

# The Catholic Record.

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

VOLUME XVI.

LONDON, ONTARIO, SATURDAY, AUGUST 4, 1894.

NO. 824.

## THE DEPOSING POWER OF THE POPE.

To the Editor of the CATHOLIC RECORD.—Sir—One of the stock charges against Catholics, now as in former times, is that they are subjects of the Pope, who can at any time release them from the duty of allegiance. These self-constituted patriots and guardians of liberty, "civil and religious," reiterate this charge from pulpit and from press until some timid and weak-kneed Protestants actually believe such to be the case. Of course those anti Catholic crusaders are never at a loss for proofs in abundance! If proofs cannot be found readily it is no difficult matter to manufacture them. Do they appeal to history to produce instances of Catholic disloyalty? It would be an easy matter to prove their charge in this manner provided history furnishes the proofs, but such is not the case. I have yet to learn that a single one of those "no-Popery" champions ever made an attempt to produce historical evidence going to show that Catholics have ever been disloyal subjects in any country on account of their religion. Documentary evidence is what those champions rest their case on. They cite garbled quotations of passages which they dig out of Papal deliverances and Catholic theological treatises. What better evidence is required than that a few of the Popes in the Middle Ages found it necessary to absolve subjects from their allegiance to their tyrannical rulers. The actions of those Popes in such cases are produced to show that they aimed at temporal power and that Catholics are obliged to render temporal as well as spiritual obedience to the head of their Church in virtue of the deposing power. Of course their plain object in resorting to such tactics, in their Carthaginian hatred of Rome, is to injure Catholics, and, through them, the Church; but it would never do to say so in express terms—that would be too glaring an act of injustice for the majority of non-Catholics to tolerate. They disavow all thoughts of persecution, being in favor of the largest measure of liberty,—that is, in their own favor.

There is very little satisfaction in engaging in a controversy with any of those individuals; when they feel that they are cornered they drag so much extraneous and wholly irrelevant matter into the discussion, to appeal to vulgar prejudices and passion, that the real question at issue is obscured or lost to view. In this they resemble the cuttlefish, which emits a quantity of inky matter to darken the surrounding water and thus enable it to elude its pursuers.

The grounds of the deposing power are too extensive to be dealt with in a newspaper article, but a few quotations relating to the subject may serve to place this matter in its proper light and divert it of much of the terrors with which our "no-Popery" friends pretend to regard it. The most Rev. M. J. Spalding, late Archbishop of Baltimore, in a pastoral letter dated Rome, 19th July, 1870, points out that several learned Protestant writers of this century, especially in Germany, (Voigt's Gregory VII., and Hurter's Life of Innocent III.) have defended the Act of Gregory VII. in excommunicating and deposing the German Emperor, Henry IV.—the first Pontiff who formally exercised the power—as also that of other Pontiffs. "They have shown," he says, "by an array of facts which can scarcely be resisted, that those measures of severity were blows struck at tyrannical power and in favor of the liberty of the Church and for the benefit of a down-trodden people."

No danger can arise to the State or to civil society from the principle of the deposing power: 1st, because it is not and never was an article of faith, but merely a scholastic opinion. The language of the late Pius IX., when addressing a deputation from the Academia of the Catholic religion (England), 20th July, 1871, leaves no doubt on this point. "This right," says he, in speaking of the deposing power, "has indeed, in extreme circumstances, been exercised by the Popes; but it has absolutely nothing in common with Papal Infallibility. It was a consequence of the public law then in force and of the consent of Christian nations, who recognized in the Pope the supreme judge of Christendom, and constituted him judge over princes and peoples even in temporal matters. Now the present state of things is altogether different. Objects so different and epochs so dissimilar can only be confounded by bad faith; as if an infallible judgment pronounced on a revealed truth had any analogy with a right which the Popes, called upon by the desire of nations, were bound to exercise when the general good required it." 2nd, because the Popes have for over three centuries ceased to act upon it, or even to assert it; 3rd, because Catholics themselves have rejected and abjured it upon their most solemn oaths at various times, especially in England. This claim has often been contested with the Popes exercising it—and that too by orthodox Catholics; nor did the Popes cut them off from communion with the See of Rome for so doing, as the example of the Gallican Church proved for many ages.

In Cardinal Allen's Defence of the English Catholics, quoted by Lingard, vol. vi., he transcribes the opinions of Calvin, Beza, Zwinglius, Goodwin, Knox, Luther, and the Magdeburg divines in favor of the opinion that subjects can lawfully rise against their princes in defence of their religion. That Protestant subjects did so is evident from the conduct of the Reformers; in Scotland, in France, and in the Netherlands. The Cardinal also remarks that Queen Elizabeth would never have aided with money and troops, the Scottish, French, and Flemish insurgents had she not been persuaded that rebellion was lawful in the case of religion.

But how do the conduct and doctrine of Catholics compare with those of Protestants so far as they relate to the present question? Let Dr. Milner—Letters to a Prebendary, Letter vi.—present his view of the matter: "During the last three hundred years not one attempt was made by any of the Popes to exercise this power, yet we are to observe that a great number of princes, in the course of these centuries, have abandoned the Catholic faith, and not a few of them have even taken up arms against the Government and person of the reigning Pontiff. On the other hand, how many Catholic princes, during the space of one hundred years after the Reformation, were deprived by their Protestant subjects of the whole of their dominions, or such part of them as the latter could deprive them of. For example, Germany, France, England, Scotland, Geneva, etc. But the circumstance chiefly deserving of notice is that the revolutionary transactions here alluded to were carried on, not only under the encouragement, sanction, and authority of the heads of the Reformed religions, but, in most instances, by their express orders. Did not Luther issue more Bulls than one to absolve the Germans from their allegiance to Charles V.? Did not Calvin and Beza require the Huguenots to rebel against their sovereigns? Did not Knox, and the Presbyterian clergy of Scotland in general, with thundering anathemas, impel their followers to shake off the dominion of the Queen-regent, and afterwards that of Mary Queen of Scots? What else were the sermons and writings of Cranmer, Ridley, Jewel, Poyntet and other fathers of the new religion at home, in the reign of Queen Mary, but so many decrees in favor of rebellion and so many absolutions from the duty of allegiance? Did not a new set of Protestant doctors, proceeding on the fundamental principles of private judgment, . . . preach up, on the alleged authority of God's word, the necessity and justice of deposing and murdering Charles I. and substituting the constitution?" To this might be added, among others, the case of James II., in which his English Protestant subjects rebelled in defence of the Protestant religion, and that of the American colonists in the reign of George III.

Those who contend that the Popes claim temporal as well as spiritual dominion over all peoples and nations would do well to read the following, which is quoted by Cardinal Manning in his answer to Gladstone's Exposition, chap. ii. The quotation is from a letter by the Congregation of Cardinals of the College of Propaganda, by order of His Holiness, Pius VI., and addressed to the R. C. Archbishops of Ireland, dated Rome, 23rd June, 1791: "In this controversy a most accurate discrimination should be made between the genuine rights of the Apostolic See and those that are imported to it by innovators of its age for the purpose of calumniating the See of Rome never taught that faith is not to be kept with the heterodox—that an oath to kings separated from the Catholic communion can be violated—that it is lawful for the Bishops of Rome to invade their temporal rights and dominions. We, too, consider an attempt or design against the life of kings and princes, even under the pretext of religion, as a horrid and detestable crime." The Cardinal then adds that this passage was not unknown to Dr. Dollinger, who quotes it at page 51 in his work on the "Church and the Churches."

Why is it necessary for anti-Catholics to travel back some three or four centuries to rake up something from the musty records of by-gone ages to be used against the Catholics of the present day? It would seem that Freeman, the historian, was not unacquainted with specimens of the "no-Popery" tribe when he wrote: "The cause of all this diversity and controversy—a diversity and controversy most fatal to historic truth—is to be traced to the unhappy mistake of looking at the men of the twelfth century with the eyes of the nineteenth, and still more of hoping to extract something from the events of the twelfth century to do service in the controversies of the nineteenth." (Historical Essays—St. Thomas of Canterbury and his biographers.)

As I stated already, their object is plain enough; they must needs disguise their real purpose by some show of reason: they would disfranchise Catholics in public opinion, if not in law, because, forsooth, in a few cases—ten or twelve in all—the Popes exercised the deposing power against cruel and tyrannical monarchs and in favor of a down-trodden people.

This brings me to the close of the present letter. In the near future I hope to be able to take up the discussion of the subject whether consistent Roman Catholics can be loyal citizens of any Government. Yours etc., J. M. S.

July 25, 1894.

## POPE LEO XIII. FOR THE WORKINGMAN.

These extracts from Pope Leo XIII's Encyclical of two years ago on the Condition of Labor, apply singularly to the present labor troubles in the United States.

Says the Holy Father: "Rights must be religiously respected wherever they are found; and it is the duty of the public authority to prevent and punish injury, and to protect each one in the possession of his own. Still, when there is a question of protecting the rights of individuals, the poor and helpless have a claim to special consideration. The richer population have many ways of protecting themselves, and stand less in need of help from the State; those who are badly-off have no resources of their own to fall back upon, and must chiefly rely upon the assistance of the State. And it is for this reason that wage-earners, who are, undoubtedly, among the weak and necessitous, should be specially cared for and protected by the Commonwealth.

Here, however, it will be advisable to avert expressly to one or two of the more important details.

THE STATE SHOULD SAFEGUARD PRIVATE PROPERTY.

It must be borne in mind that the chief thing to be secured is the safeguarding by legal enactment and policy of private property. Most of all is it essential in these times of covetous greed, to keep the multitude within the line of duty; for if all may justly strive to better their condition, yet neither justice nor the common good allows any one to seize that which belongs to another, or, under the pretext of futile and ridiculous equality, to lay hands on other people's fortunes. It is most true that by far the larger part of the people who work prefer to improve themselves by honest labor rather than by doing wrong to others. But there are not a few who are imbued with bad principles and are anxious for revolutionary change, and whose great purpose it is to stir up tumult and bring about a policy of violence. The authority of the State should intervene to put restraint upon these disturbers, to save the workmen from their seditious arts, and to protect lawful owners from spoliation.

THE STATE MUST PROTECT THE LABORERS' RIGHTS.

When work people have recourse to a strike it is frequently because the hours of labor are too long, or the work too hard, or because they consider their wages insufficient. The grave inconvenience of this not uncommon occurrence should be obviated by public remedial measures; for such paralysis of labor not only affects the masters and their work-people, but is extremely injurious to trade, and to the general interests of the public; moreover on such occasions, violence and disorder are generally not far off, and thus it frequently happens that the public peace is threatened. The laws should be beforehand, and prevent these troubles from arising; they should lend their influence and authority to the removal in good time of the causes which lead to conflicts between masters and those whom they employ.

If we turn now to things exterior and corporeal, the first concern of all is to save the poor workers from the cruelty of grasping speculators, who use human beings as mere instruments for making money. It is neither justice nor humanity so to grind men down with excessive labor as to stupefy their minds and wear out their bodies. Man's powers, like his general nature, are limited, and beyond these limits he cannot go. His strength is developed and increased by use and exercise, but only on condition of due intermission and proper rest. Daily labor, therefore, must be so regulated that it may not be protracted during longer hours than strength admits.

Wages, we are told, are fixed by free consent; and, therefore, the employer, when he pays what was agreed upon, has done his part, and is not called upon for anything further. The only way, it is said, in which injustice could happen, would be if the master refused to pay the whole of the wages, or the workman would not complete the work undertaken; when this happens the State should intervene, to see that each obtains his own—but not under any other circumstances. This mode of reasoning is by no means convincing to a fair-minded man, for there are important considerations which it leaves out of view altogether. To labor is to exert one's self for the sake of procuring what is necessary for the purposes of life, and most of all for self-preservation. "In the sweat of thy brow thou shalt eat bread." (Genesis iii., 1.) Therefore, a man's labor has two notes or characters. First of all, it is personal; for the exertion of individual power belongs to the individual who puts it forth, employing this power for that

personal profit for which it was given. Secondly, man's labor is necessary; for without the results of labor a man cannot live; and self-conservation is a law of Nature, which it is wrong to disobey. Now, if we were to consider labor merely so far as it is personal, doubtless it would be within the workman's right to accept any rate of wages whatever; for in the same way as he is free to work or not, so he is free to accept a small remuneration or even none at all. But this is a mere abstract supposition; the labor of the working man is not only his personal attribute, but it is necessary; and this makes all the difference. The preservation of life is the bounden duty of each and all, and to fail therein is a crime. It follows that each one has a right to procure what is required in order to live; and the poor can procure it in no other way than by work and wages.

Let it be granted, then, that, as a rule, workman and employer should make free agreements, and in particular should freely agree as to wages; nevertheless, there is a dictate of nature more imperious and more ancient than any bargain between man and man, that the remuneration must be enough to support the wage-earner in reasonable and frugal comfort. If through necessity or fear of a worse evil, the workman accepts harder conditions because an employer or contractor will give him no better, he is the victim of force and injustice. In these and similar questions, however—such as, for example, the hours of labor in different trades, the sanitary precautions to be observed in factories and workshops, etc., in order to supersede undue interference on the part of the State, especially as circumstances, times, and localities differ so widely, it is advisable that recourse be had to societies or boards, or to some other method of safeguarding the interests of wage-earners; the State to be asked for approval and protection."

## THE CATHOLIC HONOUR TO THE BLESSED VIRGIN.

Some Protestant Objections Answered.

London Catholic News.

At Corpus Christi Church, Varley street, Manchester, on Sunday, the annual charity sermons were preached, morning and evening, by the Very Rev. Canon Wood, M. R., Bolton. After the First Gospel the Very Rev. Canon preached a learned and eloquent sermon. He said he proposed to speak to them on a subject dear to all Catholics—the subject of devotion to Our Blessed Lady. And without entering upon the subject in an argumentative spirit he wished to point out to them the reasons upon which the devotion of Catholics towards the Blessed Virgin is based, the Scriptural grounds for this devotion, and also to put before them this truth—that the devotion to Our Blessed Lady, and the love, honor, and reverence paid to her by the Catholic world in all ages of Christianity cannot be regarded as a mere accidental, but must be considered as an essential springing from the very substance of Christian Faith. He would premise a few elementary remarks concerning the difficulties of those outside the Church. The Catholic Church teaches the existence of One Holy, Eternal, and Infinite, All-wise God, to whom alone all Divine honor is due. That between this Divine Being, and the highest and most perfect of His creatures, there is an infinite distance, an impassable gulf, nor can it ever be lawful to give to such creature, Divine honor. That it is lawful to honor God's creatures externally with an inferior honor, and consequently it is lawful to honor the Blessed Virgin Mary, the most perfect of His creatures, and worthy of all honor, short of Divine honor itself. "Behold henceforth all generations shall call me blessed, for He that is mighty hath done a great act in me; and holy is His name." (St. Luke i.) These words record a fact, and contain a prophecy. The fact that the Lord hath done great things to one of His creatures, and the prophecy that all generations of men coming to learn of this work shall call her "Blessed." The prophecy has been literally fulfilled in all nations of the world, from the time when the Infant Church, planted like the mustard seed, gradually grew and expanded into a mighty tree, until now, when the branches extend to the uttermost parts of the earth. Amongst these nations, England for a thousand years had a distinguished place, the people of England vied with the nations of the world in their deep piety, reverence, and affection for Our Blessed Lady, so that this land bore the title of "Mary's Dowry." But three hundred years ago, the land was robbed of its Faith; the dungeon, the rack, hanging, and quartering were utilized to extinguish the Faith, and banish the sweet name of Mary from the land. May God in His own time restore Mary's dowry. The preacher then entered upon the theme of Mary's predestination from eternity to the sublime part she had to take in the work of Man's Redemption. It was not, he said, merely at the hour and moment of the announcement by Gabriel that she became lifted above

the level of ordinary women. This was but the outward accomplishment of an act ever present in the mind of God, with whom nothing is past or future, but all is the living, actual and unchangeable present. Thus Mary was from eternity predestined to be the Mother of the Word made Flesh. To call her, therefore, a pure, ordinary woman is to bestride in her regard, if not to pervert and profane the everlasting intent and act of God. Mary's rank as Queen Mother of the Divine Son was determined in the Divine counsels from all eternity. It was not conferred by a sudden and unprepared impulse at the moment of the Annunciation, and at the pronouncement of the fiat that signalized her own consent to God's decree. We, therefore, rightly call God's act in the election of Mary to be the Mother of His Son not merely an act of Providence, but an act of predestination. This act included all her prerogatives, all the special privileges that should fit her for the supreme rank among creatures. Next came, in time, the gradual unfolding of God's eternal act of the election of Mary. Then the voices of the prophets rang out through the expectant ages, and at last it was said: "A Virgin shall conceive and bring forth a Son, and His name shall be called Emmanuel—God with us." Through express declarations and through eloquent symbols, the world was prepared for the dignity of Mary's virgin motherhood, as the fitting instrument of the appearance on earth of the Man-God, the Messiah. In all things God—the supreme wisdom—prepares the means of His ends. He purified the lips of Isaiah with a burning coal from the altar that he might proclaim the advent of the Undeified. He sanctified in His mother's womb Jeremiah to foretell the Redemption, and John the Baptist to herald the arrival of Christ. And at length when the Divine Mystery was accomplished in Mary's womb, He bestowed upon her that plenitude of grace which could fit her for the most sublime dignity to which a creature could be raised. Her whole life gave evidence both of her own perfection of character and of her unfailing power with her Divine Son. The Rev. Canon went on to instance the testimonies given in the gospels of Mary's excellence in these directions. His commentary on the scene at Cana, in Galilee, was not only profound and original, but most convincing as a rebutment of the Protestant view of that event. Filling up by a most natural interpolation the brief dialogue between the Son and the Mother, furnished by the gospel narrative, he showed that this scene afforded the highest argument of the influence of Mary over the Mind and Heart of Jesus. Going on through the scenes of her life, with graphic power and feeling, he established from them the certainty of her function as mediator with her Divine Son, and as an integral actor in the very work of man's Redemption. This position of Mary, he said, was specially confirmed by the mystery of her sorrows. The rev. preacher proceeded with an argument on the privileges of Mary, wherein his deep devotion was as evident as his rhetorical power and theological insight and accuracy. He concluded with a brilliant passage from Dr. Newman on the reward and the rank in heaven due to and given to Mary by the three persons of the Blessed Trinity, to each of whom she was linked by such intimate relations as Creature, Mother, and Spouse. It is long since we listened to so touching, convincing, and elevating a discourse. After the sermon and Mass the congregation crowded into the beautiful Grotto of Lourdes, which the good White Friars have constructed outside their modest church. This Grotto is fast becoming a noted Catholic shrine, visited also frequently by Protestants, where many spiritual favors are accorded to supplicants. In conclusion the preacher said: You know, beloved brethren, the reason of my being with you to-day. I am told there are great difficulties in this mission; but at the same time I know that there is great happiness here. I look upon the people of this mission as a singularly favored people. Not merely in the favor of having these good Fathers who work so unceasingly and ardently in your midst; but in that you have brought back to this district the grand Order that in days gone by covered the land with its monasteries, abbeys, and shrines; that you have brought back the spirit and the praise and the religion of other and happier days, of those who laid down their lives for the faith. I say you are happy in this mission, happy with your White Fathers, happy in your efforts towards building up the walls of Jerusalem in this once favored land, for is it not a privilege, and a great privilege, to have a share, however small, in bringing back the Faith to England. You know your White Fathers, and I know you will be generous towards them.

## AN "ESCAPE" RECANTS.

Some months ago we made mention of one Sarah McCormack, who appeared in Edinburgh, Scot., as an "escaped nun." Miss McCormack was accompanied by a man of enterprising disposition who took care of the cash. The pair were arrested soon after they blossomed out as "escapes." The charge was fraud and obtaining money under false pretences. The young woman was sentenced to a few weeks in prison. It was proved conclusively that she was a fraud, and that the man who was taking her about was an adventurer.

Miss McCormack has been liberated from prison, she having served out her term of sentence. She has made the following voluntary and pathetic acknowledgment of her offence against the public:

"I, Sarah McCormack, who have falsely called myself the White Nun, wish to make this public statement. I was born of Catholic parents, brought up in the Catholic religion, and attended St. Margaret's Catholic school, Airdrie, from the time I was seven years of age until I was fourteen. I worked for one year in Airdrie weaving mill, and then took a situation as general servant in Glasgow. It was as servant or as mill-hand that I lived until September, 1893. I then met Mr. — He induced me, for the sake of making money, to lecture against nuns and convents, and he gave me a book called 'Maria Monk,' telling me to read it and obtain my facts and knowledge of convents from it. I have since learnt that the statements in that book were proved to be utterly false by the daughter of the authoress. I now wish to state solemnly and publicly that I never was a nun, that I was never in a convent except when I went there for an hour in the evening to receive instruction, and that all my statements about nuns and convents were taken from that book given to me. I now wish humbly and publicly to beg pardon for all the scandal I have given, to implore forgiveness of those I have slandered, and to devote my life to penance and reparation for the past."

Mrs. Margaret Shepherd, who is more of a fraud, who has been proven by her own confession to be a criminal, is still delighting Canadian audiences with her wonderful tales of experience in convents which she never visited and never saw. The average bigot is an ignorant person who will believe any yarn, however absurd, against the Catholic Church, no matter what the character of the narrator may be.—Boston Republic.

## A Vigorous Chaplain.

One of the Catholic chaplains in the United States army is Rev. E. J. Vattmann of the Cleveland diocese. He is assigned to the famous Fifteenth regiment of infantry, which is stationed at Fort Sheridan, Ill. What an influence for good he has had on the soldiers is demonstrated by an article which was recently published in the Chicago Tribune.

"Gambling, drinking and the laxity of morals are the exception and not the rule among the men," says the Tribune. "The regiment has been singularly free from social scandals, with the sole exception of the one which is attached to the killing of Captain Heiberg by Lieutenant Maney last October. Arrests for breaches of discipline are quite infrequent and the punishment severe. The social purity in the regiment is due to strict discipline and the work of Rev. Father E. J. Vattmann, chaplain of the post, who, in addition to his routine labors, is a devout worker in the temperance field, and has secured total abstinence pledges from two hundred of the six hundred and fifty men in the garrison. He was the second Catholic priest ever appointed chaplain in the United States army, and has been with the regiment several years on the frontier, where the Indians gave him the name of 'Wazi Tanka,' or 'Big Pine.' He has compiled a dictionary on the Sioux language."

## Sees the Error of His Ways.

The press associations report the recantation of a miserable and deluded "escape" in a despatch from Lowell. The man who turns away from his evil paths is E. V. Lebreton, who has been lecturing against the Church, and who has indulged in the customary slanders, lies and fabrications of the tribe to which he was, for a time, attached. A public announcement was made last Saturday of Mr. Lebreton's retraction. Referring to the Church, which he has been so wickedly maligning, he says: "Her teachings are the only true ones, and thereby retract such points I may have established, and highly proclaim that her belief is mine, and that monstrous calumnies are told against her ministers and representatives. The Catholic Church is not at war with this country, and such accusations are false and abusive." It is reported that the penitent will retire, for a time, to a monastery, and prepare himself for a proper rehabilitation in the fold of the true Church.—Boston Republic.

## Human wisdom is weak, and may be deceived; but true faith cannot be deceived.

Thomas A. Kempis.

One of the most remarkable evidences of the growth of Catholicity in England is the fact that the London Athenaeum declares, in a recent number, that the best literary work appearing of late days in England comes from the pens of Catholic clergymen.

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of the Gallican Church proved for  
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FLORENCE O'NEILL,

The Rose of St. Germain; or, THE SIEGE OF LIMERICK.

By AGNES M. STEWART, Author of "Life in the Cloister," "Grace O'Halloran," etc.

CHAPTER XXXI. THE KING'S PLEDGE REDEEMED - ST. GERMAINS.

Well was it for Florence O'Neill that she was able to be chaperoned into France by one so staid and faithful as Grace. The young lady, as we have intimated, by no means intended to visit St. Germain first. It was not her intention to go thither till she had first armed herself by receiving the boon concerning which she was about to throw herself at the feet of the French king.

On arriving in France she heard that the king was holding his court at Marly, and she immediately proceeded thither. She had resolved, first, to gain an interview with Madame de Maintenon. She knew well that that lady was the bosom counsellor of the king. Moreover, under her patronage, notwithstanding her doubtful rank, she should present herself before Louis with less diffidence.

It was more than four years since that pleasant summer day, when she had accompanied the king and queen to Marly. The place, and persons, and times are altered now.

Then roses, and lilies, and verberna, and sweet-scented heliotrope cast their balmy perfume on the air, and the fields and hedges were gay with the wild violet and poppy. Now, the hand of winter was spread over the scene; the hoar frost glistened on the trees and porticoes, and the miniature lakes of Marly were covered with a sheet of ice.

She, too, is changed; she had sprung from girlhood to womanhood; her almost matchless beauty matured, but in no degree lessened. Others have changed; she will find traces of the pressure of its hand on those from whom she has been separated, even as they will no longer behold in her the Florence of four years since.

Times, too, have altered. She had smiled when Louis had promised to grant her any boon she might wish for, wondering, in the proud recklessness of youth, what she could ever want to ask for herself in the way of a boon from Louis.

She was at Marly now as a suppliant to beg of the gallant king to make good his word. And why? Two fair estates are hers. Joyfully would she fling it all at the feet of him to whom she was betrothed; but well she knows his haughty temper, and that he will never complete that betrothal by marriage, unless he can retrieve his shattered fortunes.

"And you are the petite O'Neill, whom I have heard Madame la Reine deplore the loss of so bitterly," said Madame de Maintenon, in a tone not unmingled with surprise, as she fixed her eyes on the somewhat stately and elegant lady before her.

"You must be pleased to remember, Madame, that four years have passed since I left St. Germain."

"Ah, c'est vrai, I had forgotten; the girl is now a woman."

"And lovelier far than when she was a girl, mon Dieu," said the king, coming forward from an inner apartment, in spite of the significant glances of Madame, who knew well

Neuralgia ATTACKS THE EYES Makes THE LIGHT Unbearable. PERMANENTLY CURED BY USING AYER'S PILLS. My husband was subject to severe attacks of neuralgia which caused him great pain and suffering. The pains were principally about his eyes, and he often had to remain in a darkened room, not being able to stand the light.

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he was near at hand. "My cousins at St. Germain," he added, "will scarce recognize the runaway O'Neill again."

"Oh, sire, I am indeed unprepared to meet your majesty," said Florence, rising, with a blush upon her cheek; and Louis put out his hand to raise her from the kneeling attitude she had assumed.

"Never fear, maiden," he replied, "I passed my word as a king that I would grant any boon you should ask of me in the day of trouble or distress. What is the trouble, my fair O'Neill? Let me know, and I will right it for you."

A deep blush again suffused the face of Florence. She had not counted at all on meeting the king on this first visit. She had hoped to ingratiate Madame de Maintenon in her favor, and tell her story to her first, when the delicate portion of her visit would have been half got over.

At length she, with difficulty, stammered out: "Oh, sire, I know not how to prefer my petition. It was to ask a boon for a brave English gentleman whom William of Orange has outlawed, and whose estates he has confiscated and—"

"Ave, prithee, what then?" interrupted the king. "Art pleading for a mate for yourself, maiden? We must see you do not wed a landless knight."

"Your majesty," replied Florence, blushing yet more deeply, "I have lands and estates in abundance, being heiress to the last of my kindred; but, alas! he to whom I am betrothed has lost his all, and it is for him I beg the performance of your kingly promise. If your majesty would allow him to fight under your standard, and—"

"Fair Florence," said the courtly monarch, interrupting her, "the boon I have promised you I will not fail to pay. Are you pleading for a certain Sir Reginald, who, on account of his poverty, shrinks from redeeming his troth with a maiden of good lineage till he can make good his ruined fortunes?"

"It is in behalf of Sir Reginald St. John that I crave the fulfillment of your majesty's promise," answered Florence.

"Assuredly I will redeem it; nay, I have redeemed already to the full the promise I gave four years since. Rest content, Florence, I knew your secret before you came hither. The good queen has already mentioned your betrothal to me. But yesterday Sir Reginald was appointed to a command under one of my brave marshals."

Florence would have spoken her thanks, but could not. She was moved to tears at the delicacy with which le grand monarque had conferred the appointment.

"Nay, weep not, Florence," he said; "I am rejoiced I have had it in my power to serve you, and by so doing forward the nuptials of a brave gentleman with a fair and virtuous lady. Now, to turn to other matters. When do you return to St. Germain?"

"As soon as possible, your majesty. I am most anxious again to see my dear mistress."

"Let the young lady partake of refreshments, madam," said the king, turning to Madame de Maintenon, "and a carriage shall be in readiness a little later to convey you to St. Germain, fair Florence," added Louis, touching her forehead with his lips.

It was drawing towards the close of the winter afternoon ere our heroine arrived again at the well-remembered chateau of St. Germain.

The king and his consort were together, seated in the closet of the former. The light of the winter afternoon was fading away, but the bright red glow of a large wood fire fell upon the antique panellings of green and gold, and gave a cheery appearance to the chamber and its surroundings.

Beside the fire sat the queen, her hands folded on her lap. Time had left its traces on her fair face, but withal there was an expression of patience and resignation that told she had learned to place her hopes on other than an earthly kingdom.

Beside a small table, in the centre of the room, sat the king, his countenance more impaired by sorrow than by years. He had not yet recovered from this second scar, the grief which his daughter's death had caused him, dying, as she did, unrecalled, and without sending him one kindly word.

Suddenly there was a slight tap at the door, and the page announced a lady.

Tall, and veiled, and slender, a female form advanced; but uncovering her face as she approached the queen, she throws herself at her feet.

King James started at the intrusion. He had not recognized the visitor. For a moment, too, the queen was equally lost in surprise, but the tones of the voice are remembered, as, exclaiming, "My dear, dear mistress," Florence pressed the queen's hands to her lips, and bathed them with her tears.

For a moment Mary Beatrice could not speak. Then she pushed back the golden locks that clustered over her brow, saying: "Yes, it is herself, her very self; but yet how changed, the girl has become a woman, but it is the face of Florence still."

"Now, Florence, Florence, is it possible," said the king, good-humoredly, rising, as she drew near. "At last, then, you have got quit of the court, and come back like a weary bird to its nest. I wonder not that the queen did not know you; you are changed, very changed," and an admiring gaze it was that he fixed upon Florence, while his queen overwhelmed her with enquiries as to how she had

at last got away from Kensington, in the manner of her route to St. Germain, and many other questions.

Of course her replies involved making the queen acquainted with the visit to King Louis. It was a step rather at variance with the notions of the queen that Florence should have visited the king's court alone. But she was safe at St. Germain, and had faced and braved dangers greater than that of making detour in her homeward way to pay a short visit to the King of France.

Suddenly pausing the queen rose, saying: "Shall she not see him to-night, he will sleep the sounder for it, depend on it."

"No, not till the morning," replied the king, "he has been at Versailles all day, and has probably not returned. Let the child have refreshment and a night's rest, and see St. John on the morrow."

With her own hands Mary Beatrice, who had followed Florence with an attendant into the old room she had occupied years since, then helped to divest her of her travelling garb, asking in a pathetic tone when she had again seated herself, what she thought of the king's appearance.

"His Majesty," said Florence, "looks much older, but then, madam, four years have passed, those years have made an alteration in all of us." She might have added, "the king looks ill, careworn, and depressed."

The queen never left the side of her favorite that evening. Moreover, she was hurried to the royal nursery, to see the infant princess whom James had styled at her birth La Consolatrice (because, he said, "she was to console him for the evil conduct of his elder daughters," and also the bright and blooming Prince of Wales, now a lovely boy of six years old.

It followed, as a matter of course, that Florence spent the entire evening in the closet of the king. Not only was James and his consort rejoiced to see their protegee, again, but she had come from the Court of William and Mary, in which she had spent the four years of her absence. And though James never knew to the day of his death, the extent of the treachery of his daughter Anne, his eyes were opened to much of family cabal to which she had become prey, during her residence at Kensington.

Notwithstanding their disgust they were both amused by the ludicrous account Florence gave them of the boorish conduct of William to herself, at her last interview, as also at the message that most polite king sent to her the day before she left the palace.

Indeed, so fond was William of Orange of appropriating to himself the monies of other persons, that there was but little doubt his dislike to Florence was increased by the fact that, after all, he had to let her and her money slip through his fingers. Doubtless, had she remained at the court long enough for the sore occasion by the queen's death to have healed up, he would not have stood upon any great punctilio as to whether he fulfilled her request or not.

Three years later the pages of history make known to us that the queen Mary Beatrice suffered fearfully from this dishonest propensity of the king to appropriate to himself the money of others. Parliament had agreed to pay a pension of £50,000 per annum to that unfortunate queen, of which she never received a farthing. William deceived the nation, and defrauded the queen; he put the money into his own pocket. That pension might have been obtained at a later date when William and Anne had both passed away. The money might have been reimbursed, but the royal exiles would not, and rightly, stoop to ask for it as subjects.

When Florence first awoke on the following morning, she had some difficulty in comprehending that really she was back again at St. Germain. She had to glance round the old, well-remembered room, and rouse herself thoroughly before she could satisfy herself that it was not some pleasant dream, the illusion of which was about to be dispelled. I beg you also to bear in mind that there was a person to whom she was, in a manner, already united, and whom she was, of course, very anxious to see once again, whom during the years of their separation she had never forgotten; every moment seemed troubled in duration till she beheld him again; no formal meeting was theirs to be either. The king and queen were to have nothing whatever to do with it. She could not sleep again for very joy though it was yet early; the morning was bright and clear, there was the valley once more. How different the prospect to that of four weary years! She arose, and dressed herself, threw on a heavy furred mantle, and went out to ramble on the terrace, enjoying with the keen relish of one who had long endured a sort of honorable captivity, the cool bracing air, the lovely prospect, notwithstanding it was winter, and above all the blessed consciousness that she was with those whom she loved, and by whom she was beloved.

She paused after a while, leaned against the palisades, and a sense of quiet happiness, to which she had long been a stranger, took possession of her heart.

Absorbed in her own pleasant, joyous thoughts, she heard nothing, saw nothing, regarded not the lapse of time, knew not that the fond eyes of Queen Mary Beatrice, attended by another to whom she was dearer far than life itself, were looking down upon her from a window of the chateau, and was still looking far away into the future, weaving bright dreams of wedded happiness, picturing to herself how a certain

chateau, at present vacant, in the valley, might be redecored, and of all the good she with her wealth might be able to do for the poor emigrants, when the words,

"Florence, my betrothed," fell on her ear in the tones of a well-remembered voice, like a stream of music, the melody of which has never been forgotten.

The surprise was too sudden, she would have fallen but for a strong arm outstretched to support her, and then when she recovered, and he grew eloquent in praise of her constancy and truth, and forgetful of all the world beside, they talked over the days that had gone by, and conjured up fair visions of the future, of home ties and joys which Death alone should break.

In the midst of her new found happiness, Florence had not forgotten Grace, the friend to whom she owed so very much, in whose character flourished, by the grace of repentance, those same virtues inherent in the queen.

The packet containing the story of her life, Florence had a year since forwarded to the queen, had of itself been sufficient to introduce her to her notice.

Not very long, you may be sure, were the nuptials of Florence and Sir Reginald delayed. In the Chapel Royal of St. Germain that ceremony which completed their betrothal was soon celebrated, being fixed to take place immediately after the Easter festivities.

In the middle of the week following Low Sunday, there was a great gathering at the Chapel of St. Germain. The fond hands of Grace, who looked on Florence as her own child, had dressed the bride's hair, had twined amongst the golden tresses the delicate orange blossom, and arranged the veil, and had decked her in as costly a robe as that which Mary of England had presented her with two years since; it was the gift of Louis of France.

Eight young ladies, chosen from the most distinguished Jacobite families resident at St. Germain, acted as bridesmaids, and King James gave the bride away. The French King was also present with Madame de Maintenon and many of the nobles of his court. Without doubt, those who gathered within the Chapel Royal were right in saying there could not be found in the whole realm of France a lovelier or more virtuous bride, or a braver knight than Florence O'Neill and Sir Reginald St. John.

CONCLUSION NEXT WEEK.

Without Hands.

There are some good men who seem to be without hands altogether. "They have hands, but they handle not; feet have they, but they walk not." From dawn of life unto dusk they do nothing expressly for Christ. All the day passes thus in idleness with them, as to work. They could work with hands, because they do, in other things.

They will express themselves (and no harm) enthusiastically, and you can see that the enthusiasm is sincere, about a song or an oratorio; their soul flows out at once on waves of music; or they can strive manfully enough in a political struggle, or in a question of social right; or they are as diligent as the moments of the day in their business. But as soon as they come up to any expressly Christian work both hands drop down, and there they stand—without hands.

I know the excuses that will be pleaded, and the bars that will be put in for arrest of judgment. It will be said and truly, "it is not all unwillingness. We are afraid. We do not like to make a high profession which might not be substantiated. We do not like to begin work which might stand like an unfinished tower to reproach us, and really be perhaps a hindrance rather than a help to the cause."

Well, well; let these things be as they may. I am not judging. I cannot judge. You must judge; and that you may, I am pointing you the fact that there you stand—a brother or a sister, as we hope, in the great family which God is gathering home—and yet you have nothing to say to those without, some of them just on the threshold longing to come in, waiting but a word of welcome or the touch of a friendly hand; and you are without hands, without voice, almost without form, to them.

There you stand, in the heart of this agonizing world, in the great toil and strife of which even the "principalities and power," both of the light and of the darkness, are mingling — with all the means of action within easy reach of you, and yet idle, doing nothing expressly for Christ—"without hands."

Oh, idlers in God's busy world, hear these words and bestir yourselves. "Go, work in My vineyard," says the Lord who bought you with His blood.

Get your work and do it — with one hand at first, if you will; then, perchance, you will prove the joy of Christian service, and cease not till you experience the deeper joy — the positive luxury — of putting both hands to the plow and serving God with all your might, with both hands earnestly.

What causes bad dreams is a question that has never been satisfactorily answered; but, in nine cases out of ten, frightful dreams are the result of imperfect digestion, which a few doses of Ayer's Sarsaparilla will effectually remedy. Don't delay—try it to-day.

Costiveness, Inward Piles and Kidney Complaint. We tried two physicians and any number of medicines without getting any relief, until we got a bottle of Northrop & Lynn's Vegetable Discovery. This was the first relief we got, and before one bottle was used the benefit we derived from it was beyond our expectation."

A FAIR TRIAL of Hood's Sarsaparilla guarantees a complete cure. It is an honest medicine, honestly advertised and honestly cures. I WAS ATTACKED severely last winter with Diarrhoea, Cramps, and Colic and thought I was going to die, but fortunately I tried Dr. Flower's Extract of Wild Strawberry, and now I can thank this excellent remedy for saving my life. Mrs. S. Kelleth, Minden, Ont.

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MISSIONARY WORK FOR THE LAITY.

A Word to Our Young Men and Women.

"If I believed as you believe," said a well known Infidel addressing some Christians of his acquaintance, "I would go round the world to proclaim the folly of doing as you do." Catholic men and women, young and old, who have so many opportunities for doing good, and profit by so few of them, may well take this reproach to heart. Alas! how little is effected anywhere, in comparison to what might be accomplished everywhere, if all were imbued with the spirit of the faith which they profess with their lips!

Think of the hosts of neglected, ignorant, or ill-instructed children in danger of being lost to the Church; the number of unfortunate, exposed, suffering, tempted, friendless persons in need of help and encouragement, that could so easily be given; the sick in hospitals, to whom a friendly visit would be as a ray of hope; the orphaned children, whose sad lot so few compassionate, whose little hearts are hungry for some one's affection; those languishing in prisons, who long for a kind word, to whom some good reading would be a blessing and a joy.

In a word, what a vast amount of good is to be done everywhere, which the laity might do, and which they have no valid excuse for not doing! The Christian life is a warfare. The batteries of the enemy are ranged on all sides, and to each of the enemy's guns there should be opposed a Catholic work; and every Catholic ought to feel bound in conscience to contribute to its strength.

The apathy too often manifest, the utter neglect of what is not for personal advantage, saddens the heart of many a zealous priest. In numerous instances, the Sisters engaged in works of mercy receive most support from those not of the household of the faith. The lively interest which Protestants take in Sunday-schools, fresh-air funds, and similar undertakings, is in sad contrast to the seeming indifference of many Catholics. Some people seem to think that they do their full duty by contributing an alms to promote any praiseworthy object to which their attention may be directed; they do not want to be troubled further. They will give a little money, but they want all their time for themselves. And yet in so many instances the success of a good work demands a sacrifice of time, personal interest, and persevering effort. How many undertakings languish or fail utterly among us for lack of organization and support!

The graduates of our colleges, academies, and schools must be convinced that they have a great work to do in the world; that they are bound to do good as well as to avoid evil. If not, then they are unworthy to call any Catholic school *alma mater*, or their teachers have lamentably failed in their duty. An educational institution that does not send forth earnest, practical, well-instructed Catholics is a sham and a shame. Parish priests have a right to expect that their most zealous co-operators will be found among those who have been in the care of religious teachers. They should be the leaders in parish work, the life of its societies,—always ready and willing to engage in any undertaking calculated to promote the glory of God and the good of souls.

The young gentlemen who graduated last month with high honors, and who harangued patient audiences on such subjects as the aristocracy of Christian manhood; the young ladies who sang so sweetly, whose playing was so lovely, and so long,—whose essays on the higher life "took the audience by storm," ought to begin to practise now. There is much for them to do, and they have not to go far to find it. The young men's and young ladies' sodalities, the St. Vincent de Paul Society, etc., need recruits; teachers are wanted for the Sunday-school; voices are in demand for the choir, some one to play the organ perhaps; prefects are needed to conduct the children's societies; then there may be a sewing circle to form, a parish library to establish, and so on. Willing hands always find employment.

We began by quoting the words of a famous infidel, let us conclude by citing the example of a non-Catholic famed for good deeds, especially benefactions to the poor. We are told that Hannah More was filled with the very enthusiasm of humanity, with that spirit of love to her fellows which, to borrow her own words,

Gives like a thoughtless prodigal its all. And trembles then, lest it has done too little.

When the power of writing and of active personal exertion on behalf of the poor failed her she wrought in their interests at the humbler employments of fancy-work and knitting, with such characteristic energy as to bring on an abscess in her hand. "I am ashamed of my comforts," she once wrote, speaking of the sufferings of the poor, "when I think of their wants." And again, referring to the delight of her villagers at the present of a wagon-load of coal: "So small a sum can create such feelings, when one knows what sums one has wasted."—Ave Maria.

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WORK FOR THE FAITH.

Oh! Was it I, or Was it You? Oh! Was it I, or Was it You? That broke the subtle chain that ran Between us two, between us two? Oh! Was it I, or Was it You?

THE POPE'S APPEAL FOR THE REUNION OF CHRISTIANS.

Leo XIII.'s encyclical letters are one of the characteristic features of his great Pontificate. None of them has aroused so general an interest, however, as will probably attend his latest, which the Catholic Review prints elsewhere, and as, it is understood, his last, which is regarded as the Holy Father's testament. In the previous encyclicals he dealt with subjects of immense and actual importance—marriage, political institutions, the right methods for the study of philosophy, the true relations of capital and labor viewed in their moral aspect. These involved the very essence of modern civilization. But the new encyclical goes straight to the hearts of men, by the very nature of it, and because of its manner, and consequently may be expected to produce very tangible effects. It is a most earnest and most beautiful appeal for a reunion of all Christians, a repetition of the Saviour's prayer that all might be one, as He and the Father are one.

THE MASONIC SECT.

There is trouble in the Masonic camp, and a split has occurred. This is due to the election as Chief Pontiff of the Freemasons of an Italian who is declared to have been at one time in prison and sentenced to one year's imprisonment and five years police supervision for theft. Some of the American Freemasons are specially indignant. It is interesting to know that this "Chief Pontiff" of the Freemasons is supplied with what is called a "civil list" of \$300,000 a year, \$60,000 of which he is at liberty to spend without giving any account whatever of it to anyone! An American woman, a prominent Freemason in the States, after fighting against the influence of those who were electing this scoundrel as head of the Freemasonic body of the world, has resigned all connection with the organization, and lays especial stress upon her antipathy to the Atheistic propaganda of the sect. We have already directed attention to the horrible sacrileges perpetrated by Masonic bodies in different parts of Europe, and the more light is thrown upon the organization the more it is apparent that it is aimed against religion and against morality, and especially against the teachings of the Church of Christ. Many branches of the order openly worship the Evil One himself, and offer sacrifices to him, and it must not be forgotten that the entire ramifications of this society are connected and bound together. Of course, many of those who are initiated into the outer circles are not fully aware of the terrible nature of the bond that binds them. It would never do to present the tenets and practices of the inner circle to the vast body of the people. Their minds are to be worked upon by slow methods, and the inspirers of the sect know how to go about their business cautiously. The constant warnings of the Holy Scriptures against this society are only too well founded and the vigilance of the Pope in regard to it reminds us strongly of the efforts made by his predecessors in earlier times to counteract the growing power of Mohammedanism which threatened to destroy Christianity and European civilization. The Masonic propaganda is even worse than Islamism, for it strikes at all belief in God, all practice of morality, and is the forerunner of those forces with which the Christian world will ultimately be compelled to fight a battle to the death.—Catholic Times.

Why Hood's?

The late Chief Justice Coleridge, of Great Britain, though not a Catholic himself, had a brother who was a member of the Society of Jesus; and his successor, who is a practical Catholic, has also a Jesuit priest for a brother. Rev. Matthew Russell, S. J., well known throughout the English speaking world for his literary abilities and productions. His uncle, Very Rev. Charles W. Russell, was for many years the president of Maynooth, besides being a member of the royal commission on historical manuscripts and a contributor to several leading British publications. Cardinal Newman often said that Dr. Russell contributed largely to his conversion to Catholicity.

BISHOP CHATARD.

One of the best known facts of history is the apostasy of Emperor Julian from the Christian faith. He is known as Julian the Apostate. Cynical and full of hate against the Christians, whom he contemptuously styled Galileans, he used against them every influence at his command. In accordance with this policy, he turned against them the Jews, and showing the latter his favor, resolved to re-establish them at Jerusalem and rebuild the temple; thus hoping to show groundless the predictions that told of the destruction of the temple and the dispersion of the people who had put Christ to death. These prophecies are by: Daniel x. 26-27; and in the New Testament, Matthew xxiv. 2, Christ says to His disciples who came to show him the temple: "Amen, I say to you, there shall not be left here a stone upon a stone that shall not be destroyed" (Mark xiii. 2.) "There shall not be left a stone upon a stone that shall not be thrown down." The same words are found in Luke xxi. 6.

On "Can There Be Such a Thing as a Miracle?"

Encouraged by Julian, the Jews set about the work with the greatest enthusiasm, wealthy women contributing their jewels, and even carrying sand in the silken drapery that adorned their persons. The work was thorough, the foundations of the old temple still existing were torn up, and "not a stone was left upon a stone." They then set about building. What followed we may give in the words of the pagan Roman historian Ammianus Marcellinus, whose testimony Gibbon himself declares to be "unexceptionable": "Whilst Alypius, assisted by the governor of the province, urged with vigor and diligence the execution of the work, horrible balls of fire frequently breaking out near the foundations several times burned or scorched the workmen and rendered the place inaccessible. The terrible element continuing in this manner obstinately to repel every effort, the undertaking was abandoned."

Religious Vocations.

Some Protestants have the impression that the Catholic Church imprisons the young women who become Sisters and is set on increasing their number whether or not they are fitted for the life of the counsels, or want to follow it. This is not so. The Jesuit Father Himmel, referring to this matter, says: "Young girls often get the idea into their heads that they have a calling for religious life, and think that unless they enter a convent and devote their lives to the service of the Church, their souls will be lost. Their parents and friends urge them to take this step, and they do so, when probably they are not in the least fitted for such a life. In this they make a great mistake, and do also their parents and friends, in advising them, for this is, indeed, a heavy responsibility for parents to take upon themselves a responsibility which even a priest would hesitate to take upon himself. In advising such a step he will only do so after much prayer, and then only when he can see that her character and disposition peculiarly adapt her to this calling. In the education of young women for the religious life they are put on a sort of probation in charge about two years, when those in the least fitted for the career, from a careful study of their character, whether or not they are fitted for this life. If they are not they are sent home, and in many cases a young woman is then considered by her friends almost disgraced. But this is not so. It is a grievous wrong upon the part of the parents thus to look upon her return to the world as unfit for a religious life, and parents are certainly not Catholic and irreligious who will not permit their children to return, but keep them in the convent because they fear the comments of their friends. In this way, some young women become Sisters who are not in the least fitted to be such. If after careful thought they find that this is not their vocation, and that they can best work out the salvation of their souls in some other way, they deserve the highest admiration and respect for quitting the convent and returning to their life in the world." That is plain talk. It expresses exactly the mind of the Church. No one should be a Sister unless called by God to the religious life, and it is best for the community as well as for herself that an unfit person should not stay in the convent. Good as she may be, she cannot be contented if she have no vocation, and a melancholy, morose, unhappy Sister is a nuisance. The bars should be shut on her, but only when she is on the outside of the institution.—Catholic Review.

They Do Not Despair.

An utter loss of hope is not characteristic of Consumptives, though no other form of disease is so fatal, unless progress is arrested by use of Scott's Emulsion, which is Cod Liver Oil made as palatable as cream.

The Best Pills.

The Best Pills.—Mr. Wm. Vandervoort, Sydney Crossing, Ont., writes: "We have been using Parson's Pills, and find them by far the best Pills we ever used." For Delicate and Debilitated Constitutions these Pills act like a charm. Taken in small doses, the effect is both tonic and stimulant, giving tone and vigor to the body, ridding the secretions of the bowels, and giving tone and vigor.

Gentlemen.

Gentlemen.—I have used your Yellow Oil and have found it unexcelled for burns, sprains, scalds, rheumatism, cramp, and colds. All who use it recommend it. Mrs. Hight, Montreal, Que.

PROTESTANT BISHOP COLEMAN vs. THE NATURAL LAW.

The Protestant Bishop Coleman, of Delaware, spoke at Christ Church, Hartford, Conn., recently, delivering the baccalaureate. Among other things he said that his hearers should be positive and immutable in their dogmatic belief and not trust to sentiment. He gave as an illustration a young lady who confessed to him that she did not know what she believed. "She could tell me," said the Bishop, "quickly enough what she did not believe, but to find out actually what her creed was she said she would have to go home and ask somebody there—a journey of some five hundred miles." The Bishop concluded by saying that if he were her father he would have been ashamed of himself. And so well he might. "Thank God," he exclaimed, "we have still preserved to us in all its integrity that Catholic form of sound words in which we may all thankfully say I believe." The Bishop recognizes as a consequence that "ethics unconnected with Christianity involves an absurdity."

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Marquise de Courtebonne.

Marquise de Courtebonne, there was an imitation of the Grotto of Lourdes with the statue of Our Lady. It was while praying here that day that Pierre De Rudder was instantly cured, and he was seen walking about, without any crutches or support, by two hundred people that evening on his return to Jabbeke. His little son did not recognize his father, because he missed the crutches, and after his father had reached his home and was seated, telling of what occurred, seeing his father rise up suddenly, fearing he might fall, he cried out in terror: "Father, your crutches!"

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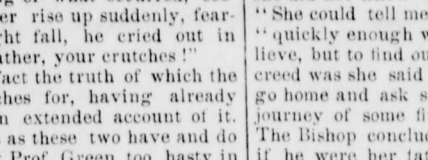
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London, Saturday, August 4, 1894.

### ANGLICANISM AND UNITY.

What a miserable sham and mockery is the discussion about the unity of Christendom. It is verily "a cistern without water." When men undertake to debate a question of such momentous interest they should put off their prejudices and antipathies, and, with calm and dispassionate mind, endeavor to find a fitting answer to the cry that comes from the hearts of thousands: What is truth? Perchance their very inability to answer prompts them to let loose the flood of verbiage and invective.

The Anglicans are now seeking the union of Christians. They speak of the one faith when they know that if they are true to their traditions and principles they cannot elicit an act of faith, and if they do, they must move on to a higher level—on to Catholic ground.

They wish Rome to pronounce authoritatively on the validity of their orders. Why? Do they still cherish the delusion that their ministers have any more authority than laymen?

This opinion had formerly a certain vogue; but there is not one of their representative theologians who would, before any intelligent audience, presume to defend it. An Anglican clergyman is, as De Maistre said, a gentleman habited in black, who says every Sunday, for a certain sum of money, nice, respectable things to a well-fed, well-groomed congregation. He is generally well educated and no stranger to the usages of polite society, but he can show no credentials giving him power to teach his fellows. He is painfully aware of his situation, for who does not view with mingled feelings of pity and contempt their ludicrous attempts to forge a link that may bind them to the apostolic chain. They speak of the primitive Church, as if it could have connection with the sordid, time-serving clericals who pandered to every whim of the libidinous king who upreared the fabric of Anglicanism.

We have no quarrel with Anglicans, but why do they not be logical? Why have a masquerade of Catholic services in their churches? If they follow the Thirty-nine Articles how is it that they countenance things that are stigmatized as false and blasphemous. They affect an admiration for things Catholic, but better far a strong hater than the man with the smile from the teeth outwards. When we contemplate their servile imitation, their paste-colored vesture of belief that may be put off and on according to circumstances, we cannot refrain from saying that Anglicanism is the most disintegrated organization in Christendom. When we view their fraternizing with Dissenters, chiefly because they are armed against the common foe—the Church of Rome—we cannot but remember the times when Anglicans gave high scaffolds and short shirts to all who differed from them in belief.

But enough. Anglicanism is powerless to satisfy the wants of the human heart. The breath of the State gives it the semblance of life and sends it tripping through the world, in gaudy clothes, uttering ever the same worn commonplaces. True, they preach according to their fancy the Gospel of Christ, but the Gospel of Christ, if taught by weak and faltering lips, is as powerless to touch the minds of men as is the doctrine of Buddha.

Well does Cardinal Newman say that its essence lies in its recognition by the State. Strip it of this world, and you have performed a mortal operation upon it, for it has ceased to be. Take its Bishops out of the Legislature, tear its formularies from the statute book, allow its clergy to become laymen again—and what would be its definition? Methodism represents some sort of an idea; Congregationalism an idea; the Established religion has in it no idea beyond Establishment.

It has been cradled in kingly adultery and rapine; it has never withstood its masters when they would minimize or annul the gospel which it

is pledged to preach and defend, and history has no sadder page than that which records the craven cowardice of its Apostles. The "Mass priest" was hunted like a wild beast; and now in these later days we have Anglican clergymen performing a blasphemous travesty upon the sacrifice so dear to Catholic hearts.

A man who is true to his principles will always obtain the respect of his opponents, but a man who is recreant to his principles, who goes mumming in stolen vesture, will always receive—and deservedly—unmitigated contempt.

They meet in conventions and synods and consume the precious time in rescussing old calumnies or drawing up innocuous resolutions. They talk much of pure gospel, and as we see them wending their way through the streets, accompanied oftentimes by their wives and children, we cannot refrain from admiring their faithful and true exemplification of its tenets. If some of the Fathers who were at the Council of Nice could attend their deliberations, they would surely be invited by the Bishop to say a few words. They would tell doubtless that they distributed thousands of Bibles, that they were driving backwards the forces of Rome and each delegate could grow eloquent, at the supper with Julia or Martha, upon the progress of Anglicanism.

What a farce it is! Men are crying in the dark, and they give them no light: men's souls are starving and they can do nothing.

Heartless herself—her rule control  
Eats out the very feeling soul.

### MR. DALTON MCCARTHY AGAIN.

Mr. Dalton McCarthy has had another meeting in his own constituency at which he explained and vindicated his present policy.

The gathering took place at Creemore, where both Orangeism and P. P. Aism flourish as indigenous plants, and it might have been expected that there would have been a large and enthusiastic attendance; for Creemore is supposed to be peculiarly one of Mr. McCarthy's strongholds. The expectation, however, was not realized, and the picnic was anything but a success in respect to numbers. Indeed it might be described as a complete failure, for only a few hundred persons were present, when as many thousands were looked for. The McCarthy organs claim that the attendance amounted to about seven hundred, but in reality not more than about half this number were present, notwithstanding that a large contingent of Mr. McCarthy's supporters came from Collingwood under the leadership of Mr. Henry Forman, President of the McCarthy club.

Mr. John McKay opened the proceedings by giving some reasons for the slowness of the attendance. He explained that the farmers were very busy with the harvest; but the chief cause of the trouble was acknowledged to be that the Patrons of Industry had refused to allow themselves to be made a catspaw by the McCarthy committee.

For the purpose of securing a good attendance, it had been proposed to hold a union picnic of Patrons of Industry and McCartheyites; but when Mr. McKay as chairman of the Committee of Arrangements insisted that it should be called "a McCarthy Picnic," the negotiations were broken off. Notwithstanding this disagreement, Mr. McKay was able to announce that Mr. Archibald Currie, the Patron member of the Provincial Legislature, would be on hand to deliver an address before the close of the meeting. Mr. Currie did appear, as promised; but it is worthy of note that though he expressed his pleasure that Mr. McCarthy had promised to support the Patron programme, he did not bind himself to Mr. McCarthy's.

It is possible that Mr. McCarthy will still win Simcoe at the next election, and that the smallness of the attendance at his picnic does not indicate that he has lost popularity with his constituents; but taken in connection with the fact that at the Provincial election the P. P. A. candidate for West Simcoe, who also supported Mr. Meredith, was defeated by a Liberal Patron, we may reasonably conclude that the constituency is not irretrievably given over to fanaticism, though the boundaries of North Simcoe, Mr. McCarthy's riding, are not identical with those of West Simcoe, wherein Mr. Jas. S. Duff was defeated by Mr. Currie.

We may reasonably suppose that the people of North Simcoe can see through the causes of Mr. McCarthy's present disgust with the party with which he acted until recently. We are accus-

tomed to see letters in the daily papers from disgusted Conservatives or Liberals who state that they will never again give a party vote; and it is generally well understood that the cause of the disgust is disappointment that the merits of these politicians were not estimated so highly by the Government as by themselves, rather than unalloyed patriotism, and Mr. McCarthy himself let the cat out of the bag in one of his speeches at Stayner, by stating that the cause of his disgust was that "he was not consulted when certain changes were effected in the personnel of the Government of the Dominion"—that is to say, he was not invited to become a member of the Government at a time when he was manifesting hostility towards it. The people of North Simcoe have shown no little good sense, if their failure in assisting at the Creemore meeting arose from their taking but little stock in Mr. McCarthy and his disgust with the Dominion Government.

The speeches delivered at the meeting consisted of the usual denunciations of French Canadians and Separate schools, which form the staple matter at all P. P. A. gatherings. Thus Mr. J. M. Godfrey abused the French-Canadians in Parliament for having voted solidly in favor of the treaty securing a certain amount of trade reciprocity with France. The trouble is that Mr. McCarthy's amendment, which would have destroyed the treaty, was voted down by a majority much larger than that by which the Government is usually sustained.

Mr. Godfrey attributes the vote of the Quebec members to love for "la Belle France." Possibly this may have been one of the causes which operated in securing the unanimity of the Quebec members, but the fact must not be overlooked that there was also a majority of English-speaking members in favor of the treaty, which was Government measure. It is reasonable to suppose, therefore, that it was sustained because the members believe that it would be beneficial to the Dominion; and the French-Canadian members had the undeniable right to vote in favor of it. They would have had this right, even if the Ontario members had been a unit against it; but as the case stands Ontario has all the less right to complain of the French-Canadian vote, since an Ontario majority voted in the same way as did Quebec.

We do not need to express an opinion on the expediency of the treaty. There is room for honest differences of opinion on the question; but the complaints against French-Canadian domination must rest on a very frivolous foundation when there exists no better reason than this for denouncing it.

The fact that the amendment was moved by Mr. McCarthy, and supported by the whole strength of the McCartheyite party in Parliament—which by the way consists of only one member beside the leader himself—may be deemed by Mr. McCarthy's supporters a sufficient reason why Mr. Laurier should have supported the amendment; but Mr. McCarthy has never manifested such strong liking for Mr. Laurier himself, or for his nationality, that the Quebec Opposition should feel itself bound to assist the member for North Simcoe to put himself before the public as a successful legislator.

On the question of Separate schools, Mr. McCarthy took an extraordinary attitude at the Creemore meeting, showing clearly that his opposition to the system of Separate schools in Ontario and the North-West does not arise from any conviction on his part that Separate schools are really an evil, but solely from his hostility, and that of his followers, to Catholic education.

If the Public schools could only be Protestantized, Mr. McCarthy would be quite content. He would then wish the Separate school system to be abolished, and, of course, as Catholics could not endure to send their children to Public schools to be Protestantized, they would be obliged to establish a system of private Catholic schools without State aid; and thus be doubly taxed—taxed by themselves, voluntarily, to educate their own children, and by the State to educate the children of their Protestant neighbors. Such is the Utopia which he would establish in all the Protestant Provinces of the Dominion if it were in his power! and Catholics should quietly submit to such a condition of things.

All this is concealed under an ingenious form of words which Mr. McCarthy is so well able to construct; but this is certainly his meaning.

In the debate on the North-West bill

in the House of Commons he declared that he preferred Separate to secular schools; and in explaining his views at Creemore he stated that "a secular system of education is one from which the word of God is excluded. This is a Christian country, and it would be a scandal if there were no opportunity given to have the religion common to the whole people taught in the schools. Although there are some people in this country who do not believe in any religion, their number is small, and it would be a terrible hardship to the people generally if the word of God were the only book excluded from the schools."

It is, therefore, evident that he wants religious teaching in the schools. He adds, indeed, that the religious teaching he desires should be such as all could agree upon, specifying that "surely there are in the Bible chapters on which all could agree and which would not promote sectarianism." But it is evident to all that such a mangled course of religion would never be satisfactory, and that if a religious teaching were introduced into the schools, it would assume whatever coloring the teacher might think proper to give it, and thus it would be really Protestant teaching, while professedly non-sectarian. Besides, we all recollect what an agitation was created throughout Ontario four or five years ago, on the mere suspicion that the so-called "Ross Bible" had been submitted to Archbishop Lynch for approval before being adopted as a school text book. It is clear, therefore, that no religious text-book, and no Bible, or book of Bible selections acceptable to Catholics would be tolerated in the Public schools of Ontario, nor, as we presume from analogy, in any other Protestant Province.

The evils we speak of are not merely imaginary. Many teachers have been in the past very aggressive upon their Catholic pupils in the matter of religion, and it was on this account that in many instances Catholic Separate schools were established; because when such aggressions took place the teachers were nearly in every instance sustained by the trustees. Thus Catholics had no resource but to establish Separate schools. Such aggressions often occur even as matters stand now, and they would certainly occur still more frequently if trustees and teachers were not restrained by the knowledge that Catholics might be driven by them to protect themselves in the way we have indicated. If Mr. McCarthy were able to carry out his plans, it is easy to foresee that the cases of such aggression would be multiplied greatly. We are aware that this is just the state of affairs which would be agreeable to Mr. McCarthy and his followers, but all true lovers of equal rights and liberty of conscience will see that it would be the cause of dissensions which would be a serious obstacle to the prosperity of the country.

In addition to all this we must remark that such an imperfect religious teaching as Mr. McCarthy would favor would be of little use. There can be no solid religious or moral training without the foundation on which religion rests, and that foundation is doctrinal. It is a myth, therefore, to suppose that a satisfactory teaching can result by such a partial method as that suggested by Mr. McCarthy.

### COLLAPSING.

The influence of the A. P. A. is declining as rapidly in the neighboring Republic as is that of the sister society, the P. P. A., in Ontario. The utter defeat of the Ontario society at the late elections seems to have caused a responsive pulsation in the United States, and Michigan, which has been the centre of A. P. Aism, seems to be about to repudiate entirely the dark-lantern influence. The important political question of the moment is the election of a governor, and the whole influence of the A. P. A. was thrown into the scale to secure the Republican nomination for Mayor H. S. Pingree of Detroit. So far does the association go in its impudence that it has threatened that if the Republicans do not accept their candidate, they will run him as an Independent, and of course elect him.

It is a good sign that common-sense is returning once more to the Michigan people that they are not to be bullied by such threats. The choice of the Republican candidate for the governorship is not decided as we go to press, but the election of delegates to the State Republican convention makes it absolutely certain that the A. P. A. candidate will be repudiated by the party, and that means the collapse of A. P. Aism in Michigan, the very hotbed of the organization.

It would by no means follow that Mayor Pingree would be the next Governor of Michigan, even if he obtained the Republican nomination. There are Democrats enough in the State to make it hard work for the Republicans to win, and four years ago the Democrats actually gained a majority in the Legislature sufficient to make their influence felt in the election of President in 1892, to the extent that the State which would have given a solid vote of 14 to Mr. Harrison, was so manipulated by the Democratic Legislature as to give Mr. Cleveland 6 out of 14 votes, and thus to diminish the electoral college vote of Mr. Harrison by 12. If Mr. Pingree as an Apsaist secured the Republican nomination for the Governorship, he would still have to face the opposition which such a nomination would raise up against him. But to the credit of the Republicans of the State, it is now to be said that they have not yet yielded to the attempted domination of the A. P. A. As we go to press the exact number of adherents of the candidates for nomination is not known, but it is certain that the supporters of Governor Rich for re-nomination will outnumber those of Mayor Pingree 4 to 1. There are certainly over 600 adherents of Governor Rich in the convention.

It is an additional proof of the consciousness of weakness on the part of the A. P. A. that they chose Mr. Pingree as their candidate, simply with the hope that they would secure an apparent victory through his personal popularity, for as far as can be ascertained the popular Mayor has given no pledges that he will carry out an A. P. A. policy; and from his antecedents it is very sure that he would scorn to do so; though he may not till the election is over declare very positively against the dark association which has undertaken to elect him in the face of all opposition.

Their patronizing of Mayor Pingree, and his supposed coquetting with them, seems to have sealed his fate.

The collapse of A. P. Aism in Michigan will be the signal for its collapse throughout the United States; for nowhere else had it attained, in proportion to the population of the State, so firm a foothold.

### A. P. A. PROSPECTS.

The decisive victory gained over the P. P. A. in Ontario on the memorable 20th of June appears to have had an effect on the other side of our border, more salutary than the most sanguine could have expected; and now that both parties are preparing for a desperate struggle in many States of the Union, it seems that one of the chief issues on which the battle will be fought will be as it was in Ontario, the platform of Apsaism.

The A. P. A. have not the courage to present their own platform directly before the public, any more than the P. P. A. did in Ontario, but they are following similar tactics in endeavoring to capture the Republican party; and in many States they have succeeded in so doing, just as the sister association in Canada succeeded in capturing the Conservatives, at least for the time being.

The result is that while the Republicans as a body are not willing to identify themselves with the A. P. A., in many States the Republican tickets for officials have been constructed at A. P. A. dictation, Catholics having been rigidly excluded from them for the sake of catching A. P. A. votes. On the other hand, the Democrats have in nearly every instance made a just ticket on which Catholics are named in fair proportion, according to their numbers, in the general population of the country.

It was the first declaration of the A. P. A. that their wish was to defeat Catholic candidates for office in every instance; but local successes have made them bolder, and they now announce themselves, not only as being determined to defeat all Catholics, but likewise all Protestants who are not members of their order.

The Democrats appear to be determined to crush this tyranny, and already in several State resolutions have been passed by the Democratic State Conventions denouncing the A. P. A., and all organizations animated by a spirit of religious intolerance.

The Illinois State Democratic resolution was as follows:

"Hostility to secret political societies is a tenet of the Democratic political faith which is fundamental, and standing by this doctrine now, as in the days when their party presented an unbroken front to the cohorts of Know-Nothingism, and finally crushed that detestable organiza-

tion, the Democracy of Illinois denounces as cowardly, unpatriotic, and dangerous to the peace and happiness of this country, the American Protective Association, which seeks to proscribe men on account of their religion or birth-place."

The resolution of the Pennsylvania State Convention was equally strong, except that it does not actually name the A. P. A. It is as follows:

"We reassert the old Democratic doctrine of equal rights and religious liberty. We are opposed to all organizations which strike at freedom of conscience; and we declare that no party can justly be deemed national, constitutional, or in accordance with American principles, which is animated by a spirit of political proscription or religious intolerance."

In Maine a similar resolution was passed, and it is the general opinion that at the National Democratic Convention which will soon be held, the principle contained in these resolutions will be asserted in unmistakable language. Democratic newspapers do not hesitate to say that such action is necessary; and the success of Mr. Mowat's administration in Ontario has led them to the belief that their doing this will have the same effect throughout the union, which the bold assertion of equal rights to all citizens and the open denunciation of P. P. A. bigotry by Mr. Mowat himself as well as his followers had in Ontario.

We never wavered in the belief that P. P. Aism would be condemned by the people of Ontario the moment it would be fairly placed before them as an issue; and the result of the recent elections proved that our presentiments were correct. We are just as strongly convinced that if the issue be placed squarely before the people of the United States the result will be similar.

The situation of the two countries in regard to religion is very much alike, the differences which exist being rather in favor of the cause of toleration in the United States. Here we have always had a powerful organization stirring up religious dissensions. That organization could never secure a foothold among our neighbors. Here the appeal of the fanatics is to all Protestants, or rather to all non-Catholics; but in the United States the movement is nativist as well as politico-religious, and thus the German-Lutherans and Jews are antagonized, so that they, as well as all Catholics and liberal Protestants, are naturally opposed to it.

The governors of many States, as well as senators and other prominent men, leaders of public opinion, and clergymen of many denominations, have been outspoken in their condemnation of the society; and though it may be expected that the A. P. A. will have some local victories where bigotry is rampant, there is little doubt that as a general political issue it will be stamped out by a most decisive vote of the people, as soon as they have an opportunity to express their opinion on the subject, as will be the case when the State elections come on.

The number of A. P. Aists is greatly exaggerated by the organs of the society, in order to paralyze opposition to their designs; but shrewd Americans are not to be deceived by such tactics; and though they call their movement "an American movement," it is regarded as being what it really is—an attempt to introduce Canadian Orangeism into the country under an assumed name. Thus the Scranton, Penn., *Truth* says in a recent article: "The President of the A. P. A. is a Canadian and an Orangeman. This explains his burning anxiety to save the United States from Pope and Popery, brass money and wooden shoes."

An American gentleman of Detroit, Mr. J. Wesley Smith, a Methodist, as his name indicates, after having investigated the character of the society declares:

"I have come to the conclusion that the movement is not American, but anti-American, unconstitutional, and treasonable, and that the A. P. A. society is not only an unlawful organization, subversive of American institutions, but is, in addition, a fraud of the most barefaced description."

Speaking of the A. P. A. claim that it controls two million votes, Mr. Smith says: "I do not believe the society could muster two hundred thousand adherents in the Union; and as for votes, by far the major portion of its adherents are not citizens, while they all appear to be accomplished and splendid liars."

He judges the number of adherents by comparing the alleged with the real membership of lodges which he knows: thus a Cincinnati lodge whose actual membership is only 39, is publicly declared by its officers to have 1000 members; and in most instances the membership is chiefly made up of

Orangemen from Canada, Protestant Irishmen, Poles, Bohemians, Hungarians, and a few Englishmen. The Americans will not and do not join to any considerable extent.

It is possible that the National Convention of the Republicans will repudiate the association, as that of the Democrats will do almost to a certainty; at all events it may be said to be a foregone conclusion that whatever party will coquette with it will meet with a defeat at the coming elections, as disastrous as was met by the P. P. A. at the elections in Ontario.

AN A. P. A. DISCOVERY.

The A. P. A. of the United States seem not to have the least shame that their forgeries have been discovered and proclaimed on the house-tops; for in spite of all this they are still at the same work. An idea of the ignorance and stupidity of those who take and believe in the A. P. A. journals may be conceived on reading the following, which is the latest emanation from that source. The wonder is that the precious document has not yet appeared in the Toronto organ of the society. It is matter quite suitable to the columns of our able contemporary, the Toronto Mail. Has the precious document escaped the notice of that veracious journal?

It is in the form of a prayer which Catholics are supposed to recite in order to bring down misfortune upon Protestants. The pious effusion is as follows:

Horse of St. James, trample upon them! Lion of St. Mark, tear them to pieces! Eagle of St. John, peck at them! Turtle-dove of St. Nicholas, coo at them! Deer of St. Anteneus, tread on them! Bull of St. Luke, gore them! Goat of St. Francis, butt them! Dog of St. Domingo, bite them! Devil of St. Michael, scratch them! Crow of St. Anselm, pick out their eyes! Pig of St. Anthony Abad, root them out! Mule of Bethlehem, kick them! Son of St. Joseph, flog them! Chains of St. Peter, tie them! Whale of Jonah, swallow them! Powerful St. Christopher, crush them! Grill of St. Lorenza, roast them! Lance of St. Longinus, pierce them! Sword of St. Catharine, rip them up! Dragon of St. George, kill them!

AN IMPUDENT CALUMNIATOR.

The Mail published recently a long article from the New York Times, containing the opinions of Mr. F. J. Morgan on the Roman Catholic Church in relation to American politics.

Mr. Morgan was appointed Indian Commissioner through the influence of the anti-Catholic societies of the United States which have so multiplied during the last few years, and President Harrison, in giving him his office, was thoroughly aware of his anti-Catholic antecedents. In fact, he was appointed for the express purpose of abolishing the Catholic Indian schools and of perverting the Catholic Indian children from their faith.

President Harrison, imbued as he was with A. P. A. principles, and expecting the support of the A. P. A. at the election of 1892, sustained Mr. Morgan, who is an ex-Baptist minister, as well as an ex-General. It was to be expected that the administration of such a man would be carried out on no-Popery principles, and Mr. Morgan obeyed implicitly the instructions given him by Rev. J. M. King and the Know-Nothings of New York, and the Boston Committee of One Hundred, which instituted itself for the express purpose of carrying on a relentless war against the Catholic Church.

President Harrison received his due reward for his A. P. A. proclivities in the decisive defeat he met at the polls in 1892; for there is not the least doubt that it was the alliance of the A. P. A. with the Republicans which caused the loss of several States to that party—States, too, which had always before been Republican.

Recently Mr. Morgan declared himself an Apatist, and advocated openly the principles of the A. P. A. From such a man truth is not to be expected; and his interview with the New York Times reporter is full of A. P. A. falsehoods. Even a short time before this interview, he said in an address delivered in New Jersey:

"When I was appointed by President Harrison, I set out to assume the honorable position of Commissioner of Indian Affairs. When I arrived, I found the various schools in a deplorable condition. The teachers were totally unfit to conduct the schools. I determined I would make a change. I accordingly dismissed Roman Catholics and put good competent teachers in their places. The schools conducted by the priests and nuns were immoral to a high degree, and not fit to send an

Indian boy or girl to; and instead of having an American flag floating above their schools, they had a cross stuck up in its stead."

He then related how Archbishop Ireland and four priests endeavored to influence President Harrison to recall him, and continued:

"Then the crafty, cunning, unprincipled Jesuits published a pamphlet trying to drag down my good name. They then visited quite a number of Senators and urged upon them the necessity of my removal. Father Sherman was in the gang, but I will not say anything about him simply because of the great respect I always held and still hold for the memory of his father."

This style of pleading savors so evidently of the conventicle polemicist that it over-reaches itself. He must have known that he was lying when he thus brought the charge of immorality against the Catholic schools. There was an investigation of the whole matter by the Senate, and the preacher-colonel's own agents testified that the teachers were dismissed, not on account of any immorality in the schools, but simply because they were Catholics. Senator Vest, who studied the whole matter thoroughly, Protestant though he is, testified that the Catholic schools were by far the best, and the most efficient in the West, outstripping in every respect the Presbyterian and Methodist schools and the Government secular schools. Indeed, the Senator declared that the only satisfactory way to civilize the Indians is to give them a religious training; and this the Catholic schools were doing most effectually. But the secular schools were secular only in name. They were as truly Presbyterian and Methodist as if they had been so professedly. It is in these and not in the Catholic schools that gross immoralities are to be found, but it seems out of the power of this ex-reverend to tell the truth; and it is stated on the best authority that while he was in the army his career was of such a character that his word is not to be relied on.

Such is the man whose sayings against the Catholic Church are paraded in the columns of the Mail and the New York Times, as if every word he uttered were the gospel truth. In his New Jersey speech there was another brazen falsehood. He stated that "every priest, in every church of the land, told his congregation on the Sunday before election to vote against Harrison." He is utterly unable to name a single priest throughout the United States who said anything of the kind in his church. His patronizing of Father Sherman, and his pretence of sparing him for his father's sake, while denouncing his brethren of the Jesuit order, is simply a piece of impertinence. Father Sherman's character is too high above that of the ex-commissioner to need his patronage.

From all this we may judge what credit Mr. Morgan deserves when he informs the Times reporter that the Church is a huge and solid "political organization." It is a fact that the Catholics of the United States are chiefly Democrats, just as the Methodists and Baptists are for the most part Republicans; but there are reasons for this altogether apart from any influence of the Church; and a proof of this is that many sincere and practical Catholics are stalwart Republicans. The single fact that the Republicans have been for several years coquetting with the A. P. A. would be sufficient reason for a majority of the Catholics opposing the party; and this they could very well do in the exercise of their rights as citizens without any interference on the part of the Church. There has been no such interference; but it is a favorite game with Apatists and their organs of the press to prate about "the solid Catholic vote" as influenced by the Catholic hierarchy and priesthood. The statement is as false in the United States as it is in Canada.

It is not necessary to enter into details in regard to the statements made by the ex colonel and preacher. They are a tissue of falsehoods, without the slightest particle of evidence to sustain them.

A GREAT outcry has been made by the organs of the Protestant League in England because of the appointment of Sir Charles Russel as Lord Chief Justice of England. His ability is recognized, but the objection against him is that he is a good Catholic. There is evidently P. P. A. Aism in England, but it is as powerless to prevent true progress in the matter of religious liberty in England, as the last Ontario elections, and the vote on Mr. Dalton McCarthy's, North-West amendment, proved it to be in Canada.

EDITORIAL NOTES.

REV. MR. DEMILL, of Toronto, as we stated in a recent issue, publishes a little monthly called The Protestant. It is made up of the most preposterous Maria Monk literature. Rev. Mr. Demill and his paper are not worthy the notice of intelligent people, and we would not refer to either again were it not that he has published a letter of recommendation from Mr. James L. Hughes, Public School Inspector. Mr. Hughes commends Mr. Demill for the noble work he is doing for Protestantism. Surely Mr. W. R. Meredith will see in such a circumstance as this—and the Province is full of similar cases—an insurmountable obstacle against his pet project of educating Protestant and Catholic children together and wiping away the Separate school system.

The "escaped nun" business pays well those who work it. We had occasion recently to mention in our columns that Mrs. Margaret Shepherd received about \$250 for regaling a Lindsay audience one Sunday night two days previous to the Provincial elections, when she dabbled in prophecy about the result that "Mowat must go." So we find that in London, England, there are two playing the same game at this moment, both of whom have been already convicted of telling deliberate lies about convent life. But the audiences these people secure evidently love to be deceived, because when they find out that their favorite lecturer is a liar, they are more determined than ever to attend her meetings. They are now enjoying a rare treat listening to the falsehoods of Edith O'Gorman and Miss Goulding.

The London (England) Review of Reviews gives some hard thrusts at the P. P. Aists and other Protestants in Ontario, who encourage Margaret Shepherd, "alias Parkyn, alias Egerton, alias etc.," to tell Magdalen stories about Catholic convents. Speaking of the emissaries of the American Protective Association that very able paper says: "Among the latter emissaries one Margaret Shepherd has figured conspicuously for some time past. This emissary of the A. P. A. is a woman whose past is deeply stained both with vice and crime; but that circumstance does not prevent her from figuring upon platforms as the apostle of militant Protestantism."

LONDON TRUTH, Mr. Labouchere's paper, says of her, with a side blow at other "escaped nuns": "In 1886 she went to America, under the auspices of the Salvation Army, and there married a Mr. Shepherd, in Charlottetown, Prince Edward's Island, her first husband, whose name was Parkyn, being then alive. An edifying biography! About the only thing, in fact, which Mrs. Shepherd, alias Parkyn, alias Herbert, alias Egerton, does not appear to have been, is a member of a Catholic community; and the only cell which there is any evidence of her having tenanted was situated in Bodmin goal. Even my friend Mr. Stead, whose success with unpromising female subjects is justly celebrated, has apparently tried his hand on this lady in vain. Of such tough fibre are escaped nuns composed."

A STRIKING evidence that the Church of England is purely a creation of the State, and subject to the State in all things, is the fact that the Privy Council has ordered the Archbishop of Canterbury to compose or prepare a form of thanksgiving service for the birth of a young prince, and that, further, the clergy have been ordered to read the same in all the churches.

THE name of B. B. Hughes, Esq., late of the firm of Hughes Bros., of Toronto, is mentioned in connection with the appointment of assistant treasurer of Ontario. His rectitude of character, eminent fitness for the position, and services to the Reform party, will, we doubt not, have due weight with the Ministry when the selection is about to be made.

FROM the unrestricted manner in which the Freemasons and Atheists of Italy, backed by the power of the Government, attack religion openly, it might be supposed that the country is utterly demoralized, but a recent event which occurred in Naples shows that such is not the case. Naples has been regarded as a stronghold of the irreligious faction, and there is little doubt that such it was supposed by Bovio the atheistic dramatist to be, or he would not have announced the public exhibition of an anti-Christian play in which Christ and the doctrines of Christianity are grossly caricatured and ridiculed. The play is founded upon the blasphemous writings of Renan and other revilers of the Chris-

tian religion; and most elaborate preparations were made for its presentation to the public; but Cardinal San Felice, the Archbishop of Naples, published a letter denouncing the drama and requesting his people to discountenance it, and the consequence has been that its exhibition was a complete failure. This speaks well for the influence which the saintly Cardinal exercises in the city, and proves clearly that the Neapolitans are deeply imbued with religious feelings. The play itself has no artistic nor dramatic merit, but it was supposed by those who favored its production in the theatres that its blasphemous character would have been recommendation enough. In this they have been egregiously disappointed. There is still hope for Italy when the influence of its divinely-appointed pastors is so great as that of the Cardinal has proved to be.

THE Baptist Church of the Orange Free State, Africa, has been organized, and a Constitution adopted; but a strange feature of the Constitution is that "the membership of the Church has from its establishment been open to believers who have not been baptized according to the usages of the Baptists, and it will remain open to them." It is a novel thing for Baptists to allow membership in the Church to those who, according to the Baptist theory, are not Christians. It is another illustration of the ease with which doctrines are thrown aside to suit the expedencies of the moment. But if true baptism may be so easily dispensed with, what necessity was there in the first instance to institute the Baptist denomination at all?

AN interesting decision has recently been made by Judge Dugas, of Montreal, in the case of a man who was brought before him charged with the theft of a cake of maple sugar from Bonsecour market, the value of the sugar being ten cents. The accused admitted the theft, but said in excuse that he would not have committed it only he was drunk at the time. The Witness gives the reply of the judge as follows: "Oh, so you were drunk as well, were you? Then, sir, as you are a thief as well as a drunkard there are two charges against you. I suppose you know I can give you six months for being drunk?" The accused was thunderstruck at the turn the affair thus took and begged for mercy, saying: "I am a stranger here, Your Honor, and if you will give me a chance this time I will leave the city. His Honor replied: "Very well, I will send you to jail for six hours, and then, mind, you shake the dust of this city from your feet." It is a common mistake to suppose that drunkenness, excuses from guilt. It adds another offence in the case of one who, through drunkenness has committed a crime.

PROF. FROST A CONVERT. Member of the Faculty of the Friends' Central School. Philadelphia Catholic Times. When the pupils of the Friends' Central school, Fifteenth and Race Sts., come together for a resumption of their studies in the fall they will miss the kindly presence of one who for nearly ten years has filled an important and highly-responsible position in the faculty of the institution. During his long experience in the school, Prof. Sydney B. Frost by his acknowledged ability and devotion to duty won the love of the pupils and the esteem of his fellow-teachers and the authorities. His conversion to the Roman Catholic faith is announced, and to this is due the severance of his connection with the Friends' school. Professor Frost, though averse to newspaper notoriety, has consented to speak of his case in the hope that a knowledge of the circumstances attendant upon the great change in his life might be of benefit to others. Prof. Frost was reared a Presbyterian, his father having been a minister of that denomination. Being of an inquiring turn of mind, and having full access to his father's extensive library, he became quite conversant with the leading tenets not only of Presbyterianism, but of most of the other Protestant sects. The result was to make the professor a deist. At a later period the study of the works of Spencer, Tyndall, Darwin and others of his class led to his becoming an agnostic. After associating with members of the Society of Friends for some time he attached himself to that body, and this without the requirement of much change in belief. The leading principle of the Friends being an obedience to the "inner light," every thoroughly conscientious person is embraced in its teachings. No dogmatic belief other than obedience to the "inner light" is required and no confession of faith necessary; therefore, a wide diversity of thought obtains within its membership. ON THE RIGHT TRACK. About three years ago he casually

perused a short article written by an Anglican on the subject of "The Real Presence." Some of the views of the writer being to the professor's mind very peculiar, he, out of mere literary curiosity, determined on going to the fountain-head and learning there the views of the Catholic Church on this subject.

He accordingly called on a priest of this city without the slightest thought that the investigation would lead him into the Catholic Church. The priest directed his investigation and reading on the subject. The perusal of "Essay on Transubstantiation," "Wiseman's 'The Chilton Tracts,'" "Points of Controversy" (Smarius), "The Invitation Heeded" (Stone), "The Path Which Led a Protestant Lawyer to the Catholic Church" (Burnett), "The Sincere Christian" (Hay), so impressed his mind and heart that after several severe spiritual and mental conflicts he received conditional baptism.

The leading and central dogma of the Church which first claimed his attention, and through the influence of which by the grace of God he was led to enter the Church, was the "Real Presence" of our Blessed Lord in the Sacrament of the Altar. Around this belief, according to the professor's mind, cluster all the dogmatic teachings of the Church. To him it is the central sun of the true Christian system. Next to it in influencing his thought was the foundation and authority of the Church. These two points being conceded, all other Catholic doctrine logically followed.

SKETCH OF HIS CAREER. Professor Frost was educated at Amherst College, and in 1871 his alma mater conferred on him the honorary degree of A. M. He was principal of the Danielsonville (Conn.) High School for six years; in charge of the scientific department Friends' school of Baltimore (four hundred pupils) for six years; in charge of the same department Friends' Central school, Philadelphia (six hundred pupils) for nearly ten years.

During his sixteen years' connection with Friends' schools he has lectured in his specialties—chemistry, physics, geology and astronomy—twice each week. He was, probably, the first to introduce into secondary schools in this city laboratory practice in chemistry and physics for each and every pupil in these branches, the custom hitherto having been to have the professor or selected pupils make the experiments, thus depriving the other pupils of the experience.

SCHOOL AUTHORITIES ACT. When the news of the professor's change of religious belief reached the ears of the directors of the school he was interrogated regarding the truth of the report, and they expressed deep regret when assured of its accuracy. When the time arrived to engage the teachers for the next school term he was informed that while the committee had great confidence in his ability as a teacher, and had developed great friendship for him during their ten years' association, yet he would, no doubt, see the necessity for his further connection with the school ceasing. The impression produced on the professor's mind by this interview was that the committee had the same regard for him personally as a Catholic as when a Friend; that they feared the effect which would be produced by the employment of a Catholic who had been a Friend in a Friends' school, and that agnosticism was not to be so much feared as Catholicism. The professor states that his relations with the committee have been very pleasant, and that he entertains towards them feelings of esteem and friendship, yet the fact remains that as a convert to Catholicism he could not remain in their employment. He has since his conversion been informed that several Friends have said that if they were not Friends they would be Catholics.

Converts to the Catholic Church usually find that at least one of the marks of the Church of Christ continues with her. Their conversion is seldom unaccompanied with sacrifice, even in these days of boasted liberality. It may be the sundering of the dearest ties of kindred or friendship, or, as in the professor's case, loss of position. His long experience and acknowledged ability may, and it is trusted will, secure for him before the schools reopen an equally desirable engagement.

TWO CONVERTS. New Brunswick Clergymen Abjure Protestantism. Some weeks ago a special despatch to the Gazette from St. John, N. B., announced that Rev. Finlay Alexander, M. R., C. S. (Eng.), Episcopal dean of Fredericton, and Professor Stockley, of the University of New Brunswick, had abjured the Protestant faith and embraced Catholicism. Protestant circles were considerably worked up over this announcement, but in many quarters it was discredited. There is now no room for doubt on the matter. Yesterday morning these two gentlemen formally abjured their former faith and took their first vows in the Catholic Church before His Grace Archbishop Fabre. The two gentlemen mentioned have been in Montreal for about two weeks receiving religious instruction at the hands of Rev. A. Jones, of the Society of Jesus, a professor of St. Mary's College. When the news of their formal abjuration was received the college was closed, and on no pretext could the Rev. Fathers be seen. The

whereabouts of the two gentlemen has been kept secret, and it is understood that they wished to avoid having the matter made public in the press. Consequently neither of the gentlemen could be found.

At the Archbishop's palace no one was desirous of going against the wishes of the two converts. However the Gazette obtained a confirmation from a gentleman whose authority cannot be doubted. Seeing that the matter was known he did not desire longer to conceal it.

Everything being in readiness for the formal embracing of their new faith, this ceremony took place in the palace early yesterday morning, Mgr. Fabre officiating in person. The sponsor for Rev. Mr. Alexander was Mr. John Meagher, of Meagher Bros., wine merchants, 11 de Brosseau street, while Rev. Canon Bruchesi acted in a similar capacity for Prof. Stockley.

The ceremony took place in the following order: A public abjuration of the faith formerly professed, the sacrament of baptism in the form, "If you have not been baptized, I baptize you;" the sacrament of penance, followed by Low Mass and Communion.

The Rev. Mr. Alexander has a wife, now living in New Brunswick, while Prof. Stockley is a widower.

MR. ALEXANDER'S HISTORY.

Dean Alexander was born on the 17th April 1834, at Walkhampton, near Tavistock, Devonshire, England. He is the son of the late Rev. Daniel Alexander, M. A., vicar of Bickleigh, near Plymouth, England. The Rev. F. Alexander received his educational training at Mount Pleasant House academy, Millbay road, Plymouth, and subsequently at Marlborough college, in Wiltshire. After leaving school, in 1850, he entered on the study of medicine at the Middlesex hospital, London, and in 1855 received the diploma of the Royal College of Surgeons, adding in 1857 that also of the Society of Apothecaries, Blackfriars bridge, London. After visiting the East, in the employ, as a surgeon, of the Peninsular and Oriental Company, Mr. Alexander, in 1860, came to Canada and engaged for three years in the practice of the profession at Gore's Landing, Ontario. In 1863 he married Anna Cecilia, daughter of Thomas S. Gore of Gore Mount, county Antrim, Ireland; and determining to take holy orders, removed to Cobourg, Ontario, where he pursued the studies necessary to that end, under the direction of the Venerable Archdeacon Bethune, afterwards Bishop of Toronto. In February, 1866, Mr. Alexander was admitted to the deaconate by the Right Rev. Bishop Strachan, and in May, 1867, was ordained to the priesthood. He was appointed in the first place to the curacy of Port Hope, Ontario, in 1866, and in the following year was transferred on the death of the rector, the Rev. Jonathan Shortt, D. D., to the curacy of Guelph, Ont. This appointment he held until the resignation of the rector, the Venerable Archdeacon Palmer, in 1875. In the autumn of that year the offer was made to him by the Bishop of the diocese of Fredericton, New Brunswick, now Metropolitan of Canada, of the position of sub-dean in his Christ Church Cathedral. This office he accepted, being subsequently made dean, which office he held up till recently.—Montreal Gazette, July 21.

A BIGOT'S WORK. It is well to remember that many of the evils that we deplore are not so great as they seem. God is over all, and He can draw good out of even the thing. An eminent convert to the Church, who was formerly an Episcopalian clergyman, mentioned the other day that he once heard, when a young man, a furious anti-Catholic lecture by an apostate priest in his own father's church. This did not, however, prevent him from becoming a Catholic and a priest himself; and, as a missionary and author, he has surely done incomparably more good than the miserable apostate has done evil.

A prominent layman in New England, who was for many years rector of an Episcopal church in Columbus, Ohio, calls our attention to a remarkable fact which came under his own observation. The late Dr. Cutler, who established the Consumptive Home at Grove Hall, Dorchester, would never allow a Catholic priest to enter the premises. Previous to his death, he concluded to move the establishment to a more desirable situation. Accordingly, he bought a fine farm, of about one hundred and sixty acres, in the township of Wellesley. It was well stocked with horses, cattle, hogs and poultry, and provided with a large amount of hay in stacks and barns. He enlarged a spacious old mansion by adding another story, and furnished it from top to bottom, not omitting a piano; repaired other buildings on the premises, and made everything ship-shape. When all was ready for occupancy, God called the doctor to his account; and, after some negotiation, the whole property, just as it stood, was purchased for the Sisters of Charity. It had cost the doctor \$80,000, but the price paid for it was a very much smaller sum. A colony of these religious at once took possession of the house, and opened a school, which has been in successful operation ever since, and gives abundant promise of continued and constantly-increasing prosperity. Shall we call it a compensation or a retribution of Providence? At any rate, that intense anti-Catholic bigot unconsciously founded a Catholic institution, which has already done a world of good.—Ave Maria.

Love-Fate.

Two hands that trembled at each other's touch; Two hearts that leapt when came the other near; Love-speaking eyes, two stammering tongues above; Two souls that sought each other's presence much; To whom each day of absence seemed a year— And that was Love.

RIDER HAGGARD'S NUNS.

Father Thurston's Letter Which Mr. Astor Refused Publication in His Paper.

The following letter of Father Thurston, S. J., has been submitted to and refused insertion by the Pall Mall Gazette. This act of the editor is eloquent as to the spirit in which he conducts his paper. Fortunately his efforts to cover Mr. Haggard's historical blunders are as vain as they are inconsistent with the spirit of honorable journalism:

Sir—I have only recently learned that you have allowed Mr. Rider Haggard to publish another communication in your columns upon the immuring of nuns. I ask you, as an act of justice, to permit me also to lay before your readers a brief statement of the information I have lately received from Mexico on the same subject. When the judgment of scientific antiquaries is plain and unhesitating, it is intolerable that the truth should be obscured by the gossip of some ignorant museum attendant or the insinuations of Mr. Ludlow's unnamed friends.

Senior Agreda, librarian, writing, as he is careful to state, with the authorization of the director, has formally and in detail contradicted Mr. Haggard's assertion as to the provenance of the body of the supposed nun. Signor Agreda's letter was published in a leading Mexican journal, March 6. It was copied by a number of other Mexican papers, and among the rest by a Protestant journal, the Two Republics, yet the statements made in it have not in any way been challenged in the public press of Mexico. Of this I am positively assured in a letter written from thence on May 21: and Mr. Ludlow's own epistle, dated April 16, incidentally bears witness to the same fact.

On the other hand, through the kindness of a friend, himself no mean authority on Mexican antiquities, several communications have reached me, affirming in the most explicit way the absolute trustworthiness of Senior Agreda's information. Among them are autograph letters from three of the most eminent literary men in Mexico, Senior Garcia Icazabalcaeta, president of the Mexican Academy; Senior Alfredo Chavero, president of the Chamber of Deputies and member of the Academy, and Senior J. M. Vigil, principal librarian of the Biblioteca Nacional. What gives especial force to the testimony of the two last named is the fact that they are both notoriously opposed to the clerical party in Mexico, and are the authors of the first and fifth volumes, respectively, of the great national history—"Mexico a Través de los Siglos," edited by General Riva Palacio. The general tone of that authoritative work may be ascertained by anyone who chooses to consult it at the British Museum.

It is impossible even to summarize the contents of the letter referred to, but I shall be very happy to submit the originals either to you, sir, or to Mr. Haggard, or to any other person who will give reasonable assurance of their safe custody. They all three declare that the authority of Senior Agreda is decisive in the matter, and speak in severe terms of the silly credulity which can still believe nuns were ever put to death by being bricked up in walls. "It is," writes Senior Chavero, "a vulgar error which has not a scrap of evidence in its favor." ("Es una vulgaridad que no tiene en su apoyo prueba alguna.")

On the other side what is the testimony to which Mr. Haggard appeals in defence of his assertions? There is nothing but hearsay evidence of the most unreliable kind, coming from men wholly unknown either as historians or antiquarians, strangers in the country and manifesting strong religious bias. It is evidence, moreover, which is in many respects self-contradictory, and which betrays gross ignorance of the facts of Mexican history. I can substantiate all these statements in detail, but here I will only say:

1. The one thing which is clear from Mr. Ludlow's letter is that he did not, as was previously alleged, find any of the remains now in the museum. He declares in fact that these did not come from Puebla at all, but from San Domingo, in the city of Mexico. Yet this is in absolute contradiction of the Butler story—reported by a rule-copied by Guinness—with which Mr. Haggard previously identified himself.

2. No one has ever denied that bodies are found in the walls of religious buildings in Mexico. They are, as stated by the eminent archaeologists above mentioned, the remains of persons, both religious and secular, who, by a common custom of the country, have been buried in that manner after their natural death. Indeed, a high medical authority has assured me from an inspection of the very photographs to which appeal has been made, that cadaveric rigidity must have set in while the bodies were in a horizontal position.

I might add much more, but I am content to leave the matter here. I have no wish to charge Mr. Haggard

with religious bigotry or with conscious perversion of the truth. But one thing is clear—that he has committed himself in print to a foolish historical blunder, and that, impatient of contradiction, he is willing to clutch at any straw rather than frankly and honorably to own his mistake.

Yours, etc., HERBERT THURSTON, S. J. Wimbledon College, Wimbledon, June 14.

CATHOLIC PROGRESS IN ENGLAND.

A New Anglican Movement Towards Rome.

Ecclesiastical information of a particularly interesting character has just been received by the Daily Chronicle from its Roman correspondent. He states that a large number of Anglican clergymen, dissatisfied with the position of the Church as a whole, and eager for union with the See of Rome, have addressed to the Vatican a communication asking for enlightenment on certain points, and making suggestions. The first of these is to the effect that a congregation of Cardinals should, with the approval of the Holy Father, take up the Anglican question and authoritatively deny the "branch theory," which keeps separated from the Roman Church many clergymen, who, were it not for misconceptions on this point, would be ready to be reconciled to the Holy See. A query as to the validity of Anglican orders is, we are told, put once more. It is maintained that although the Catholic Church considers the question of Parker's consecration merely historical, the promulgation of the fact that ordinations of Anglican clergymen sub tacita conditione is forbidden would clear up the matter. "In conclusion," says the correspondent, "the document supplicates by all and every means the founding of a Uniat Anglican Church, into which crowds of doubting High Churchmen would enter."

"The words in which this news is given are somewhat peculiar," comments the Catholic Times, of Liverpool, Eng., "but probably the statement is substantially correct. We ourselves," it continues, "have from time to time had ample evidence showing that there are within the bosom of the Established Church quite a number of zealous and earnest men who are hopeful that an understanding will sooner or later be arrived at between the religious community of which they are members and the Church of Rome. A union on such a basis—that is, a recognition by the Catholic Church of certain doctrines, practices, and ceremonies of the Anglican Establishment—is, no doubt, what is meant by 'the founding of a Uniat Anglican Church.' That such an idea should prevail indicates how strange are the mistakes into which well-meaning men sometimes fall. If the 'Uniat' scheme were to be adopted it would amount to this, that though the 'branch theory' might be repudiated in one sense, we should have it revived and realized in another, for the notion is, we suppose, that the existing Catholics of this country should belong to one branch, and the Uniatists to another holding essentially the same doctrine.

"To Catholics this view of reunion is simply incomprehensible, and they can only wonder how it can be entertained by men of intellectual ability and culture. They would certainly make any possible personal efforts or sacrifices to bring the members of the Church of England to recognize the authority of the Holy See, but to minimize or compromise the truth by one iota is out of the question. Indeed it seems, notwithstanding the appeal for the founding of a 'Uniat' Anglican Church, that the authors of the document forwarded to Rome do not seek or expect any doctrinal change. They only request that the Catholic Church's doctrines respecting matters in which Anglicans are misled should be more strongly emphasized. It appears extraordinary to us that there could be any possible room for taking erroneous views as to the branch theory or the validity of Anglican Orders. The authorized teachers of the Catholic Church in these countries have so frequently, so fully, so clearly expounded the Catholic principles on these points that we can scarcely imagine any one who is anxious for light on the subject being led astray. If, however, the Anglicans, by whom the communication has been sent to the Vatican, and who ought to have better means than outsiders of knowing the state of feeling in the Church of England, are persuaded that a more thorough and authoritative insistence on the Catholic tenets will be of service, we are sure they may count upon it with confidence. Nothing could be more gratifying to Catholic teachers and preachers than to do all that lies within their power to dispel ignorance. But we should think that these gentlemen themselves, if they are, as it stated, convinced of the soundness of the Catholic position, can, by the performance of a few courageous acts, exercise among the members of the Church of England an influence that would tell most effectively in favor of the Catholic claims which they consider just and true. Evidently they should no longer occupy a place among the Anglican body. It is their duty to tender their allegiance to the Catholic Church, but let them, on joining it, address a joint manifesto to the Anglican clergy and laity protesting against the incorrect teaching respecting the branch theory and the validity of Anglican orders. We venture to think that the publication of

such a document would greatly tend to open the eyes of all who have been lulled into a false sense of security.

"The action of those Anglican clergymen who have laid this appeal before the Holy See is a decidedly signified sign of the times. Year by year the Anglican Church is being brought nearer to Catholicism, and those who have been promoting the Romeward movement have at the same time been infusing fresh spiritual life into the Establishment. According to The Tourist's Church Guide, which is published by the High Church party, the number of Anglican churches in England and Wales has almost doubled since 1882, being now 5,957. At 250, incense is used; at 406 there is a daily celebration of the Holy Eucharist; the 'eastward position' is adopted at no fewer than 5,037; 'Eucharistic vestments' are worn at 1,370, and altar lights are used 'during the sacrament' at 2,707. In fact in a large number of the Anglican churches the ceremonies are, with scarcely any perceptible difference, such as are to be witnessed in the Catholic churches. We are therefore at a loss to perceive why those who worship in these Anglican churches should refuse to profess that their faith is that of which Rome is the depository. In former times there used to be a real or affected dread of Roman sway. Now that the Holy Father is stripped of his temporal possessions and power, that plea can no longer be put forward as a pretext for refusing to acknowledge his spiritual authority as the Vicegerent of Christ."

The Rome correspondent of the Chronicle says that several important projects concerning the Catholic Church in England are now receiving the attention of the Pope. The results of the recent deliberations of the Bishops at Birmingham have reached Propaganda. These include the "terna," or three names sent up for the Bishopric of Liverpool, with other resolutions connected with diocesan and Catholic higher education. Here in Rome those best informed say, that if Liverpool be raised to the dignity of an Archdiocese, Bishop Bilsborrow, Cardinal Vaughan's successor at Salford, would be the new Archbishop. The division of the diocese will be submitted to the Holy See, together with the contemplated erection of a Welsh See. The two new Bishops would be chosen from a list including Mgr. Carr, the present Vicar-General of Liverpool; Canon Whiteside, of Upholland; Mgr. Nugent and Canon Walmisley. The name of the Dean, R. S. Billington, of Thurnham, Lancaster, is also put forward. The choice, however, now remains with Propaganda and His Holiness, who reserves to himself a personal share in selecting occupants of Episcopal Seats.

A HIGH MASS SAID BY THE POPE.

The following beautiful description is by a Protestant gentleman, who describes the service as he witnessed it at St. Peter's, Rome: "High Mass was said by the Pope in person, and the responses were sung by the choir. He performed the service with an air and manner expressive of true devotion, and though I felt that there was a chasm between me and the rite which I witnessed, I followed his movements in the spirit of respect and not of criticism. But one impressive and overpowering moment will never be forgotten. When the sounding of the bell announced the elevation of the Host, the whole of the vast assemblage knelt or bowed their heads. The pavement was suddenly strewn with kneeling forms. A silence like that of death fell upon the church as if some celestial vision had passed before the living eyes and hushed into stillness every pulse of human feeling. After a pause of a few seconds, during which every man could have heard the beating of his own heart, a band of wind instruments near the entrance, of whose presence I had not been aware, poured forth a few sweet and solemn strains, which floated up the nave and overflowed the whole interior. The effect of this visible music was beyond anything I have ever heard, or ever expect to hear. The air seemed stirred with the trembling of angelic wings, or as if the gates of heaven had been opened, and a 'wandering breath' from the songs of seraphs had been borne to the earth. How fearfully and wonderfully are we made? A few sounds which, under ordinary circumstances, would have been merely a passing luxury to the ear, heard at this moment, and beneath this dome, were like a purifying wave which, for an instant, swept over the soul, bearing away with it all the soil and stains of earth and leaving it pure as in infancy. There was, it is true, a reflux tide; and the world, displaced by the solemn strain, came back with the echo; but though we 'cannot keep the heights we are competent to gain,' we are the better for the too brief exaltation." Certainly this eloquent Protestant writer has beautifully described his feelings, and he had the happiness of experiencing a pleasure which but few mortals enjoy, namely, being present at a Mass said by the Pope.

A Grand Feature.

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

HOOD'S PILLS are purely vegetable, perfectly harmless, always reliable and beneficial. Derby Plug Smoking Tobacco Is Noted For Quality, 5, 10 And 20 cent Cigs.

HIGHER CRITICISM.

The literary cult termed higher criticism have succeeded in attracting to their work no small amount of attention. Germany is the home of this school, but some stray pupils are to be met with in England. The Rev. J. D. Breen, O. S. B., in a scholarly article published in the current number of the New Ireland Review, discusses the work of a higher critic whose production appeared recently in the Contemporary Review. It may be stated in general terms that the tendency of the so-called "higher criticism" is to cast doubt upon the authenticity of the Bible. It aims at doing in Scripture what those critics of profane literature attempted who sought to prove that there was no such person as Shakespeare, and that the works attributed to him were written by Bacon or by some other known or unknown writer. In his encyclical on the study of Sacred Scripture His Holiness very naturally displays no sympathy with the higher critics, and at this the Contemporary Reviewer manifests his indignation. As Cardinal Newman points out in one of his lectures on University Subjects, one "who believes in Revelation with that absolute faith which is the prerogative of a Catholic, is not the nervous creature who starts at every sudden sound, and is fluttered by every strange or frightful appearance which meets his eyes." When philosophers, geologists, or scientists of any class make discoveries that seem contrary to Catholic teaching or belief, the true Catholic is prepared to wait, believing that time will set aside all apparent contradictions, and justify the implicit trust which the gifted Cardinal refers to as the "prerogative of a Catholic." A point of similarity between the critics of Shakespeare and those of the Scripture is that in both cases internal evidence is relied upon. Those who wish to prove that Shakespeare never wrote his plays prove the point by an examination of the plays, and so the inspiration of the Sacred Texts is attempted to be disproved by a study of the Bible alone. It has often been stated that anything may be proved from the Bible. But those to whom this conviction comes so readily go to the Bible prejudiced, and merely seek to justify themselves therefrom.

Regarding the higher critics the Pope in his encyclical says:—"There has arisen to the great detriment of religion an inept method, dignified by the name of 'higher criticism,' which pretends to judge of the origin, integrity, and authority of each book from internal indications alone. It is clear, on the other hand, that in historical questions, such as the origin or handing down of writings, the witness of history is of primary importance, and that historical investigation should be made with the utmost care; and that in this matter internal evidence is seldom of great value except as confirmation." Besides this important reservation Father Breen points out that no allowance is made by many of these writers for the errors of copyists in translating the Scriptures into the different languages of Christendom. Shaking themselves clear of the burdens that have to be borne by all genuine truth-seekers, the higher critics may go on for a time, but in the words of the writer we have been quoting the "old-fashioned belief in the Bible has not much to fear from their criticism."—Catholic Times.

MISREPRESENTATION OF CATHOLIC DOCTRINE.

In the debate in the House of Lords, on "The Deceased Wife's Sister Bill," the Archbishop of Canterbury is reported to have used these words, viz., "The theory is that the Pope is the Vicar of Christ, and that, therefore, he can dispense with things which may be forbidden in the Divine Law." That the Pope is the Vicar of Christ, of course all Catholics are aware. But it does not follow that the Papal Vicariate carries with it the power to dispense with the Divine Law. Every Vicar, or Viceroy, represents his principal, on whom he wholly depends for his delegated authority. This is so trite and obvious a truism that it amazes one to find ignorant of it a man so highly placed as the Archbishop of Canterbury. It may be too much to expect of a Protestant Archbishop that he should recognize the infallibility conferred by Jesus Christ upon the chair of Peter, by which Divine gift we Catholics know for certain that the Popes are preserved, when teaching ex cathedra, from all risk of possible error, both in faith and morals. But although the Protestant Archbishop, being without the supernatural light of faith, may be excused for thinking the See of Rome liable to error, like the Sees of his own communion; there is no conceivable reason why the Papacy should be accused of making such an absurd claim as to possess the power to over-ride, and to dispense with the Divine Law.

We should have enough, had we not proof to the contrary, that the logic, and even the common-sense of the Archbishop, would have sufficed to keep him safe from publicly uttering such preposterous assertions. Catholic theology is very clear on this subject. The Pope, as divinely appointed head of the Church of Christ, is the supreme judge in all matters of faith and morals. But a judge does not make laws; his office is to know and to interpret them. To the Popes, as successors of Peter, and Vicars of Christ, has been committed "the stewardship of the mysteries of God," by our Lord and divine Saviour. To Peter and his successors, for all time, was entrusted His whole law, by Christ Himself. This deposit of faith

the Popes are, by special divine assistance, enabled to preserve intact, and hand down, free from the least error or corruption, from generation to generation, until the end of time. To doubt this privilege of Peter, this infallibility, and immunity from error of the Apostolic See, necessarily implies to the mind of an unprejudiced person grave doubt of the Divinity of Our Lord Himself. For, how can we believe that God became man in order to teach us the way to heaven, and yet admit that He left on earth no certain, no infallible custodian of His Truth? But the Pope is the custodian and interpreter only of the law of Christ: He can no more add to or dispense from the Divine Law than he can dispense with the Decalogue, and give permission to rob and murder. Such a preposterous charge, made by so exalted a dignitary, should not only teach us Catholics how utterly we are often misunderstood, even in these more tolerant and enlightened days, but all truth-seeking outsiders should learn the invaluable lesson that persons who are not Catholics are always liable, whether through ignorance or through malice, to make the grossest mis-statements, when treating of Catholic doctrine.—London Catholic News

ST. AUGUSTINE.—AUGUST 28.

The most remarkable among the doctors of the Church, for the contrast of his early life and his after years of sanctity, was St. Augustine. The offspring of a union between a pagan youth and a pious Christian maiden, he inherited all the vices of the one, while the prayers and tears of the latter won for him at length the grace of being victorious over his passions and becoming a saint in the Church of God.

Augustine was a clever youth and applied himself with much diligence to his studies, but his mind became so puffed up with pride that his intellect soon became his God.

From one vice he went to another, until at last he gave himself up to the most abominable of all vices. This sin he fell into by reading immoral books, frequenting low theatres, by bad company and example, and, finally, by giving himself up to a life of sloth.

One friend Augustine had, who, like himself, had fallen into the errors of the Manichees. This youth, becoming ill, asked for Catholic baptism. On his recovery Augustine laughed at his conversion. The converted youth assured Augustine that if he still desired his friendship he must not rail at the Catholic religion. This youth soon after died, and Augustine found no pleasure in the society of any one.

At length, in the thirty-second year of his age, Augustine was perfectly converted from his sinful habits, and henceforth he trod the road to sanctity. He was ordained priest a year or two later, and in 395 was consecrated Bishop of Hippo. He lived a life of great sanctity and zeal in his holy state. His writings are numerous, his "Confessions" being the best-known of his works. In these Confessions he points out the way in which he fell into the different disorders of his life, and warns other young men from imitating his example in these respects. His conversion he attributes to the prayers and tears of his mother, St. Monica, who persevered in her entreaties for his soul until God was pleased to reward her.

Happy are those young men who, like St. Augustine, have a pious mother whose prayers in their behalf ascend to the throne of God! Even should they sometimes fall into evil, there is a powerful bond uniting them to the heart of her whose tears and petitions cannot fail to be heard and answered.

WORDS OF THE SAINT. "To late have I loved Thee, O Beauty, ever ancient and ever new, too late have I loved Thee!" "Teach me, O Lord, to know Thee and to know myself!" "Here cut, here burn, O Lord, but spare me for eternity!"

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FIVE-MINUTE SERMONS.

Twelfth Sunday after Pentecost.

Occasions of Sin. Who is my neighbor. (From the Gospel of the Sunday.)

This is a very important question, my brethren. We depend much for our happiness on the kind of persons who live around us and on how they feel towards us.

The saloon-keeper is not your neighbor. Geographically speaking, no doubt he is your neighbor. He takes care to be handy to you.

Another very bad neighbor, and one very unworthy of that name, is a certain class of newsdealers. I say a certain class, for I hope that not all newsdealers are alike.

Of course there are other bad neighbors, such as those who invite you to a public dance, or a moon-light excursion, or a Sunday picnic, or a low theatre.

Shame! A few nights ago some evilly-disposed and ignorant person wrote with a black crayon on the corner-stone of the new Catholic church in course of erection here, the offensive words, "To h— with the Pope."

Mr. J. R. Allan, Upholsterer, Toronto, sends us the following: "For six or seven years my wife suffered with Dyspepsia, Derby is Acknowledged To Be The Best Plug Smoking Tobacco in the Market, 5 Cts. And 20 cent Plugs.

OUR BOYS AND GIRLS. THE KNACK DOLLY HAD.

John Jones was a farmer and Dolly Jones was his wife. She was a dear little duck of a middle-aged woman, and the name of Dolly—shortened from Dorothy—was very becoming to her.

Old Bobby Ferguson's land joined them on the south. He bought it when the Widow Jarvis died, and her heirs made a fuss about the property.

Now his wife knew she had a little job of "managing" on hand—just as jobs of mending mittens or patching grain sacks or any other bit of work.

When dinner was ready she set the table by the open window, below which was a box of mignonette. John still looked down and worried. He hung his head to the table he before his hat on the grape vine on the porch and washed his hands and face at the pump.

She listened, smiling in a good-natured way. "I am afraid Bob and I will not get along as smoothly as I did with the Jarvises," he said, slowly.

"Ah," said Dolly, just as pretty as a posy and as respectful as if her husband was old King George, instead of plain farmer Jones, whose bottom lands lay in the "Big Run" Valley in full view of the church spire at Dudley's Corners.

John went on talking, looking down at the pie that seemed to be saying, "Come, eat me, John." He said: "I told Bob there would have to be some new fence posts and boards down there where the brook crosses the lot, and for his share he could get them and I would make the fence and take out the two old maple stumps and fix that place where the drover's cows broke in, and he up and said he hadn't any time for any extra work, and I told him I hadn't either, but I was willing to do my part in a good, neighborly manner.

"Before we parted we agreed to leave the thing to arbitrators and let some of our neighbors settle it for us. I don't like the notion of having somebody called from their work to come and say just how Bob and I should do. It looks trifling. I don't seem manly. But if he won't do the fair thing, I see no other way. I always liked Bob. He is as kind a neighbor as I would wish for. I'm sorry it turned out so; still, it might have been a good deal more serious."

Dolly said she was very sorry—that

people whose farms joined should live amicably—if they did not there was no end to the trouble and worry and vexation they would endure.

She said: "We must bear and forbear; we will be friends with the Ferguson, John. O John! we can't help but be good friends with poor, bothered Bob Ferguson! He comes very near to my heart ever since Nugget died. If I were to try I could not lay up one hard feeling against that man."

Here Dolly laid her knife and fork cross-wise, in a meditative mood, the tears wanting to come into her eyes, but she smiled heroically; a little ripple of laughter came to her, and she said, in an embarrassed, shy way: "I guess I never told you the incident, but I can tell you now. I often think of it, it was so pleasant. It was the time that you had to sell old Nell and the cattle and the spring wagon, to raise money to pay on the bail debt of Howland brothers."

"I never told you how badly I felt, nor to what straits I was put to make things meet. I wanted to make the burden on you just as light as I could, to share the sorrow as much as possible. That was the way."

"It was my wifely duty. Then when you fell off the load of wheat sheaves, and that slow, painful hurt kept you crippled so long, I cannot tell you how sorrowful I was."

"I told you, John, that really comforted me. Then he rallied out in righteous indignation against men who will ask a neighbor to indorse their note and let them pay it, and said he would select the lot for you and he would get it at cost from his brother, the merchant, and he did so, and John, I never will forget the kindness and the sympathy and the good deed."

"When he fired up I didn't need to be off like a flash. There is a good deal of powder in my composition, too. Yes, Dolly, there's thousands worse men to get along with than Bob Ferguson, but you see he ought to be willing to do his lawful, honest part, as neighbor with neighbor, and I guess he will; if he don't, then comes the arbitration."

"Yes," said Dolly, as she folded the napkins and laid them in the table drawer, and hesitating a little at the task of peace-maker, she added: "How near it does make a neighbor come to have him good in time of sickness and trouble; you minded poor Bob when Nugget died? He was better, if possible, than any of our relatives."

"Nugget" was the nick-name of a lovely ten-year-old boy, their baby who had died several years previous. "John Jones was one of the forty-niners," one of the earliest of the adventurers who crossed the Pacific slope when gold was discovered in California.

His boy was a beautiful, fair, curly-haired child, and the playful name of "papa's Nugget" clung to him while his brief, bright life lasted. Nugget's last illness was lingering, and neighborly Bob Ferguson, then the unmarried elderly man, was unwearied in his vigils. He loved the pretty boy. He could not do enough for him. He forgot himself in his attentions to the dying child.

"I was in the bed-room joining, and no one saw me, and I opened the door a little ways and peeped out. Bob was crying softly, and uncovering the little emaciated body, all the time talking soft and low to it. He was saying: 'You precious child, you angel. How can old Bob's hard hands touch this beautiful form! Why couldn't I have died and let you live, you were so happy, my beloved boy!'"

And here Dolly paused to hide her emotion. Her husband leaned his head on his hands. The ticking of the clock on the mantel and the short chirp

of the capary were all the sounds that broke upon the solemn silence.

Then Dolly continued: "When Bob turned the little body over he found a raw red place on poor Nugget's spine, that had come from lying in one position. It must have hurt him that last night, if he were conscious of pain. Oh! when Bob saw that he just gathered the poor, limp, little body up in his arms and hugged him to his breast like a mother would, and he cried in pity, and kissed him again and again, calling his name lovingly! That was all I knew. I fell forward fainting, John! John!" and here she smiled, with the tears running down her face, "we, you and I, the father and mother of an angel, must give that name, Bob Ferguson, love, love, heaped up, running over, good measure, because he first loved our boy, our blessed little darling, and—Nugget loved him. Is it not so? Judge not, John."

And John Jones. His face shone with a new illumination. His wife took his outstretched hands in hers, and the kiss sealed a new compact.

The next morning the two men met in the lot south of the line fence. John said: "I've slept over the little breeze that we had yesterday, and I feel a good deal ashamed of the way I acted. I've been a thinking how Nugget loved you, and that you have always been a good neighbor, and I've come to the conclusion that just whatever you say is right and fair and square in the line fence, why, I agree with you."

"I wouldn't fall out and be little and mean in your estimation for all the line fences in the Union. And whatever you say is my share of the work, I say so too. As an old neighbor I value your good will and here's my hand, and I want yesterday's doin's to be as if they had never been."

"Well," said Bob, "I didn't sleep over it; I couldn't. Fact is, I was too mad at old Bob Ferguson to sleep at all. I just say what you do. I feel as if we didn't need any fence between us, if it wasn't for the breachy stock. It was all my fault, John. You see my wife has been pestering me about this and that, and I felt mad and 'bused and was ready to lock horns with anybody, almost without provocation at all. Sometimes another straw makes the load too heavy. And now, John, shake hands, and whatever you say is correct, I say so too."

And so Dolly, the true wife, the guide, helper, peace-maker, the one to encourage and lift up on to "higher ground," goes on smiling, and her pretty dimples make beautiful the woman gracefully growing old, and thinking daily that

"The best is yet to be."

More Faith. More Love. I wish I could feel now, here at Thy feet, O Lord, the most burning love, the most vivid faith, the firmest hope, and the truest contrition that ever any heart felt before Thy Tabernacle.

"Mamma, was that a sugar plum you just gave me?" asked little Mabel. "No, dear, it was one of Dr. Ayer's Pills." "Pleas, may I have another?" "Not now, dear; one of those nice pills is all you need at present, because every dose is effective."

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