but it seems to me, that at present, if we indulge in such projects, we are like those persons before the Flood, who sat down to cat, to drink, and to play; who married and were given in marriage, even whilst the awfu given in marriage, even whilst the awful waters were gathering from the deep to swallow them up. My soul sickens at the thought. There is other work for a man to do than to sit at home at ease. It is no time for dreams of love and for do-mestic enjoyments when God's servants are about to die, and the blood of our brethern, if not our own, is soon to flow. Even now, when I was in the church offering my life to God if He pleased to take it, I felt as if a voice was gaving to me, 'Thy life is accepted, if He pleased to take it, I felt as if a voice was saying to me, 'Thy life is accepted, whether thy blood is required or not.' I cannot shake off this impression. I have seen at Ozaca those noble youths (the four ambassadors, who went to Europe only to learn to despise the world by a trial of its pomps, its joys, and its pleas-urce), I have seen them there humble novices, patient learners in the school of perfection; and that internal voice whis-enerd to me again. 'Go and do thou like-

pered to me again, 'Go and do thou like wise,' My spirit assents to the cell or

pered to me again, 'Go and do thou like-wise,' My spirit assents to the call and longs to dedicate this wretched body to the service of God; to the cross, if it may be so, or to the daily dying to self which it witnesses here. But I am engaged to be married (you know it, my friend) to Justo Ucondono's virtuous daughter. Can I break that engagement formed by our parents and ratified by mutual con-sent? Advice me.'

etoquence. On this occasion, nowever, he did not waste many words on Paul Sacondono. His advice was comprised in one single syllable—" Wait;" and the best proof of a religious vocation in the latter was the submission with which he accepted that answer, subdued the keen longings for action which were agritating longings for action which were agitating his soul, and acquiesced in suspense, the keenest of trials to an ardent spirit.

Visits a Ship Whose Captain Blas-phemed the Almighty.

Dr. H. Martin Doyle of Newcastle tells a thrilling tale of the awful fate of a Marine blasphemer. The Bark Broughton started some time ago from Newcastle to Coquimbo. Before starting the cook and steward were taken sick with tychold fever. The doctor ordered them to the hospital. The captain refused to let them go. The port health officer was sum-moned and told the captain the men would contaminate the food and the ship would be a floating coffin in a month and helpless in a storm. The captain pushed the health officer off the

gangplank and made for the sea, shouting : "I'll euchre the Almighty's storms and bluff the eternal sea if every man

dies on board." This letter from the carpenter of the for forty five years — and at the same time superior of the College of Assump-tion at Nimes. This institution he had ship to the doctor tells the rest : "Three weeks out we struck a cir. cular cyclone. I was sick in bed for three days and turned out to find the himself established to counteract the secular tendencies of the age by giving ship tearing around in a wide circle at young Catholics the benefit of the highyoung Catholics the benefit of the high -est and most liberal education under religious influences. In four years he had raised it to a level with older and better known rivals, such as Soreze better known rivals, such as Soreze and Juilly. When young Etienne Pernet associated himself with the cabin. The first mate was dead, the second dying. I rushed below, and the cook and steward were huddled in their bunks lifeless, all dead of typhoid fever. Myself and three others were holastic work there. It already count ed between three and four hundred students drawn from the best families of the Midi. His intention was to join the only survivors. the new order which Pere d'Alzon pro-posed to found in order to secure the stability and extend the advantages of "The third mate could not navigate the thip, and I was too sick, and for twenty seven days we were chased around the awful maelstrom until the cyclone got tired and turned into a

three weeks' hurricane. At last, battered, dismasted, a floating de re-lict, we were taken in tow by a passzon, Pernet, Hippolyte and Brun pro-nounced their final yows and became the first religious of the Augustinian Fathers of the Assumption. For a short time after this Pere Pernet coning steamship." The survivors place all the blame on the captain for saying he would bluff tinued his professional duties till, in 1852, he was drafted to Paris to help the Almighty.

chiefly to the work of the ministry and the confessional. When the house was transferred to Clichy, he followed its fortunes and became procurator. In e began the enterprise of his life, the foundation of the Little Sisters of the Assumption, to which we shall return later. During the war of 1870 he acted as chaplain to the forces, ren-dering heroic services at Metz. Taken prisoner to Mayence, he continued his crusade of evangelization and prepared many of his fellow captives for their first Communion. Arrested under the commune, he was fortunate ly released through the good services of an officer of the National Guard, to whom he had once done a kindness In 1880, after the decrees against the religious orders, he was expelled manu militari from the Augustinian convent in the Rue Francois Premier. Such are the salient features of his life, apart from the undertaking to which he consecrated the highest energies of mind and body down to the very moment of his death.

Besides Pere Pernet's share in the If it be the Word of God containing all ordinary work of the order, we now wish to show the special life duty that things necessary for salvation, Dr. Cuyler's protest is well taken. If it had been imposed on him by Almighty God. From his arrival in Paris his charitable heart had been deeply touched by the condition of the lower classes, left, in an age of liberalism and false independence, to the most complete abandonment. Thrown aside when ill or disabled, the workingman was reduced to suffer in silence, with the line ought to be drawn at George Eliot. She was a Positivist of the most

JULY 8, 1800.

GOD'S VENGEANCE.

Within the last twelve months, the Within the last twelve months, the ranks of the Canadian hierarchy have been sadly depleted by death. Some were not unexpected. Cardinal Tas-chereau had long been failing; Arch bishop Cleary, more than once withir the last three years, had been danger ously ill: and length of days marked the venerable Bishop La Fleche, o Three Rivers, as an approaching vic tim for the dread reaper. But to the illustrious Archbishop of Toronto deati came with silent, sudden sweep-mo came with silent, sudden sweep-n warning to friend or attendant-n idding to keep his house in order, fo bidding to keep his nouse in order, it his end was nigh. Only the sound c a fainting spell which lasted but a fer moments and then Death rang a sec ond call, and all was over. A fer minutes before 11 o'clock on Sunda night, July 31, all this occurred, an the helverd John Walch the second the beloved John Walsh, the secon Archbishop of Toronto, had rendered up his soul to God. The awful new flashed along the midnight wires, an flashed along the mininght wires, as by the early trains speeded in new paper columns to city, town and has let, and the whole country mourne for a great man had died and a zealo Archbishop had let his crozier dr from his nerveless hand, a kindly hea had ceased to beat, a peaceful soul h

John Walsh, son of James Walsh a Ellen Macdonald, was born in the pa ish of Mooncoin, in the County of K kenny, Ireland, May 23, 1830. belonged to a family whose generation had given many priests and seven Bishops to the Church, and in times persecution not a few martyrs for faith Evincing at an early age a subject of our sketch was sent at proper time to St John's College, W erford, where, with great succe he prosecuted his classical and phi sophical studies. He also made year of his theological studies in ame institution when he decided t his vocation lay in the vast field of i eign missions. Accordingly, bre ing all the ties of home and count he left for Canada in April, 1852. following autumn he entered the Gra Seminary of Montreal, where he sp two years completing his theolo for the diocese of Toronto. He ordained priest on Nov. 1, Feas All Saints, 1854, in St. Micha cathedral, by Bishop de Charbonn then Bishop of Toronto. After ordition Father Walsh was attached to particular curacy-his duty consist in attending every place that happen to be vacant. The following y (1855) he was appointed to the Br mission, of which parish he was first resident pastor. After spend three years in this severe country trict, he was, in April, 1857, place charge of St. Mary's, in the city. of the spirit of his holy vocation, Fa Walsh applied himself to his man duties with constancy and ene Loretto convent, which at that time situated near St. Mary's church. fo in him a devoted chaplain, the sci a self sacrificing champion, and parish a father and friend.

amidst all his other cccupations found time to give to study and careful preparation of sermons w soon earned for him a well dese reputation as a pulpit orator. Adv

JULY 8. 1899

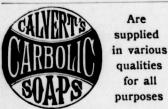
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TO BE CONTINUED.

#### IRRELIGION THE CAUSE OF DE-GENERACY.

We have no desire to play the par of an alarmist, but we cannot close or an alarmist, but we cannot close our eyes to the degeneracy caused by irre-ligion. A great Catholic prelate has very truly remarked that, "As in the days of Horace, our children are taught to calculate but not to pray. They learn arithmetic but not relig-ion." There is, indeed, an external ion." There is, indeed, an external conformity to law and a lifeless form alism in social circles which presents a fair exterior, but decay is at the bottom and the result must be disastrous to the Republic. Infidelity has become fashionable, and from it flow all the political and social evils which afflict society. It is said that, of all our adult population over twenty one years, more than one-half belong to no religious denomination whatever, and nearly one-fourth look on this world as everything, the world to come as nothing. Scarcely a day passes that we do not read of some dreadful crime, and some of the daily papers are little better than Newgate calendars. -American Herald.

Freezing Weather in July

Freezing Weather in July Would cause great discomfort and loss, but fortunately it is seldom known. A vast amount of misery is caused at this season, however, by impoverished blod, poor ap-petite and general debility. These condi-tions may be remedied by enriching the blod and toning the stomach with Hood's Sarsaparilla. This medicine seems to put new life into the whole physical system, simply because of its wonderful power to purify, enrich and vitalize the blod, create an appetite and invigorate the digestive functions. We advise you to get a bottle and try if you are not feeling just right. It will do you more good than a six weeks vacation. It is the best medicine mouey can buy.

Over the stones. He's only a pauper whom nobody owns !

True, the hospital, not yet laicized over thirty houses of the order estabished in different parts of the world. In Paris alone there are ten. and other exist at Lille, Amiens, Saint Etienne, Nimes, Lyons, London, Dublin and New York. The total results from

these houses last year showed 3,627 sick cases relieved, 3,225 children cared for, 4,066 brought back to the practice of their religion, 7,218 Com

munions, 94 couversions, 901 infant baptisms, 155 adult baptisms, 495 first Communions, 467 confirmations, 1,00 civil marriages rehabiliated, 853 chil dren legitimatized. This table show more forcibly than any words of ours how from the sick bed of the workingman and his family, the work of re generation and sanctification is acc plished.

As a final reward of his labors in this world, Providence ordained that Pere Pernet should lay down his life in the place which had so long been the object of his tenderest care and anxiety. Stricken with sudden illness in the convent of the Rue Violet, he was unable to return to his own house, although the carriage was waiting at the door to take him thither. It was with difficulty that he was conveyed to

the chaplain's quarters, and there he had the inexpressible happiness of being tended by his own spiritual daughters. Nothing was wanting to make the closing scene a happy and edifying one. His brothers in religion were near him to administer the sacraments, the good Cardinal-Arch-bishop of Paris said a touching goodbye to him, and from Rome came a farewell blessing from the Holy Father, man's Journal.

and on his death-bed his natural characteristics, humility, charity and cheerfulness, stood out more strongly than ever.

We cannot conclude our sketch more We cannot conclude our scout and fittingly than by quoting the words of the Bishop of Nimes: "Let us not speak ill of a century which has produced a Pere Pernet and a work like that of the Little Sisters of the Assumption." -New Era.

and duty were not Christian ideals, and her conception of immortality, as set forth in "The Choir Invisible," is not that of holy Job. In the meantime one wonders why Dr. Hillis does not preach the Word as St. Paul commanda -Providence Visitor.

A HARD BLOW.

NOVELS IN THE PULPIT.

The new pastor of Beechers old

church in Brooklyn has been preach

ing a series of sermons so called, which

are really lectures on modern fiction.

His congregation is pleased, the Brook-

lyn book-sellers are pleased, for the

sale of standard novels has been great-

ly increased, but his clerical brethren

are divided as to the propriety of Dr.

Hillis' course. The venerable Dr. Cuyler has been moved to protest

against it on the ground that the Bible

lone should be the text book in a

Christian pulpit. A Presbyterian paper, published in Chicago, adminis-

ters a pointed rebuke to Dr. Cuyler.

The Congregationalist thinks that Dr.

Hillis' sermons are the vehicle of truths which would never otherwise be

grasped, and are as legitimate and as fruitful as old-fashioned doctrinal dis

courses. A Presbyterian journal pub-lished in London utterly disapproves

of the new departure and says that preachers ought to stick to the Bible

for their texts and subjects. Of course good deal depends on the point of

view from which the Bible is regarded.

be nothing more than a library of He-

brew literature, with no more intrinsic

claims upon our reverence than the writings of Ruskin, or Hawthorne, or

Victor Hugo, then there is no special impropriety in Dr. Hillis' proceedings. Moreover, the ethical conceptions of

the authors just named are presumably

Christian enough. But in any case,

Episcopal Bishop Leonard said in his nnual address before the Ohio Diocesan Convention that polygamy is being practiced all over this country. He said this in reference to the easy divorces that are becoming so common as to excite neither shame nor disgust. Since Luther gave his friend and patron permission to have two wives at the same time, and Henry VIII. divorced his wives at will, the marriage bond, outside the Catholic Church, has lost its sacred character, and the relation between man and woman is coming to be looked upon as the heathens view it. Said Bishop Leonard :

"The good people of the United States are raising a great hue and cry against hue admission of a member of Congress who is a polygamist, when practical polygamy is being practiced all over this country. Things have come to such a pass that the filmsiset pretexts are made the means of securing a divorce. A slight quarrel or missrable lust are alike made a means to this end."

The only way to stem the wrong-ward tide is to retarn to the Catholic teaching and practice concerning marriage that prevailed universally before Before the Protestant Reformation. that unpropitious event divorce in its modern practical sense was unknown in Western Christendom. - N. Y. Free-

Safe, Sure and Painless. What a world of meaning this statement embodies. Just what you are looking for. is it not? Putnam's Painless Corn Extractor-the creat sure por corn cure-acts in this It not? Furnam's Paintess Corn Linkatory the great sure pop corn cure—acts in his way. It makes no sore spots; safe, acts speedily and with certainty; sure and mild-ly, without inflaming the parts; painlessly. Do not be imposed upon by imitations or sub-stitutes

"One good turn deserves another." These who have been cured by Hood's Sarsaparilla are glad to tell others about it.

ing time and more exalted stat well as continued industry, increating this reputation. Archbishop Wa dignified appearance, rendered dignified by the insignia of his of his rich voice with a sweet tou brogue clinging to it, his deep, ea manner, rendered more earnest b subjects he treated, served to weight to his well-balanced sent and his finely rounded periods. style ornate, in treatment practic thought logical, rich in imagery choice in language, Dr. Walsh, speaker, was never common always impressive, and in man sages brilliantly eloquent.

Very soon after the consecrat the Right Rev. Dr. Lynch, in Father Walsh was appointed red St. Michael's Cathedral. The follo September the Prince of Wales Canada. The preparation being for His Royal Highness' recept Toronto brought forth some o force of character which ever ma future Archbishop a leader an men. A large and influential ing of Catholics was held, und chairmanship of Father Wal memorialize the Duke of New the Prince's adviser, and to against the erection of an Orang As a result of this meeting and t sequent memorial, the Prince of refused to recognize the existe the arch in question, and Oran received a blow from which it rally for years. Father Walsh was appointed

General of the diccese of Tore Easter Sunday, 1862. In Sep he returned from the cathedral old pastorate of St. Mary's, wi remained about four years, w was raised to the Episcopat Pinsonneault, at that time Bi Sandwich, was obliged, throu health, to resign. The choice of cessor fell upon Vicar General which was in due time ratified from the Holy See.

His Lordship, Bishop Wals consecrated in St. Michael's Ca Toronto, November 10, 1867, h Baillargeon, then Archbishop bec. The assistant Bishops w Right Rev. J. Bourget, Bis Montreal, and Right Rev.

### NOTES ON THE LIFE OF MOST REV. DR. WALSH, ARCH. BISHOP OF TORONTO.

BY REV. J. R. TEEFY, LL D., ST. MICHAEL'S COLEGE, TORONTO UNI-VERSITY, CANADA.

### Australasian Catholic Record.

Within the last twelve months, the ranks of the Canadian hierarchy have been sadly depleted by death. Some been sadly depleted by death. Some were not unexpected. Cardinal Tas-chereau had long been failing; Archbishop Cleary, more than once within ast three years, had been danger ously ill: and length of days marked the venerable Bishop La Fleche, of the veneracie bissop La ricche, of Three Rivers, as an approaching vic-tim for the dread reaper. But to the illustrious Archbishop of Toronto death came with silent, sudden sweep-no warning to friend or attendant-no bidding to keep his house in order, for his end was nigh. Only the sound of a faiting spell which lasted but a few moments and then Death rang a second call, and all was over. A few minutes before 11 o'clock on Sunday minutes before 11 octock on Suntay night, July 31, all this occurred, and the beloved John Walsh, the second Archbishop of Toronto, had rendered up his soul to God. The awful news up his soul to God. flashed along the midnight wires, and by the early trains speeded in news paper columns to city, town and ham let, and the whole country mourned, for a great man had died and a zealous Archbishop had let his crozier drop erveless hand, a kindly heart had ceased to beat, a peaceful soul had

John Walsh, son of James Walsh and Ellen Macdonald, was born in the parish of Mooncoin, in the County of Kilkenny, Ireland, May 23, 1830. He belonged to a family whose generations had given many priests and several Bishops to the Church, and in times of persecution not a few martyrs for the faith. Evincing at an early age a desire to study for the priesthood, the subject of our sketch was sent at the the proper time to St John's College, Waterford, where, with great success, he prosecuted his classical and philo-sophical studies. He also made one year of his theological studies in the same institution when he decided that his vocation lay in the vast field of foreign missions. Accordingly, break-ing all the ties of home and country, left for Canada in April, 1852. The following autumn he entered the Grand Seminary of Montreal, where he spent two years completing his theology for the diocese of Toronto. He was ordained priest on Nov. 1, Feast of All Saints, 1854, in St. Michael's All Saints, 1854, in St. Michael's cathedral, by Bishop de Charbonnell, then Bishop of Toronto. After ordina-tion Father Walsh was attached to no tion Father when was analysis to ho particular curacy—his duty consisting in attending every place that happened to be vacant. The following year (1855) he was appointed to the Brock mission, of which parish he was the first resident pastor. After spending first resident pastor. After spending three years in this severe country dis-trict, he was, in April, 1857, placed in charge of St. Mary's, in the city. Full of the spirit of his holy vocation, Father Walsh applied himself to his manifold duties with constancy and energy. Loretto convent, which at that time was situated near St. Mary's church, found in him a devoted chaplain, the schools

a self sacrificing champion, and the parish a father and friend. But amidst all his other cccupations he found time to give to study and the careful preparation of sermons which soon earned for him a well deserved reputation as a pulpit orator. Advanc

## Lynch, Bishop of Toronto. Six have been called upon to mase, the source of events, you other Bishops and a large number in the natural course of events, you should be expected to rest from labor should be expected to rest from labor fruits of of priests were present upon the occasion. The newly - consecrated Bishop left Togonto with the generous gifts and the good wishes of his many Toronto friends, both clerical and lay, upon the 18th of November. On the following day His Lordship was due following day His Lordship was duly installed in the Cathedral of Sandwich. Soon afterwards the Episcopal residence was transferred from Sandwich to London; and the See was likewise changed back to London by a decree from the Propaganda dated November 15, 1869. In this large field of Christ's vine yard. His Lordship applied himself with extraordinary resolution and abil-ity to the important duties of his high office. A large and pressing debt of \$35,000 had to be liquidated. The reorganization of missions, the proper supply of the priests, erection of pres byteries and churches, the interests of

education and charity in all its branches called for prompt and energetic action and sacrifice. Nothing daunted by the difficulties which surrounded him, Bishop Walsh set himself carnestly to put his house in order. He visited every mission in his diocese, founded churches and schools where required, catechized the young, encouraged the old, and appealed to all to help in re moving obligations which were a seri-ous obstacle to his doing the good he had in contemplation. Nobly seconded by a faithful clergy and a generous laity, he succeeded within three years in paying off the heavy debt which had at first confronted him. Upon his re-turn from his first official visit to Rome, in 1876, he gave the following abstract from the report made to the Holy See : 'Twenty eight new churches have been raised to the glory of God and for the purposes of religion. All these with few exceptions, are of edifices, brick and stone, and many of them are splendid and costly structures. Be-sides, five churches have been greatly enlarged and improved. Seventeen commodious presbyteries have been built for the accommodation of the parochial clergy. An episcopal resian constructed, and not a lence has be cent of debt has been left upon it. Three convents have been built. Mount Hope has been purchased and paid for, and a splendid new orphanage erected upon it. A handsome new college has been built by the self sacrificing zeal of the Basilian Fathers. We know, dearly beloved brethren, that a good and efficient priesthood are, in a cer tain sense, the life and soul of the Church. They are the representatives of God, the ambassadors of Jesus Christ, the dispensers of the sacred treasure of His sufferings and death. Without them religion languishes and immorta souls are starved for want of the Bread of Life. Twenty-three plous and effi-cient priests have been ordained during the last nine years ; five have been regularly affiliated to the diocese, and nine Basilian Fath ers have come to take charge of two parishes, and to conduct the Col lege of Sandwich. About ten thou sand children have received the sacra ment of confirmation, and most of them have been pledged to abstain from the use of intoxicating drinks until they will have attained their majority. . This is a summary of the work done in the

last nine years. The character of Bishop Walsh as an administrator is well portrayed in an address presented on the celebration of the tenth anniversary of his consecra-tion by his clergy : "While thus adtion by his clergy : verting to your ability in administration, we must not omit to mention that Lordship has been able to reconcile the successful administration of an important charge with a sauvity of manner which has endeared you to all, so that you are regarded by all as a kind Father; and it is this quality, more especially, which has secured to you the filial affection of both clergy and laity in the diocese, and the respect and admiration of all with whom you have intercourse. Bishop Walsh had long set his hear upon building, in London, a cathedral worthy of the name, which, in his own would be the enduring monu words. ment of the faith and hope and charity of the apostolic people who planted the mustard seed of the Catholic faith in this country." The time had come to realize his hopes and carry out his cherished design. The corner stone was laid on the 22nd May, 1881; and it reached its present state in 1885, and was dedicated on June 28, of that year. This beautiful and stately temple, whose walls are composed of brown-redstone, is of the early French style of architecture, and consists of nave and chancel with transepts, chapels, baptistery, morning chapel and chap-ter house. The architect was Mr. Jos. ter house. Connolly under whose genius ' the unconscious stones grew into shape

and enjoy the well earned fruits of your long and energetic career as Bishop of London, the voice of Christ's Vicar calls you to a more extended field of action, and puts on your al-ready tired shoulders the heavier bur den of the archiepiscopate in the great metropolis of Oatario. You have magnanimously responded to that voice You were the first of the priests of Tor onto honored with a mitro. You are again to bear upon your hallowed shoulders the pallium of metropolitan jurisdiction. The brilliancy and lustre that distinguished your rule in London will be excelled in the important charge of governing the Archdioces We assure Your Grace of Toronto.

as far as in us lies, the burden will be made light by the devotedness, love and obedience of the clergy, whose chief you have now become The prophecy foretold in this elo quent address was more than realized.

Peace marked the new Archbishop's every step. And he who upon his entry into Toronto had felt the indignity and hurt of a few lawless bigo soon gathered around him in affection and esteem the citizens of every and creed. He entwined into his life and heart the priests and religious; for, to use his own language, "It was a pleasure to be amongst them rather a Father than a Bishop ; to enter into re-lations of friendship with them, as Christ said to His disciples, 'non dicam vos servos sed amicos.'" Respect for authority was shown with a cordiality which proved that authority had won confidence and love whilst firmly re-quiring obedience. Friction ceased in matters which for a long time had caused irritation. The renovation of St. Michael's Cathedral, the purchase of Blantyre Park, the building of a large industrial school, and several new churches in the diocese, are the marks of progress made by religion during His Grace's too short reign. Nor have the religious communities been idle in their work or extension. A new chapel at Sunnyside Orphanage, and the handsome Community Chapel at St. Joseph's Academy, as well as the building of a new wing at the House of Providence, are a lasting monument to the zeal and devotion of the Sisters of St. Joseph in Toronto. The opening of St. Michael's Hospital, under the direc. tion of the same Community of St. Joseph, is deserving of more than pass ing mention. In a former issue of the Record the noble work done in the cause of suffering humanity, irrespectve of creed. was dwelt upon. Carmelite Fathers at Nuagara Falls have completed a magnificent hospice -a very shrine of nature and grace, for, overlooking as it does Niagara's angry flood, and within the roar of that romantic cataract, no lovelier spot in all America could have been chose Loretto Abbey, in the extension of its building, and in the erection of a mag nificent chapel and hail, has been transformed in appearance. In this stately pile of buildings the good work the Sisters have been doing in the diocese for some fifty years is carried on in spacious halls and more commodious class rooms.

The latest appearance of the Archbishop at any religious function con-nected with the growth of the Church in the diocese was at the laying of the corner-stone of the new wing of the monastery of the Sisters of the Good Shepherd.

The stormy period of the Dominion ion, we must not omit to mention that whereas energy and zeal are often ac-companied by harshness, yet Your companied by harshness, yet Your companied by harshness, yet Your companied by harshness yet Your prominence the wise moderation, the calm prudence of the Archhishon. No calm prudence of the Archbishop. No bitterness at any time could be dis covered by the most rabid sectarian in any of his allusions to the burning question of the hour. On the occasion of the mission to Canada of the Apostolic Delegate, Mgr. Merry del Val, a warm mutual regard followed the close association in the congenial cause of peacefully insisting upon the rights of the Church in educational matters. The same love of peace must have nos. inspired this warm and constant friend of Ireland to propose the Irish Race Convention with a view to healing, if possible, the personal differences that had split the parliamentary force into factions. The joy with which the sug-gestion was received, the earnestness with which it was acted upon, and the successful result of the great meeting successful result of the great meeting in Leinster Hall, Dublin, are still matters of daily reference. His stir-ring appeal to his people in 1894 and again in 1897, for funds for the cause of Irish Home Rule, were but some of Irish Home Rule, were but some of the proofs of the generous love he bore his native country. One trait in the character of the late Archbishop contributed not a little to endear him to the people of whom he was the Shepherd-that combination of simplicity with dignity, of courtesy with ceremony that made approach to him so easy. The keynote to the Archbishop' character can be easily heard in the following incident: "Having occasion a matter of business with the to dis to discuss a matter of business with the late Archbishop, I called at his house one morning and was shown into a room connected by folding doors with another parlor, to wait until His Grace would be disengaged. From the ad-joining room I could not but hear the conversation. The rich, deep voice of all ! the Archbishop was easily recognized ; the other, I soon gathered was that of a former parishioner of the days when, a young priest, he ministered in the wilderness of Brock. Joy was over-flowing in the heart of this former parishioner at meeting once again the loved priest in the Revered Archbishop,

memory that could make interested inquiry after the members of his old parish, and the patience that listened to a narration of domestic events of more than a quarter of a century. Then there were souvenirs to be taken to the former parishioners, and the fatherly Archbishop himself went up-stairs to procure the Scapulars, Medals and Agnus Dais which he blessed and committed to the keeping of his visitor.'

THE CATHOLIC RECORD

"In answer to the speaker's elo quent admiration of the wonderful ser mons delivered by the Archbishop, the beautiful churches built by him, and the many good works he had performed, I heard the assertion of the Archbishop that the work that pleased him best was the knowledge that he had given the pledge to so many thousands of boys who had been confirmed by him, and that he had striven with all his might to make the rising generation sober generation." J. R. Teefy. ber generation."

MORALITY IN CATHOLIC AND PROTESTANT COUNTRIES.

It has been a habit of late with a certain class of Protestant preachers to point at vice and immorality in Cuba, Porto Rico and the Philippines, and say : "See the evil effects of Catholic teaching !"

The United Presbyterian of Pittsburg gave an example of this bad habit recently. And we, to impress on it the wisdom of the old adage, that people in glass houses should be care-ful how they throw stones, called its attention to the low condition of morals among Protestants in the United States, particularly in New England. We suggested that if the preacher must go to Cuba and Porto R co to elevate the morals of the people there, they should try and go without a chronic blush of shame on their face for the immoralities and vices of their people in the land they live in and whom they have been "elevating" for several generations. We suggested several generations. that to get rid of that blush of shame a bad article for a missionary to take with him when he goes to elevate foreigners-they should first reform the people among whom they have been living and working. If they cannot reform those among whom they live and to whom they preach, how can they hope to reform the stranger who knows them not?

A writer in the Datroit News-Trib une, commenting on our article takes exception to the argument which makes the sins of one people a defence or excuse for the sins of another people, or defends the sins of the members of one Church by pointing to the sins of the members of another Church.

His general position is correct, but it does not meet the case we had in hand, the case presented by the atti-tude of the United Presbyterian. Toat journal proposes that American Protestants go and elevate and reform the morals of the Catholics of Porto Rico. This proposal nat urally raises the question: Are American Protestants competent to do it? And the only way to judge of their competency is to examine and see what they have done in the way of elevating and reforming morals among them elves. We looked and found on the evidence of reliable witnesses and statistics that they have not only failed elevate morals among themselves but have failed to prevent the decay o morals among themselves. We found that so far as morals are concerned they are decadent. From this fact, admitted and deplored, we con cluded that American Protest -

after divorcing their wives or being divorced by them, without a protest from Protestantism. Nay, more, divorce with permission to remarry during the life of either divorced party began in Chrisendom with Protestantism. Before that it was unknown in Christendom. Protestantism deprived marriage of its Christian sacramental character leaving it but a natural contract. From the time that Luther, the founder of Protestantism, gave his patron Phillip, Landgrave of Hesse, permission to have a second while his first lawful wife was living, divorce has grown to its present frightful extent in the Protestant world.

It is vain to try to shift from Protestantism the responsibility of the de-moralization of society that has come as a result of practically free divorce. It nursed the evil in its own cradle, sanctioned it by remarrying the divorced, and now it has neither the courage to denounce it nor the power to free society from its curse .- N Y. Freeman's Journal.

### BAPTIST vs METHODIST.

The leading denominations prevailing among the mountains of Virginia, entucky and the adjoining States are Kentucky and the adjoining States are Methodists and Baptists, and as a rule they are fairly well divided among the mountaineers, but occasionally, for some reason or other, an entire community will be of one faith. I remember one season my work took me to a remote section on the head-waters of a small creek about twenty-five miles from the North Fork of the Ken tucky river, and I had not been there long until I discovered that all my neighbors were Methodists. They had a good hewed log meeting house and a Sunday school and were thriving as a congregaton. There was one old chap, though, who didn't seem to be an enthusiast in the cause, and one day got to talking to him about the condition of affairs. "Were you born a Methodist?" I asked as a starter.

"I reckon I wuzn't," he replied with a eniff of disrespect, "My folks wuz Baptis', I guess clean from the time uv

You go to the Methodist Church,

don't you?" "Yes, but 1 wouldn't ef I could help myself." "Isn't there a Baptist church any-

where around here?" "Not nigher than the river, and that's more'n twenty mile, cuttin across ridges.

"How does it happen that there is no Baptist church with a congregation as the Methodists have ? I have always seen it that way till I came here."

"Thar wuz once, up to about twenty five ye'r ago, an' we kep' the Methodis on the jump. But somehow I guess Providence kinder fersook us after that, ase every ye'r sease then the crick has been froze up all winter and dried up all summer and we lost our holts Yer see the Methodis, don't need warter in ther business like the Baptis' does, and they keep a cluttern' right along whether it's a drouth er a freshet The crick wuz our salvation and when it went back on us we jist famished, that wuz all, and them that didn't move down to the river j'ined the Methodis', me bein' one. "I suppose there never will be any

change," I said at a venture. "I ain't so shore about that, Colonel," he answered with impressive earnestness. I've been wras'lin' with the Lord in pray'r ever sence, fer a flood."- New York Sun.

### "A Good Paymaster Starts Not At Assurances."

There is one good paymaster who is around on time. gives full value, and never fails in his duty. It is your privilege to select him, and his name is pure, wholesome blood. This paymaster makes the rounds of the body, visits brain, stomach, kidneys, liver, heart and head alike. Hood's Sarsaparilla acts as guarantor that this paymaster will do his duty.

If the blood is impure, it cannot do its duty, and you are the sufferer,-but you need not be. Hood's Sarsaparilla purifies, vitalizes and enriches the blood. It never disappoints.

Scrofula-" An abscess on my hip was anced and never healed. Another broke out on the other hip and the next year three out on the other hip and the next year three more appeared. I took Hood's Sarsaparilla and it helped me. Since taking six bottles of the medicine I have not been troubled, and previous to this treatment one of the eruptions had discharged for seven years." MRS. FRANKLIN H. TEED, Freeport, N. S. **After the Crip**—" Suffered from weak-peas after the orig. Bergen taking Hood's

ness after the grip. Began taking Hood's Sarsaparilla and found it as recommended, It relieved my son of rheumatism." Mrs. R. Mayrer, Zepher, Ont.

Blood Poison-"Was troubled with blood poison and pains in my heart. Tried Hood's Sarsaparlila by advice of a friend and it gave me relief." MRS. LUCY J. Coor, Windsor, N. S.

Rheumatism-"Pains in my limbs Rheumatism-"Pains in my limbs finally settled in my back. I was obliged to stop work. My blood was poor and I did not have any appetite. I could not sleep nights. I tried Hood's Sarsaparilla and Hood's Pills and these medicines made me a well man. Others of my family have taken Hood's Sarsaparilla after the grip with good results." G. R. RAFUS, South Waterville, N. S.



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ing time and more exalted state, a well as continued industry, increased this reputation. Archbishop Walsh's dignified appearance, rendered more dignified by the insignia of his office, his rich voice with a sweet touch of brogue clinging to it, his deep, earnest manner, rendered more earnest by the subjects he treated, served to give weight to his well-balanced sentences and his finely rounded periods. In style ornate, in treatment practical, in thought logical, rich in imagery and choice in language, Dr. Walsh, as a speaker, was never commonplace, always impressive, and in many pas sages brilliantly eloquent.

Very soon after the consecration of the Right Rev. Dr. Lynch, in 1859, Father Walsh was appointed rector of St. Michael's Cathedral. The following September the Prince of Wales visited The preparation being made for His Royal Highness' reception in Toronto brought forth some of that force of character which ever made the future Archbishop a leader amongst A large and influential meeting of Catholics was held, under the chairmanship of Father Waish, to memorialize the Duke of Newcastle, the Prince's adviser, and to protest against the erection of an Orange arch. As a result of this meeting and the subsequent memorial, the Prince of Wales refused to recognize the existence of the arch in question, and Orangeism received a blow from which it did not

rally for years. Father Walsh was appointed Vicar-General of the diccese of Toronto on Easter Sunday, 1862. In September he returned from the cathedral to his gave his placet ; and the subsequent old pastorate of St. Mary's, where he remained about four years, when he was raised to the Episcopate. Dr. was raised to the Episcopate. Dr. Pinsonneault, at that time Bishop of Sandwich, was obliged, through ill health, to resign. The choice of a suc-cessor fell upon Vicar General Walsh, the subscription of the subscription which was in due time ratified by Bulls from the Holy See.

and beauty. Archbishop Lynch of Toronto laid down in death, in 1888, the crozler which for more than twenty-eight years

he had carried with apostolic zeal. Immediately all eyes turned towards London; Rome spoke; Bishop Walsh years proved the wisdom of the choice. A Brief was issued from Rome dated August 27, 1889, closing His Lord-

His Lordship, Bishop Walsh, was consecrated in St. Michael's Cathedral, St. Michael's Cathedral as the second Toronto, November 10, 1867, by Mgr. Archbishop of Toronto. An address of Ballargeon, then Archbishop of Que- welcome on the part of the clergy was bec. The assistant Bishops were the Right Rev. J. Bourget, Bishop of Montreal, and Right Rev. J. J. said the address, "is the sacrifice you" the marvel to me listening, was the

cans. Inasmuch as ante-natal mur

cans. Inasmuch as ante-nata intri-der and divorce, with its attendant evils, so prevalent here, are unknown to the Porto Ricans, it has occurred to us that it might be a good idea to import the Porto Ricans to this country and scatter them about for the purpos of elevating and reforming the morals of the whited walls who impertinently assume to be competent to elevate the morals of the Porto Ricans and Filipi

It is by no means a pleasant task to call attention to the low state of morals among Protestants, but when their oily, Chadband preachers begin their pious whining about the morals of Catholic people they must expect to have their own soul and body destroying sins flung in their faces, if for no

other purpose than to shame them into silence and deconcy. Recently a preacher informed the world that the Lord was on the side of the victor in a recent brutal prize fight, and yet that same pious evangelist and others of his profession weep and shed Pecksniffian tears over a bull fight in Havana or a cock fight in Manila. Our American daily papers pander to their readers by giving them what they like best. Hence they devoted more columns to that prize fight

than they gave to the peace congress or the Philippine war. They knew what their readers wanted, even if they had to read it behind the door, as the depraved boy reads a bad book. For a moment it diverted them from their tearful solicitude about bulls in Cubs and the chickens in Porto Rico, and from their zeal to "elevate "somebody or something. O, the humbug of it

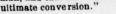
The writer in the Datroit News-Tribune rightly says that no Church cannot be held responsible for the bad lives of those who disobey and act in opposition to its laws. But a Church is responsible for evils in its members which it does not disapprove and condemn. Divorce, with the demoralizing consequences inseparable from it, is an evil. Has Protestantism condemned it? It has not. Its ministers solemnize the re-marriage of divorced people, and frequently themselves remarry

THE FAITH OF OUR FATHERS The Rev. Mr. Nicholas, an Episcopal

minister recently received into the Church, pays this tribute to Cardinal Gibbons' great work : "For three years I have been study

ing and debating the reasons which have led me finally to sever my relations with the Protestant Episcopol Church and become a Roman Catholic When I was a student in Johns Hopkins University Cardinal Gibbons pre

sented me with an autograph copy of his ' Faith of Oar Fathers before I entered the general theological seminary of the Episcopal Church in this city. Several years ago, how ever, I re read the book, and it impressed me greatly. Then I heard Henry Adams lecture on Cardinal Newman, and that had much to do with my



of people.

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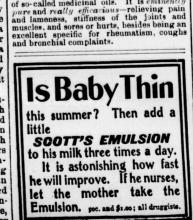
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Approved and recommended by the Arch-ishops of Toronto, Kingston, Ottawa, and St. conface, the Bishops of Hamilton, Peter-prough, and Ogdenaburg, N.Y., and the clergy tronghout the Dealnion.

Correspondence intended for publication, a correspondence intended for publication, a bould be directed to the proprietor, and musi sech London not later than Tuesday morning. Arrears must be paid in full before the paper bu be shoned. When subscribers change their residence it is important that the old as well as the new ad-dress be sent us.

London, Saturday, July 8. 1899

AN APOSTOLIC DELEGATE.

The Roman correspondent of the New York Freeman's Journal, writing under date of June 14, states that the appointment of a permanent Apostolic Delegation to Canada has been decided upon.

THE CHURCH IN CHINA.

A decree has been recently issued by the Emperor of China in regard to the status of the Catholic Church in that empire. The Catholic Church is to be recognized in future as a national religion, and the Catholic Bishops will rank on an equality with viceroys and governors, and priests will have the rank of mandarins. The Pope is also to be recognized as "Kiao Hoang," which means "Emperor of the Religion." The protectorate of France over the Catholics of the empire of China is also recognized. It is expected that this decree will have the effect of opening the way to the conversion of multitudes of Chinese.

A VICTORY FOR THE RELIG. IOUS.

The Grand-Duchy of Baden has just been the scene of a Parliamentary contest in which the exclusion of religious orders from the Grand-Duchy was the question at issue. The matter was brought before the Legislative Chamber by the Catholic party, who pointed out the injustice of the existing law by which certain religious orders are excluded from the Grand Duchy, and demanded that the law should be repealed. The National Liberals opposed the proposition, but the Socialists and Democrats strongly supported the demands of the Catholics, and the resolution was passed by a good majority authorizing the religious orders to have houses in the Grand Duchy, provided they notify the Government concerning the houses they may open. The Upper Chamber has yet to consider the measure, and it is not yet known

nored in history books. The figures at all events, a great step made in advance by the evidence that public were, on is in favor of the religious

THE MCGIFFERT CASE. The Presbyterian General Assembly of the United States has again had before it the celebrated McGiffert heresy case, which it has shelved by referring his explanatory letter on his bock "The Christian Church in the Apostolic age " to a committee without having it read in the Assembly. The book in question maintains that there are errors in the original New Testament as it came from the pens of the writers, and therefore by implication denies the

truth and inspiration of Holy Scripture. The Assembly has had so much trouble with heresy cases during the last few years that it is anxious to steer clear of them now. Dr. McGiffert, however, seems to look with stoical indifference upon whatever action may be taken against him by the supreme authority of his Church. Perhaps he thinks of following the example of Drs. Briggs and Smith, who found a refuge in the Protestant Episcopal Church when they were condemned by the Presbyterians. The Episcopal Church has become a refuge for teachers of the most ultra Latitudinarianism, as it

has so readily received into its ministry the rejected of Presbyterianism. LOYALTY AND THE CORONA

TION OATH.

We have received from a respec correspondent, writing over the signature "A Jacobite," a letter stating that the resolutions passed by a number of Catholic associations in Canada, and especially by branches of the C. M. B. A., in regard to the shameful Coronation Oath, which, under the present laws, the British Sovereign is obliged to take, touch upon dangerous ground, as they unconsciously attack the statute of 1701, which is known as the "Act of Sattlement" the purpose

of which was, according to our corres pondent, to exclude from the throne 'all the descendants of Charles I."

the same Act. The Act of Settlement

was passed, therefore, to exclude

only the Catholic branch of the des-

cendants of Charles I. In accordance

with this Act " the succession was

transferred, on the death of Anne,

from James Francis and Charles

Edward, the son and grandson of

James II., to the descendants of Sophia,

It is, of course, by this Act, also,

that Queen Victoria came to the throne.

Our correspondent "Jacobite

points out that this Act of Settlement

passed in the Commons by a majority

of 1, a fact which is generally ig-

was by no means popular, and was

the grand-daughter of James I.

always prepared for the exercise of people of Great Britian have ceased to bitherto believed to be. be dominated by Orangeism and the

animates it, and the time has arrived put an end to the atrocity. We have said that we cannot approve of any agitation to restore

the Stuart dynasty, but by all means let the offensive Coronation Oath be abolished. It is unendurable, and we believe that the British parliament as President of the Theological Seminwill abolish it when the matter is ary, and the last Convention has properly brought before it; and deemed it advisable to accept the ertainly, neither the Queen nor the resignation, and thus end the trouble, two houses of parliament have any by sacrificing the doctor. reason to believe that the present agitation among the Orangemen, for

the retention of that oath, is dictated

THE END OF ANOTHER HER-ESY TRIAL. The Southern Baptists have been

recently much agitated over a peculiar 'heresy case," which has just been This is not quite accurate, inasmuch unexpectedly settled in a manner as Queen Anne, who came to the which has not given complete satisfacthrone in 1702, by virtue of that Act, tion to either of the parties engaged was a descendant of Charles I., being in the controversy. his grand-daughter ; and if there had The Rev. Dr. Whitsitt, President of been descendants from Anne they the Southern Baptist Theological Semwould have been recognized under

inary, through several anonymous articles published as editorials in the New York Independent, maintained that the first English Baptists, whose specific doctrine was that baptism i not valid unless it be given by immer sion, and by a person who was himself validly immersed, were not themselves immersed by any who had been validly baptized by immersion.

the whole Baptist body, and yet Dr. Whitsi t's theory, which practically unchurched the Bishops, was supported by indubitable evidence, and found its article which was also found to have been written by Dr. Whitsitt.

A charge of heresy, and of teach-

to the effect that this atrocity must be that it is not necessary to the validity perpetuated. From them we could of baptism that the person administernot expect anything else. They are ing it should be validly baptized, and this is the doctrine which, it seems prothe tyranny and oppressiveness which bable, will be in future maintained. they manifested from the first days of It will also be held that baptism is less the institution of their order, but the vital to Christianity than it has been

The Massachussetts Watchman, spirit of bigotry and animosity which Baptist organ, indicates that this will be the course taken by the majority of when we should use every effort to Baptists hereafter. It maintains that

Dr. Whiteitt has so many friends among the Baptists that his opponents could never have succeeded in getting a mejority of the Convention to condemn him. Nevertheless he has thought it proper to resign his position

The Watchman, however, gives the doctor this consolation on his resignation of his position. It says :

the retention of that oath, is dictated by loyalty or love for British institu-tions. Even the anti-Catholic Act of Settlement did not satisfy their big-otry, but in 1836 a dangerous con-spiracy was detected whereby they intended to set aside Queen Victoria from the throne, and to put her uncle, the Duke of Cumberland, upon it in her stead ; and neither the Prince of Wales nor the Canadian people have forgotten the vile insults offered to the Prince as representative of her Majesty on the occasion of his visit to Canada nearly forty years ago. Why, then, should the Parliament now submit to the dictation of that ill-famed associa-tion? And why should we be deterred by their raving from demanding what is just and reasonable?

Another Baptist organ, the New York Examiner, says that by the resignation of Dr. Whitsitt, many of the delegates to the Convention have found themselves relieved from what was generally expected to be a prolonged and acrimonious controversy ; "but the friends of Dr. Whitsitt, though as yet saying but little, evidently feel that peace has been bought at far too dear a price "

One feature of these controversies seems to be altogether overlooked in their settlement : that is, that the last thing which enters into the mind of any of the participants thereto is the of Jesus Christ, which nourishes the preservation of the truth "once delivered to the Saints." Peace at any price, and not peace through the truth, is the one thing aimed at.

### CREMATION.

Much surprise has been manifested This was, of course, a severe blow to rom time to time on account of the pro hibition issued by Pope Leo XIII. in 886 against the practice of cremation. The advocates of this method of disway into Johnson's Cyclopaedia, in an posing of the dead represent that it is the most effectual means of making away with the mortal remains of humanity, and of preventing contagion ing history falsely, was accordingly from spreading from the bodies when prought against the doctor, and have caus vigorously urged by his opponents, but have been infectious. Therefore, he was sustained by the faculty of the they contend that cremation is the seminary, who declared that they most desirable mode of treatment of the would retain him in his position, whatdead. It is indeed true that cases do occur ever might be the result of the trial. Many other members of the Baptist when on account of the virulence of the Convention, which is the supreme tri- disease which caused death, there is bunal in the Church, maintained that, good reason for cremation; but in such cases the Holy Father does not prohibit historically, the doctor was right, and, having recourse to it, and there is no as a consequence, prudently maintained also that baptism need not necesprohibition preventing persons so afflict. sarily be administered by a validly ed from consenting to have their bodies baptized person. It was, of course, disposed of in this way. Then they may necessary to change the doctrine of the receive the usual rites of the Church, Church to suit the new light in which and the Holy Sacrifice of the Mass may Dr. Whitsitt's discovery placed the be offered for the repose of their souls Baptist position ; but with most of the after death. These rites may also be sects there is little trouble in making given when the deceased person has not given consent to being cremated, changes of this kind. In the contest whether it is because their relatives between divine revelation, and human historical discovery, revelation must who have control of the funeral thus disnose of the remains against the will give way !

mes a suitable object of prohibit. Engineering at these institutions.

ory legislation by the Church ; and such good reasons really exist. It has been the custom of Christians from the earliest ages to dispose of the dead by burial, and this was one distinction between them and the Pagan Romans in the early centuries of the Christian era. The cremation of the bodies of the dead was practiced by the Pagan Romans, because they had no belief in the resurrection of the dead. They believed, indeed, in some kind of a future life of the soul, or of the shade of the dead person, but this life was

it be

not supposed to be shared by the body. Christians, on the other hand, wished to impress upon their faithful brethren the doctrine of the resurrection of the body, and the respectful preservation of it until it was incorporated with the ogy is something very different from surrounding carth was deemed to be the science of astronomy. It pretends encouraging a belief more conducive resurrection than was the Roman nethod of cremation.

In fact in modern times cremation was made by certain sectaries a symbol of want of faith in the resurrection of the body, and it has been actually adopted by the European Freemasons in this sense and with this purpose in no foundation whatsoever for the preview. They have used it as a protest tensions of astrologers, and as our coragainst that article of the Apostles' Creed which says: "I believe in the great deal of money for the predictions resurrection of the body." This is one of astrology, we can only assure him of the chief reasons why the Holy that the money so spent is a dead loss. Father prohibited cremation.

Of course cremation is not an ob

as it is a matter in the hands of the this, yet on account of the opposition in the symbolism of the two modes of burial, the Holy Father deemed it advisable strictly to prohibit that mode which was made by its chief promoters the symbol of the doctrine of the annihilation of soul and body, which is a detestable heresy, subversive of Chris-

tian faith. There are some other reasons for this prohibition. The grace conferring sacraments are applied to the body of the Christian during life, especially the sacrament of the Body and Blood body while it sanctifies the soul. Hence the Holy Scripture calls the body of the Christian "the temple of the Holy Ghost." It is for this reason also that the Church encourages respect for relics of the saints, because, as the Catechism says, "their bodies have been temples of the Holy Ghost." These relics are usually parts of the bones or

saints. For these reasons the Catholic Church has always inculcated respectful treatment of the bodies of departed Christians, while cremation tends to their disrespectful and rude treatment, to such an extent as to excite horror in on the feast of Christmas, the Presby-

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The next query of our correspondent is as follows : " Is there such a science as astrology, and can professors tell one's future ?"

To this we reply that astrology is by no means a science, but a mere fraud. The knowledge of the heavenly bodies is a science which was originally called astrology, but is now known as astron. omy. The knowledge of the motions and relations of the heavenly bodies was necessarily much more limited before the great modern telescopes were constructed, and before the discovery of the laws governing those relations was made by Sir Isaac Newton, and other men of science. Hence during the present century astronomy has made most rapid progress ; but astrolto make known the future of people by toward cultivating faith in the general means of the date of their birth, and the positions of the planets in the constellations of the Zodiac at that date.

It is needless to argue on this matter. as it must be evident to any intelligent being that the planetary motions have no known or knowable influence on the actions or lives of men. There is respondent states that he has spent a We cannot undertake to advise our

correspondent in regard to his next stacle to the resurrection of the body, question, what trade or profession we would recommend him to adopt. That Omnipotent God to gather together the depends upon his own abilities and particles of the body which have been predilections, and on the means availseparated from each other and dis able to him wherewith to study the persed over great distances. There is profession he may select. We can no difficulty for Onnipotence to effect only urge him to master the profession of his choice. There is always room at the top of the profession, though there may be overcrowding among those who have learned only a smattering of the knowledge which ought to be acquired.

> PRESBYTERIANISM WILL NOT TOLERATE ANY CHRIST-MAS OR EASTER FES.

TIVITY.

There has been during the last few years considerable agitation among Presbyterians to reintroduce the celebration of at least the two great Christian festivals of Christmas and Easter. The conviction has forced itself home upon the minds of many Presbyterians that it is one of the causes of the repulsiveness and consequent decay of the Calvinistic creed. that it makes no appeal to the heart of mankind, and the advocates of these festivals hope that their readoption will lead to the of some member of the bodies of the checking of the growing antipathy to Presbyterianism which has recently forced itself on the members of that sect. We have ourselves noticed that while the people of other denominations were filled with the joyous realization of the benefits of Redemption

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adoption of a creed more consistent with the needs of man in the present age.

The Presbyterian General Assembly Kir of Virginia had recently this whole the matter under consideration, but the efforts of the new Reformers have met a severe check. The recent General Assembly of that State, in reply to overtures in the direction of the celebration of Christian festivals, has resolved that

"There is no warrant for the observance of these days (Christmas and Easter) as holy days, but ON THE CONTRARY, such ob-servance is contrary to the principles of the Reformed faith, and not in harmony with the simplicity of the gospel of Jesus Christ."

Comment on this is scarcely necessary ; nevertheless, it may be well for us to point out that there is, according to our Lord's words, " joy in heaven over one sinner that doth penance." And further, St. John, in the Apocalyptic vision, " heard, as it were, the voice of many multitudes in heaven saying : 'Alleluia, salvation, and glory, and power is to our God . Alleluia, for the Lord our God, the Onnipotent hath D.

reigned.'" It appears evident that the Presby.

terian Church service is not fashioned on what is revealed to us concerning the worship offered by the Saints in heaven.

### DEATH OF MR. W. P. KIL-LACKEY

The members of the C. M. B. A. through out the Dominion will learn with the utmost regret that one of its most prominent mem rs. Mr. W. P. Killackey, Grand Organ. izer, died suddenly, of apoplexy, at Windsor, Ontario, on the evening of Friday, June 30. He was down town about 6 o'clock, and was seated at the supper table shortly after, when taken with severe pains in the region of the abdomen, followed by excessive vomiting. Dr. Reaume was summoned, but was unabl to save his patient. The doctor says that in all probability the vomiting caused a run ture of one of the blood vessels of the brain and apoplexy followed.

Mr. Killackey was born at Weston, in the county of York, Ontario, in 1861, and was therefore at his death in his 38th year. His parents - Wm. Killackey and Anne Cummings-were both natives of Ireland At an early age Bro. Killackey removed with his parents to the town of Meafold, in the county of Grey. He received his education in the Meaford Public schools and the Toronto Collegiate Institute. He worked for some time in the Woolen mills which his father carried on in Meaford, and subsequently engaged in teaching which profession he pursued for severa 3 ears with marked success. He taught two years in the Meaford Public school and five years in the High and Public schools of Vienna, county of Elgin, and was for twelve and a half years principal of the Chatham Separate schools. During this period he was onored by his fellow teachers in being elected for two years President of the Kent County Teachers' Association. Mr. Killackey took an active part in all matters per taining to the welfare of that town and county having been a member of the Public Library Board from its formation until he remove from that place. He also filled with accept ability the offices of President and Secretar; of the Board, and Chairman of the Library Committee, and was on one occasi as President of the West Kent Agricultural Association. At the celebration of the inauguration of Chatham as a city he acted as Chairman of the Citizens' Committee. Mr.

orders, as the vote of the popular House is for them. Should the repealing act pass both Houses, it will still need to be accepted by the Grand Duke before it becomes law, but the victory gained so far is a notable one for Catholics.

what action it will take, but there is,

THE DEPLORABLE STATE OF ANGLICANISM.

According to the Rev. Frederic G. Lee, a prominent Anglican clergyman of London, Eng., at the present time not more than one fifth of the children born within the Established Church are presented for Baptism. This condition of affairs undoubtedly arises from the internal dissensions which have arisen to so great a height during the past year between the Evangelicals and the Ritualists. The hubbub was created by the Low Church faction, which raised the row in the hope of crushing Ritualism, but it has been defeated at every point. It appears, however, that the moment think of transferring our assailants have been successful in reducing the amount of faith in the Church to a very low ebb, and they may congratulate themselves on this result of their aggressiveness. It might have been easily foreseen that Act of Settlement, is another matter, this would be the result of the deplorable exhibition of factiousness which the Church has been making of itself, and if the quarrel should continue with the present strain on the Empire. Her Majesty the Queen was nerves of the public, the general in- not required to denounce the practices dignation will finally pull down the of Buddhism and Islamism, but the Establishment. Then, what may we religious belief of four fifths of Chrisexpect? Perhaps the Low Church tendom, the creed of nineteen centurpeople will form a new sect: many of ies, she was required to "profess, the Ritualists may go over to Rome, and the rest may form a separate sect which will be allowed to ape the practices of Catholics to their hearts' content, while remaining out of the one true fold.

" Majority ..... 1 " We admit fully that this very small majority was obtained by a foreign military terrorism, but we are not prepared to accept the conclusion of ' Jacobite," that the British Empire

should return to the support of the Stuart dynasty. The present dynasty has now ruled for a long period, to the

general satisfaction of the people, notwithstanding some blots upon the administration of justice, especially in Ireland, and it would be disastrously subversive of a well-established order to attempt to overthrow the Government as now constituted, whatever might have been legitimate a century and a half ago. Maria Theress of Modens, and now of Bavar ia, who is said to be the legitimate representative of the Stuart line, is a stranger to the British Enpire, whose sympathies are, no doubt, quite the Baptists, who practically hold that foreign to us, and we could not for a history must be subjugated to the allegiance to that lady, however deserving of honor and respect she

may be in her present sphere. pressed views, and as a logical conse-The infamous Coronation oath, which quence pressed against him the double is prescribed by that anti Catholic charge of heretical and unhistorical teaching. which cannot be too strongly de-

The charge of heresy did not succeed, nounced. It is a relic of barbarous penal and theConvention of Baptists sustained times, and an insult to all the ten or the doctor, thus virtually admitting eleven million Catholics of the British tists are to get over the difficulty. testify, and declare "to be "superhave been validly baptized by immerstitious and idolatrous," before she should be crowned.

The Orangemen of Canada have been recently busy passing resolu-

of the person dead, or that they have There is, however, a section among perished accidentally in a confiagration.

But the rites of the Church and a necessities of doctrinal teaching. public Mass of Requiem are not to be Those who were of this opinion were granted to those who have given their much offended at Dr. Whitsitt's exconsent to being cremated, except under the circumstances which have been already mentioned. To the argument that cremation is the safest mode

of disposing of the bodies of the dead

it may be answered that it is ordinarily quite safe to bury the dead in the that down to the present time, accord. earth, provided the graves are made gineering may be learned. To learn sufficiently deep, so that gaseous exing to the old doctrine of the Baptists, halations may be absorbed by the there has been no valid baptism at all administered in the Baptist Church. earth, and the solid matter coming It may will be asked how the Bap from the decomposed body be incorporated with the earth. The fresh earth The profession of a civil engineer reis known to be one of the best disin-Where are they to find persons who fectants known, and therefore the ancient Christian customs of the burial of sion now to restore the Baptists of the present day to the fold of Christianity? There is but one way out of the plight, ersved. Moreover, if there are good University of New Brunswick of Fredtions in their Grand Lodge meetings, and that is by maintaining in future reasons for disapproving of cremation, ericton. There is a chair of Civil Westminister Confession, and the

minds of civilized pe nles: and even Jews and Mahometans are horrified by this treatment, which is contrary to the natural instincts of affection and reverence placed by God in the human heart.

Where cremation has become a regular practice in some cities of the

continent, bodies of the dead are thrown roughly, sometimes in great heaps, into furnaces and are thus consumed. In Vienna they are sent by pneumatic tubes to the furnsces five or six miles distant from the central part of the city, as if they were mail matter, and in every case they are consumed without the prayers for the dead being recited over them, or any other religious ceremony performed. This is most shocking to Christian sentiment, and it is for these reasons that cremation has been forbidden by the Pope: not because there is any. thing necessarily evil in it, but because it is in many ways conducive to unbelief and atheism. Of course. therefore, it is the act of disobedience to the law of the Church which makes the practice sinful. and on account of which those who consent to it are de-

prived of Christian burial.



"J. B.," of Oromocto, N. B., enquires where and how the profession of enthe practical work of locomotive or steamboat engineering, we believe the best place would be a machine shop where steam engines are constructed. quires a more extensive knowledge of the triumph and victory of our Lord mathematics and may be learned at over sin and death and the powers of Laval or McGill University, at Quebec darkness. To this end and for other the dead therein may be safely ob and Montreal, respectively, or at the reasons there is an agitation going on

terian churches of our cities were closed and the doors locked, apparently to prevent any echo of the glad tidings given by the angels to the shepherds of Judea from penetrating within the gloomy precincts. There was no sound of the angelic announce-

"Behold, I bring you good tidings of great juy that shall be to all the people. For this day is born to you a Saviour, who is Christ the Lord, in the city of David. . . . Glory to God in the highest, and on earth peace to men of good will."

ment :

On Easter Sunday, also, the joyous sounds of the Alleluia, and the enlivening words of the prophet which are used in the services of the Catholic Church during Easter time will not be permitted in the Presbyterian churches: " This is the day which the Lord hath made : let us rejoice and be glad therein." There is no difference in the Presbyterian Church services of Easter and of the ordinary Sundays through the year, and in fact this occurs by deliberate design, for the Westminster Confession positively interdicts any such distinction as being contrary to the pretended strictly "scriptural observance of the Sabbath."

Modern Presbyterians have opened their eyes to this incongruity, and many of them are urging strongly that there should be some concession made to the natural yearnings of humanity, some expression given to sympathy with the sufferings of our divine Redeemer on the anniversary days when all Christianity calls these sufferings to mind, and some manifestations of joy in the celebration of even for the total repudiation of the Killackey also took an active part in the political life of our country. Being identified with the Conservative party, he was one of its most able platform speakers.

Mr. Killackey had never married. He leaves a sister, who lived with him in his

It is with extreme sorrow that we make the announcement of the death at an early age of this brilliant young Irish Canadian Cath olic. We knew him principally as a repre sentative member of the Catholic Mutual Benefit Association. Almost from the organ ization's inception he was one of its strong est and ablest members, and at each Convention of the Grand Council his voice was heard in earnest and eloquent speeches the purport of which was the ways and means by which to forward the best interests of the association. Some years ago the Grand Council Executive, recognizing er Killackey's ability and worth, ap pointed him to the position of Grand Organ izer. By his death the society has sustained a serious loss. Almost every week we had accounts of the successful work he was ac complishing in behalf of the society where ever he traveled. At one time we hear him delivering earnest and carefully pre pared addresses at meetings of our Cathol people, setting forth the many advantages of membership in the C. M. B. A., the result almost invariably being the formation of a new branch containing a goodly number members and giving every assurance permanency. At another time read of his unceasing labors amongst the members of old branches stirring up the enthusiasm of the member and by personal exertions adding many new names to the ranks. Taken all in all Brother Killackey was one of the most useful energetic and faithful members of the associa tion. Personally, he was of a very loveable character-straightforward, sincere and hon-est in all his dealings. A Catholic of the right sort, he practiced his faith as a good Catholic ought to do, and he was a good example wherever he went. He will be missed in the ranks of the C. M. B. A. and he will be missed amongst hosts of well wishers in all parts of the country. One of our most brilli ant young men has gone out from us. His life was well spent. That his soul may enjoy a happy hereafter in the home of our Divine Redeemer will be the prayer of all who knew him.

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adoption of a creed more consistent with the needs of man in the present age.

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"There is no warrant for the observance of these days (Christmas and Easter) as holy days, but ON THE CONTRARY, such ob-servance is contrary to the principles of the Reformed faith, and not in harmony with the simplicity of the gospel of Jesus Christ."

Comment on this is scarcely neces. penance." And further, St. John, in the Apocalyptic vision, " heard, as it were, the voice of many multitudes in heaven saying : 'Alleluia, salvation, and glory, and power is to our God . . . . Alleluis, for the

Lord our God, the Onnipotent hath D. A. Twomey, Tweed, Ont. reigned.'"

It appears evident that the Presbyterian Church service is not fashioned on what is revealed to us concerning the worship offered by the Saints in heaven.

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The members of the C. M. B. A. through out the Dominion will learn with the utmost regret that one of its most prominent mem bers, Mr. W. P. Killackey, Grand Organ izer, died suddenly, of apoplexy, at Windsor, Ontario, on the evening of Friday, June 30. He was down town about 6 o'clock, and was eated at the supper table shortly after, when taken with severe pains in the region of the abdomen, followed by excessive vomiting Dr. Reaume was summoned, but was unable to save his patient. The doctor says that in all probability the vomiting caused a rup ture of one of the blood vessels of the brain and apoplexy followed.

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ANNUAL PILGRIMAGE. Tweed, June 26, 1899. The Rev. Clergy of the Diocese of Kingston have arranged to conduct their annual Pilgrimage to S.e. Anne

de Beaupré on Tuesday, 25th July, in order that intending pilgrims may be etabled to be present at the Shrine and to invoke the intercession of La Bonne Ste Anne, on Wednesday, 26th July-the very day which the Catholic Church has consecrated to the honor of the Mother of the Blessed Virgin. Tae pilgrimage will be under the immedi-ate direction of the Rev. D A. Twomey, of Tweed, Oat.; and the Rev. Father Stanton, of Brockville, who has so suc-cessfully organized the Pilgrimages of past years, will give his invaluable assistance on this occasion also. Return Comment on this is scarcely neces sary; nevertheless, it may be well for us to point out that there is, ac-cording to our Lord's words, "joy in heaven over one sinner that doth of Outario, and will be good to go on special and regular trains on the morning of the 25th July, and to re turn on any regular train within the

time limit. A special G. T. R train will leave Lindsay at 12 30 p. m. on Tuesday, 25:h July. For further particulars apply to Rev.

### LETTER FROM A CONVERT.

On leaving the Episcopal Church to become a Catholic, the Rev. Charles De Lyon Nicholas wrote the following letter to Bishon Potter :

No. 110 Madison Ave., New York, Wednesday, May 10, 1899. Vigil of the Ascension.

Right Rev. and Dar Sir : My extreme re-grets if I am causing you inconvenience. Frankness and the liability of further mis-conception of my creation compels me to de-clare once and for all my ecclesiastical status I have lately been received as a communican I have lately been received as a in the Roman Catholic Church

I have lately been received as a communicant in the Roman Catholic Church. The step has not been taken rashly, nor un-advisedly, but after several years of devoted readings and instructions from various priests. As a layman of the Catholic Church, intond to devote myself to philanthropies and belles lettres. My loss to the ranks of the Protestant Episcopal elergy will be quite inconsiderable, as the seclesiastical posts held by me have not been of special promin-ence, and have been largely confined to the poor and lowly. I have enjoyed my ministration very much and shall aiways feel personally grateful to you for having, from the outset of my min-istry, both by example and counsel, for-warded my work in behalf of needy and un-fortunate. With thanks for your kind spirit of forbearance and appreciation of my work, I remain yours sincerely. Charles W. De Lyon Nichols.

Preserve proportion in your read ing, keep your view of men and things extensive; and, depend upon it, a mixed knowledge is not a superficial one ; as far as it goes, the views it gives are true. But he who reads deeply in one class of writers only, get views which are almost sure to be perverted, and which are not only but false.-Dr. Arnold of DATTOW Rugby.

#### MIRACULOUS CURE.

Our subscribers remember that the general intention for May was the Bea. tification of Jeanne D'Arc. As if to show how pleasing this intention was to Him, God has deigned to work, through the intercession of the Vener-

able Maid, a most signal miracle. Sister Anne de Sainte-Marie, an Alsatian, aged twenty one, and a mem-ber of the convent of the Sisters of St. Joseph of Cluny, Merulana Srelt, Rome had been suffering for many months from a cancer in the stomach. Her sickness was mortal, and her condi-Association. At the cerebration of the first auguration of Chatham as a city he acted as Chairman of the Citizens' Committee. Mr. Killackey also took an active part in the political life of our country. Being identified with the Conservative party, he was one for a conservative party of the doctors declared that the end nigh. The sick Sister was resigned to death ; but she took part, nevertheless, in a novena that was being made for her recovery, through the intercession of Venerable Joan of Arc. On the first of May, the eighth day of the novena, the sick, or rather the dy-ing Sister, feeling that the end was near, received the last Sacraments, while asserting once more her complete submission to God's will. Suddenly, at half past ten in the morning, she raised her prostrate form, and under the influence of some strong emotion, appearing like one transfigured, sh turned as it were from death to life. Something extraordinary, she said, was occurring within her, and the cause of her illness was being re-

### THE CATHOLIC RECORD



RIGHT REV. F. P. MCEVAY, BISHOP-ELECT OF LONDON

### HEAVY BURDEN.

N. Y. Freeman's Journal.

The Chicago Chronicle has an article on "Suicide in German Schools" as a result of the cramming the scholars get. It says : "During the ten years end-ing in 1896, 407 school children (831 boys and 76 girls) in Prussia alone suc-cumbed under the strain of education and took their own lives before they had arrived at the age of fifteen. It It is extremely significant that without a single exception the children were pupils of elementary schools, where training for a particular profession is given.

Apropos of this craze for cramming so prevalent among our common school educators, the following ''Public School Idyl," from Puck, is worthy of perusal.

Ram it in, cram it in, Children's heads are hollow ; Slam it in, jam it in, Still there's more to follow— Hygiene and history, Astronomic mystery, Algebra, histology, Latin, etymology, Botany, geometry. Greek and trigonometry— Children's heads are hollow,

Rap it in, tap it in, What are teachers paid for ? Bang it in, slam it in, What are children made for ? Ancient archaeology, Aryan philology, Prosody, zoology, Physics, clinictology, Calculus and mathematics, Rhetoric and hydrostatics— Hoax it in, coax it in, Children's heads are hollow.

Rub it in, club it in, All there is of learning; Punch it in, crunch it in, Quench their childish yearning For the field and grassy nook, Meadow green and rippling brook; Drive such wicked thoughts afar. Teach the children that they are But machines to cram it in, Bang it in, slam it in— That their heads are hollow.

Scold it in, mold it in, All that they can swallow ; Fold it in, hold it in, Still there's more to follow. Faces pinched, and pale, Faces pinched, sad and pile, Tell the same undying tale, Tell of moments robbed of sleep, Mesls untasted, studies deep, Those who've passed the furnace through With aching brow will tell to you How the teacher crammed it in, Rammed it in, jammed it in, Crunched it in, punched it in, Rubbed it in, clubbed it in, Pressed it in, caressed it in, Kanped it in, and slapped it in, When their heads were hollow. Put your heart into the search for friend, freely offer assistance to any of the crowd who need it, and sooner or later you will find a hand out-stretched toward yours, and your soul will meet its likeness. Do not imitate those who, shut up in their individuality as in a citadel, indifferent to all passers by, yet send forth on the four winds of heaven the melancholy cry: "There are no friends!" They do exist, be sure of it ; but only for those who seek, for those deeply interested in the search, and for those who do not remain content to spin out the thread of life in a corner, like a spider's web, intended to catch happi-1088. - Souvestre.

PUBLIC SCHOOL CHILDREN'S Cardinal Rampolla, in order to draw up elaborate plans for promoting con-versions in England." These plans, continues the Vatican official, will doubtless be in form for promulgation about the middle of June. It is uncertain, however, whether they will be introduced before September.

> If at any time thou dost stumble and fall, and through weakness dost faint, do not let thyself give way to discouragement, nor cast aside thy hope; but, albeit thou fall a thousand times in a day, rise again and be renewed a thousand times in a day and in what place thy thread was broken knit it together again, and go not back to the beginning.-"'Spanish Mystics.

THE POPE AND THE SOCIAL PROBLEM.

The Holy Father's Encyclical on "The Condition of Labor " has never been studied as thoroughly as its merits deserve. Wherever it has been assimi-lated it has been recognized as an effective remedy for social difficulties. Father Smith. of the Paulist Fathers, writes a masterful essay in the Cath-olic World Magazine for June on the need of the teachings of Christ in the world as the best method of solving the distressing social and economic problems. He says " there are three evils which threaten social life : Rationalism, which tries to divorceFaith and Reason : which tries to divorce faith and reason; Socialism, which brings Capital and Labor into opposition, and Liberalism, which affirms and confinues the hostil-ity of the State and the Church." The Eacyclical on "The Condition of Labor" deals with all three of these difficulties. Father Smith sums up the Encyclical as a remedy for social evils

in the following way : LEO XIII. AND HIS ENCYCLICAL. "Here again Christ, speaking ihrough His Vicar, has come to the reibrough His Vicar, has come to the re-lief of society. In the epoch making Encyclical '*Rerum Novarum*' Loo XIII, with a foresight, a directness of application, an urgency of appeal, in the sour love's olden way. In the hand of the priest at the altar His Heart finds a home each day. application, an urgency of appeal,

### DR. LUKE RIVINGTON.

Death of a Distinguished English Priest-His Conversion.

English exchanges announce the unexpected death of Very Rev. Luke Rivington, D. D., M. A., which took place in London on May 30. The de ceased was formerly a member of the Cowley Fathers, having been ordained Church of England in 1861, in which year he graduated at Magdalen college, Oxford. For some years he was stationed as curate at Oxford. afterwards going to London to the Church of All Saints, Margaret street, Cavendish Square. He then filled various appointments in India and South Africa until 1888, when he be-came a Catholic. He was ordained on the 21st of September, 1889, and since 1893 he has been nominally attached to the Church of St. James, Spanish P.ace.

At the time of his conversion Dr. Livington had become known among the Ritualists as an eminent scholar and a man of zeal. His change of faith created a considerable sensation, and there is no doubt many were in fluenced by his submission to the Holy See. Since then his life has been one of incessant and fruitful work. In dealing with Anglican orders, both in their historical and doctrinal aspect, his views carried very great weight. To Anglicans he pointed out that "those who wish for certainty and sacramental realities must cross that threshold which involves the bowing down of the mind before the institution which was created for the very purpose of guarding those sacraments until the day of doom." His writings were issued in book form, and in that way they had a large cir-culation. He also wrote for the re views, and his works on the continuity question and kindred subjects, one of the most effective of which has been published within the last month or so, have had a large number of readers amongst Anglicans as well as Catho lics. His latest work was "The Roman Primacy." He was usually a speaker at the Catholic Truth Society's speaker at the Catholic Truth Society's conferences. His utterance at the meeting in Liverpool electrified a large audience owing to the remarkable earnestness of the speaker. At the Henly conference he read a paper on temperature and the mean apper on temperance, which was much appreci ated. His sermons drew large congregations

NON CATHOLIC MISSIONS. - Archbishop Corrigan has manifested his interest in the progress of the work of non-Catholic missions by presenting to the Rev. Father A. P. Doyle, of the Paulist Fathers, the treasurer of Catholic Missionary Union, his check for \$100, to be applied to the support of that organization's missionaries to non-Catholics.

### THE SACRED HEART.

- To lights on a lowly altar; Two snowy cloths for a Feast; Two vases of dying roses. The morning comes from the east, With a gleam for the folds of the vestments And grace for the face of the priest.

- The sound of a low, sweet whisper Floats over a little bread, And trembles around a chalice, And the priest bows down his head ! O'er a sign of white on the altar-In the cup-o'er a sign of red.

As red as the red of roses, As white as the white of snows! But the red is a red of a surface Beneath which a God's blood flows; And the white is the white of a sunlight Within which a God's flesh glows.

### IRISH CATHOLIC JUDGES.

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Editor RECORD :

Editor Riccomb: It has been repeatedly stated in the Ottawa-papers that it was the intention of the Govern-ment to appoint the late Martin O'Gara to a-high court judgeship. With singular unanim-ity the press, the bar and the general public of Ottawa concede that by his legal acumen and learning by his experience as a magistrate and as a lawyer, by all the qualities natural and as a lawyer, by all the qualities natural and as a lawyer, by all the for a wise and upright judge, the late Mr. O'Gara was eminently fitted to fill the position. I am far from dissenting from all this. But I find it difficult to repress the doubt that if Mr. O'Gara were still alive and well, there would not be notes of discord in this harmonious chorus. The fact of being an irish Catholic would outweigh many quali-fications for a judgeship, and if Mr. O'Gara's unex-hoge who think it a very cheap way of show-nected death, we should soon have had another Irish Catholic judge. The Government would make it easier for us to believe that we may exocet fair treatment at their hands, if they would actually appoint a real live Irish Catho-lice. \_ Lonce heard a sarcastic old gentleman ser :

The arrow and a sarcastic old gentleman say: "People around here are extremely sensitive. I declared, some of them would feel hurt if you gave them a kick." Well, Irish Catholics are not so sensitive as all that; we have been getting a good many more kicks than judge-ships, and the powers that be evidently think we have come, to the philosophic Irishman's conclusion, "its nothing when you get used to i."

LOOK HERE UPON THIS PICTURE AND ON THIS. Ontario. Protestants. Catholics. ne Court (from

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#### MARRIAGE.

O'LEARY-MCGOVERN.

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of its most able platform speakers. Mr. Killackey had never married. He leaves a sister, who lived with him in his

It is with extreme sorrow that we make the announcement of the death at an early age of this brilliant young Irish Canadian Cath We knew him principally as a repre sentative member of the Catholic Mutual Benefit Association. Almost from the organ ization's inception he was one of its strong est and ablest members, and at eac Convention of the Grand Council his voice was heard in earnest and eloquent ches the purport of which was the ways and means by which to forward the best interests of the association. Some years ago the Grand Council Executive, recognizing Brother Killackey's ability and worth, ap pointed him to the position of Grand Organ izer. By his death the society has sustained a serious loss. Almost every week we had accounts of the successful work he was accomplishing in behalf of the society where ever he traveled. At one time we hear of him delivering earnest and carefully pre pared addresses at meetings of our Catholic people, setting forth the many advantages of membership in the C. M. B. A., the result almost invariably being the formation of a new branch containing a goodly number members and giving every assurance permanency. At another read of his unceasing time labor amongst the members of old branches, stirring up the enthusiasm of the members

and by personal exertions adding many new names to the ranks. Taken all in al Brother Killackey was one of the most useful energetic and faithful members of the associa tion. Personally, he was of a very loveable character-straightforward, sincere and hon est in all his dealings. A Catholic of the right sort, he practiced his faith as a good Catholic ought to do, and he was a good example wherever he went. He will be missed in the ranks of the C. M. B. A. and he will be missed amongst hosts of well wishers in all parts of the country. One of our most brilli ant young men has gone out from us. His life was well spent. That his soul may enjoy a happy hereafter in the home of our Divine Redeemer will be the prayer of all who knew him.

In fact, so perfect and instantaneous was her cure, that she rose at once, took some food, and presented herself to the eyes of the astounded community like a preternatural apparition.

With life there even came back the flush of health, the bright and steady gaze, and an infusion of vigor truly marvellous. Nothing remained of the past illness but the extreme leanness to which it had reduced her; and this, too, soon disappeared. For on the very next day, May 2, Sister Anne de Sainte-Marie took part in the closing exercises of the novens, begun for her recovery, and ended in thanksgiving by the chant of the "Te Dsum."

The doctors could not believe their own eyes and were quite willing to sign, together with other numerous witnesses, the certificate which is to be come the basis of a canonical process Among these witnesses are two Pro-testant ladies, who had been for some

time the guests and inmates of the convent. Much impressed by this wonder ful cure they requested to be allowed to join in the "Te Doum."-American Messenger of the Sacred Heart.

The saints were men who did less than other people, but who did what they had to do a thousand times better. -Tather Faber.

#### THE VATICAN AND THE RITU-ALIST MOVEMENT.

The Roman correspondent of the Politische Correspondenz of Vienna, who is known to be a very high offiger in the Vatican, recently discussed the Ritualist movement in England in the light of the opinion of the Holy See. He wrote, among other things: "There is a firm belief at the Vatican that the Ritualist movement in England is not a temporary effort, and that it may be of the greatest importance for the further advance of Roman Catholicism there. It is, accordingly, considered advisable to utilize it by prosecuting the measures undertaken some time ago to persuade members of the Anglican Church to return to Rome, and as the chief role in this en-terprise falls to the Archbishop of Westminster, with whom a lively respondence has been carried on for some time past, Cardinal Vaughan was invited to Rome with a view to per. despaired and sonal communications, chiefly with George Eliot.

preaches the gospel to and in t the poor. "After pointing out that evils have

come largely by the destruction of the time-honored guilds and the repudiation by the state and society of the Church's influence, the Pope shows that the remedy cannot come from Social-ism, because, in the first place, it takes ism, because, in the mist place, it takes away from the worker the right of ac quiring, possessing, and disposing of the fruits of his toll. Moreover, Social-ism is unjust. It contradicts the inherent, natural right of possession. Man's rational nature bids him make provision for the future, both for himself and his family, and these rights are anterior and more valid than those of community. It is subversive of the established order, and in the end leads

to slavery. "Religion has for its minor purposes to teach that poverty and toil are honorable in Jesus Christ. It is very fundamental in the Christian teaching that the poor are brethren of the richnot their slaves. It is inhuman as well as un Christian to regard them as machines-to overtax them, to force them to engage in degrading toll; justice must be done by giving adequate wages. The anathema of Heaven is pronounced on defrauders. The rich are taught that life is transitory, riches are fleeting; and that there is a strict duty of giving. The wealthy are stewards only of their wealth; they must, therefore, be generous in giving, for there will be an accounting at the last day.

"The Pope does not maintain that this conflict will be settled within the walls of the Church-all the forces of society must conspire and contribute to an effective solution. The pastors, bishops, and priests do their part by enforcement of Christian principles, by supplying enlightenment, inspiration, enthusiasm.

There is no despair so absolute as that which comes with the first moments of our first great sorrow, when we have not yet known what it is to have suffered and be healed, to have despaired and have recovered hope .-

The sight of a Host uplifted ! The silver sound of a bell ! The gleam of a golden chalice. He glad, sad heart! 'lis well : He made, and He keeps love's promise, With thee all days to dwell.

From his hands to his lips that tremble From his lips to his heart a thrill, Goes the little Host on its love-path, Still doing the Father's will; And over the rim of the chalice The blood flows forth to fill.

The heart of the man anointed With the waves ot a wondrous grace; A silence falls on the altar— An awe on each bended face— For the Heart that bled on Calvary Still beats in the holy place.

The priest comes down to the railing Where brows are bowed in prayer; In the tender clasp of his fingers A Host lies pure and fair, And the hearts of Christ and the Christian Meet there—and only there,

Oh ! love that is deep and deathless ! Oh ! faith that is strong and grand ! Oh ! oh that will shine forever. O'er the wastes of weary land ! Christ's Heart finds an earthly heaven In the palm of the priest's pure hand.

-Father Ryan.

#### DEATH OF THE INNOCENT.

GRACE BEATRICE BARLET IN CATHOLIC WORLD MAGAZINE.

He Sleeps: He is sleeping; And the white of his brow Is whiter e'en yet—he is slumbering now; And his mother—poor mother !— Will trust to none other As she watches so closely the bed,— For her darling sleeps—he is dead !

He sleeps : He is sleeping ; Oh, the dear little one ! His bright wings have guided him far past the

sun. While his mother is weeping. He's peacefully sleeping— His body is here; his soul—it is gone. Up to Heaven it fluttered, anon!

#### FROM KEARNEY, ONTARIO.

We are glad to be able to say that consider-able enterptise is being manifested in Kearney. Ont. The chair factory has been started, whereby employment is afforded to men who have had some experience in that work; and work is promised all the year round. Informa-tion relating thereto can be obtained by writ-ing Mr. Muan, the manager. There is now an opening in Kearney for a good butchet.

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C. M. B. A.

Branch 311 of the Catholic Mutual Benefit Association was instituted at Phelpston, Ont., by Organizer Killackey, on Tuesday, Juno 20th, with sixteen members. The officers are:

The officers are : Spiritual Adviser, Rev. M. J. Gearin, P. P. Chancellor, Rev. Jas. Sheridan. President, Michael Couxhin. First Vice-President, James J. Lavery, Second Vice-President, John Kennedy. Recording Secretary, P. J. O'Neil. Assistant Secretary, Job. L. Hall. Troasurer, Rev. Jas. Sheridan, Marshal. Bernard McCarmen. Guard, Henry Loftus. Trustees, Ed. Hayes, John Doyle, W. J. Dunn, John Mahoney and Jos. Loftus.

Junn, John Andoney and Jos. Lofths. The regular meetings of this branch will be held on ist and 3rd Fridays of each month. In The President, Bro. Coughlin, is one of the most popular and progressive of the muncipal councillors of the township of Flos.

RIDGETOWN'S GRAND PICNIC.

**RIDGETOWN'S GRAND PICNIC.** A Grand Picnic under the auspices of the Church will be held at Watson's Grove, Ridge, which will be held at Watson's Grove, Ridge, which will be held at Watson's Grove, Ridge, which will be derivered by the following gentlemen, who have present is the transmission of the transmiss mittee.

### THE CATHOLIC RECORD

### Bacred Heart Beview. PROTESTANT CONTROVERSY.

BY A PROTESTANT MINISTER. XLI.

What is a Dispensation in the Roman Catholic Church? As already defined, it is a permission by the Church, es-pecially by the Pope, to do something which God has not forbidden, but has authorized the Church to forbid, and therefore has authorized the Church to allow, or, on the other hand, it is a leave given to omit somethi the Church has commanded. nething which

A Marriage Dispensation, therefore, is a permission for a Catholic (indeed ne cases a baptized non-Catholic) to contract a marriage which God has not forbidden, but is held to have authorized the Church to forbid, and autorized the church to ford, and therefore to permit, on occasion, by special exception, unless she shall see fit to allow it once more by a universal law. For instance, down to Adrian VI. marriages between relatives, by blod or marriage, were forbidden on blood or marriage, were forbidden on pain of invalidity, except by dispensa-tion, even, I believe, to the sixth or tion, even, I believe, to the sixth or seventh degree. This Pope abolished the diriment impediments for all who were not, by blood or marriage, de-scended from the same great-great-grandparent, and at this point the legislation of the Church rests. All marriages within this line, if undis-neared are accounted null, although sed, are accounted null, although, pensed, are accounted hun, if the impediment is unknown no moral fault is involved, and the defect admits of "a healing in the root." I need not speak particularly of various other impediments, as this illustrates

It is an article of faith, as Trent de clares, that the Church has this power, from Christ, to establish diriment im pediments, annuling marriages which are not forbidden by any immutable command of God. It is not held that must, but that she may. Sh might, if she would, entirely pretermit this right. In that case, no marriages would be void except such as are foridden by God Himself, namely, between an ascendant and a descendant, tween a brother and a sister. For these the Church does not dispense, because she can not. They are forbidden by God Himself.

The Church, however, accounts marriages between kindred undesirable, between near kindred even unseemly, the unseemliness increasing as the relationship becomes closer, until, for a marriage in the second degree between an uncle and niece, and still more between an aunt and nephew, the Church is hardly brought to dispense at all, and then only on burdensome conditions, and for grave reasons

of public policy. Were such a marriage viewed as contrary to the Jus Divinum, like a marriage between a brother and sister, the Church could not, and would not, dispense it. It is not so held, however. Such marriages are not absolutely for bidden, either by the Jus Gentium or by the Scriptures of either Testament or by any decision of the Church. Their unseemliness is beyond dispute. They graze the borders of unlawful but they do not actually cross ness, them

In the Methodist Review, treating The recent convention of the Ameriof the Roman Catholic Law of Marriage, I have adverted to an accusation Columbus a body of man whose fine brought against Rome in the Unitarian I advert to it here again. The author says that in favor of a royal applicant, the Church allows of incest. The reference is to the marri-

though they were in sdvanced stages of consumpton before they had become compressed. He then conceived the idea of dethat the Levitical marriage law is no more binding on Christians than the Levitical law of meats or of sacrifices.

Levitical law of meats or of sacrifices. No one supposed that the Levirate Law applied, and if not that, then not the rest of the Levitical law. The Church had taken up certain parts of it into her own legislation, but these, of course, she could remit as she found good. Had this opinion been univer-sal, it would have had dogmatic authorflating lungs by compression artifici-ally; of putting them out of action for awhile by the injection of nitrogen gas between the pleurs and the lung, thus giving the lung a rest that it might

To illustrate what he was saying Dr. Lemke passed around for inspection at the convention, a human lung. It was ity, and no controversy could have arisen. There had never been, howity, and no controvery could have arisen. There had never been, how-ever, a final decision, so that even the great university of Bologna, in the Pope's own dominions, could, without heresy or danger, maintain that the dispensation given by Jalius II. for Henry's marriage had been null. Both idea cread that if the marriage was that of a man who was in the advanced stages of consumption, so far advanced that the lung contained cavities pro-duced by the tubercle baccilli. By reason of some other ailment suffered the lung had become compressed so that its walls were flattened together. It was in that condition that of a man who was in the advanced sides agreed that if the marriage was against the Jus Divinum, it was not dispensable. Both sides agreed that if it was only against the Jus Ecclesiasticum, it was fully dis-pensable. The decision finally fell out for Catherine, and has been received ever since, with universal satisfaction, by Protestants and Catholics alike, a few nondescripts like Froude excepted. Even Luther and Malancthon then sides agreed that if the marriage was It was in that condition when the

It was in that condition when the autopsy was made and the civities were found to be entirely healed. "What was done in that case by natural causes," said Dr. Lymke, as the other doctors crowded around the exhibit, "is exactly what is sought to be done by the use of nitrogen gas, and the state of the section ccording to the Murphy treatment. Dr. Murphy contented himself by pointing out the fact that none of his patients had died. Whether they were cured he did not say. The paper was prepared, not for the public, but for Even Luther and Melancthon then sided with Pope Clement, although they spollt their case and disgraced themselves by exhorting the Queen to consent to a polygamous marriage of her husband with Anne. members of the association, who were free to draw their own conclusions as to whethee cures had been effected.

The whole Roman doctrine is put in nutshell by Cardinal Bellarmine. The Church, says he, can never permit a marriage which Christ has forbidden, These parts of the paper which were not read will not be made public until they appear in the offistal journal of but she may, by authority derived from Christ, forbid a marriage which Christ the association. The salient features of the paper were read, however. The Himself has left free. Christ, he re-marks, has not forbidden priests to marry. Had He done so, the Church main fact was stated. Consumption is not only curable, but cases have apparcould never validate a priest's marri-age. Had He even forbidden married ently been cured. Of the large num-ber that have been treated not one

men ever to act as priests, their pre-vious marriage would annul Orders. instance of failure has followed. As if to corroborate the testimony of He has done neither. He has left it all to the Church. Accordingly, she Dr. Lemke on this manner of curing those afflicted with tuberculosis, one suffers married men in the East to be ordained, and forbids it in the West. of his patients came here from a northern Ohio town to present himself to Dr. Murphy as a living evidence of the efficacy of the method discovered by the Chicago surgeon. The successful demonstration of his In the East and West alike, she forbids men already ordained to marry. Yet in rare cases she suffers it, if they will

retire from service. She once per-mitted subdeacons to marry, and she now might, if she would, forbid method of treating tuberculosis of the lungs has easily given Dr. Murphy the first honors in this convention of doc-tors, which is the largest ever held in America and the one in which the subnow might, it she would, acolytes to marry, or again, allow deacons to marry. In short, it is held, Christ has left the whole matter of clerical marriage absolutely within her ject of tuberculosis has been given the mest consideration. competence. Now these varieties of discipline are not a playing fast and

Dr. Murphy is yet almost a young man, not quite forty two years of age. He is personally a handsome, finely built man, a charming companion and loose with God's law. They are simply an exercise of the power of the Keys, within those wide limits which lie on a more than ordinarily cultivated this side of the immutable commands gentleman, for he has traveled consider of God, over which the Church has no ably and learned to know men as well dispensing power to pass. This brings me to something which as science.

I have lately seen in some Protestant paper, which is harmless enough in He was born at Appleton, Wisconsin, and made his first medical studies at Rush Medical College, from which in nper, but for utter fatuity beats even stitution he was graduated in 1879 our wonted capacity of misunderstand-ing Catholicism. It is not of much As an interne at the Cook County Hos importance in itself, but it leads on to pital he spent one year and then practiced this profession until 1882. We At this period Dr. Murphy decided to Charles C. Starbuck.

go abroad to take advantage of the best things in the great medical centres of the comment. He studied and investigated, for some time in Berlin, Vienna, Munich and Heidelberg before returning to the United Stat Dr. Murphy is now professor of clini-cal surgery of the College of Physicians

and Surgeons and Professor of Surgery can Medical Association brought to at the Post Graduate College. He has been for ten years attending surgeon Columbus a body of man whose fine appearance, intelligence and influence in the life and affairs of the country at the life and affairs of the country at the Alexian Brothers' Hospital. In the Alexian Brothers' Hospital.

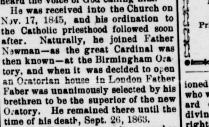
Founder and First Superior of the London Oratory.

FATHER FABER

An interesting event to English Catholics and to many others besides, is the Golden Jubilee of the London, England, O:atorians who are now cele brating the fiftieth anniversary of their foundation.

The Oratorians were introduced into England by the late Cardinal Newman, who had become acquainted with this institute during his sojourn in Rome. Institute during his sojourn in Rome. Their first house was opened at Mary-vele, in the Birmingham diocese, and it was from that house, which was sub-sequently transferred to Alcester street, in Birmingham city, that the London Ocatory was founded. The leading spirit in the London foundation was Father Frederick Wil-lim Faber, who became its first uper-tor. That celebrated clergyman, like nearly. if not all the first Oratorians in

nearly, if not all the first Oratorians in England, was a convert. He was born at Calverley, Eog., June 27, 1814, his father being Thomas Henry Faber. who was secretary to the Anglican Bishop of Darham, Dr. Barrington. His grandfather, Thomas Faber, was the Anglican vicar of his native town ; and he himself was educated for the Anglican ministry, to which he was ordained in 1839, in his twenty fifth year. He was not destined however, to remain long outside of the pale of the true Church. It cost him a powerful struggle, a vivid account of which may be found in his "Life and Letters," to sever all his former ties ; but he was not the man to hesitate when he heard the voice of God calling him. He was received into the Church on

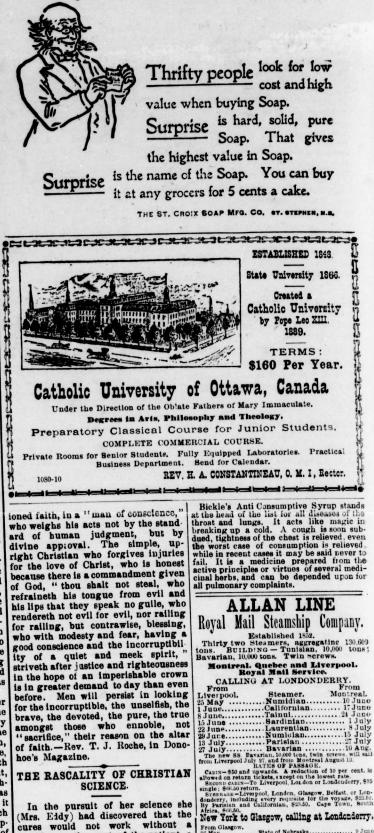


Father Faber wrote quite a numbe of works which may be called Catholic classics; "Growth in Holiness," "All for Jesus "and others. His hymns, whose beauty has won them a place even in Protestant collections and hurches, have been published in colected form and are to be found in every library of my pretensions to merit. He was the post priest of the English oratories and it will be a long time, if ever, before he is displaced from the pedesta! which he occupies as

such in their estimation. The London Oratory which Father Faber founded and of which he became the first superior, was originally located in King William street, in the Stand. The year after its foundation, in compliance with the Oratorian rule, which demands that each house, with some few exceptions, be independent, it was made an autonomous establish-ment by Cardinal Newman. It has since secured better quarters and it built, in 1884, the magnificent church of the Immaculate Conception, Brompon road, which is one of the finest o all the Catholic places of worship in London, and in which the Golden Jubilee of the London Oratorians in these days is being duly celebrated.

### THE UNBELIEVER LITTRE.

There is a story told of the unbestructure of Christian Science is a pin nacle of sacrifice. The patient sacri-fices to the healer : the healer sacrifices to Mrs. Field King : Mrs. Field-King liever Littre, the author of the monuaddition he is President of the Medical mental French dictionary, which goes staff of the former institution and Vice staff of the former institution and Vice tresident of the National Association dubted not only the correctness of their own conclusions, but also the efficacy of a system of morality which discards Christ and His teachings. Mrs. Eddy alone enjoys immunity When his daughter was born, he said, to his wife : "You are a fervent and practical Catholic; I wish you to each our child your religion, with this condition, that when she reache the age of fifteen, I am to be allowed to expound my views to her in order that she may make a rational choice." His wife agreed, and on the day when the girl became fifteen, she reminded her husband of their compact: "Our daughter is now ready to listen to you with the respect and obedience due to her father; will you begin your in structions to-day?" "Nay," replied Littre, "why should I? You have made her a loving, upright and simple-hearted creature and I am by tion.-From Blackwood. no means sure that my own ideas admirably as they suit me, might no



sacrifice on the part of the patient, a pecuniary sacrifice which she assessed at £1 a week, or 83 a visit, payable in advance, since, as an eminent healer deliciously explains in a letter to one



Tenders for Placer Mining Claims on Dominion Creek, in the Yukon

### JULY 8, 1000

FIVE . MINUTES' SERMON. Eighth Sunday after Pentecost.

INJUSTICE.

Know you not, that the unjust shall not pos-sess the kingdom of God?" (I Cor. 6, 9. The unjust steward of whom we read in the gospel narrative, has many followers. For alas! honesty and integ-rity-who can deny it ?-have become in our times very rare virtues. Children pilfer, the young steal, the elders de-fraud. In their youth they learned to distinguish between mine and thine, but in later years they seem to have forgotten it. The jalls and penitentia-ries receive their disgraced inmates ries receive their disgraced inimites from all classes of society; from the rich and the poor, the ignorant and the highly educated, the slums, and the elite of society. These are, in-deed, deplorable facts of our age, and whose mind is not filled with sad forebodings for the future if this is con-The saddest part of this fear tinued? ful, yet undeniable fact is, that there are thousands of men daily committing acts of injustice, without even a pang of conscience, without so much as con-sidering it a sin in the sight of the om-

niscient God. For instance, here is a servant, relation of the unjust steward, who for years pilfered his master, either by withholding small sums of money from purchases made, or by taking things purchases made, or by taking things for his own use, or by distributing them among relatives. If you call such a one to account for these thefts and acts of injustice, you may perhaps receive the following answer: Oh, these things are mere trifles, my master or mistress will not miss them. Besides the wages are low, and I wish to be dressed as well as other people. Thus speaks the disbonest servant theft is no longer a sin. There is a merchant possessed by the demon of mammon, who hesitates not to pass off his worthless or inferior goods for the best merchandise, who hestates not to take advantage of the ignorance of his buyers, who dellberately cheats them in giving short measure and light weight. If you called such a merchant by the name which the commission of his injustice deserves, he would feel grossly insulted and say : You do not understand these matters, this is business, all merchants do this ; how could I expect to make money otherwise, be sides I must pay my taxes and make a living. So speaks the dishonest mer chant: he no longer understands the obligation of the seventh commandmand. There are others who even take advantage of the poor laborer, overcharging him because he must come to them for trust, or compelling him to buy from them under threat of dismissing him from work, and then charging him the highest possible price for their goods; enriching them selves by the extortion they practice on the poor laboring man. If you remind these scoundrels that such injustice cries to Heaven for vengeance, they will answer : We must make out losses good, besides the wages of the laborers are too high. This fearful in justice is not considered a sin. On the other hand, you find workmen, who meglect their labor or do it badly and who are perfectly satisfied providing they can cover up the defects and prevent their dishonesty from being de-tected. Speak to such a workman or mechanic about his injustice, he will be surprised and answer : This is the way we work now: they all do it, and I don't want to work more than others. Do you think I wish to render myself a cripple by my labor

is, my dear Christians, you see the dishonest know how to excuse every species of injustice: they find a mantle to cover every fraud, and at-But wait, ye thieves and dishonest companions of the unjust steward, the ur will come when you must give an account of your stewardship, that is, of your life. Then the veil which you wove will fall from your eyes, then your slumbering conscience will awake and, to your consternation, you will discover that the God who on Sinai's Mount gave the commandment, "Thou Mount gave the commandment, "Thoy shalt not steal," still enforces this law. Then you will become aware that the fires of hell are still burning for those who assisted in making this world a vast and an immense den of thieves Thousands and millious would not be warned: they enriched themselves will be the still burned new their self. ill-gotten gain, and now their cries o eternal woe resound in the abyss o hell, and stolen goods and ill-gotten gains adhere to them like burning oals and will consume them for al eternity . Oh, that their deplorable, but in remediable condition would deeply im press you ! Oh, that it would teac you to abhor a sin which calls God vengeance upon you during life an in the hour of death places the sting ing viper of despair on the heart of man! Behold the terrible condition of the unjust ! Sincere repentance wi procure God's mercy for every othe crime, for theft and injustice, however there is no mercy until the ill-gotte gain is restored. And this is the roc on which the souls of so many as wrecked. An injustice is easily con mitted, but with difficulty repaire in confession, the unjust man wi either remain silent about his gre crime of injustice, or he will accum himself without being fully determine to restore the ill gotten gain and make reparation. And what is t fearful consequence? He commits sacrilege and keeps his unjust posse sions, and then heaps crime up crime, and sacriliege upon sacrileg until, at last, an impenitent des takes his soul and buries it with Div in hell. My dear Christians, let us therefor

JULY 8, 180

age of Amadeus of Aosta (former King of Spain) with his sister's daughter, Letitia Bonaparte. Now does this writer, believing as

all do, a marriage between uncle and niece unseemingly, believe it actually incestuous ? Certainly he does If a state were so God-forsaken not. as to authorize the marriage of brothers and sisters, would he suffer such an in cestuous couple in his parish? As-suredly not. If the Unitarians have any way of putting out or keeping out, he would certainly apply it here. If, on the other hand, he should find in his looks. parish a husband and wife that were uncle and niece, would he think of expelling them, or requiring them to dissolve their marriage? Of course he would not. Why not? Because he accounts the marriage of a brother and sister incestuous and the marriage of an uncle and niece unbecoming but non incestuous. That is, non-incestuous for Protestants and incestuous for Catholics. This is according to out good old fashion of having two weights and two measures, one for ourselves and one for these "intolerable Pap-Of late years, I believe, the Unitarians are not laying great stress on being called Christians, but we can not well dispute their right to be still called Protestants.

What was the question at issue be tween Henry the Eight and Catherine of Aragon? Was it, whether the Church can allow a marriage which God forbids? Most certainly not. As I have said already, such a proposition would be not only morally moastrous but intellectually insane. There is no conceivable or construable sense that can be got out of it. If it meant any. thing, it would mean nothing, for what meaning has this sentence : "Go permits that which God forbids? " God Yet, according to Dean Hodges, as quoted in the Sacred Heart Review, this lunatic sentence was actually the foundation of Roman claims and discipline ! Doctor Doellinger says there has never been a mad Pope, but if Dan Hodges made out his claim, there would have been a whole string of

from the Speaker's Commentary, that in Henry's and Catherine's time the common opinion in the Church was Briefly the method is the following : Lise the safe, pleasant, and effectual worm br. Murphy had noticed that tubercu-lar lungs that had been defisted by nothing equals it. Procure a bottle and take natural causes had been cured, al-

large, one would find a rather difficult task to duplicate. Many bore noted task to duplicate. N names in science and have given the world valuable new things for its welof Railway Surgeons. - Catholic Columfare from their brains and energies. And among them all no name stands bian. out more prominently or is better known than that of Dr. J. B. Murphy

ething of more consequence.

AT THE MEDICAL CONGRESS.

Dr. Murphy Announces the Success of

His Consumption Cure.

will consider it next week

Andover, Mass.

WANTED ST. PAUL. of Chicago, a great physician, gentleman and a Catholic. Not th A comical incident at Constantin-Not that ople illustrates what thin ice those who his work is of more value for the reason use the press have to walk upon under of his religion, but that fact makes he rule of the sultan. him of interest to us in a special way There is a Greek benevolent society and adds another to the long list of

in Constantinople which recently had Catholic scientists to whom the world occasion to publish a pamplet on its work, and on the title page there was put a quotation from St. Paul's Epistle Dr. Murphy's particular work for

some time past, and especially during to the Galatians. Very soon after it appeared, a police officer came to the the preceding year, has been investi-gating the workings of tuberculosis, that dread disease which carries off printing office and demanded of the editor that he should give him inforone in every seven of our population. mation as to who this Paul was who The doctor's paper giving the results of his work and experiments for the had been writing letters to the people of Galata (one of the suburbs of Con-stantinople), as he had orders to get a copy of these letters and to bring the past twelve months was pregnant with possibilities for the future and easily the most important communication presented to the convention. aforesaid Paul to headquarters.

The editor explained that Paul It was read before the section of the "Practice of Medicine" by the doctor's could not be brought to headquarters ; he was dead. But the functionary assistant and worker, Dr. A. F. Lymke. It was phrased so modestly retorted that his orders were to bring Paul, and, if he could not bring Paul, and came so late in the meeting that to bring the editor. It was of no us its full significance was not on the to protest that Paul had been dead for moment realized and some of the newspaper men missed it altogether. Dr 800 years ; the editor was taken to headquarters and put in prison for Murphy himself sat in the back part of the room unconcernedly listening to his assistant and with nothing in his several days, until finally the Greek patriarch interfered and presented the bureau of censorship with a copy of the letter of Paul, which he showed face to indicate that a great personal triumph worth a life-time's labor was was addressed not to the people of being exploited a few feet away.

Galata, but to a province of the The most striking, salient and con-vincing features of Dr. Murphy's reancient Roman empire. This having been at last made clear port is the fact that of the more than the editor was released. one hundred cases of consumption treated by his method during the year, not one has died, and some of them were in advanced stages. Not a single failure and the first practical success ever attained in combating this terrible disease is what Dr. Murphy has to his

redit. "The method of treatment," ex-plained Dr. Lemke, "is mechanical, not chemical. Nature herself is called Hood's PILLS cure sick headache, indiupon not only to assist but to bear the heaviest part of the burden."

at least impair your excellent results. Send her to me that I may hear her bless your name and bid her love and

venerate you more than ever. Despite his own disbelief in the Church's divine character and missions Littre was still of the opinion that she could form a truer, purer and nobles specimen of womanhood than any sys tem which pure reason had thus far devised. He was right. Even in the closing hours of the nineteenth century, the world refuses to look for its highest types of manhood and woman-hood elsewhere than amongst the number of those who conform their lives to

Christian teachings. Even unbelieving husbands prefer to have their wives and daughters retain some belief in a teaching which "To Throw Good Money After Bad has made womanly chastity and maid-enly purity the glory and honor of the Christian name. Saint Genevieve "To Throw Good Money After Bad Will but increase my pain." If you have thrown away money for medicines that did not and could not cure, why should you not now begin taking Hood's Sarsaparilla, the medicine that never disappoints? Thou-sands of people who were in your condition and took Hood's Sarsaparilla say it was the best investment they ever made, for it brought them health. and Joan of Arc are names still dearer to the French heart than Madame de Chatalet or Madame Roland. Vincent of Paul is still esteemed a greater benefactor of humanity than Voltaire. The home from whose hearthstone the nightly prayer goeth up to the Father

of Mercies is still a more sacred place than that in which " reason is en

sacrifices to her tradesmen, or possibly (for this we do not know) to Mrs. Eddy herself, in the form of a commission of the profits

of her patients, "the running up of bills for healing is contrary to the spirit

of Christian science." Thus the whole

from sacrifice, as is only just, seeing that she is, as it were, patentee of the system. As one of her most trusted followers declared, "Mrs. Eddy has a keen sense of the more practicel side of life, and a shrewd business instinct. For that reason some have even accused her of worldliness." As she charges £60 for three week's training as a healer, and claims to have an attend ance of 3,000 pupils, and has sold 100, 000 of her book at 143, none will question the aptness of this loving descrip-

TAKE ONLY the best when you need a medicine, Hood's Sarsaparilla is the best blood purifier, nerve and stomach tonic, Get HOOD'S.

Have you tried Holloway's Corn Cure? It has no equal for removing these troublesome excresences, as many have testified who have tried it.



Territory.

CEALED Tenders addressed to the under-beigned and marked on the envelope "Ten-der for a placer mining claim" will be received at this Department until noon on Friday the lat day of September. 1898, for placer claims and fractions of claims on Dominion Creek re-

The following is all: t of the numbers of the taims and fractions and the approximate contage thereof as surveyed by Messrs, James theson and R. W. Cauliey, Dominion Land

 
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 BLOW
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 2 A
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 59.1
 10 A
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 BELOW UNWER DISCOVERY.
 Length in ft.
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 72
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 Exch tender shall specify the numbers of the claims and fractions tendered for and also the amount of bonus offered for each claim and fraction. The tender may be for the whole lot or any one or more of the claims and fractions, and must be accompanied by an accepted for ten per cent. of the amount offered, one-thalf of the remainder to be paid into the Department of the Interior at Ottawa or to the Commissioner of the Vakon Territory at Daw. on within shirty days from notice of acceptance of cender, and the balance within six for per cent. per and the balance within shirts and fractions will be guistions on acceptance of tender.

 The normal the provisions of the sumal fractions will be sufficient provisions of the sumal fractions will be sufficient for be required.

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Secretary.

Department of the Interior. Ottawa, 27th May, 1899.

1079-8

ONLY WATER To make ready for use, and is very effective in the prevention of Cholera Infantum. Try it this Summer.

throned as king of kings and Lord of Lords." Men still possess an old-fash-

ITLY 8. 1000

### FIVE . MINUTES' SERMON. Eighth Sunday after Pentecost. INJUSTICE.

Know you not, that the unjust shall not pos-sess the kingdom of God?" (I Cor. 6, 9.

Amen.

siesta.

able for Monsieur.

whistle.

Rsoul interrupted what promised to

be an interminable speech by a de-mand to know her rents, and that de-

mand being responded to, he paid for a room for a month ; and then made a

further demand, this time somewhat peremptorily, to be shown upstairs. #"I have been travelling, and do not wish to be disturbed until to-morrow."

he said when he had been shown to his

room. Then he shut and locked the door in his landlady's face. However tired Raoul may have been,

he did not go to bed, but strode up and down the room, his head bent, his lips

puckered, and emitting a doleful

Presently the whistle was brought to

on the balcony and planted it in a corner adjoining the window of the

next house. From there he could see a broad, white line in the sun-the

Mississippi coursing its way to the Gulf. A smile of sad reflection passed over

OUR BOYS AND GIRLS.

A MOTHER'S PRAYER.

The unjust steward of whom we read in the gospel narrative, has many followers. For alas! honesty and integ-rity—who can deny it ?—have become in our times very rare virtues. Children pilfer, the young steal, the elders de-fraud. In their youth they learned to distinguish between mine and thine, but in later years they seem to have forgotten it. The jalls and penitentia-ries receive their disgraced inmates from all classes of society; from the rich and the poor, the ignorant and the highly educated, the slums, and the elite of society. These are, in-deed, deplorable facts of our age, and whose mind is not filled with sad forebodings for the future if this is con-The saddest part of this feartinued ful, yet undeniable fact is, that there ousands of men daily committing aret acts of injustice, without even a pang of conscience, without so much as con-sidering it a sin in the sight of the om-

niscient God. For instance, here is a servant, a relation of the unjust steward, who for years plifered his master, either by withholding small sums of money from purchases made, or by taking things purchases made, or by taking things for his own use, or by distributing them among relatives. If you call such a one to account for these thefts and acts of injustice, you may perhaps receive the following answer: Oh, these things are mere trifles, my masfloors of the balconies. ter or mistress will not miss them. Besides the wages are low, and I wish to be dressed as well as other people. Thus speaks the disbonest servant ; theft is no longer a sin. There is a merchant possessed by the demon of mammon, who hesitates not to pass off his worthless or inferior goods for the best merchandise, who hesitates not to take advantage of the ignorance of his buyers, who dellberately cheats them in giving short measure and light weight. If you called such a merchant by the name which the commission of his injustice deserves, he would feel his natty and well groomed appearance, that she had just the apartments suitgrossly insulted and say : You do not understand these matters, this is business, all merchants do this ; how could I expect to make money otherwise, besides I must pay my taxes and make a living. So speaks the dishonest merchant: he no longer understands the obligation of the seventh commandmand. There are others who even take advantage of the poor laborer, overcharging him because he must come to them for trust, or compelling him to buy from them under threat of him from work, and dismissing dismissing him from work, and then charging him the highest possible price for their goods ; enriching them selves by the extortion they practice on the poor laboring man. If you on the poor laboring man. If you remind these scoundrels that such inustice cries to Heaven for vengeance, they will answer : We must make our they will answer: we must make our losses good, besides the wages of the laborers are too high. This fearful in-justice is not considered a sin. On the other hand, you find workmen, who neglect their labor or do it badly and who are perfectly satisfied providing they can occur up the defacts and way they can cover up the defects and pre-vent their dishonesty from being de-tected. Speak to such a workman or mechanic about his injustice, he will be surprised and answer : This is the way we work now: they all do it, and I don't want to work more than others. Do you think I wish to render myself a cripple by my labor ?

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s, my dear Christians, you see the dishonest know how to excuse a year had passed he did not hear from every species of injustice: they find a home ; then after three more years he believe there is no wrong committed. But wait, ye thieves and dishonest companions of the unjust steward, the hour will come when you must give an account of your stewardship, that is, of your life. Then the veil which you wove will fall from your eyes, then you wore will fall from your eyes, then your slumbering conscience will awake and, to your consternation, you will discover that the God who on Sinai's Mount gave the commandment, "Thou shalt not steal," still enforces this law. Then you will become aware that the fires of hell are still burning for those who ascisted in making this world a who assisted in making this world a vast and an immense den of thieves. Thousands and millions would not be warned: they enriched themselves with ill-gotten gain, and now their cries of eternal woe resound in the abyss of here, hell, and stolen goods and ill-gotten gains adhere to them like burning He

### THE CATHOLIC RECORD

take warning and beware of any species of injustice. Sconer cut off our hand than stretch it out for unjust goods. Rather suffer the greatest mover ty and privation the greatest "Poor, dear darling Raoul," murgoods. Rather suffer the greatest poverty and privation, than sell our

mured the mother. Her thoughts were reverting to the past-to a past soul to the devil for mammon. Let us which was a sorrowful and melancholy one. "And now, Marie, do you know that this is a remarkable day?" "No, mother. In what sense is it a remarkable or memorable?" the girl not envy any one his possessions, but in all honesty and integrity leave every one to retain his own, in order that we may live in peace and die in

the possession of a good conscience, undefied by any act of injustice. asked.

"Ah, Marie, it pains me to mention it, for it brings painful recollections." "Dear mother, I now know to what it is you refer," said the girl a tear wly coming down her pretty face. "There is no need for me to menslowly

tion it, then," the mother said. "To-day is the anniversary of the It was fearfully hot in the narrow, shabby street in the French Quarter of New Orleans that afternoon in the last day he was killed ; that is why you think so much," said the younger, days of August. Not a soul was to be seen sitting in the balconies before the fresher voice

Poor Raoul beat his hands together open windows of the houses. The faded awnings hung listless over the in a mufiled gesture of agony. There was silence for a moment, and

sidewalk ; and the old vendor of second-hand books, seated in the shadow of a then the younger voice continued : "If he had but lived, we would now

pile of ancient tomes, puffs drowsily at his cigarette. Raoul marched up the be at home in Charenton, and you would not be fatigued always with the laundry." "You were so little when he went

deserted street, erect and broad shouldered; his clear, piercing eyes reading the oft repeated signs bear-ing the inscription in French-some in away," way," continued the older voice. But, ah, me ! I do not regret. Raoul heavy black print, others in thread-like Gallic script — of "Furnished Apartments to Let." has gone to God ; he was always a good

boy." With a cry, Raoul sprang to his feet, and on the railing of the balcony : and with another cry of "Mother ! mother !" was at the window of the adjoining Pausing before a house that bore one of these inscriptions, he ascended the pair of low steps before the door, and, raising the iron knocker, gave a rap that echoed up and down the street house.

with many reverberations amongst the It was only on the evening of the following day that Madame Forgue, much alarmed at the long repose of the noors of the balconies. The old vendor of books looked up, and having muttered "Good fortune for Madame Forgue," let his cigarette fall, and proclaimed to the neighbors tenant of her upper room, learned, that her neighbors had gained a son and a brother; her lodger of an hour, by his stentorian breathing that he was now indeed occupied with his

CHATS WITH YOUNG MEN It was Madame Forgue herself, stout, and plying vigorously Pn enormous palm leaf fan, who opened the door for

### Raoul. To the question he put as to the price of her rooms, she replied, after her jolly black eyes had taken in

What is business? In the common acceptation of the term we mean by it some form of occupation by which bread is won; or, to refine a little further, a form of occupation which lies apart from the use or cultivation of the æsthetic or purely intellectual faculties. The artist, the man of letters, the professor of science, to name only outstanding examples, live by the exercise of purely æsthetic or in-tellectual faculties. To such forms of activity we can hardly apply the term business, though it is true that each in turn makes a business of his art, his writing, or his science. Business is a term that can only be applied rightly the occupations of commerce or handicraft.

Now it is evident at once that the great mejority of young men must needs find the means of livelihood in an abrupt conclusion, and seizing the back of a chair, Raoul dragged it out commerce or handicraft.

man of letters or the artist is rare. It is, therefore, of the utmost importance to the community that business should be approached in a right spirit, and the more so because we constantly find among young men a tendency to ap-proach it in a wrong spirit. In the first place, it should be re-

his face as he looked on the waters so familiar to him in happy days gone by. In a house that overlooked the river he membered that business is a vocation. It needs special faculties, which, in had been born ; in a garden and fields that stretched down to where the wave their highest combinations, are as rare as the faculties of the artist or the lets lapped the shore he had played when a child; on its bosom had been uplifted the craft that carried him writer. The highly-trained business man must possess great intellectual acumen, shrewdness, sagacity, power of swift decision, intuitive observation away to the wars, leaving his mother and sister to await his return. After of men, and wide practical knowledge. He may know nothing of the great manile to cover every fraud, and at returned, to find the house gone, his acdemic centers of culture, but just a thorough attention to his work who tempt to make themselves and others people disappeared. He made a long as Browning said that he was educated once falls under the spell of pleasure, in the University of Italy, so he may say that he has earned his degree in the University of Experience. If he is to rise to the highest honors of comnerce, he must combine the temper of the great military commander with the foresight and industry of the great statesman. While the man of letters writes romances, he makes them; for there is a true romance of business which has yet to be recorded and inter-preted. While the conceptions of the artist bring joy to the relatively few, the actions of the man of business touch and color the lives of multitudes. While the solitary thinker confers great benefits upon the world, the man of business by the vast opportunities for practical action which are his, is able to confer benefits more immediate and not less valuable upon his gener-

glorious labors because they brought to their labor an ideal. Is there no ideal that can quicken and encourage the business youth also? May not business also be an honorable strife? Depend upon it, where busi-ness is felt as a vocation, there is little talk of drudgery ; and when I hear a youth petulantly complaining of the drudgery of his life, I know him to be either indolent or half-hearted in his work If business is to become a vocation,

and if a youth is to rise in it. the first thing is to be thoroughly interested in his work. He will not grudge an ex-tra hour upon the ledgers, will not be above doing some inferior bit of work under the stress of emergency, and will count nothing too mean to be well Everyone remembers done. George Eliot gives us an instant clue to Adam Bede's character, when she paints him as not dropping his tools the moment the clock strikes, as most of his fellow - workmen do. He loves his work, and for that reason he loves to do it thoroughly. And when this spirit animates a youth, he is pretty sure to rise. A friend of mine, one of the most prominent merchants and citizens in the city of London (Eag.) once told me this story about himself. He was engaged as a youth in a big Scotch warehouse in a very humble capacity. One day some emergency occurred—I forget quite what it was—let us say that a big bale of goods had to be got off by a given time. Someone had blundered, and the man who should have done the job had gone home. There were only the clerks in the office left, and they esteemed themselves much too gentlemanly to handle bales of goods. My friend rose from his desk and said Mv Well, the thing's got to be done, and omeone must do it." Whereupon he someone must do it.' took off his coat, turned up his shirt sleeves, and went to work. The bale was got off in time, and just as the thing was done, the head of the firm unexpectedly appeared upon the scene. "So you did it, did you?" said he "That wasn't your work, you know." "No, I made it my work, sir," he re plied, "because I knew it ought to be done." The head said nothing more

but a year later a branch of the busi-ness was opened in London, and to the surprise of everybody young B. was appointed its manager. The lesson is plain : the youth who is thorough succeeds, and to be thorough means a real devotion and a sense of duty brought to bear upon the humblest details of the

day's work Duty before pleasure, that is the best motto for a business life, as it is for all life. The modern business youth often thinks a great deal more about his pleasures than his duties. His mind runs on pleasure while his hand is forced to the task of a reluctant duty. I do not for a moment complain that hours are shortened, that holidays are frequent, and so forth ; but I do see that one tendency of this relaxation of the old stringency of a business life is, that many youths allow themselves to be too distracted by the pleasures that lie outside business hours to work with real intensity of effort during those hours. Were i a merchant I am quite sure that I should be right in rating very low the clerk or the assistant who rushed immediately from business to pleasure, and was found night after night in the billiard hall or the theatre. Remember, I am not speaking from the religious standpoint, but purely from the worldly; and as a man of the world, with some knowledge of men, I should expect very little thorough service from the youth who palpably manifested more interest in his pleasures than his duties. To say the least. an inordinate love of pleasure distracts the mind and dissi-pates the energy. No man can bring

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some intellectual tastes of his owo, to have private resources of culture, to ride even some innocent hobby, for by doing so he not only preserves the elasticity of his mind, but he broadens and enriches his whole life.

Finally, we should remember that business may and ought to be penetrat-ed with the religious spirit. It has great temptations for the soul, but also great opportunitics of self discipline and human service. To conduct a business in a religious spirit, with high integrity, perfect justice and honor, and proper consideration for others, is to straighten the general resources of virtue, and to perform one sources of virtue, and to perform one of the highest possible duties to the commonwealth. Business is much more than money-making: it is a school of character. You may degrade it by selfish avarice, but you may dig-nify it by religious ideals. He who ascends into the hill of the Lord is the man with clean hands, says an ancient psalm; the man who has not defiled his soul with unjust usury, nor sworn deceitfully, but has been just and fair in all his dealings. To act thus is to anctify business; and there are many examples of men who, even amid the fierce competitions and selfish struggles of the business world, have known how to wear through all their day 'the white flower of a blameless life.

THOROLD CEMENT. Crumlin, Ont., March 6, 1899. Estate of John Battle, Thorold, Ont. :

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### INDIAN MISSIONS.

ARCHDIOCESE OF ST. BONIFACE MAN.

ARCHDIOCISSIE OF ST. BORTFACE MAN. TT 'HAS BECOME A NECESSITY - TO appeal to the generosity of Catholics throughout Canada for the maintenance and development of our Indian Mission. The re-sources formerly at our command have in great part failed us, and the necessity of a vigorous policy imposes itself at the present moment, owing to the good dispositions of most of the pagan Indians and to the live competition we have to meet on the part of the sects. Per-sons heeding this call may communicate with the Archbishop of 5t. Boilface, or with the undersigned who has been specially charged with the promotion of this work. Our Missions may be assisted in the following manner:

1. Yearly subscriptions, ranging from \$5 to

Yearly subscriptions, ranging from \$5 to \$100.
 Legacies by testament (payable to the Archhishop of St. Honiface).
 Clothing, new or second-hand, material for clothing, for use in the Indian schools.
 Promise to clothe a child, either by fur-nishing material, or by paying \$1 a month in case of a girl, \$1.50 in case of a boy.
 Devoting one's self to the education of Indian children by accepting the charge of atrached.
 Entering a Religious Order of men or women specially devoted to work among the Indians : e. g. for North Western Canada, the Oblate Fathers, the Grey Nuns of Montreal, the Franciscan Nuns (Quebec, etc. Donationseither in money or clothing should be addressed to His Grace Archbishop Lange-vin, D. D. St. Boniface, Man., or to Rev. C. Cahill, O. M. I., Rat Portage, Ont.

The special faculty that makes the

THE YOUNG MAN IN BUSINESS. Catholic Columbian.

coals and will consume them for all eternity. Oh, that their deplorable, but irremediable condition would deeply impress you ! Oh, that it would teach you to abhor a sin which calls God's vengeance upon you during life and in the hour of death places the stinging viper of despair on the heart of man! Behold the terrible condition of the unjust ! Sincere repentance will procure God's mercy for every other crime, for theft and injustice, however, there is no mercy until the ill-gotten gain is restored. And this is the rock on which the souls of so many are wrecked. An injustice is easily committed, but with difficulty repaired. In confession, the unjust man will either remain silent about his great

and diligent but unsuccessful search and dingent but unsuccessful search for them, and the spot having but sor-rowful remembrances for him, he went to the north, and there he prospered. But always with him had been recollections of home and mother and sister, and now he had returned, drawn by

that strong magnet, sickness for home. He was reflecting on these things as he sat on the balcony, thinking of the comfort he might have been to his mother and to Marie, his sister, had

they lived. His thoughts bore him down till he acknowledged, in the loneliness that possessed him, that his sickness for home had befooled him; that he was out of place at home ; that, if he could not content himself elsewhere than here, he must be a man without a

home. He would return the morrow, he said to himself, unless a night's sleep made a great change in his spirits. Giving himself a shake to throw off the gloom that oppressed him, he was about to rise from his chair when a s voice at his elbow—a woman's voice proceeding from the open window of the adjoining house—pronounced the words of the Salutation of the Angel. His lips, as much by force of habit as anything else, silently joined in the as anything else, silently joined in the words, and he inwardly uttered the prayer for his mother. The words ended, the voice went on to say: "Do you know why I said that "Ave Maria?"

A younger, fresher voice replied :

Because you are good, mother." "Tut, tut, little flatterer! But of a certainty my soul was enveloped in

ation. Business is, indeed, the great battlefield of civilization, and he who enters it should do so with a sense of vocation.

I insist upon this conception of busi-ness because I find that among young men it is rare. A youth often takes up some form of commerce merely through the urgency of bread winning while his heart is really fixed elsewhere. Then he complains this occupation is purely mechanical, and is mere drudgery. But any occupation may become mere drudgery if it is entered on reluctantly, and per-formed perfunctorily. Of course, formed perfunctorily. Of course, in the lower walks of busi-ness there is much mechanical routine, but so there is in the most in tellectual profession. A great violin-ist practices eight hours a day, pereither remain silent about his great crime of injustice, or he will accuse himself without being fully determined to restore the ill-gotten gain and to make reparation. And what is the fearful consequence? He commits a sacrilege and keeps his unjust posses-sions, and then heaps crime upon crime, and sacriliege upon sacrilege until, at last, an impenitent death takes his soul and buries it with Dives in hell. My dear Christians, let us therefore,

and makes the pursuit of pleasure the real interest of his life.

On the other hand I may remark that it is a very great advantage for the youth engaged in business to have some intellectual interests and tastes outside his only employment. The man who is daily a man of business is man who is daily a man of business is apt to develop into a very narrow, dull fellow. There is no man more odious in general society than he who can only talk about his business, or, as we say, can only "talk shop." But I do not admit that there is anything naturally in a business career that narrow the mind. In the Renaissance period both in Italy and Holland, merchant were the great patrons of art. The men whom Rembrandt loved to paint were honest, thriving burgomasters; they were his friends as well as his models. There is no legitimate reason why a man engaged in commerce should not be able to keep his mind alive to the influence of art and literature and science, and all those wider human interests that lie outside the counting house. Therefore, it is a wise thing for a youth to cultivate



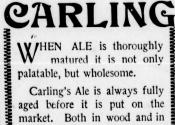
I wash my child's head every week with warm water and CUTCURA SOAP, and rub in a little CUTTEURA (ointment). Her hair is fine, thick, and very long, reaching below her waist when standing erect. Mrs. C. GRAHAM, 1087 No. California Ave., Chicago, Ill. Bold throughout the world. POTTER D. AND C. CORP., Bole Props., Boston. "All About the Scalp and Hair," free. There is nothing better, nor noth-ing else as good for interior finish.

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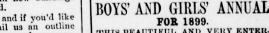
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Thos. Coffey, CATHOLIC RECORD Office, Lon don. Ont

CHURCH FURNITURE

SCHOOL DESKS

### ABCHDIOCISE OF KINGSTON.

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ARCHDIOCISE OF KINGSTOK. Perk. 4 up 8, 1890. Suday, Juj 2nd. inst., was 6 day long to by the day of the fathelic construction of the day that their partor, Rev. Father Duby the day that their partor, Rev. Father Duby the day the the parts of Cashing to the the day the the parts of Cashing to the the day the the day the day of the second the day the the day the day of the second the day of the parts of the second to the second the day the the day of the day of the second the day of the parts of the second to the second the day of the parts of the second to the second the day of the parts of the second to the second the day of the parts of the second to the second the day of the parts of the second to the second the day of the parts of the second to the second the day of the parts of the second to the second the day of the second to the second to the day the day of the second to the second to the day to the day of the second to the day of the day of the day to the day of the second to the day of the day of the day to the day of the second to the day of the day of the day of the day to the day of the second to the day of the da FAREWELL ADDRESS.

### Perth, July 2, 1899. Reverend Charles J. Duffus :

To the Reverend Charles J. Duffus: Dear Reverend Father- Words at any time portray but feebly the sentiments of the heart, sub on this occasion we find them entirely in-dequate to give expression to the feelings of deep regret with which our hearts are filled. From the moment we heard that you would likely be called away from us we were aelfah enough to hope that you would still beieft with us, but our press nee here to day speaks only too plainly of how vain our hopes were. We have come, with all the reverence and affection which can blnd a congregation to the heart, 'Good bye,' though we fain would heave that tender word unspoken. I seems we have been devotedly bund for on higher plane, and following we down ar heads in hum-ble submission to the commands of higher we have the church, we how our heads in hum-ble submission to the commands of higher

their the Charlow the commands of higher submission to the commands of higher tes, dear Father, since you come to our par-we perceived that we were blessed by a space of the population of the spiritual and rporal good of the popule over whom our late hoved Archbishop had placed you. Every-le amongst us, in their hour of trials and sick-ess ever found a friend, one full of consolation ad advice, and, like the good Samaritan, ready perfort them as far as possible. Again, no ever approached you for either advice or dissolation but went away rejoicing and beg-fing God to bless and protect Father Duffus. one ever approached you for either advice of consolation but went kway rejoicing and beg-ting God to bless and protect Father Duffus. Since you came amongst us you have labord with that unliring zeal which has ever been a marked characteristic of your work in the past, even though at times you endangered your life by venturing from your bed of sick-ness. It only requires a superficial glance around to see evidences of your labors. Our beauiful convent and grounds, wherein are done and are doing such meritorious work in our midst, Gut Separate School, built by you and taught by these good Sisters, and standing second to none in Ontario; our beauiful chard presby-tery, with its spacious rounds; our cemetery, the sacred resting place for the dead of the parish, with its spacious younds; bat that has been done. Furthermore, when you came parish, with its spacious vaul-all, all Dear evidence of the pious and masterly hand which guided a people so as to accomplish all that has been done. Furthermore, when you came amongst us you found us heavily in debt, but, notwithstanding all the improvements that have been made, and all the property that has been purchased, to day, for the first time in the history of the old, sullghtened and religious parish of St. John the Baptist, Perth, there is a cash surplus to the credit of the congregation. But this is not all. While our temporal and worldly affairs were being looked after, you were ever watchful (f our gipritual needs. Missions were given, and it must have been an edifying occasion to you when the missionary, Rev Father McPhail, standing before God's altar, and in the presence of yourself and the vast congregation, congratulated the parish-ioners on being the most religuis and most fer-vent in the faith of any congregation to which be had ever preached. This in itself speaks volumes, and requires ho further comment to show to whom is due the honor of such a state of whom is due the honor of such a state of the provent for the the such a state of the provent is not have removed our

al perfection. ear Father, if you have removed our debt. you have also removed our spirof spiritual perfection. Yes, dear Father, if you have removed our spir-jual debt, so far as it lies in the power of any spir-jual debt, so far as it lies in the power of any spir-ing our holy faith alive and saving souls, and it is with pieasure that we acknowledge that your efforts have been crowned with success. How well do we remember that Friday even-ing, nearly nine years ago, when our late jamented Archbishop Cleary, seated on this very altar, in the presence of yourself and your fellow - priests, addressing the vast congre-gation with which this sacred edifice was crowded, told them that 'he had come to place over them as their pastor Rev. Father Duffus, one of the best priests in the diocese of King-tow, Such a eulogy, coming, as it did from the Church in Canada, at d from a prelate who adhered strickly to the principle. "Hone to whom honor is due," can only be realized by a performed at king ston. In SF2, you were frea-tion in the Staff, appointed as particle. "Hone to whome do the staff, appointed as particle. "Hone to premos, Rev FAL appointed as particle. "Hone to prince, Rev FAL appointed as particle. Then to prince it clug the Staff, dt the town of limits, of Crysler and Moose Creek, then in prince to the particle as particle as a further staff, and the particle provide to the particle as the staff, the town of limits of Crysler and Moose Creek, then in prince the other staff, appointed as particle as the form the staff staff, where the particle of komptylie, but il heaith necessitated your repointed to the particle to take charge of the partish of Merrickville, which was your hast appoint. "Merrickville, which was your last appoint."

brethren of Perth for their kindness and court-cous treatment of him since he had been in their midst, and he laid particular stress on the harmony and good feeling existing between all classes and creeds in this good old town. He earnestly exhorted his hearers to continue to cultivate that friendship, and by every means in their power to frown down any-thing that would tend to disunite Pro-testants and Catholics and sow the seed of religious strife, which, he was happy to say, were being surrely trodden out. He next spoke of the installation of the Sisters of Charity during his pastorate. He culcyized in glow-ing language the meritorious work they were doing, and the colucation, both religions and sectiar, that lay in the grasp of the Catholic children to take advantage of the great oppor-tunities offered in this direction, and called med using the meritorions the Sisters in their the offered in the Sisters in the Sisters in their

children of Perth. He samesdy requested the children to take advantage of the great oppor-tunities offered in this direction, and odin-upon the parents to samist the Sisters in their good work. The various committees con-nected with the Church, the sits toys, the choir, the Children of Mery, and the Altar Society, were each in turn thanked for the assistance they had given him. He again and again thanked which they had always given him durate he might be placed, he could be added to be added to be added always given him durate he might be placed, he found the size of the size of the size of the hearty coopering his pastorate, and always given him durate he might be placed, he found an master member the congregation and their sendfast and zealous practice of their holy religion. He bespoke for his success-or a continuance of that support which was concessential between pastor and people. He then requested the congregation to kneel down, when he saked Almighty God to bless them and their families, after which he gave them his blessing, and as he turned towards the altar, he closed an address, which was throughout a masterpiece, by the simple yet touching word. "Farewell." Father Duffus was also waited upon by the altar boys and presented with a beautiful cut giass fruit dish, set in aliver; by the children of the Separate school, who presented him with an elaborate silk umbrella and cane combined, which was suitably engraved; while the Altar Society presented him with a magnificent fur-lined, beaver trimmed cloak. In each case suitable addresses were read and replies made. On tuesday the reverend Father took the boat atOliver's ferry for his new parish, and he congregation and the people of Perth in gen-eral. The illumination of the address was done by the Hev, Superiores in charge of the convent

congregation and the people of Perth in gen-eral. The illumination of the address was done by the Rev. Superiorcs in charge of the convent here, and was indeed a work of art. Father Duffus has been pastor of Perth for over eight and one half years, and, during that time he has endeared himself to the con-gregation, both old and young, in a greater de-gree perhaps than almost any other priest who has ever been in charge here, and, from his gentlemaly bearing, he made hosts of friends threughout the town and country. The best wishes of all for his future health, and success go with him to his new parish.

### ARCHDIOCESE OF OTTAWA.

St Patrick's parish sewing society made and distributed four hundred and twenty-one gar-ments during the past year, at a cost of \$89,87 for materials. A bank balance of \$214.38 re-mains

ngst the visitors to the city last week ev. Father Charlebois, Superior of Ri

Amongs, the visitors to the trip new work, was flev, Father Charlebois, Superior of Ri-gand College. Holy Communion was received at Gatineau Point, by forty-six children for the first time last week. His Grace the Archbishop purposes celebrat-ing his Silver Jublice on the 28th October. Pre-parations for the auspicious event have already been commenced. Rev. Father Blais was here en route for Manitoba, last week, where he is locating a number of repartiated French families. The Reverend Sisters will soon have a home again at Cassellman and will resume charge of the schools. Their convent was burnt two years ago, but is about to he rebuilt. Itev. Father Patton will pass the summer month at Morrisburg. The Societs St. Joseph are enlarging and im-proving their hall. Eventually it will be the eduarters of the French societies of the city.

Rev. Father McDonald, of Chrysler, is just

Rev. Father McDonald, of Chrysler, is just completing a magnificent new stone church; it will be solemnly dedicated on the lith inst. Amongst the recently ordained was Rev. Father Rousseau, who has gone to the dis-charge of the ministry in St, Boniface diocese. The Catholic inhabitants of Quinnville, num-bering some sixty flye families, are erecting a small church; it will be served by the parish priest of Cantley. Rev. Father Lecompte, O. M. I., died at Mattawa lest week.

Rev. Father Lecompte, O. M. I., died at Mattawa last week. Rev. Father Blondin, of Lowe, was here last week. Rev. John O'Gara has return(d to his home, Springfield, Mass. and also Rev. Edward O'Gara, S. J., to Loyola college, Montreal. The additions and improvements to the church of the Sacre Cœur have been com-menced.

cource of the Sacre Cour have been com-menced. His Grace received a great ovation on his arrival in Hull on his pastoral visit. He was at Eardley on Friday, and on Saturday and Sun-day at Aylmer. Sunday, 2nd inst., the festival of the Visita-tion of the Blessed Virgin Mary, the great day with the/members of the Congregation de Notre Dame, witnessed the usual annual renewal of their vows by the ladies of Gloucester street convent.

DIOCESE OF LONDON.

DIOCESE OF PETERBOROUGH. Address and Presentation. Special to the CATHOLIC RECORD.

Special to the CATHOLIC RECORD. On Sunday last our esteemed pastor, the Rev. C. S. Bretherton, took leave of his congregation in anticipation of his departure for England on Saturday next. A large congregation was present and autong them a number of friends him and eay good-bye. Meariv a year ago he had the misfortune of fulsiocating one of his ankles in a fail and has not fulsiogating one of his ankles in a fail and has not fully recovered from the injury yet. In order has kindly given him permission to take a holi-day trip to the land of his birth, where no doubt he will soon become as strong and ener-gent. The occasion was taken advantage of by his parishioners to a press their appreciation of his services as parish priest and of presenting him

THE CATHOLIG RECORD

The accession was taken advantage of by his periode as parish priest and of presention of his minh of handsome and well-filled purse, and a most of which came from his native land, as a token of their cateem and love. The bouquet was obtained at Miss Rudin's millinory estab-lishment, Peterborough and on the purse was painted a neat design and scole bearing Father Bretherton's name in full, by Mrs. H. Mathews of this place. The address was read by Mr. H. Mathews and the presentation made by two little grife of the parish-Miss Gertie Lucas, daughter of John C Lucas and Miss Olive Herlibey, daughter of Mr. Edmund Herlihey. ADDRESS. ADDRESS.

To the Rev. C. S. Bretherton, Pastor of Luke's, Downeyville :

To the Icev. C. S. Breinercon, Fastor of St. Luke's, Downeyville: Dear Father-So conflicting and varied are the emotions which on this occasion fill our hearts with mingled feelings of pleasure and pain, that to picture them is beyond the reach of our feeble pen. Notwithstanding this inabil-ity on our part, beloved pastor, to express in words our appreciation of your services in the past and our good wishes for you in the future. we beg to acknowledge our desire to do so, trusting that the desire will be accepted in lieu of the effort. We are well aware that the pricest renounces family ties and worldly friendships when taking Holy Orders, never-theless a trip to the Old Country, and more especially when it is the land of one's birth, must rejoice the heart of the voyager, and we rujoice with you, esteemed pastor, though your absence is attended by circumstances of prow and regret.

especially when it is the land of one's birth, must rejoice the heart of the voyager, and we rejoice with you, esteemed pastor, though your absence is attended by circumstances of sorrow and regret. Pleasing indeed and consoling as well is the thought that, while your absence is the out come of an unfortunate accident, it affords you the pleasure of visiting once more the joyous scenes of happy boyhood, of meeting again the friends of earlier days, and above all of join-ing, if ouly for a limited time, the family circle, there to enjoy a well-earned rest and regain, we trust your former strength and vigor. It also affords us, respected pastor, an oppor-tunity of manifesting our appreciation of the good priest who, regardless alike of personal effort and private interest, has established for us a church property at once so substantial and beautiful as to occupy a position in the front rank of church properties in this diocese. We can enced many, very many instance, of self-denial and devotedness to get inprefeys to a very few. Of touching, or more prise-wort on mention here, buch did afford us the above stores important, mhe deep and abiding interest you here that, not astisfied with teaching and in-structing them in their religion and the life they should lead, you must, it seemed, go farther and from time to time, often to the dis-advantage of your own private resources, ar-range pichies and nettertainments, a delight to them at the moment, and a fond memory in the future.

range picnics and entertainments, a delight to therm at the moment, and a fond memory in the future. To members of the C. M. B. A. and C. L. A. societies of the parish your absence shall be a loss well nigh irreparable. It could not be otherwise. And why *i* Because to you, dear father, our societies owe their exist-ence. You were their promoter and under your fostering care, not withstanding many and at times disheartening circum stances, bey have grown and flierary tastes and sociability disheartening circum the orphan. Thank God this is true, and proud the orphan, eknowiedge it and pronder still. A. A. and our friends of the C. L. A. to present ourselves at this altar and offer our Holy Com-munions, beseeching our Heavenly Father, if it he His holy will, to grant you a safe journey. On behalf of these societies, kind paster, and on behalf of these societies, kind paster, and on behalf of the whole parish, we beg you to ac

ANNUAL COMMENCEMENTS. ASSUMPTION COLLEGE, SAND WICH, ONT.

Augustus LAW, Stanley, Darton, John Lully, Henry, Phelan, Gerald Coughlin, Patrick Coughlin. PHEPARATORY (A). Chas Standing.-First prize George Vanler, second John Davis, accessit Charles Power, Justin McCool, Ernest McKenna. Religious Instruction. - First prize George Vanler, second Baoul Prévost, accessit Justin McCool, Ernest Donsely, Maurice Elliott, English.--(Grammar, Spelling, Composition-First prize George Vanler, second Charles Power, accessit Raoul Prévost, John Davis, Thomas Guarin. French.-First prize John Davis, second George Vanler, accessit Charles Power. Arithmetic.-First prize John Davis, second Eraest McKanna, accessit Raoul Prévost, Charles Power, Adrian Law. History and George Vanler, accessit John Davis, Raoul Prévost, Thomas Guerin. The following boys of this class have during the year distinguished themeslves by uniform application to study: George Vanler, John Davis, Francie O'Kerle, Justin McCool, Charles Power, Adrian Law, Ernest McKenna, Jack Milloy. PREPARATORY (B). Class-Standing.- First prize Augusting The annual commencement exercises of this rell-known Catholic educational institution

The annual commencement exercises of this well-known Catholic educational institution were held on Thursday morning; the 25ad ult., and were attended by a large number of the priests of the dioceses of District and London. Ont., and by the parents and friends of the pupils. The good Basiline Fahers who have the institution in charge are to be congratu-lated upon the success which has attended their efforts. The college is increasing in pop-ularity each year, the students coming from nearly every part of Ontario, and from many States in the Union. The graduating class this year numbered thirteen. The address to the graduates was delivered by the five. Morgan J. P. Dempsey, rector of Skinits Poter and Paul's cathedral. Detroit, Wm. Hogan, of Chicago, delivered the valedictory, and the gold medals and honors were awarded as follows: Good conduct, senior Kingebridge, first class honors. Edward David Content, and Grav, the Most Rev. Archibhap O'conor, of Toronio- Michnel Uniel, the Bore condent, and class honors. Edward Taylor, Ann. Arbor, Mich, second Francis Loursacheut, Othima-ting, Detroit Uniel, Schlame Fitz-viscies nonors. Edward Taylor, Ann. Arbor, Mich, second Francis Loursacheut, Chitam; third, Thos, Feiguson, Vess, Ont. fourth, Wm. Hogar, Chicago ; fifth, Jamee Fitz-Casering scholarebip, founded by H. R. Cas-

third, Thos. Felguson, Veta, Oht. Holdrin, Wm. Hogan, Chicago; fifth, Jamee Fitz-patrick, Detroit. Casgrain, of Windsor, open to members of the 8t. Basil Literary Association for competition in oratorical contest.-Francis Laurandeau, first. Jas. Fitzpatrick, second; honors, Edward Taylor and Thos. Hussey. Dramatic Club prize, \$10 in gold, given by Rev. T. A. Beaudoin, of Walkerville, for con-test in elocution-Wm. Hogan, first; Francis Lurandeau, second; honors, John Powers, of Cleveland.

Lurandeau, second: honors, John Powers, of Junior Literary Society – Edward McCor-mick, Carleton, Mich., first; Francis Silis, Seaforth, Ont., second; honors, Walter R. Marron, Monroe, Mich., and James Hogan. Lucknow, Ont. Natural philosophy – Edward McCormick; honors, James Fitzpatrick, Edward Taylor and The Beadoin prize, \$5 for the best sight rendering of a welct passage in Greek classics - Thos, Hussey; honors, James Fitzpatrick. St. Basil Literary Association – Edward Taylor, first; honors, James Fitzpatrick. Michael O Nell, Thos. Hussey and Wm. Hogan.

application to study : George valler, John Davis, Francis O'Kevic, Justin McCool, Chrises Power, Adrian Law, Ernest McKenna, Jack Milloy. PREPARATORY (8). Class-Standing. - First prize Augustine Downes, second George V. Bacon, accessit Alexandre Lefebvre, James Casey, William O'Malley. Beligious Instruction. - First prize Michael T. Burke, second Augustine Downes, accessit William O'Malley, Joseph McCool, Francis Smith. Englist. - Gremmar, Spelling, Composition.) First prize William Unot, second George V. Bacon, accessit William O'Malley, Trancis Smith. Englist. - Gremmar, Spelling, Composition.) First prize William Unot, second George V. Bacon, accessit William O'Malley, Trancis Smith. Murray Steben. - French.-First prize Alexandre Lefebvre, Scond William Lout, accessit Francis Shal-le Guigg Batter, Feorge Day. - Arithmetic Jong, Alexandre Lefebvre, Active First prize Alexandre Lefebvre, Accessit Unot. William Gong, accessit Charles Shal-le Guigg Batter, Ferst prize Murray Steberg Baxter, George Day. - Matter Lefebvre, William O'Malley, James Class-Standing. - First prize Murray The following boys of this class have during the year distinguished themselves by uniform apfication to study : Augustine Downes, Al xandre Lefebvre, William O'Malley, James Casey, J. Haymond Ryan, William Lynott, Uberto Casgrain, René Hedmond. - PREFRATORY (C). Class-Standing. - First prize Chester Myers, accessit Hemmick, John Landry. - Religious Instruction.- First prize Harold Hingston, Second Joseph Myers, accessit Harold Hingston, Joseph Myers, accessit Harold Hing-ton, Abesir Hemmick, John Landry. - English.- (Grantmar, Spelling, Composition). First prize Chester Myers, accessit Amold Hingston, Joseph Myers, - Tranch.- First prize Hubo Fortier, second Arthur Hemmick, accessit Robair Hemmick, Harold Hingston, Joseph Myers, accessit Lawrence Hicks, Barry Myers, Joseph Myers. - Mistory and Geography.- First prize Chester Myers, Methelle. - First prize, Arnand Brunelle, second Chester Myers, accessit Armand Hungston, Joseph Myers

mick. The following boys of this class have during the year distinguished themselves by uniform application to study: Chester Myers, James O'Connor, Armand Brunelle John Landry, Joseph Myers, Barry Myers, Robair Hem-mick.

The distribution of prizes of Loyola college Montreal, took place at Karn Hall, St. Cathar-ine street on June 26th. The following is the Maurice Browne. DRAWING. John Dickenson.—Honorable Mention. Honor-List of First-Term Examina

Montreal, took place at KATH Hall, St. Cathar-ine street on June 26th. The following is the Prize for good conduct determined by the vote of the boys, the masters together with the aggregate of monthly marks, James Keane. Accessit John Walsh, William Kaine, Corbett McRae, Edward Dissette. The Lieutenant-Governor's medal awarded to Thomas Tansoy, who in his examination, obtained the highest average in the highest class.

class. FIRST GRAMMAR. Class-standing.—First prize Peter Donovan, second Joseph Downes, accesit Thomas Tansey, Robert Hart, Arthur Sullivan. Religious Instruction.—First prize, Peter Donovan, second Thomas Tansey. accessit Edwin Cummings, Eustace Maguire, Arthur Sullivan.

Edwin Cummings, Just English.—First prize Arthur Sullivan, second Joseph Downes, accessit Edwin Cummings, Robert Hart, Francie McKenna. French.—First prize Henry Monk, second Edwin Cummings, accessit Thomas Tansey,

NAZARETH ACADEMY, KALAMA-

fourice Dun

Z00.

NEW BOOKS.

JULY 8, 1899 History and Geography.—First prize Gerald Coughlin, second Henry Phelan, accessit James Kenne, Staaley Bartni, Augustus Law, The following bory sof this class have during the year distinguished themselves by uniform application to study: James Keane. Thomas F. McGovern, Michael McCool, Joseph Power, Augustus Law, Stanley Barton, John Lunny, Henry Phelan, Gerald Coughlin, Patrick Coughlin, Patrick MARKET REPORTS.

MONTREAL

MONTREAL Montreal, July 6.–(Special.) – The grain market was quiet to day; oats are quoted at stic, aflont; peas are firm at 76c, afloat; and buckwheat is quoted at 60c. Flour is fairly to \$4.00, straight rollers, \$3.00 to \$3.00; manitobs patents \$4.20 to \$4.00; at \$3.00; prices; rolled oats selling at \$3.80 per barren, and \$5.85 per bag. Feed is in fair demand ; On-ario bran, in bulk, \$16.50 to \$1.70; \$4.00; at a \$1.65 to \$1.80; prices; rolled oats selling at \$3.80 per barren, and \$6.85 per bag. Feed is in fair demand ; On-ario bran, in bulk, \$16.50 to \$25, per ton, in cluding bags. Cheese is easy at \$4 to \$6; for Western, and \$5 to \$9.c. for flasst creamery, they are itendy, choice being quoted at 16c; ordinary at 12c, and No. 2 at 9 to 10c, per doz. Potatoes are firm \$5 to \$90c. to Rastren.

Latest Live Stock, Markets,

TONORO, Toronto, July 6. – The best prices are not quotably changed, and choice shippers fetch from \$4.80 to \$5 and for selections 10 to 15 cents more per cwt. Light stuff is a shade weaker. Good butcher cattle sold at from \$4 to \$4.50

Good bucher cattle sold at from \$1.00 \$4.00 per cwt.; and occasionally loc more for selec-tions. "Grassers' sold at from \$3.60 down to \$3.55 per cwt., and were a slow sale. Rough cows and inferior bulls are not wanted. Stockers sold at from \$3.10 \$3.00 per cwt., with a slow inquiry. Export bulls are weaker at from \$3.50 to \$4

per out. per out. and milkers, are unchanged ; if any-Feeders and milkers, are unchanged ; if any-thing, cows are easier. The supply of choice yeal calves continues. The supply of choice yeal calves continues. the demand ; the common calves self

short of the demand; the common caives sell slowly at poor prices. Sheep are weak and drag at from \$3 to \$3.50 per cwt. More of the better grade of spring lambs are wanted; prices to-day ranged from \$2.25 to

Bucks are fetching from \$2.50 to \$2.75 per

Bucks are tooling the form 150 lbs. to Today "singers" (scaling from 150 lbs. to Zo lbs., for per lb. was paid ; for light fat 4c. ; and for heavy fat the price is 4 to per lb. Sows. fetch 3c per lb. Stags sell at 2c. per lb. Store hogs are not wanted.

Store bogs are not wanted. EAST BUTPALO. East BUTBIO, N. Y., July 6. – Cattle – The receipte of sale cattle were 11 loads, ot which 10 were Canadian, part of which were sold at private terms. There were only 5 loads of calves on sale, with a good demand: choice, 40 to \$6.25. Lamb-Seven loads on sale: the de-mand was light, and there was hardly enough on the market to make a quotable change; apring lambs, choice to extra, \$5.50 to \$6.75; good to choice, \$6.00 to \$6.55; sheep, choice to \$5.00; common to fair, \$3 to \$4.50, holgs -The market was fairly active, on the basis of \$1.15, and 15 loads on sale; heavy, \$4.10; mixed, \$1.10 to \$1.15; Yorkers, \$4.15; pixs, \$4.15; roughs, \$3.55 to \$3.55; stags, \$3 to \$3.25; theo close was steady.

### BLOOD POISONING.

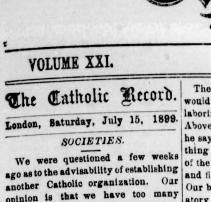
Terrible Suffering of a Prince Edward County Farmer.

SPITAL TREATMENT FAILED TO BENEFIT HIM AND HIS LIFE. WAS DESPAIRED OF-AGAIN WELL AND STRONG.

#### From the Belleville Sun.

AGAIN WELL AND STRONG. From the Beileville Sun. A reporter of the Beileville Sun recently had an opportunity to investigate a cure made-through the use of Dr. Williams' Pink Pills for Pale People which is little short of miraculous. The subject of the cure is Mr. William H. Conklin, a well known farmer who lives in Amiliasburg township, Prince Edward county. When the reporter drove over to see Mr. Conk-lin he was under the impression, from what he had heard of the case, that he would find a partial invalid, but to his surprise found a stal-wart, robust man of six feet, actively engaged unloading logs from a sleigh. On making known the object of his visit the reporter was invited into the house and Mr. Conklin gave his story as follows: "You can see for yourrelf that my condition is now one of good health, and yet I have been mear death's door. A year ago last summer I injured my hand, with the result that blood the usual treatment given and the hand ap-parenity got well and I started to work. If soon turned out, however, that the polone my crease actification the month of October, 1897. My condition was desperate, and has a boty making any progress toward recovery. I may be the using that I could not recover, I asked to be taken home. I then tried various treat-ment with no better results. I could not was any that I gave my one ago the had ap-pranting with the pare on as a boty making any progress toward recovery. I may be inaken home, I then tried various treat-my endition was desperate, and as I was not making any progress toward recovery. I may which that been the bane of my sleep-ment with no better results. I could not was any that I gave my case up as horless. My condition was desperate and as I was not making any progress toward recovery. I may be track hande, Ar this stage I was advised to the pills were helping me I sent for a further would whont help, and I was doubled up like with thad been the bane of my sleep-my hore. Meantime a swelling came i John Dickenson.-Honorable Mention. Honor-List of First-Term Examina-tions. FIRST-CLASS HONORS. First Grammar.-Terence Brady, Peter Don-ovan, Joseph Downes, Robert Hart, Francis McKenns, Arthur Sullivan, Thomas Tansey. Second Grammar.-William H. Browne, Jr. Philipe Chevaller, John Dickenson, Richard Forrestd., William Kaine, Frederick Monk, John P. Walsh. Corbett Whiton. Third Grammar.-Charles Bermingham. Msurice Browne. Michael Davis, Francis Downes, James O'Keefe. Preparatory.-M. T. Burke, John Davis. Thomas Guerin, Justin McCool, Earnest McKenna, John J. Milloy, Charles Power, George Vanier, Chester Myers, James O'Con-nor, Hugo Fortier, Arthur Henmick, Robair Henmick, Lawrence Hicks, Harold Hingston, Barry Myers, Armand Brunelle, Augustin Downes, Alphonse Schultz, Arthur Marson, Alexandre Lefebvre, Joseph Myers. SECOND CLASS HONORS. First Grammar.-Edwin Cunnnings, Edward Dissette, Albert Lortie, Eustace Maguire, Henry Monk. Robert McIhone. Second Grammar.-John Barrow, Louis Burns, Piererd Conroy, James Doran, Guy Hanel, Josenh Mesgher, Michael Tansey. Third Grammar.-John Barrow, Louis Burns, Pierter, Henry Hors, Hinshard, Horkent, Marshar, William Daiy, Raphael Dillion, tempt, Bail Hingston, Edward Hoctor, William O'Neill, Rockett Power, James Tyr-Pierter, Maurice Elingt, Action Law, Hotcor, William O'Neill, Rockett Power, James Tyr-Prenkard Statis Hingston, Edward Hoctor, William O'Neill, Rockett Power, James Tyr-Prenkard Statis Hingston, Edward Hoctor, William O'Neill, Rockett Power, James Tyr-Prenkard Statis Hingston, Edward Hoctor, William O'Neill, Rockett Power, James Tyr-Prenkard Statis Hingston, Edward Hoctor, William O'Neill, Rockett Power, James Tyr-Prenkard Statis Hingston, Edward Hoctor, William O'Neill, Bockett Power, James Tyr-Prenkard Statis Hingston, Edward Hoctor, William O'Neill, Rockett Power, James Tyr-Barton Marting Statis Honder James Laward Henry Marting Kaling Long Laward Hoctor, Harty Handel, Juster Henry Marther Kaling Long rell. Proparatory.—George V. Bacon, third, Quigg Baxtor, Maurice Elliott, Adrian Law. Martin Mildoy, Frank OKcefo, Sargent Owens, J. Raymond Ryan, Thomas ISkelly, Francis A. Smith, Noble Steacy, Joseph McCool, René Redmond, William O'Malley, John Landry,

Pills brought me to my present state of good health, and so long as I live I shall praise the remedy that brought me back from the verge of the grave." Dr. Williams' Pink Pills cure by going to the



opinion is that we have too many societies for our adult population. They all have their aims and remedies for special needs, but, judging them by titude their work, we are inclined, to believe cloud that many become members simply for selfish purpose or to have the privil has p ege of being called by some high-W sounding name and of being robed Ame in gorgeous regalia. Too many ous p societies tend to break up homeman life. We do not imagine that he m a husband should be everlastingly the h attending meetings of committees, etc. when Again a multiplicity of societies pre- of th vents us from concentrating our forces polit and renders us comparatively use avai less as a social or political force. They less as a social or political force. They are fruitful breeders of cliques and with

factions and we have more than once observed that those who are loud in their exhortations of brotherly love are the ones who impede the advancement of a brother Catholic. "By their fruits rece scie

ye shall know them." We have societies enough, and to ton spare. One good benefit organization by that is on a higher plane than the edit ordinary insurance company, a temper ant ance society, and one adapted to the Hell needs of the juveniles, should afford wor ample scope to our zeal and satisfy our the desire to promote Catholic interests. pen

hay ma AFTER THE WAR.

aga The advocates of expansion, etc.,

are less enthusiastic just now in commendation of the McKinley policy. The prowess of the American soldier in the far East is based largely on the we luxuriant imagination of the scribe that who furnishes the populace with bes accounts of sanguinary encounters and dis glorious victories. That the " boys in the blue" have done their share for of t Humanity's cause is undeniable, but not that the campaign has been a success pea either in quelling the disturbing elements or in adding anything to Uncle to Sam's domains is as untrue as the con manufactured reports sent from Man- say

ila. Ois, who told the natives to get into if the bush and to wait until they were in sent for, begs for volunteers to crush so those whom he esteemed so lightly. Earnest and intelligent men who did by what was in them to hold back the W "Man of Destiny" from a policy that w was as antagonistic to justice as it was | c

subversive of the principles of the n American Constitution, see the fulfil ment of their prophecies. The commercial nabobs who hurled the country se into war, with the view of making the it Philippines a battening ground for fa counter-jumpers, view the situation without alarm : but they who pay the taxes, and know that many a gallant young heart will bend and break under the strain, are convinced that Government by the people and for the people has its disadvantages. They can learn a little yet from the effete monarchies of Europe. The Philippines seems destined for some years to be an American graveyard. It is rather costly to have one so far from home, but, like the afflicted baby who cried for Castoria, they "were not happy until they got When we read that General Brooke has declared authoritatively that crime and bloodshed are, considering the disturbed state of the country, com. paratively unknown, and when we are told by reliable witnesses that the average Philippino is in no need of the blessings of Anglo-Saxon civilization, we are at a loss to account for the misrepresentation and calumny that have been circulated by some secular and so-called religious newspapers. A military gentleman, as quoted by the Standard and Times, says that it is all nonsense to believe the yarns told about the ignorance of the Philippinos. In the isle of Panuay the percentage of men, women and children who can read and write is greater than in the city of Boston. A minister of the Church of England holds the opinion that the Augustinian friars have done more solid work in lifting up the native in the scale of civilization than has been accomplished by all the sect working in China and Japan.

Taylor, first ; honors, James Fitzpatrick, Michael O'Nell, Thos. Hussey and Wm. Hogan. The Flannery medal for best English essay on the Life and Poetry of Horace-James Fitz-patrick, first; honors, Thos. Hussey. Mental philosophy, medal given by Rev. M. J. Tiernan, rector of St. Peter's cathedral, London, Ont.-Edward Taylor, first; Wm. Hogan, second; honors, Michael O'Neil, Francis Laurandeau and John Powers. Church history - Michael O'Neil, first; honors, Francis Laurandeau and they stood are as follows: Francis Graham, Woodstock, Ont.; James Gunary, Mt. Carmel, Ont ; Leo Owens, Lima, Mich.; Hay Fieming, Detroit. These graduated from the rhotoric class are Thos, Hussey, Kingsbridge, Ont.; John Holte, Cincinnati, O.; Jas. Fitzpatrick, Duroit; Ame-dee Gignac, Petite Cole; Emile Plourde, De-troit; Clarence Huuk, Kalamazoo, Mich., Jere-miah Dantzer, Shakespeare, Ont.; J. M. Zind-ler and J. B. Zindler, Detroit.

LOYOLA COLLEGE, MONTREAL.

First prize Philipe Chevaller, secon Maurice Browne.

sppointed to the parish of St. Raphael's, where you labored for seven years, and then you were called to take charge of the parish of Merrickville, which was your last appoint ment previous to your installation here. Each parish in turn bears evidence of your zeal and plety, whether in the eroction of churches, or improvements of those already built, or, further still, in some cases the reduction, and in others the entire wiping out of the parish would not be the section of the parish would have in the section of the parish would have in the section of the parish would have in the others on of Separate schools or convents, where in the youth of the parish would have in the the other with the dist of the parish would have in the section of the parish would have in the others with the table the ground work of their holy faith, which would enable them to their your habors were caseless. Most of this work we console ourselves by the though the table them your isome with that Christian fortitude which characterizes the priest of God; and then you are held, and as the offering of a parist for your a scent by the second by each of the love and esteem in which you reheld. If our gratitude by your base were do the love and esteem in which how a same you for many years as a slight token of the love and esteem in which your relater by earthly treasures, and this yours were would still be indebtied to you or years a the alter. Farewell, and a bundred fold, we gould be measured by earthly treasures, and faithful laborer in His vineyari; that He may years as a faithful aborer in His vineyari; the the may faithful abore to fully the any series and on the year and the search and a the start we also a the any series in this work you for many years as a faithful aborer in the love alor family the maximultiple a the advert is the the maximultiple a the search. Some work and the search we also the search and the park work any search as the start. The work are remembered to your obmediate your work are head the the we also the t

of your old parishioners. Signed on behalf of the Congregation of St. John the Baptist, Perth.

By our old parishioners. By a on behalf of the Congregation of St. John the Baptist. Perth. The second s

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Separate schools was also largely due to his zeal. As a priest he was firm but gentle, and the same flae qualities were seen in all his doings. He enjoyed the utmost confidence of his Bishop and the love and respect of every priest and all the people of the diocese. Bishop elect McKvay will not be missed more as a prest than as a citizen. For about ten years he has been a broad minded, pro-gressive Hamiltonian, and this city is now and ever will be the better for having numbered him among its citizens. In wishing him success and happiness in his new and exalted position the Times but echoes the sentiment of every citizen, regardless of creed or denomination.

### Pretersion is always intolerable, for it be-trays littleness where it would assume great ness.

In ony win, to grant you a sate journey
 ind bring you back to us fully restored to your
 former activity.
 Da behalf of these societies, kind pastor, and
 Da behalf of these societies, kind pastor, and
 ind bring you back to us fully restored to you
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 for an analysis of the pastor and their appredation of the pasts howed the exteent and provide the pastor and their appredation of their pastor and their appredation of the to large year of the pastor and their appredation of the pastor and their appredation of the state in the dioces in the good work, increase the pastor the your of their on the parest hour of the pastor and their appredation of the pastor and their appredation of the state in the dioces in the dioces in the good work, increasing the state in the state and extored them.
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### DIOCESE OF HAMILTON.

### Silver Jubilee of Very Rev. Dean O'Connell.

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WHE CATHOLIG RECORD

Witton.
 First prize Frederick Monk, second Corbett Whitton, accessit William Kaine, Joseph Meskher, John P. Waisn.
 French.-First prize Guy Hamel, second Frederick Monk, accessit Armond Chevalier, Francis Downes, William Kaine, second Francis Downes, accessit William Browne, Frederick Monk, John William Kaine, second Frederick Monk, Accessit Francis Downes, Greek.-First prize William Kaine, second Frederick Monk, Accessit Francis Downes, Armand Chevalier, John William Kaine, second Brederick Monk, Accessit Francis Downes, Armand Chevalier, John William H.
 Browne, Friet Francis Downes, Kaine, accessit William H.
 Browne, First prize Joseph Meskher, second William Chevalier, John Weiser, Brancis Downes, Armand Chevalier, John Weiser, Brancis Downes, Armand Chevalier, John Weiser, Stander Mesker, second History.-First prize Joseph Meskher, second History.-First prize Joseph Meskher, second History, First Stander Stander, Stander Mesker, Second History, First Stander, Chevelaier, Charles Lenky, John Walsh, Francis Downes, Joseph Mongher, William Kaine Tansey, Charles Lenky, James Doran were promoted to this class at the end of the first term.
 Chase-Standing.- First prize Chas. Berming-

end of the first term. THRD GRAMMAR. Class-Standing.-First prize Chas. Berming-ham, socond Maurice Browne, accessit James O'Keefe, Michael Davis, George Crowe, Louis Burns, Baoil Hingston. Religious Instruction.-First prize Chas. Bermingham, second Sherman Hayes, Accessit Frederick Ryan, William O'Nelll, Louis Burns, James O'Keefe, John Cunningham, English.-First prize Michael Davis, second Ohns. Bermingham, accessit Maurice Browne, Robert B, Farrell, John Barrow, John Parker, Raphael Dillon. Freuch.-First prize Walter Commission

Chas. Bermingham, accessit Maurice Browne, Robert B. Farrell, John Barrow, John Parker, Raphael Dillon. French. – First prize Walter Cummings, second Emile Emery, accessit John Parker, Percy Macaulay, William Hemmick, John Barrow, Rockett Power. Latin.–First prize Charles Bermingham, second Maurice Browne, accessit Michael Jowis, William Daly, Sherman Bayos, Rockett Power, James O'Keefe, Greek.–First prize Maurice Browne, second Chales Hermingham, accessit James O'Keefe, Rockett Power, William O'Neil. John Barrow, William Daly. Arithmetic.–First prize John Parkor, second Charles Bermingham, accessit James O'Keefe, Faother Dower, William O'Neil. John Barrow, William Daly. Arithmetic.–First prize John Parkor, second Charles Bermingham, accessit Walter Cum-mings, Michael Davis, James O'Keefe, Fred-erick Ryan, Emile Emery. History and Geography – First prize, Louis Burns, second Michael Davis, accessit James O'Keefe, Rockett Power, Georgo Crow, de St. Denis Frevost, John Parker. The foliowing boys of this class have during the year distuguished themselves by uniform application to study : Maurice Browne, James O'Keefe, Michael Davis, Charles Berningham, John Cunningham, Louis Burns, Robert Wick-ham, Sherman Haynes. LATIN RUDINENTS. Class Standing.–First prize Joseph Power and Gerald Coughlin, accessit Thomas F. Mc

and Geraid Cougnin, accessit Inounas F. McGovern, Augustus Law, Stanley Barton, James Kesne, Thomas F. McGovern, Joseph Austin, Accessit James Kesne, Thomas F. McGovern, Joseph Austin, Persene Kesne, McGovern, Joseph Austin, Accessit Joseph Power, James Kesne, Thomas F. McGovern, Joseph Austin, Raymond Simard, Thomas F. McGovern, Second Joseph Power, accessit Joseph Power, second Joseph Power, accessit Joseph Power, second Augustus Law, Thomas F. McGovern, Michael Keys, James Keane, Arithmetic, Prize Henry Phelan, accessit James Keane, Accessit James Keane, Arithmetic, Prize Henry Phelan, Accessit James Keane, Arithmetic, Philan Accessit Accessit Accessit

retty littl-Dr. Williams' Pink Pins cure by going to the root of the disease. They renew and build up the blood, and strengthen the nerves, thus diving disease from the system. Avoid imita-tions by insisting that every box you purchase is enclosed in a wrapper bearing ihe full trade mark. Dr. Williams Pink Pills for Pale People. If your dealer does not keep them they will be sent postpaid at 50 cents a box, or six boxes for \$2.50 by addressing the Dr. Williams' Medicine Cc., Brockville, Ont. A neat and pretty little calendar has ocen issued by the Nazareth Academy of Kalama-zoo, Michigan. This academy is conducted by the Sisters of St. Joseph of the diocese of Detroit, being incorporated under the laws of xoo, Michigan. This academy is conducted by the Sisters of St. Joseph of the diocese of Detroit, being incorporated under the laws of the State of Michigan in 1897, and is under the direction of Very Rev. Frank A. O'Brien, A. M., Li, D. The annual commencement exer-cises were held this year on the 20th, 21st and 22nd ultimo, and were very successful. One young lady-Miss Katheryne E. Baumann, of Kalamazoo graduated this year, receiving the Academy's gold medial and diploma, and a diamond ring from her mother, Mrs. Anna Baumann. Hesides this, many other valuable prizes were bestowed upon the more deserving pupils. The views gives in the calendar are a photo of the accomplished young graduate; the study hall of the Academy; a quiet nook in the museum; a classroom; it he chapel; the main corridor; a pretty view of the lake; the pupils rehearsing; the dormitor; it helibrary; the chapel in the woods; the parlor, etc., etc. "The Nazaraine" is published every month at the Academy for the purpose of keeping thereto. Price of subscription, 50 ets. a year. TEACHER WANTED.

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